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Does Global Citizenship Education Predict Identification with All Humanity?

Alpha Amber Scott Belt
Western Kentucky University, amber.scot@wku.edu

DOES GLOBAL CITIZENSHIP EDUCATION PREDICT *IDENTIFICATION WITH ALL HUMANITY*?

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A. Amber Scott Belt

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Dr. Janet Applin, Dissertation Chair

Dr. Pitt Derryberry

Dr. Kimberlee Everson

Dr. Kristin Wilson

4/25/16

Dean, Graduate School Date

This dissertation is dedicated to my Lord and Savior, Jesus Christ…thank you for loving me and never giving up on me. To my parents, the late Martin D. Scott, Jr. and ViAnn Scott who, despite my many stumbles throughout life, never stopped believing in me. I couldn't have done it without your love and support. To my sons, Cody, Chase and Cole, who were my entire motivation for attaining a better life through education and sacrifice, I know you spent many…many years watching me work and struggle, and I love you more than life itself. To my wonderful husband and best friend, Eric Belt, thank you for being there when I needed you the most, for keeping me grounded, and for continually reminding me how important it is to live in the moment. I love you with all my heart and I look forward to our many future adventures together. To my best girlfriend Angela Graham who, for the past thirty years, has been my sounding board and confidant. Thank you for always having my back and being dead honest to my face. True friends are priceless, and you are an extremely rare jewel. To my grandchildren, I pray that you dare to dream big…live boldly…and love deeply for Winston Churchill has been attributed with saying, "Success is not final, failure is not fatal: it is the courage to continue that counts." Lastly, to my family, many friends and colleagues who, because I am so very blessed, are too numerous to mention here, thank you for mentoring me…supporting me…and inspiring me to be the first in my family to obtain a terminal degree.

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Educational Leadership Doctoral Program Western Kentucky University

Scholars and leaders agree institutions of higher education must prepare students to live, work and thrive in a global community. Nevertheless, there remains much discourse and debate surrounding what it actually means to be a global citizen, and what are the appropriate learning opportunities that will best serve to achieve this goal. This quantitative study examined whether or not participation in global citizenship education opportunities predicts how a student identifies him- or herself in relation to all humanity as measured using the Identification with All Humanity (IWAH) scale (McFarland et al., 2012). Four research questions were examined 1) does participation in Connections coursework predict how a student identifies him- or herself in relation to all humanity?, 2) does participation in study abroad opportunities predict how a student identifies him- or herself in relation to all humanity?, 3) does frequent interaction with individuals of a different culture other than that of the student's own predict how a student identifies him- or herself in relation to all humanity?, and 4) does participation in Connections coursework, participation in study abroad, and frequent interaction with individuals of a different culture have a synergistic effect on how a student identifies him- or herself in relation to all humanity?

This study assumed that global citizenship education is predicated on the ability of individuals to identify with [acknowledge the significance of] others outside of their own communities. Moreover, this study assumed that global citizenship education has

three primary, albeit broad, goals being; 1) to aid students in acknowledging that their understanding of the world is considerably narrow by no fault of their own; 2) to develop students' capacities for acknowledging the significance of our inter-connectedness as humans; and 3) to transform how students see themselves in relation to the world around them.

The findings of this study supported participation in both formal and informal experiential learning opportunities as being significant predictors of how an individual identified him- or herself in relation to others. Findings also supported the idea that global citizenship does not indicate dissolution of citizenship to a particular nation-state but is rather an extension thereof.

CHAPTER I: INTRODUCTION

As this world becomes perceptually smaller, the ability to acknowledge our many similarities, humanitarian goals, and common values is tantamount to the sustainability of a cooperative if not enterprising existence for everyone (Karlberg, 2008; McFarland, 2011; Reimers, 2006; Wolfgang & Berkowitz, 2006). A majority of U.S. citizens, legislators, business leaders, and scholars concur that institutions of higher education have a responsibility to graduate ethically-minded students willing and able to address a multitude of social, economic, and ecological issues (Colby, Ehrlich, Beaumont, & Stephens, 2003; Reimers, 2006). Additionally, although ill-defined throughout the literature, the transition towards globalization continues to evoke a call to action among educators to better prepare students as *global citizens* capable of living and working in an ever complex and inter-connected world (Bista & Saleh, 2014; Caruana, 2014; Eidoo, Ingram, MacDonald, Nabavi, Pashby, & Stille, 2011; Lovett, 2013; Storms, 2012).

Until the later part of the twentieth century, citizenship has been discussed throughout the literature in terms of membership, rights and responsibilities, political or social engagement, and experience typically within the boundaries of a particular nation-state (Bosniak, 2001, p. 241; Karlberg, 2008). Defining citizenship in such a manner, however, does not take into consideration personal experiences, education and interactions with others which often transcends typical social constructs and contributes significantly to how an individual identifies him- or herself in relation to others (Splitter, 2012). This has prompted scholars and researchers alike to challenge narrow views of citizenship and promote curriculum supportive of *global competence* (Bista & Saleh, 2014; Eidoo et al., 2011; Lovett, 2013; Storms, 2012).

According to Rafael Domingo (2012), regardless of how an individual may or may not identify him- or herself, all humans are members of the global community based on four basic principles; 1) every human is entitled to *personal dignity*, 2) every human depends upon the earth for survival and therefore membership is non-consensual, 3) our dependency dictates a necessity to establish and nurture relationships with other humans, and lastly 4) a shared common goal to protect human dignity and preserve the planet (pp. 568-580). Much of the literature therefore agreed that global citizenship does not indicate dissolution of citizenship to a particular nation-state but is rather an extension thereof (Bosniak, 2001; Caruana, 2014; Clifford & Montgomery, 2014; Eidoo et al., 2011; Karlberg, 2008). Global citizenship therefore cannot be conceived in terms of legal status and the rights and responsibilities associated with membership to a specific nation-state, but rather in the conceptual sense of civic and social responsibility toward sustainability and the welfare of all mankind (Bista & Saleh, 2014; Caruana, 2014; Domingo, 2012; Eidoo et al., 2011; Karlberg, 2008; Reimers, 2006).

Recognizing a need to effectuate learning outcomes most appropriate for the twenty-first century, a large public university in the southern United States included the concept of global citizenship education in its Quality Enhancement Plan beginning in 2005. The QEP Development Committee was charged with defining what "global" meant. After much discussion, the committee determined that *global* did not mean *international*, but rather *community* (D. McElroy, personal communication, February 4, 2015).

The literature suggested humans first see ourselves as a member of our immediate communities, second as a member of our broader communities, third as a member of our nation-state and lastly as a member of global society as a whole, (Banks, 2004; Bosniak,

2001; Clifford & Montgomery, 2014) with sub-communities existing within and across dominate communities (Pulcini, 2010). Every human therefore belongs to a plethora of communities with affiliations based on a variety of things such as age, gender, race, nationality, sexuality, socio-economic status, education, profession, hobbies, religion (or lack thereof), interests, etc. (Baker, 1999; Jensen & Arnett, 2012; Pulcini, 2010). Within each community, we enjoy certain rights and responsibilities by virtue of membership, while sharing certain customs, practices and ideologies with other members (Bosniak, 2001; Bourke, Bamber & Lyons, 2012; Karlberg, 2008; Pulcini, 2010).

The literature strongly supported the notion that age, education, personal experiences, prejudices, and preconceived biases, to name a few, directly impact how we both view and interact within the world around us (Rest, Bebeau & Volker, 1986; Derryberry & Thoma, 2005; Hart & Fegley, 1995; Karlberg, 2008). Wolfgang and Berkowitz (2006) argued that the level at which we identify with others is tantamount to our willingness to engage (p. 501). Humans tend to prefer, at varying levels, to remain comfortably confined within the constraints of those communities in which we identify ourselves as members. Although widespread, this presents a challenge in developing a proactive citizenry, as this tendency often serves to enhance ethnocentrism, egocentrism, and exclusion of others whom we perceive to be *outgroup* members (Karlberg, 2008).

The quality enhancement committee at the same afore mentioned large public university in the southern United States surmised, therefore, that if students were to become *global citizens*, they must be exposed to curricula and experiential learning opportunities that provide them with the knowledge and skills necessary for developing and effectuating relationships with individuals outside of their own communities (E&A Leadership Team, 2015, p. 6). Since that time, the above mentioned university has been

purposeful in its mission to aid its students in developing their global competencies by making global citizenship development a central campus priority. University faculty and leaders have focused on what the literature supports are the top three most widely reported and studied academic and/experiential opportunities in which students are able to enhance their global competencies. These include 1) participation in study abroad programs, student exchange programs, and/or other research or scholarly activities outside of the United States (Anthony, Miller & Yarrish, 2014; Bista & Saleh, 2014; Hobbs & Chernotsky, 2007); 2) curricula that includes learning outcomes designed to enhance global awareness and competencies (Baker, 1999; Eidoo et al., 2011; Karlberg, 2008; Storms, 2012); and 3) formal and informal interactions with members of communities/cultures outside of those communities/cultures in which the student identifies him- or herself as a member (Alimo, 2012; Laird, Engberg, & Hurtado, 2005; Nagda, Kim & Truelove, 2004;).

First, according to the most recent report released by the Institute of International Education at the time of this study, the aforementioned large public university in the southern United States ranked 32nd in the nation for education abroad numbers. During the 2013-2014 academic year, of the 20,178 students enrolled, 1,814 students participated in education abroad programs (Office of International Programs and Study Abroad & Global Learning, 2014, p. 3).

Second, the general education requirements at the aforementioned large public university in the southern United States were modified for all undergraduate students entering the university in the fall of 2014. The new general education requirements, known as the *Colonnade Program*, consist of educational outcomes primarily inspired by *College Learning for the New Global Century* published by the American Association of

Colleges and Universities (General Education Review Task Force, 2011, p.3). *Connections* courses comprise the tertiary level of the Colonnade General Education Program of which the learning outcomes are designed to "direct students to apply and integrate discipline-specific knowledge and skills to the significant issues challenging our individual and shared responsibility as global citizens" (General Education Review Task Force, 2011, p. 12).

Lastly, the university has and continues to recruit students and faculty from outside of the United States. According the university's 2015 Fact Book, of the 20,178 students enrolled in 2014, 1,663 came from 79 foreign countries to attend school in the U.S. (2015 Fact Book, pp. 41-44). Additionally, of the 20,178 students enrolled in 2014, 4,858 individuals were identified as being of an ethnicity other than white (2015 Fact Book, p. 26). Of the 3,455 faculty and staff members at the university, 563 individuals identified as being of an ethnicity other than white (2015 Fact Book, p. 63). Clark (2004) agreed that this type of intentional approach has a significant and positive impact on student. However, research supporting this argument is limited and typically addresses only one aspect of the learning experience.

Per Andreotti (2006), for students to transform how they see themselves as active participants in the global community, they must first acknowledge that their understanding of the world is considerably narrow having been contrived through limited experiences most often occurring within constrained surroundings. This is significant in that this thought process truly captures the very essence of all education. Simply put, education does not serve as a means to an end, but is a foundation from which we continue to build upon throughout much of our lives.

Global citizenship, therefore, is not concerned with the ability to see the world from every perspective -- an improbable if not impossible task indeed. Global citizenship is about recognizing and thus acknowledging how limited our perspective of the world truly is, and how our limited perspective significantly informs our actions or lack thereof.

McFarland, Brown & Webb (2013) defined *identification with all humanity* as "a deep caring for all human beings regardless of their race, religion, or nationality" (p. 194). Their research concluded that individuals who demonstrated this capacity not only displayed high levels of moral judgement development and a lack of ethnocentrism, but also concern, knowledge and supportiveness of global human rights and humanitarian needs (McFarland et al., 2012, p. 830). In short, such individuals displayed a mature global consciousness in their ability to conceptualize the transcendence of individual human life over all collective ideologies associated with group/community membership (Monroe, 1996; Splitter, 2012, p. 259)

The literature supported college attendance as being positively correlated with moral judgement development and diminished ethnocentrism and egocentrism (Rest, 1988; Clarke, 2004). However, one of the gaps in the literature is limited research assessing the synergistic approach to global citizenship education. The majority of the literature primarily focused on only one aspect of the global education learning experience.

Research supported a positive correlation between participation in formal and informal group dialogue involving individuals from multiple cultures, and a reported increase by participants in their willingness to involve themselves in positive social actions and/or movements (Alimo, 2012; Gurin, Gurin, Nagda & Osuna, 2012; Hobbs & Chernotsky, 2007; Nagda et al., 2004; Nelson et al., 2005). Research also supported a

positive correlation between participation in service learning and/or study abroad opportunities in which students can *experience* the lesson, and a reported increase by participants in their willingness to involve themselves in positive social actions and/or movements (Anthony et al., 2014; Bourke et al., 2012; Ehrlich, 1999; Engberg & Fox, 2011; Storms, 2012). Researchers further argued that students perceive curricula, having a global emphasis, as important to their preparation for working and living in a global society (Bista & Selah, 2014; Storms, 2012)

Much of the literature implicitly supported a holistic approach to global citizenship education as being the most effective in preparing students for global citizenship (Andreotti, 2006; Clarke, 2004; Hobbs & Chernotsky, 2007; Nagda et al., 2004). However, there is not sufficient research to qualify this argument. There is a need to investigate whether or not participation in global citizenship education opportunities within a post-secondary education environment can predict how a student identifies him- or herself in relation to all humanity.

Statement of the Problem

Globalization is on the rise as evidenced by emerging-markets through a significant increase in industrialized nations, goods consumption, and the ever broadening use of technology. Many educators, legislators, business professionals, and citizens around the world agree that primary, secondary, and post-secondary students must be prepared to live, work and thrive in a global community. Few, however, can agree on what it actually means to be a global citizen (Andreotti, 2006; Karlberg, 2008; Pulcini, 2010; Splitter, 2012). Additionally, there remains much discourse and debate surrounding the appropriate curriculum and learning opportunities that will best serve to achieve the goal of producing global citizens.

Notwithstanding, the literature predominately supported the idea that institutions of higher education have a responsibility to graduate ethically-minded students willing and able to address a multitude of social, economic, and ecological issues (Colby et al., 2003; Reimers, 2006). According to Wolfgang and Berkowitz (2006), research supported that for individuals to actively engage, they must either identify with, or feel an issue is of some importance to them. Simply having acquired knowledge about the issue is not enough (p. 501).

Research conducted by McFarland et al. (2012) concluded that individuals who demonstrated the capacity to *identify with all humanity* not only displayed high levels of moral judgement development and a lack of ethnocentrism, but also concern, knowledge and supportiveness of global human rights and humanitarian needs, (p. 830). Therefore investigating whether or not participation in global learning opportunities can predict how a student identifies him- or herself in relation to all humanity may serve as an effective tool for evaluating and/or improving global citizenship development initiatives.

Purpose of the Study and Research Questions

The purpose of this study was to examine whether or not participation in academia related opportunities to develop global citizenship predicts how a student identifies him- or herself in relation to all humanity as measured using the Identification with All Humanity (IWAH) scale (McFarland et al., 2012) (Appendix G). The following four research questions were addressed:

1. Does participation in Connections (global citizenship education) coursework predict how a student identifies him- or herself in relation to all humanity?
2. Does participation in study abroad opportunities predict how a student identifies him- or herself in relation to all humanity?

3. Does frequent interaction with individuals of a different culture other than that of the student's own predict how a student identifies him- or herself in relation to all humanity?
4. Does participation in Connections coursework, participation in study abroad, and frequent interaction with individuals of a different culture have a synergistic effect on how a student identifies him- or herself in relation to all humanity?

Significance of the Study

Much of the literature implicitly supported a synergistic approach to global citizenship education as being the most effective in preparing students for global citizenship (Andreotti, 2006; Clarke, 2004; Hobbs & Chernotsky, 2007; Nagda et al., 2004). However, sufficient research does not exist in support of this argument. There is a need to investigate whether participation in global citizenship engagement opportunities such as coursework designed to enhance global competence, and/or participation in study abroad opportunities, and/or frequent interaction with individuals of a different culture other than that of the student's own, can predict how a student identifies him- or herself in relation to all humanity. McFarland et al. (2012) developed the Identification with All Humanity (IWAH) Scale which has been shown to reliably predict knowledge and concern for global human rights and humanitarian needs as well as the extent to which an individual values the lives of both ingroup and outgroup members equally (p. 830).

McFarland et al. (2013) concluded that "the issue of how identification with all humanity develops or could be taught merits serious study" (p. 197). Since the basis of global citizenship education at the afore mentioned large public university in the southern United States is to provide learning opportunities for students in which they may "be productive, engaged, and socially-responsible citizen-leaders of a global society" (E&A

Leadership Team, 2015, p. 6), then it stands to reason that the more a student participates in these opportunities, the greater the likelihood that he or she will increase in his or her ability to *identify* with [acknowledge the significance of] individuals formerly perceived as outgroup members.

The Identification with All Humanity (IWAH) Scale (Appendix G) was selected to examine the stated research questions. Results from this study may not only identify a potential tool to assist in assessing participation in global citizen education opportunities, but may also provide justification for incorporating dimensions of global citizenship education into other University curriculum.

Data collected for this study were self-reported and therefore subject to social desirability and/or comparison bias. Students who have a predisposition towards concerns about global issues and social responsibility may naturally gravitate towards courses and other learning opportunities that provide some form of global citizenship education. To the contrary, students who are not predisposed to be concerned with global issues may not elect to seek global citizenship education opportunities (Bourke et al., 2012; Colby et al., 2003). This was a case study involving only one large public university in the southern United States and therefore generalizability may be limited.

Definition of Terms

Collective humanity – The concept of looking beyond preconceived ideologies and prejudices to see *all humans* as members of the same group (McFarland et al., 2013).

Global Citizenship - According to Rafael Domingo (2012), regardless of how an individual may or may not identify him- or herself, all humans are members of the global community based on four basic principles being; 1) every human is entitled to *personal dignity*, 2) every human depends upon the earth for survival and therefore membership is

non-consensual, 3) our dependency dictates a necessity to establish and nurture relationships with other humans, and lastly 4) a shared common goal to protect human dignity and preserve the planet (Domingo, 2012).

Global Citizenship Education - the pedagogical approach designed to assist students in developing skills and competencies necessary for addressing a myriad of challenges and opportunities associated with life in the global community (Clarke, 2004; Dill, 2012).

Global Consciousness - the ability to conceptualize the transcendence of individual human life over all collective ideologies associated with group/community membership (Monroe, 1996; Splitter, 2012, p. 259).

Eugenics - the science that deals with all influences that improve the inborn quality of the human race, particularly through the control of hereditary factors (Garver & Garver, 1991, p. 1109).

CHAPTER II: REVIEW OF THE LITERATURE

Global Citizenship: De Facto or Chimerical?

As a result of continuous migration, foreign and domestic terrorism, unfathomable human suffering, and unprecedented ecological catastrophes, humans continually find ourselves both directly and indirectly impacted by issues of global proportion (Karlberg, 2008). Yet, irrespective of age, gender, race, nationality, religion, sexual orientation, or any other perceived dissimilarity, all humans desire to be treated with dignity, and rely on the same planet for our subsistence (Domingo, 2012; Pulcini, 2010). Why then does coming together on global scale as *one community of mankind* seems to be an insurmountable challenge?

Perhaps it's because who we are as individuals is intricately complex. Our differences are often visible and easily recognizable. Likewise, despite our undeniable interconnectedness, history has continually demonstrated a propensity for humans to attempt to solve multi-dimensional problems using one-dimensional solutions. For example, in the late nineteenth and early twentieth centuries, many countries were faced with increased migration, staggering unemployment, and grossly underfunded or completely non-existent healthcare. Much of the ills of the day were blamed on the ever increasing immigrant populations (Garver & Garver, 1991, p. 1110). Sound familiar?

Also during this time, scientists became increasingly interested in the evolution of humanity. One such individual was Francis Galton who coined the term *Eugenics* which is defined as "the science that deals with all influences that improve the inborn quality of the human race, particularly through the control of hereditary factors" (Garver & Garver, 1991, p. 1109). At its core, eugenics subscribed to the idea that the majority of human traits, both desirable and undesirable, were inherited. Therefore, undesirable traits could

be eliminated (negative eugenics) and desirable traits retained (positive eugenics) by controlling reproduction (Garver & Garver, 1991, p. 1110). In the United States alone, tens of thousands of individuals were sterilized in hopes of preventing the reproduction of undesirable human traits. In some cases, the decision to sterilize an individual was based solely on race and/or lack of income (Garver and Garver, 1991, p.1111).

Adolph Hitler and Nazi Germany became the most notorious in recent history for practices surrounding a concept of eugenics and later genocide. In Germany, the process began with euthanizing children and later adolescents born with mental and/or physical defects. Eventually, the movement would extend to the sterilization, and in many more cases extermination, of healthy Jews, Gypsies, and other individuals who were considered to carry "undesirable traits" (Garver & Garver, 1991, p. 1113). What began as a heartfelt attempt by scientists and physicians across much of the industrialized world to address abounding social problems, would later find its way into the tomes of history as some of the worst *crimes against humanity*. Most perplexing, however, is how the best of intentions can turn so horribly wrong. Perhaps the answer lies in how these individuals *identified with* the world around them.

McFarland et al. (2013) expanded upon an idea they coined *identification with all humanity*. As part of their research, they shared stories of individuals who willingly aided other persons despite the potential for tremendous personal cost to themselves. Many of the examples cited by the researchers included accounts of individuals who came to the aid of Jews during Nazi occupation of various territories. Their research emphasized that these individuals acted solely out of "deep caring for all human beings regardless of their race, religion or nationality" (p. 194). Therefore, despite tremendous personal cost, they saw *all humans* as members of the same group. They did not see

themselves or their personal attributes as superior to those of the Jews or other individuals in which they endeavored to assist. McFarland et al. (2013) therefore concluded that "the issue of how identification with all humanity develops or could be taught merits serious study" (p. 197).

According to Domingo (2012), all humans are members of the global community based on four basic principles; 1) every human is entitled to *personal dignity*, 2) every human depends upon planet Earth for survival and therefore membership is non-consensual, 3) our dependency dictates a necessity to establish and nurture relationships with other humans, and lastly 4) a shared common good (the need to protect human dignity and preserve the planet) (Domingo, 2012, pp. 6-10). While our inter-dependence is substantive evidence of every human's membership in the global community, there remains considerable discourse and debate in defining not only what it means to be a global citizen, but also who/what determines those rights and responsibilities associated with membership in the global community (Caruana, 2014).

Every human belongs to a myriad of communities with affiliations based on a variety of things such as age, gender, race, nationality, sexual orientation, socio-economic status, education, profession, hobbies, religion (or lack thereof), interests, etc. (Baker, 1999; Jensen & Arnett, 2012; Pulcini, 2010) in which we enjoy certain rights and responsibilities while sharing customs, practices and ideologies with other members. The literature suggested humans first see ourselves as a member of our immediate communities, second as a member of our broader communities, third as a member of our nation-state, and lastly as a member of global society as a whole, (Banks, 2004; Bosniak, 2001; Clifford & Montgomery, 2014) with sub-communities existing within and across

dominate communities (Bosniak, 2001; Bourke et al., 2012; Karlberg, 2008; Pulcini, 2010).

For example, when an individual volunteered his or her services to the Booster Club, he or she identified with a community of other parents whose children also attended the same school. When an individual participated on a team to raise money for cancer research, he or she identified with a community of others who desire to aid in the movement to eradicate the disease. When the World Trade Center came down on September 11, 2001 many mourned the lives of those who were lost that day. Americans and our allies the world over were profoundly affected by the choices of a few. Many expressed a heartfelt loss of innocence, but many more experienced a call to action and service, some by treating the injured, others by removing the debris at the attack sites, and still others by serving in the desserts of Afghanistan and Iraq. Why then are we not equally incensed when men, women, and children suffer similar if not greater atrocities half a world away?

According to Wolfgang and Berkowitz (2006), the level at which we identify with others is tantamount to our willingness to engage (p. 433). It is not surprising then that humans prefer, at varying levels, to remain comfortably confined within the constraints of the communities in which we identify ourselves as members. Unfortunately, this tendency often serves to enhance ethnocentrism, egocentrism and exclusion of others whom we perceive to be *outgroup* members (Karlberg, 2008). McFarland et al. (2012) posed the question, "Can humans truly transcend ethnocentrism and value all humanity?" (p. 830).

This study assumed that global citizenship education is predicated on the ability of individuals to identify with [acknowledge the significance of] others outside of their

own communities. Scholars agreed that doing so is tantamount to the sustainability of a cooperative if not enterprising existence for everyone (Karlberg, 2008; McFarland, 2011; Reimers, 2006; Wolfgang & Berkowitz, 2006). Moreover, this study assumed that global citizenship education has three primary, albeit broad, goals being; 1) to aid students in acknowledging that their understanding of the world is considerably narrow by no fault of their own; 2) to develop students' capacities for acknowledging the significance of our inter-connectedness as humans; and 3) to transform how students see themselves in relation to the world around them. Following is a review of various theoretical perspectives which outline moral judgement, self-understanding, social identity, and citizenship identity development. These theoretical perspectives collectively speak to the capacity of humans to identify with others and thus feel compelled to act on their behalf.

Moral Judgement Development and Self Understanding

Age, education, life experience, and interactions with others, to name a few, play a significant role in our moral judgement development (Rest et al., 1986). Scholars and researchers alike concurred that our individual values, ideals, and moral compass significantly influence our judgment which in turn often informs the behaviors we demonstrate when interacting within a community (Derryberry & Thoma, 2005; Hart & Fegley, 1995; Karlberg, 2008; Rest et al., 1986).

Our actions are often informed by how we identify ourselves within the context of interactions with others (Stets & Burke, 2000). Research in the field of *self-concept* development as compiled by Hart and Damon (1988) posited that *self-concept as a theory* consists of four levels of development. Their research supported that the majority of individuals have reached level 3 by the time they have entered adolescence. At this level, the individual will begin to self-regulate behaviors in order to belong to and participate

within various groups. Level 4, in which personal beliefs and goals shape the individual's concept of self, is typically not reached until early adulthood (Hart & Fegley, 1995). At level 4, individuals begin to demonstrate actions not based necessarily on how others might perceive them, but because the individual believes his or her actions to be important respective of his or her individual ideologies, goals, etc. (Hart & Fegley, 1995).

Additionally, according to Hart and Fegley (1995), prosocial behavior is not only influenced by a person's concept of self as an individual, but also in how he or she perceives him- or herself as compared to others. For example, individuals who are prone to demonstrate pro-social behavior will likely have been either directly or indirectly influenced by someone who exemplified the same or similar behavior (Karlberg, 2008). Notwithstanding, Derryberry and Thoma (2005) concluded, that while the various models indicated above do impact the development of moral judgement and self-understanding, they are not mutually exclusive.

While much literature supported the multi-faceted complexities of moral judgement development, the majority of empirical research did not necessarily communicate the intricate nature of moral judgement development (Derryberry & Thoma, 2005, p.70). In a 2005 study using Structural Equation Modeling, Derryberry and Thoma substantiated the widely held belief by many social science researchers that a combination of moral judgement and self-understanding informs action. Likewise, the more highly developed each becomes, the greater the propensity for that individual to demonstrate pro-social behaviors and actions (pp. 82-84).

Research also supported a positive correlation between college attendance and moral judgement development (Rest, 1988). It may be presumed then that moral judgement development must be a key component of the academic experience if

institutions of higher education are to graduate civically minded, ethically percipient, engaged citizens (Ehrlich, 1999; Reimers, 2006; Wolfgang & Berkowitz, 2006). Providing students with opportunities in which to actively engage with other globally minded individuals may also serve to enhance their development as global citizens (Wolfgang & Berkowitz, 2006).

Social Identity Theory

As stated above, during the course of a lifetime, humans will belong to a myriad of social categories (referred to here as *communities*). Self-categorization may be stagnant in some cases and fluid in others. For example, once an individual recognizes that he or she belongs to a particular gender, in most cases, he or she will identify with that *social category* (community) his or her entire life. In other social categories, such as profession or religion, individuals may or may not always identify with those categories. The multiple communities (categories) in which we identify is what makes each of us unique from anyone else. We select the communities in which we identify via a process known as *social comparison*.

According to Stets and Burke (2000), social comparison is the process by which we identify and categorize (label) persons who we perceive to be similar to ourselves as our ingroup. Likewise, we use the same process to identify and categorize (label) persons who we perceive to be different from ourselves as our outgroup (Stets & Burke, 2000, p. 225). The significance of this process is that humans tend to behave in a manner that is either deemed acceptable to our ingroup or at the very least is perceived to maintain harmony among members of our ingroup.

Citizenship Identification

Researchers agreed that, as is the case with moral judgment development and self-identification, citizenship identification and ideologies develop throughout an individual's lifetime and involve both formal and informal learning experiences (Eidoo et al., 2011). Until the later part of the twentieth century, citizenship was predominately defined as an individual having certain rights and responsibilities by virtue of membership to a specific nation-state and therefore discussed in terms of customs, practices, and ideologies within those particular boundaries (Bosniak, 2001; Bourke et al., 2012; Karlberg, 2008).

Defining citizenship in such a manner, however, does not take into account personal experiences and education, both of which often transcend typical social constructs and contribute significantly to how we as humans not only identify ourselves, but also in how we interact with others (Monroe, 1996; Olaniran & Agnello, 2008; Splitter, 2012). For example, in the past decade, many countries around the globe have seen an increase in the ability of the Islamic State in Iraq and Syria (ISIS) to successfully use various media and other forms of propaganda to recruit individuals for their cause. A vast number of those recruits are legal citizens of various other nation-states (Schmidt & Schmitt, 2014), however their actions and atrocities stand in stark contrast to the overarching ideologies recognized by the nation-state of which they are legal citizens.

Much of the literature, therefore, suggested that global citizenship does not indicate dissolution of citizenship to a particular nation-state, but is rather an extension thereof (Bosniak, 2001; Caruana, 2014; Clifford & Montgomery, 2014; Eidoo et al., 2011; Karlberg, 2008). Thus, global citizenship cannot be conceived in terms of legal status and the rights and responsibilities associated with membership to a specific nation-

state, but rather in the conceptual sense of civic and social responsibility toward sustainability and the welfare of all mankind (Bista & Saleh, 2014; Caruana, 2014; Domingo, 2012; Eidoo et al., 2011; Karlberg, 2008; Reimers, 2006).

Banks (2008) further expanded the definition of citizenship based on an individual's willingness and level of participation. He identified four levels of citizenship being 1) *Legal Citizen* (no political efficacy or agency), 2) *Minimal Citizen* (minimal political efficacy such as voting), 3) *Active Citizen* (political participation above voting in support of existing ideologies and structures), and 4) *Transformative Citizen* (political participation and action in support of changing existing ideologies and structures) (p.137). According to Banks (2008), the goal of citizenship education should be to develop *transformative citizens* willing to critically evaluate the world around them, and take action that is appreciative of a globally inter-connected society and supportive of the common good of all humankind irrespective of personal values, beliefs, and ideologies.

Global citizenship, therefore, may also be thought of as global consciousness. McFarland et al. (2013) defined *identification with all humanity* as "a deep caring for all human beings regardless of their race, religion, or nationality" (p. 194). Therefore, global consciousness, in its broadest form, is the capacity to look beyond those identifiers often used to label people as outgroup members, and focus on attributes that are shared (Karlberg, 2008; Pulcini, 2010; Reimers, 2006).

All humankind relies on some level of inter-dependence with respect to one another, and individual rights cannot exist without a collective sense of justice (Reimers, 2006). Community simply cannot subsist without the capacity of human beings to develop both moral reasoning and a concept of self that are congruous of collectivism and

complimentary of individualism (Pulcini, 2010). Therefore, individuals who see themselves as a member of a collective global citizenry may be more likely to participate in national movements aimed at global equality and sustainability, thus increasing the opportunity for every individual to enjoy greater protection with respect to human rights (Bosniak, 2001; Bourke et al., 2012; Clifford & Montgomery, 2014; Eidoo et al., 2011).

Much of the literature agreed that a global citizen should be critically self-aware and command an in-depth understanding of present and historical culture (Clifford & Montgomery, 2014; Eidoo et al., 2011). A global citizen will also demonstrate an ability to critically analyze complicated issues, and possess a desire to be pro-active in pursuing positive change while respecting that all humans have a right to security and equality (Caruana, 2014; Clifford & Montgomery, 2014). A major concern by some scholars, however, is that these predominately reflect Western ideologies and therefore are not necessarily representative of non-western ideologies or the global community as a whole (Clifford & Montgomery, 2014; Dill, 2012; Olaniran & Agnello, 2008; Splitter, 2012). For example, social hierarchies throughout Asian and Middle Eastern cultures are believed to be of significant importance and therefore it is customary for certain individuals to be afforded greater reverence than others.

Post-Secondary Global Citizenship Education

The move to globalize education has not been an entirely academic one. Since World War II, legislators have encouraged proliferation of international students studying in the United States as a means for establishing and improving foreign relations. It is assumed that international students will be regularly exposed to curriculum that promotes "western ideas of freedom of speech and inquiry through academic and cultural exchanges"; establish lasting bonds with American students and faculty; "[open] foreign

markets to American business"; and aid in establishing military alliances (Lovett, 2013, p.2). Global education has also become an entrepreneurial endeavor in that many colleges and universities, both public and private, have expanded their educational offerings to the global market by actively competing for international students wishing to study in the United States (Lovett, 2013).

Global Citizenship Education Defined

Global Citizenship Education, in its simplest form, is the pedagogical approach designed to assist students in developing skills and competencies necessary for addressing a myriad of challenges and opportunities associated with life in the global community (Clarke, 2004; Dill, 2012). In the broad context of post-secondary education and posited learning outcomes, global citizenship education endeavors to produce globally competent students who are critically self-aware, command an in-depth understanding of their historical culture, and possess an appreciation for the diversity and interdependence of all cultures (Bista & Selah, 2014; Caruana, 2014; Clifford & Montgomery, 2014; Eidoo et al., 2011). These learning outcomes are considered to be successfully achieved when students are able to demonstrate both an ability to analyze complex issues, and a desire to be pro-active in pursuing positive change both within and outside their immediate communities (Clarke, 2004; Storm, 2012).

Global citizenship education seeks to prepare students to live and work in a culturally diverse world by providing students with the opportunity to critically evaluate issues that, by nature of their inter-connectedness, are of significance within their community, across communities, nationally, and abroad (Bista & Saleh, 2014; Eidoo et al., 2011; Storms, 2012). Preparing students to participate as engaged citizens within and across communities outside of their own aids in the continued progression toward global

stability (Reimers, 2013). Some researchers argued that failing to adequately prepare students for participation on a global scale will only lead to the development of a generation incapable of addressing the ever growing number of global challenges, further enhancing cultural dissonance (Karlberg, 2008; Reimers, 2006).

Globalizing Education in the United States

Research suggested that college students in the United States are behind their international counterparts in their appreciation and development of global competence (Green, 2002; Reimers, 2013; Storms, 2012). According to the latest results of the *World Values Survey*, the United States ranked significantly lower than other industrialized nations with respect to global citizenship identification. When responding to the statement "I see myself as a world citizen", only 67% of those surveyed in the United States selected either 'strongly agree' or 'agree', thus ranking 37th of the 59 countries who participated (see Table 1).

This may be, in part, due to the motivations behind an individual's global competence development. Per Andreotti (2006), for students to transform how they see themselves as active participants in the global community, they must first acknowledge that their understanding of the world is considerably narrow having been contrived through limited experiences most often occurring within constrained surroundings. For example, students in the United States may have an over-inflated view of our independence and self-reliance as a nation within the global context (Clarke, 2004).

Table 1

Percentage of individuals who selected either 'agree' or 'strongly agree', in response to the statement I see myself as a world citizen

Rank	Country	I see myself as a world citizen	Rank	Country	I see myself as a world citizen
1	Malaysia	96.60%	31	Uruguay	73.50%
2	Philippines	95.70%	32	Bahrain	73.20%
3	Ghana	95.70%	33	Japan	70.50%
4	Thailand	92.90%	34	Cyprus	68.50%
5	Ecuador	92.50%	35	Kuwait	68.00%
6	Mexico	92.20%	36	Chile	67.60%
7	Qatar	91.20%	**37**	**United States**	**67.40%**
8	Nigeria	91.00%	38	Netherlands	67.30%
9	Rwanda	90.80%	39	Uzbekistan	64.00%
10	Colombia	90.10%	40	Kazakhstan	63.50%
11	Pakistan	88.40%	41	Estonia	62.20%
12	Turkey	86.30%	42	Jordan	61.80%
13	South Africa	82.50%	43	Romania	61.30%
14	India	82.30%	44	Ukraine	60.10%
15	South Korea	82.30%	45	Germany	60.00%
16	Peru	81.40%	46	Yemen	56.90%
17	Armenia	81.20%	47	Libya	56.80%
18	Kyrgyzstan	81.10%	48	China	55.60%
19	Spain	80.80%	49	Iraq	54.00%
20	Brazil	80.40%	50	Algeria	53.80%
21	Sweden	79.10%	51	Tunisia	52.80%
22	Zimbabwe	77.80%	52	Lebanon	51.80%
23	Trinidad and Tobago	77.70%	53	Palestine	50.00%
24	Poland	77.70%	54	Belarus	48.60%
25	Australia	76.90%	55	Georgia	48.40%
26	Hong Kong	76.70%	56	Russia	46.30%
27	Singapore	76.00%	57	Azerbaijan	42.40%
28	Taiwan	75.80%	58	Egypt	40.50%
29	Argentina	73.90%	59	Morocco	31.60%
30	Slovenia	73.70%			

Source: World Values Survey, Wave 6. (2010-2014) (Appendix C)

In the past, citizenship education beginning in primary grades often focused on patriotism, love of country, and the position of the United States as a world super power. It should not be implied that a suggestion is being made here to cease teaching these ideologies. The implication is that students should be more aware of their established paradigm(s) as a result of their prior education when embarking upon citizenship education from a global mindset.

The literature also suggested that a majority of college students in the United States and predominately western countries may perceive global competence solely as a mean of improving employability, whereas students from other cultures may endeavor to improve their global competence as a means of fostering opportunities for mobility and ensuring survival (Caruana, 2014). Lastly, Caruna (2004) contended that twenty-four hour foreign relations media coverage experienced by citizens of the United States and other western cultures may be moderately responsible for the indifferent if not negative attitudes shared by many Americans in regards to citizens of other countries.

Challenges Facing Global Citizenship Education Initiatives

Higher education is and continues to be tasked with striking a balance between the technical [hard] skills necessary for students to be gainfully employed upon graduation, and the [soft] skills necessary to effectively and positively interact with others. Both of which are necessary for success not only as an employee but also as an engaged citizen and productive member of society. Decreased federal and state funding of higher education coupled with ever increasing college tuition costs has spurred much debate among legislators, academics, and citizens regarding the value of a college education. While a majority agrees that education is a wise investment not only for the individual but for the community as a whole, there remains much discourse surrounding

the appropriate balance between technical skills development and broad liberal education (Reimers, 2006).

Proponents for placing the primary focus on technical skills tout the advantages of students being able to enter the job market sooner and with far less student debt. To the contrary, proponents for a greater balance between technical skills and soft skills warn that without a broader liberal education, we are essentially producing citizens who have little or no civic or global competence (Lilley, Barker & Harris, 2014; Reimers, 2006). In fact, researchers argued that failing to provide students with both technical and soft skills is extremely problematic as many issues facing the world today are a result of cultural dissonance (Banks, 2004; Ehrlich, 1999).

Developing and delivering curriculum that promotes global citizenship is another challenge. Much of the democratic western world relies on a competitive, capitalistic economy which often behaves counterintuitive to the ideologies of equity and fairness for all. Additionally, what one area of the world deems to be appropriate in the context of social equity and global sustainability may be in stark contrast to the cultural ideologies of another (Clifford & Montgomery, 2014; Lovett, 2013).

Undue fear and prejudice, as supported by previously established ideological paradigms, can also prove to be difficult barriers for educators (Bista & Selah, 2014). When students are being asked to critically evaluate issues of globalization and social justice they may feel overwhelmed and experience a wide range of emotions from empathy to antipathy (Hytten & Bettez, 2008). Notwithstanding, the benefits of continual interactions, both formal and informal, with individuals and cultures outside of our own perceived communities have been shown to significantly and positively impact

both the development and enhancement of our inclination toward pro-social behaviors (Caruana, 2014; Karlberg, 2008; Storms, 2012).

Although the task of producing globally minded citizens may seem insurmountable, colleges and universities have historically been at the nexus of social change (Rhoads & Liu, 2009; Wolfgang & Berkowitz, 2006). Research concluded that individuals are at the peak of cognitive and emotional development during the period of adolescence and young adulthood which is the traditional age of college attendance (Jensen & Arnett, 2012; Wolfgang & Berkowitz, 2006). Therefore, the consensus remained that colleges and universities shoulder the fiduciary responsibility to provide a safe and suitable environment in which students may thoughtfully challenge their own beliefs while proactively investigating systems that currently stand in contradiction to their own ideologies (Storms, 2012). Individuals benefit greatly when they possess a broad understanding of differences throughout the communities in which they interact (Begley & Stefkovich, 2007). What motivates individuals to feel, think, speak and act in certain ways is extensively fluid, and often dependent upon our perception of and interactions with others (Begley & Stefkovich, 2007).

Global Citizenship Education as Transformative Learning

> Transformative learning is the process of effecting change in a frame of reference…the structures of assumptions through which we understand our experiences…When circumstances permit, transformative learners move toward a frame of reference that is more inclusive, discriminating, self-reflective, and integrative of experience. (Mezirow, 1997, p. 5)

Scholars agreed that if global citizenship education is to be transformative, students must have the opportunity to dissect extremely complex issues for the purpose of

understanding that not every issue is as simple as black and white or right and wrong, as oversimplification may serve to reinforce rather than reduce prejudices (Eidoo et al., 2011; Storm, 2012). Students must also be challenged to actively analyze and consider contrasting viewpoints for the purpose of developing or altering their relational view of the world in terms of interactions between and among themselves and others. In doing so, individuals often experience a progressive maturation of their personal code of conduct and ethical ideals which informs actions both in the short- and long-term (Begley & Stefkovich, 2007; Storm, 2012). Scholars and researchers alike concurred that both unwitting and purposeful interaction with members of diverse communities serves as a valuable mechanism for global citizenship development (Caruana, 2014; Clarke, 2004; Storms, 2012).

Scholars also agreed that as a compliment to these types of informal interactions, pedagogy that allows students to experience the lesson appears to best serve global citizenship and social justice learning outcomes (Nagda et al., 2004; Storm, 2012). One popular pedagogical method used to encourage experiential learning is to allow groups of students with diversified backgrounds to share their personal perspectives in solving a moral dilemma providing the opportunity for students to find common ground (Wolfgang & Berkowitz, 2006). This process may aid students in developing a sense of connection with others, thus fostering a culture of inclusion (Karlberg, 2008). For example, when students from diverse backgrounds are offered an open, friendly, and safe environment in which to share their individual experiences through story-telling or inter-group dialogue, this may in turn provide an opportunity for other students participating in the course to enhance their own self-awareness (Caruana, 2014; Gurin-Sands, Gurin, Nagda, & Osuna, 2012; Storm, 2012).

Empirical research supported that participation in inter-group dialogue involving members from different if not often opposing cultures (Alimo, 2012; Gurin-Sands et al., 2012; Nagda et al., 2004) as well as storytelling (Caruana, 2014) is positively correlated with students reporting increased confidence and/or willingness toward pro-social behaviors and actions. Research has also demonstrated that after participation in social justice/citizen engagement coursework, students indicated that experiential activities were more influential in impacting their desire and ability toward positive social change action than did the course content alone (Hobbs & Chernotsky, 2007, p. 547).

Andreotti (2006) emphasized, however, that for global citizenship education to be successfully transformative, it requires both soft and critical approaches (see Table 2).

Table 2

Global Citizenship Education (soft versus critical)

	Soft Global Citizenship Education	Critical Global Citizenship Education
Problem	Poverty, helplessness	Inequality, injustice
Nature of the problem	Lack of 'development', education, resources, skills, culture, technology, etc.	Complex structures, systems, assumptions, power relations and attitudes that create and maintain exploitation and enforced disempowerment and tend to eliminate difference.
Justification for positions of privilege (in the North and in the South)	'Development', 'history', education, harder work, better organization, better use of resources, technology.	Benefit from and control over unjust and violent systems and structures.

(table continues)

Table 2 (*continued*)

	Soft Global Citizenship Education	Critical Global Citizenship Education
Problem	Poverty, helplessness	Inequality, injustice
Basis for caring	Common humanity/being good/sharing and caring.	Justice/complicity in harm.
	Responsibility FOR the other (or to teach the other).	Responsibility TOWARDS the other (or to learn with the other) - accountability.
Grounds for acting	Humanitarian/moral (based on normative principles for thought and action).	Political/ethical (based on normative principles for relationships).
Understanding of inter-dependence	We are all equally interconnected, we all want the same thing, we can all do the same thing.	Asymmetrical globalization, unequal power relations, Northern and Southern elites imposing own assumptions as universal.
What needs to change	Structures, institutions and individuals that are a barrier to development.	Structures, (belief) systems, institutions, assumptions, cultures, individuals, relationships.
Role of 'ordinary' individuals	Some individuals are part of the problem, but ordinary people are part of the solution as they can create pressure to change structures.	We are all part of problem and part of the solution.

(table continues)

Table 2 (*continued*)

	Soft Global Citizenship Education	Critical Global Citizenship Education
Problem	Poverty, helplessness	Inequality, injustice
What for	So that everyone achieves development, harmony, tolerance and equality.	So that injustices are addressed, more equal grounds for dialogue are created, and people can have more autonomy to define their own development.
What individuals can do	Support campaigns to change structures, donate time, expertise and resources.	Analyze own position/context and participate in changing structures, assumptions, identities, attitudes and power relations in their contexts.
How does change happen	From the outside to the inside (imposed change).	From the inside to the outside.
Basic principle for change	Universalism (non-negotiable vision of how everyone should live what everyone should want or should be).	Reflexivity, dialogue, contingency and an ethical relation to difference (radical alterity).
Goal of global citizenship education	Empower individuals to act (or become active citizens) according to what has been defined for them as a good life or ideal world.	Empower individuals to reflect critically on the legacies and processes of their cultures, to imagine different futures and to take responsibility for decisions and actions.

(table continues)

Table 2 (*continued*)

	Soft Global Citizenship Education	Critical Global Citizenship Education
Problem	Poverty, helplessness	Inequality, injustice
Strategies for global citizenship education	Raising awareness of global issues and promoting campaigns.	Promoting engagement with global issues and perspectives and an ethical relationship to difference, addressing complexity and power relations.
Potential benefits of global citizenship education	Greater awareness of some of the problems, support for campaigns, greater motivation to help/do something, feel good factor.	Independent/critical thinking and more informed, responsible and ethical action.
Potential problems	Feeling of self-importance and self-righteousness and/or cultural supremacy, reinforcement of colonial assumptions and relations, reinforcement of privilege, partial alienation, uncritical action.	Guilt, internal conflict and paralysis, critical disengagement, feeling of helplessness.

Source: Andreotti, V. (2006). Soft versus critical global citizenship education. *Policy & Practice-A Development Education Review*, (3), pp. 42-45) (Appendix D)

In short, *soft* global citizenship education primarily addresses the surface of global issues (e.g., feeding the hungry), whereas *critical* global citizenship education attempts to address much deeper attributes of the same issues (e.g., unequal power structures). Although neither comprehensive nor exhaustive, following are examples of broad pedagogical approaches to global citizenship education.

Global Citizenship Education and Service-Learning/Study Abroad

Many researchers agreed that participation in service-learning opportunities is positively correlated with an increase in pro-social or action-oriented behavior (Alimo, 2012; Nagda et al., 2004; Nelson et al., 2005; Wolfgang & Berkowitz, 2006), as doing so provides students with an opportunity to reflect upon the needs of others rather than their own (Ehrlich, 1999). However, others argued that for students to become effective change agents on the global theater, true pro-social behavior cannot be developed solely through engaging in opportunities surrounding volunteer/charity work which is most often the basis of service-learning (Clark et al., 2004; Colby et al., 2003; Eidoo et al., 2011). Therefore, some scholars believed that for these types of experiential learning opportunities to be adequate in preparing students for global citizenship, they must contain components that can be applied on a global scale (Engberg & Fox, 2011).

Empirical research also supported that participation in a study abroad program improves global awareness and propensity for prosocial behaviors and actions among students (Anthony et al., 2014). However, others espoused that prolonged opportunities to engage with others from different cultures (whether locally or abroad) as participants rather than consumers has a greater potential for providing students with tangible reference points ultimately improving their capacity for global competence (Caruana, 2014; Nagda et al., 2004; Storm, 2012). In a qualitative study conducted by Caruana (2014), twenty-one students attending college internationally (outside of their home country) were interviewed. The findings supported that studying in another country away from home not only impacted the student's perspective of the world, but also how the student identified him- or herself within it.

Global Citizenship Education and the Study of Multiculturalism

Global Citizenship Education, in terms of multiculturalism, promulgates the respected if not celebrated differences among cultures. This pedagogical approach supports the idea of acceptance and inclusion among members of diverse backgrounds, but it often downplays the significance of unequal power distribution between dominate and underrepresented groups thus limiting the potential for cohesion (Dill, 2012; Olaniran & Agnello, 2008; Splitter, 2012). This approach, therefore, may not place enough emphasis on the intricacies associated with multicultural societies such as hierarchical structures within various cultures, international mobility, and cross-culturalism (Eidoo et al., 2011). In short, simply celebrating diversity may not be sufficient in fostering transformative learning as it merely recognizes a difference exists rather than aiding the student to broaden his or her perspective of the world (Olaniran & Agnello, 2008).

Global Citizenship Education and the Study of Race and Gender

Race and gender are terms most often used as individual identifiers throughout political discourse within a particular nation-state especially in terms of inclusion, exclusion, and equity. In the context of global citizenship education however, race and gender are not singular forms of identification, but rather exist as part of a complex homogeneity within a particular community (Eidoo et al., 2011; Karlberg, 2008).

For example, particularly in western cultures, females are encouraged to obtain an education for both personal and socio-economic gains. Eastern cultures, however, may likely encourage females to obtain an education to increase their earning potential as part of their cultural obligation toward their extended family (Jensen & Arnett, 2012). Therefore, while more and more females are enjoying greater equality, the drive behind the movement varies considerably around the world.

Researchers agreed that students must have an appreciation for the importance of 'race' and 'gender' in terms of individual identity and social constructs if they are to conceptualize both current and historical global events within their appropriate context (Eidoo et al., 2011; Olaniran & Agnello, 2008). However, some academics suggested that one of the greatest barriers to effective social justice and global citizenship education may be that curriculum often focuses primarily on the *collective identity* (i.e. Women's Studies, African American Studies, etc.) of a particular community rather than the complexity of how membership in that particular community may affect an individual's interactions within and across other communities in which they are a member (Splitter, 2012). This pedagogical approach, therefore, may tend to further perpetuate differences among/across particular groups rather than aid students in appreciating shared characteristics.

Global Citizenship Education and Religious Studies

In their research with the Identification With All Humanity scale, McFarland et al. (2012) found no correlation between "self-rated religiousness" and identification with all humanity (p. 844). However, we cannot separate religion and/or spirituality from the human experience. Since the beginning of time, religion has both transformed, and been transformed by, cultural and cross-cultural relations (Eidoo et al., 2011).

For students to conceptualize both current and historical events within their appropriate context they must have an appreciation for how religion and/or spirituality, whether in practice or in theory, has informed much of modern civilization not only in the practice of politics, but also in how socio-economics and hierarchies have and continue to be formed (Karlberg, 2008). Including comparative religion in global citizen education

curriculum may not only enhance a student's awareness of such differences, but may also improve their ability to manage conflict (Eidoo et al., 2011).

Religious studies that focus solely on the collective identity, however, lose the significance of the often very deeply embedded personal experience associate with spirituality and faith. This may therefore serve to further exacerbate differences among religious groups (Splitter, 2012). Scholars suggested that students should be encouraged to critically evaluate their own religious or spiritual maturation and those aspects of their belief systems that may lend themselves toward intolerance and in some cases, human rights violations (Karlberg, 2008).

Global Citizenship Education and the Study of Sustainability

One of the most effective tools for engaging citizens in the global theater is the discussion of planetary and environmental responsibility. Given that we all must share a single planet and cannot survive apart from it, the idea of good stewardship with respect to limited resources is a fairly easy concept for students to understand. What was once considered a peripheral campaign led by only the most extreme conservationists is now at the political and social forefront across the globe (Wolfgang & Berkowitz, 2006).

One of the challenges associated with this type of curriculum, however, is how instructors can facilitate an appreciation for the inter-connectedness of environmental health and socio-economic stability and vis-a-versa (Reimers, 2006). For students to develop a true nature of global citizenship, they must be able to appreciate how issues surrounding the environment and sustainability abroad can significantly impact their local communities. Likewise, behavior within their community can have dire consequences to members of communities abroad (Armstrong, 2006; Eidoo et al., 2011).

Global Citizenship Education Assessment

The past two decades have seen a significant shift toward the globalization of post-secondary education in addition to a substantial growth in participation by college students in social movements and community engagement activities both nationally and abroad (Clifford & Montgomery, 2014; Lovett, 2013; Storm, 2012). Evidence suggested, however, that despite valiant efforts, the United States continues to fall short in developing global competent students as compared to other industrialized nations (Reimers, 2013). While there is much consensus on the "why" we need global citizenship education, studies suggested that the "how" continues to elude researchers and educators alike. Reimers (2006) argued that institutions of higher education may be struggling to develop and implement educational objectives/outcomes appropriate for students to place what they have learned within a global context.

Which Came First: The Lesson or the Student?

One hurdle faced by social science in evaluating the effectiveness of global citizenship education is determining which comes first, the student or the lesson? Students who have a predisposition towards concerns about global issues and social responsibility may naturally gravitate towards learning opportunities that provide some form of global citizenship education, whereas students who are not predisposed to being concerned with global issues may not (Bourke et al., 2012; Colby et al., 2003).

It is difficult, therefore, for researchers to determine if only certain types of students are predisposed to participate in such activities based on certain personality traits, prior experiences, and educational goals (Anthony et al., 2014), or if participation in educational experiences significantly impacted the development of the student, and his or her desire to pursue global competence (Storm, 2012).

Assessing Only One Aspect of Global Citizenship Education

It has been equally challenging for researchers to tease out which specific educational experiences have the greatest influence (Bourke et al., 2012; Eidoo et al., 2011; Rest, 1988; Storm, 2012). As a consequence, much of the empirical research throughout the literature focused on one aspect of the global citizenship education experience. For example, empirical research has shown a positive correlation between inter-group dialogue participation involving members from different if not often opposing cultures (Nagda et al., 2004; Alimo, 2012; Gurin-Sands et al., 2012) as well as storytelling, (Caruana, 2014) and students self-reporting an increase in confidence and/or willingness toward pro-social behaviors and actions.

Empirical research has also shown a positive correlation between participation in study abroad opportunities and students self-reporting an increase in knowledge about global/humanitarian needs and an increased confidence and/or willingness toward pro-social behaviors and actions (Alimo, 2012; Nagda et al., 2004; Nelson et al., 2005). However, as indicated above, the trend in assessing global citizenship education has been primarily to focus on only one aspect of the learning experience.

Gaps in Global Citizenship Education Assessment

Much of the literature implicitly supported a holistic approach to global citizenship education as being the most effective in preparing students for global citizenship (Andreotti, 2006; Clarke, 2004; Hobbs & Chernotsky, 2007; Nagda et al., 2004). This type of approach includes 1) participation in study abroad programs, 2) curricula that includes learning outcomes designed to enhance global awareness and competences, and 3) both formal and informal interactions with members of communities/cultures outside of those communities/cultures in which the student

identifies him or herself. Additionally, Wolfgang & Berkowitz (2006) suggested that a *didactic approach* to global citizenship education supplemented by experiential opportunities to apply the acquired knowledge may best serve students (p. 505). However, there is not sufficient research to qualify these arguments. There is a need to investigate whether or not a relationship exists between participation in global citizenship education opportunities within a post-secondary education environment and how a student identifies with [acknowledges the significance of] him- or herself in relation to others.

An Intentional Approach towards Global Citizenship Development

The quality enhancement committee of a large public university in the southern United States surmised that if students were to become global citizens, they must be exposed to campus culture, curricula, and experiential learning opportunities that assist students in being "productive, engaged, and socially-responsible citizen-leaders of a global society" (E&A Leadership Team, 2015). The above mentioned university has been purposeful in its mission to aid its students in developing their global competencies and making global citizenship development a central campus priority.

The university has focused on what the literature supported are the top three most widely reported and studied academic and/experiential opportunities in which students are able to enhance their global competencies. These include 1) participation in study abroad programs, student exchange programs, and/or other research or scholarly activities outside of the United States (Anthony et al., 2014; Bista & Saleh, 2014; Hobbs & Chernotsky, 2007); 2) curricula that includes learning outcomes designed to enhance global awareness and competencies (Baker, 1999; Eidoo et al., 2011; Karlberg, 2008; Storms, 2012); and 3) formal and informal interactions with members of

communities/cultures outside of those communities/cultures in which the student identifies him- or herself as a member (Alimo, 2012; Laird et al., 2005; Nagda et al., 2004;).

First, according to the most recent report released by the Institute of International Education at the time of this study, the aforementioned large public university in the southern United States ranked 32nd in the nation for education abroad numbers. During the 2013-2014 academic year, of the 20,178 students enrolled, 1,814 students participated in education abroad programs (Office of International Programs and Study Abroad & Global Learning, 2014, p. 3).

Second, the general education requirements at the aforementioned university were also modified for all undergraduate students entering in the fall of 2014. The new general education requirements, known as the *Colonnade Program*, consist of educational outcomes primarily inspired by *College Learning for the New Global Century* published by the American Association of Colleges and Universities (General Education Review Task Force, 2011, p.3). *Connections* courses comprise the tertiary level of the Colonnade General Education Program of which the learning outcomes are designed to "direct students to apply and integrate discipline-specific knowledge and skills to the significant issues challenging our individual and shared responsibility as global citizens" (General Education Review Task Force, 2011, p. 12). At the time of this study, *Connections* course proposals were to be designed to address specific goals and outcome as follows:

> a) Social and Cultural - Students will investigate ways in which individuals shape, and are shaped by, the societies and cultures within which they live. Courses will consider the ethical questions and shared cultural values that shape societal norms and behaviors, the independent and collective or collaborative artistic expression

of those values, and/or the role of social and cultural institutions in developing and sustaining norms, values, and beliefs; b) Local to Global - Students will examine local and global issues within the context of an increasingly interconnected world. Courses will consider the origins and dynamics of a global society, the significance of local phenomena on a global scale, and/or material, cultural, and ethical challenges in today's world; and c) Systems - Students will examine systems, whether natural or human, by breaking them down into their component parts or processes and seeing how these parts interact. Courses will consider the evolution and dynamics of a particular system or systems and the application of system-level thinking. (Retrieved from https://www.wku.edu/colonnade/documents/forms_connections.doc)

Lastly, the university has and continues to recruit students and faculty from outside of the United States. According to the university's 2015 Fact Book, of the 20,178 students enrolled in 2014, 1,663 came from 79 foreign countries to attend school in the U.S. (2015 Fact Book, pp. 41-44). Additionally, of the 20,178 students enrolled in 2014, 4,858 individuals were identified as being of an ethnicity other than white (2015 Fact Book, p. 26). Of the 3,455 faculty and staff members at the university, 563 individuals identified as being of an ethnicity other than white (2015 Fact Book, p. 63).

Theoretical Foundation

Transformative Learning Theory (Mezirow, 1997) provided the theoretical lens through which this study is examined. Per Mezirow (1997) "transformative learning is the process of effecting change in a frame of reference" (p. 5). Transformative Learning theory proposed that for individuals to transform how they view non-members of the various communities in which they are associated, they must be provided opportunities to

critically reflect upon and evaluate the premises in which they have based their personal ideologies and pre-conceived notions (Karlberg, 2008; Mezirow 1997). This is not to suggest that inward reflection presumes that the individual is unenlightened. Simplistically, it is the ability to recognize how our ideologies and pre-conceived notions impact our perception of the world and thus how we interact within it.

This study assumed that global citizenship education is predicated on the ability of individuals to identify with [acknowledge the significance of] others outside of their own communities. Moreover, this study assumes that global citizenship education has three primary, albeit broad, goals being; 1) to aid students in acknowledging that their understanding of the world is considerably narrow by no fault of their own; 2) to develop students' capacities for acknowledging the significance of our inter-connectedness as humans; and 3) to transform how students see themselves in relation to the world around them.

Much of the literature implicitly supported a holistic approach to global citizenship education as being the most effective in preparing students for global citizenship (Andreotti, 2006; Clarke, 2004; Hobbs & Chernotsky, 2007; Nagda et al., 2004). This type of approach includes: 1) participation in study abroad programs, 2) curricula that supports learning outcomes designed to enhance global awareness and competencies, and 3) both formal and informal interactions with members of communities/cultures outside of those communities/cultures in which the student identifies him or herself as a member. However, there is not sufficient research to qualify this argument.

Therefore, there is a need to investigate whether or not participation in global citizenship education opportunities or a synergistic approach to global citizenship

education predicts how a student identifies him- or herself in relation to all humanity (See Figure 1).

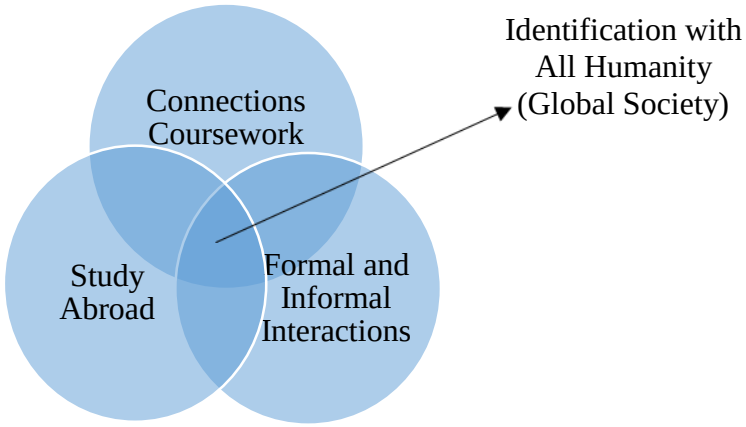

Figure 1. The intersection of identification with all humanity with study abroad, connections coursework, and formal and informal interactions.

McFarland et al. (2012) developed the Identification with All Humanity (IWAH) scale which has been shown to reliably predict knowledge and concern for global human rights and humanitarian needs as well as the extent to which an individual values the lives of both ingroup and outgroup members equally (p. 830). Since the basis of global citizenship education at the large public university in the southern United States being studied here is to provide learning opportunities for their students that will aid them to be "productive, engaged, and socially-responsible citizen-leaders of a global society" (E&A Leadership Team, 2015, p. 6), then it stands to reason that the more a student participates in these opportunities, the greater the likelihood that he or she will increase in his or her ability to *identify* with [acknowledge the significance of] individuals formerly perceived as outgroup members. Based on that reasoning, the Identification with All Humanity Scale (IWAH) (McFarland et al., 2012) (Appendix G) was selected as the instrument to

assess the outcomes of participation in the global citizenship education opportunities for this study.

Conclusion

A review of the literature demonstrated that there remains much debate and discourse surrounding not only how to define global citizenship, but also how best to prepare students to live and work in an increasingly inter-connected world. This presents substantial challenges for educators in developing curriculum to develop global competencies in primary, secondary, and post-secondary students.

Studies have shown that participation in study abroad programs and inter-group dialogue involving members of various cultures does enhance students' knowledge of humanitarian needs and self-reported willingness to engage in prosocial behaviors/actions. While the majority of scholars and leaders alike concurred that developing global citizens is a necessity if we are to adequately address issues of disparity, humanitarian needs, and sustainability the world over, research to assess such learning outcomes is considerably limited.

Research has also demonstrated that the extent to which an individual identifies [associates] with other individuals strongly informs how an individual chooses to act, if at all. These challenges substantiated the need for additional research in the area of global citizenship education. Specifically, the literature pointed to a need to assess whether or not participation in global citizen education opportunities predicts how a student identifies him- or herself in relation to others.

CHAPTER III: METHODOLOGY

McFarland et al. (2012) posed the question, "Can humans truly transcend ethnocentrism and value all humanity?" (p. 830). This study assumes that global citizenship education is predicated on the ability of individuals to identify with [acknowledge the significance of] others outside of their own communities. Moreover, this study assumes that global citizenship education has three primary, albeit broad, goals being; 1) to aid students in acknowledging that their understanding of the world is considerably narrow by no fault of their own; 2) to develop students' capacities for acknowledging the significance of our inter-connectedness as humans; and 3) to transform how students see themselves in relation to the world around them.

Purpose of the Study

This quantitative study examined the relationship between participation in global citizenship education opportunities and how a student identifies him- or herself in relation to all humanity. Data for this study were collected from voluntary completion of a survey by students enrolled in a large public university in the southern United States during the Spring 2016 semester. The survey instrument consisted of the Identification With All Humanity Scale (IWAH) (McFarland et al., 2012) (Appendix G) which uses 9 three-part questions concerning social attitudes toward "my community", "Americans", "All humans everywhere" and 9 supplemental demographic questions.

Research Questions

1. Does participation in Connections (global citizenship education) coursework predict how a student identifies him- or herself in relation to all humanity?
2. Does participation in study abroad opportunities predict how a student identifies him or herself in relation to all humanity?

3. Does frequent interaction with individuals of a different culture other than that of the student's own predict how a student identifies him or herself in relation to all humanity?
4. Does participation in Connections coursework, participation in study abroad, and frequent interaction with individuals of a different culture have a synergistic effect on how a student identifies him or herself in relation to all humanity?

Population

The population for this study included all undergraduate students enrolled the 2016 spring term at a large public university in the southern United States. Of the 15,787 undergraduate students enrolled, 947 originated from a foreign country and are attending as a non-resident alien.

Sample

Voluntary participation was solicited using an electronic email sent to all participants at the time of this study. Students who selected the response "I came to the United States on a student visa" to Question 2 "What is your United States residency status?" were treated as international students and administered a modified version of the IWAH Scale. The modification consisted of replacing the word "Americans" within the 9 three-part questions with the words "people in your home country". Responses submitted by these individuals were also analyzed separately. In an effort to increase participation rates, the e-mail included an offer allowing the participant to submit his or her email address using a separate survey for a chance to enter a drawing to win one of three $50 Visa cards.

Research Design

The research design was quantitative and included descriptive and inferential statistics to investigate if participation in global citizenship education opportunities predicts how a student identifies him or herself in relation to all humanity. Descriptive statistics were used to quantifiably articulate specific characteristics of the sample being studied (Fowler, 2014).

Statistical Package for the Social Sciences (SPSS) software was used to examine the dataset in testing the stated research questions. A multiple regression model was used to examine the research questions through quantifying the strength and relationship of the variables being tested (Creswell, 2012). Using a multiple linear regression model, comparisons were made between participants who have 1) completed *Connections* coursework designed to "direct students to apply and integrate discipline-specific knowledge and skills to the significant issues challenging our individual and shared responsibility as global citizens" (General Education Review Task Force, 2011, p. 12), and/or 2) participated in study abroad programs, and/or 3) reported to have frequent interaction with members of cultures outside of their own and participants who did not. It was left to the discretion of the participant to determine what was meant by "frequent interaction"

Using a multiple linear regression model, comparisons were also made using interaction variables that combined 1) participation in *Connections* coursework, and/or 2) participation in study abroad programs, and/or 3) frequent interactions with members of cultures outside of their own to determine if a relationship exists between quantity [amount] of participation in global citizenship education and how a student identifies him- or herself in relation to all humanity.

Instrumentation

The Identification With All Humanity (IWAH) Scale (McFarland et al., 2012) (Appendix G) consisted of three scales and uses 9 three-part questions concerning social attitudes toward "my community", "Americans", and "All humans everywhere" using the following format:

1. How much do you identify with (that is, feel a part of, feel love toward, have concern for) each of the following?
    a. People in my community
    b. Americans
    c. All humans everywhere
2. When they are in need, how much do you want to help:
    a. People in my community.
    b. Americans.
    c. People all over the world.

Participant responses were recorded using a five point Likert-type measurement for each of the three scales. The sum of a. was used to measure the participant's identity with members of his or her immediate community. The sum of b. was used to measure the participant's identity with members of the country in which she or he currently resides (i.e., "Americans" for all participants who, in Question 2, did not identify as "I came to the United States on a student visa" and "people in your home country" for those who did). The sum of the c. was used to measure the participant's identity with all humanity. The "all humanity" scale (sum of the c.) was the outcome variable in this study with the "community" scale (sum of the a.) and the "home country" scale (sum of the b.) used as control variables. A mean score for each scale was determined for each participant.

The Identification With All Humanity Scale was developed by McFarland et al. (2012). Reliability and predictive validity of the IWAH were tested using ten separate studies (pp. 832-849). In the first study, McFarland et al. (2012) used regression analyses to test convergent and discriminant validity in determining if the IWAH predicted globalism and commitment to human rights. Using a three-part questionnaire, the researchers assessed social dominance, authoritarianism, empathy, ethnocentrism, globalism, self-deception, moral identity, impression management, age, ethnic group, gender, commitment to human rights and principled moral reasoning. The researchers reported that the means, standard deviations, and internal consistency indices were good for social dominance, authoritarianism, empathy, ethnocentrism, globalism, self-deception, moral identity, commitment to human rights and principled moral reasoning.

Their analysis produced a Scale Standard Deviation of 7.01 and Alpha of .89 for "My Community," a Scale Standard Deviation of 5.88 and Alpha of .83 for "Americans," and a Scale Standard Deviation of 5.93 and Alpha of .81 for "People all over the World." Factor analysis for the IWAH raw scores generated a single factor eigenvalue of 3.61 (McFarland et al., 2012, p. 835). Controlling for Identification with Community and Americans, the researchers concluded that measures of the IWAH Scale showed significant negative correlation ($p < .01$) with measures of ethnocentrism and social dominance and significant positive correlation ($p < .01$) with measures of empathy. Principled moral reasoning was also found to be positively correlated ($p < .10$). These measures accounted for 55% of the total variance. In separate regression analyses, the IWAH also showed significant positive correlation ($p < .01$) with globalism and human rights commitment. This study concluded that the IWAH predicted globalism and

commitment to universal human rights beyond the effects of other related constructs (McFarland et al., 2012, p. 836)

The second study by McFarland et al. (2012) further tested the validity of the IWAH as a measure of identification with all humanity (p. 836). To do so, the researchers administered a modified version of the questionnaire used in Study 1 only measuring those constructs that previously proved to be significant. Additionally, the researchers added measures of both blind and constructive patriotism. The results for the scales used in Study 1 were essentially the same with an eigenvalue of 3.81. New to Study 2, the IWAH also predicted support for human rights. Identification with all humanity positively correlated ($p > .01$) with support for human rights, and negatively correlated ($p > .01$) with blind patriotism. The researchers concluded that both Study 1 and Study 2 demonstrated internal consistency reliably predicting concern for global issues and universal human rights (McFarland et al., 2012, p. 838).

The third study by McFarland et al. (2012) was conducted to test the IWAH temporal stability and relationships with general personality and emotionality. A two-questionnaire online study, with the questionnaires separated by about 10 weeks was administered to an adult population. The first questionnaire included the IWAH supplemented with the HEXACO-60 to assess general personality. The second questionnaire included the IWAH supplemented with the Positive and Negative Affect Schedule (PANAS) and was used to measure how the participants rated 10 positive and 10 negative emotions "at the present moment."

The first Regression analysis found that, controlling for the other identifications (entered in Step 1 of a two-step regression model), openness, agreeableness, and emotionality together explained 20% of the variance in identification with all humanity at

Time 1 and 16% when measured at Time 2, 10 weeks later. The researchers concluded that the IWAH was consistently reliable over time as the mean level of IWAH raw scores did not change, *Ms* = 29.5 and 29.7, *t*(156) 0.62, p > .50. The test–retest correlation for the IWAH raw scores across the 10 weeks were .69; those for identification with one's community and with Americans were .70 and .68, respectively. Using the Reliable Change Index, at the 95% confidence level, 85% of participants did not change on the IWAH from Time 1 to Time 2, whereas 8% were lower and 7% were higher on the IWAH at Time 2 (McFarland et al., 2012, p. 840). The researchers concluded that for most participants the test-retest correlations for the IWAH were stable across 10 weeks (p. 840).

The fourth study by McFarland et al. (2012) was conducted to test the self-other consistency on IWAH to account for any inconsistencies between self- and other-ratings (p. 840). Using the same instrument as indicated in Study 3, the participants were asked to complete the instrument and then a parallel questionnaire was completed by the participant's family members and/or close friends. The family members and/or close friends, however, were asked to respond to the questionnaire about the participant not themselves. The results indicated that "close others have a fair sense of how much one identifies with all humanity that correlates with participants' self-appraisals, as well as identification with one's community and Americans" (p. 841).

The fifth study by McFarland et al. (2012) was conducted to test the validity of IWAH as it compared between the Human Rights Watch (HRW) and the Church World Service (CWS) both of which the researchers believed would likely score unusually high on the identification with all humanity scale. For analysis of variance (ANOVA) purposes, a sample of Study 2 participants was selected to match the HRW and CWS

samples as closely as possible on age and education. This subsample was compared to the HRW and CWS participants in a three-group, one-way ANOVA. The assumption of homogeneity of variance was not violated ($p > .20$). The groups differed on the IWAH, $F(2, 52) = 26.55$, $p = .000$. Post hoc analyses showed both the HRW and the CWS differed from the Study 2 subsample but not from each other. However, the three groups did not differ on identification with either one's community or with Americans ($p > .15$ in each case). The researchers concluded, as anticipated, that the individuals associated professionally with both the Human Rights Watch and Church World Service scored much higher on identification with all humanity than did the sample from Study 2, but they did not significantly differ with respect to identification with Americans or identification with one's community (p. 842).

The sixth study by McFarland et al. (2012) was conducted to examine the discriminant validity of the IWAH from universalism. The IWAH, Scwartz' (1992) 10 value scales (p. 842), and the Human Rights Choices Questionnaire (HRCQ) were administered. The IWAH correlated .46 and .37 with the raw and controlled measures of universalism, indicating about 20% variance overlap between the IWAH and universalism. The IWAH correlated .46 with the HRCQ (.56 controlling for the other two identifications), whereas the two measures of universalism correlated with the HRCQ somewhat less, .29 (raw) and .43 (controlled) (p. 843). The data showed that "both the IWAH and universalism contributed positively and independently to concern for human rights on the HRCQ, whereas identification with Americans and Schwartz's measure of hedonism also did so negatively; none of the other eight Schwartz values scales contributed significantly to predicting scores on the HRCQ (p. 843). The researchers concluded that both the IWAH and universalism are distinct constructs.

The seventh study by McFarland et al. (2012) was conducted to examine the IWAH and the ethnocentric valuation of human life. A questionnaire was prepared that included the IWAH along with measures of ethnocentrism, social dominance, dispositional empathy, and authoritarianism used in earlier studies. A 16-item scale was assembled to assess the ethnocentric valuation of life (p. 844). The study was administered to both an adult sample and a student sample. For the adult sample, the identification with all humanity correlated negatively (-.41, $p < .01$) with the ethnocentric valuation of life, and ethnocentrism and SDO correlated positively with it (.36, $p < .01$). For the student sample, identification with all humanity again correlated negatively with the ethnocentric valuation of life (-.35, $p < .01$), and ethnocentrism and SDO correlated positively with it (.39 and .25, $p < .01$). The identification with all humanity predicted valuing Afghani and American lives more equally beyond the power of ethnocentrism and principled moral reasoning (p. 844).

The eighth study by McFarland et al. (2012) was conducted to determine if the IWAH predicted knowledge of global humanitarian concerns beyond known predictors such as intelligence, education, and sex. Part 1 consisted of a 16-item multiple-choice Global Humanitarian Knowledge Quiz (GHK) which asked about major humanitarian concerns around the globe. Part 2 contained the 12-item version of the Right Wing Authoritarian (RWA) scale, the Manitoba Ethnocentrism Scale (MES), single items assessing sex and age, and the IWAH. Participants were students who signed informed consent for the researchers to obtain ACT and GPA from the university mainframe computer (p. 845).

Similar to previous studies, respondents averaged .66 less for each IWAH response than for the other identifications, and all identifications had alphas above .8.

The GHK had an alpha of .85. Identification with all humanity correlated .26 ($p < .02$) with the GHK. Replicating earlier studies, the gender– knowledge correlation of -.30 ($p < .01$; male coded as 1 and female as 2) revealed that the male students had greater knowledge of these events than did the female students. Ethnocentrism and authoritarianism correlated -.28 ($p < .02$) and -.22 ($p < .05$) with the GHK, respectively. GPA also marginally predicted this knowledge (r = .20, $p < .10$), whereas ACT scores did not (r =.09, *ns*). A regression analysis showed that identification with all humanity positively predicted knowledge of global humanitarian concerns beyond the effects of other known predictors of global knowledge such as sex and GPA. Results of this study indicated that ACT scores, ethnocentrism, identification with Americans, and authoritarianism did not predict knowledge of global humanitarian concerns (p. 846).

The ninth study by McFarland et al. (2012) was conducted to determine how individuals who identify with all humanity know more about global humanitarian issues. Although the researchers hypothesized that selective exposure, elaboration and retention all contributed to increasing one's knowledge of global concerns, this study only looked at selective exposure. The questionnaire consisted of the Right Wing Authoritarian (RWA) scale, the Manitoba Ethnocentrism Scale (MES), the Social Dominance Orientation (SDO) scale, and the IWAH and was given to two samples. One sample consisted of adults and the other sample consisted of college students (p. 846).

Scores on the IWAH correlated positively with selecting the target humanitarian articles, with correlations of .46 and .30 for the student and adult samples ($p < .01$) in each case. For both samples, ethnocentrism was significantly related to not selecting them, with correlations of –.34 and –.20 for the student and adult samples. Identification with Americans and one's community did not predict selecting the humanitarian articles

for either sample, with all correlations .05 or smaller. RWA and SDO both correlated negatively with selecting the target articles for the student sample (*rs* of –.30 and –.33; $p < .01$) but did so only marginally for the adult sample (*rs* of –.12 and –.10; $p < .10$ in both cases). For the adult sample, neither level of education nor age correlated significantly with selecting the humanitarian target articles. The researchers concluded that identification with all humanity leads to choosing to learn about global concerns. For both students and adults, those with higher IWAH scores chose to read more humanitarian-concern articles rather than other articles (p. 847).

The tenth study by McFarland et al. (2012) was conducted to determine if identification with all humanity predicted support for international charities and humanitarian organizations. According to McFarland et al. (2012), "Jonathan Haidt, Ravi Iyer, and their colleagues added the IWAH to their website yourmorals.org, where individuals can explore their own moral reasoning by responding to a large variety of measures" (p. 847). According to the researchers, at the time of this study, greater than 16,000 participants had responded to the IWAH and other identifications.

The data indicated that each identification correlated with greater self-reported total charity, with identification with one's community, nation, and all humanity correlating with charity (.26, .23, and .45, respectively; $p < .001$ in all cases). The researchers indicated, however that when they tested for the difference between correlations with a common element, identification with all humanity predicted total charity more strongly than either of the other two (*ts* = 10.17 and 11.68; $p < .001$ in each case). Second, the data indicated there was great variation between the identifications and kinds of charities participants preferred to support. Whereas identification with all humanity correlated .49 with "alleviating global hunger in other countries," identification

with one's community and country correlated .09 and .00 with the desire to do so. Identification with all humanity correlated slightly negatively (r = -.06, $p < .01$) with "preserving the traditions of your country," whereas identification with one's community and with America correlated .15 and .27 ($ps < .001$) with desire to support this charity. Finally, identification with all humanity predicted favoring "alleviating global hunger in other countries" over the mean of the remaining charities ($r = .40$), whereas identification with one's community and America weakly predicted not favoring this international charity over other charities (rs = -.08 and -.18, respectively) (p. 847). Because the preceding study was based on self-report, the researchers decided to conduct an additional study using three separate samples.

The study included one student sample and two separate adult samples. In additional to completing an on-line survey, the participants were asked if they were selected for one of the cash prizes, would they be willing to donate their winnings to UNICEF for the recent earthquake victims in Haiti? For the student sample, identification with all humanity correlated .27 ($p < .03$) with the amount donated, whereas neither identification with one's community nor identification with Americans correlated with the amount donated (.15 and .10, *ns*). Ethnocentrism also did not correlate with the amount donated (r = -.06, *ns*). In regression analysis, only identification with all humanity significantly predicted the amount donated ($p < .01$).

For the first adult sample, IWAH scores correlated .30 ($p < .01$) with the amount pledged. Agreeableness correlated .38 ($p < .01$) with contributions, as did honesty-morality (.20) and positive emotionality (.18, $p < .01$). For the second adult sample, identification with all humanity correlated .24 ($p < .01$) with the amount pledged, whereas neither identification with community nor identification with Americans

predicted donating (.07 and .06; $p < .25$, in each case). The researchers concluded that the IWAH repeatedly predicted a willingness to give to international charities for humanitarian relief (p. 849).

In summary, research conducted by McFarland et al. (2012) concluded that, while controlling for other variables, individuals who rated high on identification with all humanity (the sum of the c. items in the IWAH) demonstrated not only high levels of moral judgement development and a lack of ethnocentrism, but also concern, knowledge and supportiveness of global human rights and humanitarian needs (McFarland et al., 2012, p. 830). It is for this reason that this instrument was selected to examine the stated research questions in this study.

Ten supplemental questions were added to the IWAH and used to capture categorical data. Question 1 related to class standing and was used in the analyses because for students to enroll in Connections coursework they must have completed either 21 credit hours of Foundations & Explorations courses or have attained junior status. Therefore, it is assumed that the lower the class standing, the fewer connections courses the student would have had the opportunity to participate in. Question 2, U.S. residency status, was used to (1) separate international students from U.S. students so that data for the two groups could be analyzed separately, and (2) to identify which participants were born in the United States and which were not. This is significant in that the literature suggests that both formal and informal interactions with members of communities/cultures outside of those communities/cultures in which the student identifies him- or herself as a member often enhances global awareness and competencies (Alimo, 2012; Laird et al., 2005; Nagda et al., 2004;). Questions 3-11 comprised the IWAH Scale. Questions 12-15 were demographic questions also used to capture

categorical data that may influence social identity development being ethnicity, parental education, and whether the student lived in a primarily rural, suburban, or urban community prior to attending college. According to Stets and Burke (2000) we select the communities in which we identify via a process known as *social comparison*. Likewise, we use the same process to identify and categorize (label) persons who we perceive to be different from ourselves as our outgroup (Stets & Burke, 2000, p. 225). Questions 16-19 were used to examine student participation with respect to traveling abroad, Connections coursework participation, and frequent interactions with individuals outside of the student's culture. The entire survey instrument may be found in Appendix G.

Data Collection Procedure

The data were collected using Qualtrics Online Survey Software. Proper approval was obtained from the Institutional Review Board overseeing research at the large public university in the southern United States in which this study took place. Census data concerning the sophomores, juniors and seniors currently enrolled at the same afore mentioned university was requested from the Office of Institutional Research (Appendix F). The data included a distribution which indicated that 3,124 *Connections* courses had been successfully completed [received a passing grade] by the population studied, however, some students may have taken more than one course.

All participants received an email at the time of the data collection informing them of the significance of the study and that participation was voluntary. The notice also outlined any known risks associated with participation; how participant responses and information would be kept confidential; and how beginning the questionnaire implied voluntary consent to participate. A second and final e-mail was sent to remind

participants of the significance of the study, and to request their participation if they had not already done so.

Variables

This quantitative study examined the relationship between participation in global citizenship education opportunities and how a student identifies him- or herself in relation to all humanity.

Dependent Variable

Identification with all humanity was the outcome variable for this study. To assess *identification with all humanity*, the mean score of the sum of c. for the 9 three-part questions (IWAH) on the survey coded or measured as (1= not at all or equivalent, 2 = just a little or equivalent, 3 = somewhat or equivalent, 4 = quite a bit or equivalent, 5 = very much or equivalent) was calculated for each participant.

Independent Variables

The independent variables for this study were derived from questions 15, 17 and 18. Question 18 was used to capture data regarding participation in Connections coursework. The sixty-two available Connections courses were listed on the survey and participants were asked to select all of the courses in which they had completed. This variable was coded or measured after the fact as (0 = No, 1 = Yes). Question 15 on the survey was used to capture data regarding participation in university sponsored study abroad opportunities coded or measured as (0 = No, 1 = Yes). Question 17 was used to capture data regarding whether or not the participant had frequent interactions with individuals outside of his or her own culture coded or measured as (0 = No, 1 = Yes).

Control Variables

The independent variables for this study were derived from questions 1-14 and 16. The sum of a. in Questions 3-11 was used to measure the participant's identity with members of his or her immediate community coded or measured as (1= not at all or equivalent, 2 = just a little or equivalent, 3 = somewhat or equivalent, 4 = quite a bit or equivalent, 5 = very much or equivalent). The sum of b. in Questions 3-11 was used to measure the participant's identity with Americans or people in their home country coded or measured as (1= not at all or equivalent, 2 = just a little or equivalent, 3 = somewhat or equivalent, 4 = quite a bit or equivalent, 5 = very much or equivalent). A mean score for each scale was determined for each participant.

Question 1 was used as a control variable as it related to class standing. For students to enroll in Connections coursework they must have completed either 21 credit hours of Foundations & Explorations courses or have attained junior status. Therefore, it is assumed that the lower the class standing, the fewer connections courses the student would have had the opportunity to participate in. Question 2, U.S. residency status, was used as a control variable to (1) separate international students from U.S. students so that data for the two groups could be analyzed separately, and (2) to identify which participants were born in the United States and which were not.

Questions 12-14 and 16 were used as control variables. because factors such as race/ethnicity coded or measured as (0 = Non-white, 1 = White), parental education coded or measured as (0 = Less than a Bachelor's Degree, 1 = Bachelor's Degree or above), whether the participant primarily lived prior to becoming a college student coded or measured as (0 = Urban, 1 = Not Urban), and whether or not the participant had traveled abroad outside of university sponsored opportunities coded or measured as

(0 = No, 1 = Yes) are known to influence social identity development (Stets & Burke, 2000) and thus may influence the extent to which the individual identifies with all humanity.

Statistical Analysis Procedures

The data collected for this study were entered into the SPSS statistical software program for analysis. Multiple regression was used to determine if the dependent variable of *identification with all humanity* could be predicted by each of the independent variables being 1) participation in Connections courses, 2) participation in study abroad opportunities, and 3) frequent interaction with individuals of a different culture other than the student's, controlling for 1) ethnicity, 2) parental education, 3) whether the student lived in a primarily rural, suburban or urban community, 4) whether or not the participant had traveled abroad outside of university sponsored opportunities, 5) the level at which the participants identified with members of their own community (the sum of a. on the IWAH Scale), and 6) the level at which the participants identified with members of their home country (the sum of b. on the IWAH Scale).

CHAPTER IV: RESULTS

The primary purpose of this study was to examine the relationship, if any, between participation in global citizenship education opportunities and how a student identified him- or herself in relation to all humanity. This chapter provides details on the findings of this study to include a description of the study as well as descriptive and inferential statistics. Cronbach's alpha was used to test reliability. Multiple regression analyses were conducted to determine if participation in global citizenship education opportunities predicts how a student identifies him- or herself in relation to all humanity.

Description of Participants

Two e-mails were sent to all 15,787 undergraduate students enrolled during the Spring 2016 semester at a large public university in the southern United States for the purpose of recruiting participants for the study. 1,276 undergraduate students voluntarily participated by completing an on-line survey consisting of 19 questions. Data were collected over a two week period beginning March 14 and ending March 27, 2016.

Estimates of Reliability

Reliability was estimated using Cronbach's alpha to measure internal consistency. Internal consistency of the 19 item instrument was good ($\alpha = .851$). The instrument contained three subscales which combined resulted in the Identification With All Humanity (IWAH) scale (McFarland et al., 2012). Internal consistency for the first subscale "people in my community" was good ($\alpha = .887$). Internal consistency for the second subscale "Americans" was good ($\alpha = .822$). Internal consistency for the third subscale "all humanity" was good ($\alpha = .838$) (see Table 3).

Table 3

Reliability Statistics

	Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
Instrument	0.851	0.720	98
Subscale "people in my community"	0.887	0.891	9
Subscale "Americans"	0.822	0.826	9
Subscale "all humanity"	0.838	0.841	9

Descriptive Statistics

Participants were described in terms of race/ethnicity, primary residence prior to attending college, parents' highest level of education, whether or not participants lived or traveled abroad for any reason other than university sponsored study abroad, participation in university sponsored study abroad opportunities, participation in Connections coursework (courses with a global component), and frequent interaction with individuals outside of the participant's own culture (see Table 4).

The 29 participants who self-identified their U.S. residency status as *I came to the United States on a student visa* were grouped as *international students*. The researcher concluded that since international students were attending college outside of their home country they likely had considerably more prior experience both studying abroad and interacting with individuals outside of their own culture than those who self-identified as being U.S. resident students. However, given the total sample for this study (N = 1,276), the sample of 29 international students was deemed too small for statistical power (Slavin, 2007), and therefore only descriptive statistics were calculated for this sample.

Table 4

Descriptive Statistics

Number of 1,276 participants who self-identified as:	
Current classification (Question 1)	
Freshman (0-29 credit hours earned)	230
Sophomore (30 – 59 credit hours earned)	277
Junior (60 – 89 credit hours earned)	337
Senior (90+ credit hours earned)	432
United States residency status (Question 2)	
Born in the United States	1,195
Immigrant with permanent residency or citizenship	33
Came to the United States on a student visa	29
Other	19
Race/ethnicity (Question 12)	
American Indian or Alaska Native	5
Asian	36
Black or African Amercian	72
Hispanic or Latino	34
Native Hawiian or Other Pacific Islander	9
White	1,078
Other	40
No Response	2
Best describes the area in which the student lived the majority of his/her life before college (Question 13)	
Rural	563
Suburban	565
Urban	146
No Response	1
Best describes highest level of mother's education (Question 14)	
Graduate or Professional degree	269
Bachelor's degree	323
Associate's or Technical degree or some college	325
High School diploma or equivalent	301
Not a High School Graduate or equivalent	56
No Response	2

(*table continues*)

Table 4 (*continued*)

Number of 1,276 participants who self-identified as:	
Best describes highest level of father's education (Question 15)	
Graduate or Professional degree	227
Bachelor's degree	306
Associate's or Technical degree or some college	254
High School diploma or equivalent	387
Not a High School Graduate or equivalent	93
No Response	9
Has participated in university sponsored study abroad opportunities (Question 16)	
Yes	444
No	829
No Response	3
Has either traveled or lived abroad for any reason other than university sponsored study abroad (Question 17)	
Yes	189
No	1084
No Response	3
Has frequent interaction with individuals outside of the participant's own culture (Question 18)	
Yes	737
No	536
No Response	3
Has participated in Connections coursework (Question 19)	
Yes	579
No	697

Based on the availability of comparative descriptive information, the sample appeared to be a good representation of the population being studied (see Table 5).

Identification With All Humanity Scale (IWAH)

The Identification With All Humanity Scale (McFarland et al., 2012) contained three subscales used to capture participant responses to nine questions measuring the extent to which each participant identified with (a) members of their community, (b)

Americans or people in their home country, and (c) all humanity (see Appendices G & H for complete scales). The three 5-point Likert type subscales coded as (1= not at all or equivalent, 2 = just a little or equivalent, 3 = somewhat or equivalent, 4 = quite a bit or equivalent, 5 = very much or equivalent), was administered to capture participant responses to nine questions measuring the extent to which each participant identified with (a) people in their community, (b) Americans or people in their home country, and (c) all humanity (see Appendices G & H for complete scales).

Table 5

Population vs Sample Comparative

	2015 Fact Book	Sample
Freshman	35.47%	18.03%
Sophomore	25.21%	21.71%
Junior	25.68%	26.41%
Senior	36.10%	33.86%
American Ind/Alaskan	0.10%	0.39%
Asian	1.10%	2.82%
Black	13.00%	5.64%
Hispanic	3.30%	2.66%
Hawaiian/Pac Islander	0.20%	0.71%
White	74.10%	84.48%
Other	3.30%	3.13%
Non Resident Alien	4.70%	2.27%

(2015 Fact Book, pp. 19-24)

On average, of the 1,247 participants grouped as United States residents, respondents identified 3.74% with people in their community, 3.62% with Americans, and 3.36% with all humanity (see Table 6).

Table 6

Mean Scores IWAH Scale (*United States Residents*)

		Mean of 'a' - People in my community	Mean of 'b' - Americans	Mean of 'c' - All humanity
N	Valid	1247	1247	1247
	Missing	0	0	0
Mean		3.73	3.62	3.35
Std. Deviation		0.72	0.60	0.65

See Appendix J for the mean scores for each question in subscale ‘a’ (people in my community), subscale ‘b’ (Americans), and subscale ‘c’ (all humanity) for United States Residents.

On average, of the 29 participants grouped as international students, respondents identified 3.64% with people in their community, 3.90% with people in their home country, and 3.34% with all humanity (see Table 7). The mean scores for each question in subscale ‘a’ (people in my community), subscale ‘b’ (people in my home country), and subscale ‘c’ (all humanity) for international students may be viewed in Appendix K.

Table 7

Mean Scores IWAH (*International Students*)

		Mean of 'a' - Identify with people in my community	Mean of 'b' - Identify with people in my home country	Mean of 'c' - Identified with all humanity
N	Valid	29	29	29
	Missing	0	0	0
Mean		3.64	3.89	3.33
Std. Deviation		1.21	1.27	1.09

Multiple Regression Analysis

Multiple linear regression analyses were conducted. The underlying assumptions for linear regression considered for this study were 1) Linearity, 2) Collinearity (Variance Inflation Factor or Tolerance), 3) Homoscedasticity, and 4) variables are normally distributed (test of normality). No issues were found. The data is heteroscedastic. The relationship between the independent and dependent variables appeared to be linear and normally distributed (see Appendix L). Collinearity for all variables was good (Variance Inflation Factor < 2.0).

Model 1

The first multiple regression analysis was conducted to predict identification with all humanity based on participation in Connections coursework (coursework with a global component), participation in study abroad, and frequent interaction with individuals of a different culture other than the participant's own, controlling for race/ethnicity, parents' highest level of education, primary residence before attending college, whether the participant either lived or traveled abroad for any reason other than participation in university sponsored study abroad, the mean of IWAH scores for 'a' (identification with people in my community), and the mean of IWAH scores for 'b' (identification with Americans).

The overall model explained 38.5% of variance in *identification with all humanity* which was revealed to be statistically significant, (R^2 =.385, R^2_{adj} = .380, $F(9, 1235)$ = 85.807, $p < .000$). An inspection of individual predictors revealed that two independent variables, participation in university sponsored study abroad opportunities (B = .203, $p < .000$) and frequent interaction with individuals outside of the participant's own culture (B = .278, $p < .000$) and two control variables, having traveled or lived abroad for

any reason other than university sponsored study abroad ($B = .100$, $p < .001$) and *identification with Americans* ($B = .528$, $p < .000$) are significant predictors of *identification with all humanity*. Higher levels of interaction with individuals outside of one's own culture whether within your own community or abroad are associated with an increase in identifying with all humans everywhere (see Table 8 for a complete summary of the linear regression analyses).

Table 8

Summary of Linear Regression Analyses for Variables Predicting Identification With All Humanity

	B	*SE B*	B	T	Sig.
Participation in Connections Coursework	-0.002	0.029	-0.001	-0.060	0.952
Have you participated in a university sponsored study abroad opportunity?	0.203	0.042	0.110	4.800	0.000
Do you have frequent interaction with individuals outside of your own culture?	0.278	0.030	0.213	9.211	0.000
Have you traveled or lived abroad for any reason other university sponsored study abroad?	0.100	0.031	0.073	3.183	0.001
Parent's Highest Level of Education (bachelor's degree and above/less than a bachelor's degree)	0.022	0.030	0.016	0.721	0.471
Student's Race/Ethnicity (white/not white)	-0.082	0.044	-0.044	-1.883	0.060
Mean of 'a' - People in my community	0.019	0.028	0.021	0.687	0.492
Mean of 'b' - Americans	0.568	0.033	0.528	17.228	0.000
Best describes where student lived prior to college (urban/not urban)	-0.024	0.049	-0.011	-0.501	0.616

Model 2

A second multiple regression analysis was conducted to predict whether or not a synergistic approach to global citizenship education could predict identification with all humanity. The second model included all of the variables tested in the first model plus the addition of four interactive terms. Those terms included: 1) participation in Connections coursework multiplied by participation in university sponsored study abroad opportunities, 2) participation in Connections coursework multiplied by frequent interactions with individual's outside if the participant's own culture, 3) participation in university sponsored study abroad opportunities multiplied by frequent interaction with individuals outside of the participant's own culture, and 4) participation in Connections coursework multiplied by frequent interaction with individual's outside of the participant's own culture multiplied by participation in university sponsored study abroad opportunities.

The overall model explained 38.7% of variance in *identification with all humanity* which was revealed to be statistically significant, (R^2 =.387, R^2_{adj} = .380, $F(13, 1231)$ = 59.745, $p < .000$). An inspection of individual predictors revealed that one independent variable, frequent interaction with individuals outside of the participant's own culture (B = .320, $p < .000$) and two control variables, having traveled or lived abroad for any reason other than university sponsored study abroad (B = .102, $p < .001$) and *identification with Americans* (B = .569, $p < .000$) are significant predictors of *identification with all humanity* (see Table 9 for a complete summary of the linear regression analyses for the four interactive terms). Again, higher levels of interaction with individuals outside of one's own culture whether within your own community or abroad are associated with an increase in identifying with all humans everywhere.

Table 9

Summary of Linear Regression Analyses for Interactive Terms Predicting Identification With All Humanity

	B	*SE B*	B	T	Sig.
Participation in Connections coursework and participation in university sponsored study abroad opportunities	0.081	0.143	0.033	0.565	0.572
Participation in Connections coursework multiplied by frequent interactions with individual's outside if the participant's own culture	-0.056	0.063	-0.041	-0.888	0.375
Participation in university sponsored study abroad opportunities multiplied by frequent interaction with individuals outside of the participant's own culture	-0.14	0.127	-0.064	-1.099	0.272
Participation in Connections coursework multiplied by frequent interaction with individual's outside of the participant's own culture multiplied by participation in university sponsored study abroad opportunities	0.086	0.176	0.03	0.486	0.627

CHAPTER V: DISCUSSION

The final chapter of this dissertation critically examines the research questions, summarizes the results, and evaluates the methods used in the study. A discussion of the findings within the context of the research questions as well as the dependent, independent and control variables are presented. Implications for theory and practice are outlined. The chapter concludes with the limitations of the study and recommendations for future research.

Summary of the Study

The past two decades have seen a significant shift toward the globalization of post-secondary education in addition to a substantial growth in participation by college students in social movements and community engagement activities both nationally and abroad. (Clifford & Montgomery, 2014; Lovett, 2013; Storm, 2012). Evidence suggests, however, that despite valiant efforts, the United States continues to fall short in developing globally competent students as compared to other industrialized nations (Reimers, 2013). An exhaustive review of the literature which revealed limited research in the area of global citizenship education was conducted by the researcher. The researcher concluded some of the gaps in research surrounding global citizenship education are largely due to a lack of consensus with respect to appropriate pedagogy and curriculum.

Additional gaps in global citizenship education research may be due to the challenges facing social scientists in teasing out the specific characters that impact global citizenship development. For example, students who have a predisposition towards concerns about global issues and social responsibility may naturally gravitate towards learning opportunities that provide some form of global citizenship education, whereas

students who are not predisposed to being concerned with global issues may not (Bourke et al., 2012; Colby et al., 2003). It is difficult, therefore, for researchers to determine if only certain types of students are predisposed to participate in such activities based on certain personality traits, prior experiences and educational goals (Anthony et al., 2014), or if participation in specific educational experiences significantly impacts the development of the student and/or his or her desire to pursue global competence (Storm, 2012). It is equally challenging for researchers to tease out which specific educational experiences have the greatest influence (Bourke et al., 2012; Eidoo et al., 2011; Rest, 1988; Storm, 2012). As a consequence, much of the empirical research throughout the literature focuses on only one aspect of the global citizenship education experience.

Nonetheless, researchers and educators predominately agree that as this world becomes perceptually smaller, the ability to acknowledge our many similarities, humanitarian goals, and common values is tantamount to the sustainability of a cooperative if not enterprising existence for everyone (Karlberg, 2008; McFarland, 2011; Reimers, 2006; Wolfgang & Berkowitz, 2006). Therefore, educators continue to develop and test pedagogical approaches in an effort to better prepare students as global citizens capable of living and working in an ever complex and inter-connected world (Bista & Saleh, 2014; Caruana, 2014; Eidoo et al., 2011; Lovett, 2013; Storms, 2012).

This study sought to answer four research questions:

1. Does participation in Connections (global citizenship education) coursework predict how a student identifies him- or herself in relation to all humanity?
2. Does participation in study abroad opportunities predict how a student identifies him- or herself in relation to all humanity?

3. Does frequent interaction with individuals of a different culture other than that of the student's own predict how a student identifies him- or herself in relation to all humanity?
4. Does participation in Connections coursework, participation in study abroad, and frequent interaction with individuals of a different culture have a synergistic effect on how a student identifies him- or herself in relation to all humanity?

The participants in this study (N = 1,276) were recruited from a group of 15,787 undergraduate students enrolled at a large public university in the southern United States during the 2016 spring term. Descriptive statistics were used to describe specific characteristics and summaries of the sample. Multiple linear regression analyses were conducted to determine and explain which independent variables were significant predictors of *identification with all humanity* while controlling for specific characteristics of the sample.

Findings and Interpretation

Model 1 demonstrated that students who participated in university sponsored study abroad opportunities self-identified .203 greater with respect to identification with all humanity than students who had not. Students who indicated they had frequent interaction with individuals outside of their own culture self-identified .278 greater with respect to identification with all humanity than students who did not. Likewise, students who indicated they had traveled or lived abroad for any reason other than university sponsored study abroad self-identified .100 greater with respect to identification with all humanity than students who had not.

The significance of these findings are especially important since other researchers such as Splitter (2012) found that personal experiences, education and interactions with others often transcends typical social constructs and contributes significantly to how an individual identifies him- or herself in relation to others.

Students who rated themselves as identifying with Americans (people in their home country) self-identified .568 greater than those who did not. Given the significance of *identification with Americans* in predicting *identification with all humanity*, these findings further support the concept that global citizenship does not indicate dissolution of citizenship to a particular nation-state but is rather an extension thereof (Bosniak, 2001; Caruana, 2014; Clifford & Montgomery, 2014; Eidoo et al., 2011; Karlberg, 2008). The researcher contends therefore that global citizenship cannot be conceived in terms of legal status and the rights and responsibilities associated with membership to a specific nation-state, but rather in the conceptual sense of civic and social responsibility toward sustainability and the welfare of all mankind (Bista & Saleh, 2014; Caruana, 2014; Domingo, 2012; Eidoo et al., 2011; Karlberg, 2008; Reimers, 2006).

These findings also add to the body of research conducted by Caruana (2014) wherein the findings supported that studying in another country away from home not only impacted the student's perspective of the world, but also how the student identified him- or herself within it. Lastly, these findings support research which has shown that interactions, both formal and informal, with individuals and cultures outside of our own perceived communities significantly and positively impact both the development and enhancement of our inclination toward pro-social behaviors (Caruana, 2014; Karlberg, 2008; Storms, 2012). Likewise, since our actions are often informed by how we identify ourselves within the context of interactions with others (Stets & Burke, 2000), it stands to

reason that global citizenship education is predicated on the ability of individuals to identify with [acknowledge the significance of] others outside of their own communities.

The literature supported the idea that students perceive curricula, having a global emphasis, as important to their preparation for working and living in a global society (Bista & Selah, 2014; Storms, 2012). Connections courses are purportedly designed to "direct students to apply and integrate discipline-specific knowledge and skills to the significant issues challenging our individual and shared responsibility as global citizens" (General Education Review Task Force, 2011, p. 12). However, while 55% of the sample indicated that they had participated in Connections coursework, doing so was not significant in predicting *identification with all humanity*.

This finding may be due to the fact that *participation in Connections coursework* was measured using binary coding (1=Yes, 0=No). This coding was selected for two reasons. First, the new general education requirements had only been in effect since the Fall 2014 semester which was not considered a sufficient amount of time for a statistically significant number of students to have had the opportunity to participate in each course offered. Therefore examining the results on a course by course basis wasn't feasible.

Second, the researcher assumed that all Connections coursework could be considered equal with respect to global citizenship preparation attributes. However, as indicated in Chapter 2, these Connections courses are classified into three sub-categories each having their own desired learning outcome. The sub-category Social and Cultural emphasizes three learning outcomes being; 1) analyze the development of self in relation to others in society; 2) examine divers values that form civically engaged and informed members of society; and 3) evaluate solutions to real-world social and cultural problems.

The sub-category Local to Global emphasizes three learning outcomes being; 1) analyze issues on local and global scales; 2) examine the local and global interrelationships of one or more issues; and 3) evaluate the consequences of decision-making on local and global scales. The sub-category Systems emphasizes three learning outcomes being; 1) analyze how systems evolve; 2) compare the study of individual components to the analysis of entire systems; and 3) evaluate how system-level thinking informs decision-making, public policy, and/or the sustainability of the system itself (Colonnade, 2015). Given the differences in desired learning outcomes, the ability to predict identification with all humanity may have varied by sub-category which was not tested.

Lastly, much of the literature implicitly supported a holistic approach to global citizenship education as being the most effective in preparing students for global citizenship (Clarke, 2004; Andreotti, 2006; Hobbs & Chernotsky, 2007; Nagda et al., 2004). This type of approach includes: (1) participation in study abroad programs, (2) curricula that supports learning outcomes designed to enhance global awareness and competencies, and (3) both formal and informal interactions with members of communities/cultures outside of those communities/cultures in which the student identifies him- or herself as a member. While participation in study abroad programs as well as frequent interactions with individuals outside of one's own culture both significantly predicted *identification with all humanity*, the interactive variables in this study representing a synergistic approach to global citizenship education did not.

Limitations of the Study

Data collected for this study were self-reported and therefore subject to social desirability and/or comparison bias. Students who have a predisposition towards concerns about global issues and social responsibility may naturally gravitate towards

learning opportunities that provide some form of global citizenship education, whereas students who are not predisposed to be concerned with global issues may not (Bourke et al., 2012; Colby et al., 2003). Connections coursework were only evaluated using binary coding. Therefore the findings indicating that coursework is not predictive of identification with all humanity are limited. Further research is necessary to determine if the coursework either separated into its three subgroups being 1) Social and Cultural, 2) Local to Global, and 3) Systems, or analyzed individually predicts identification with all humanity. Lastly, this was a case study involving only one large public university in the southern United States which may also limit generalizability of the findings.

Implications for Theory and Practice

Transformative Learning Theory (Mezirow, 1997) provided the theoretical lens through which this study was examined. Per Mezirow (1997) "transformative learning is the process of effecting change in a frame of reference" (p. 5). Transformative Learning theory proposes that for individuals to transform how they view non-members of the various communities in which they are associated, they must be provided opportunities to critically reflect upon and evaluate the premises in which they have based their personal ideologies and pre-conceived notions (Karlberg, 2008; Mezirow 1997). This is not to suggest that inward reflection presumes that the individual is unenlightened. Simplistically, it is the ability to recognize how our ideologies and pre-conceived notions impact our perception of the world and thus how we interact within it.

Per Andreotti (2006), for students to transform how they see themselves as active participants in the global community, they must first acknowledge that their understanding of the world is considerably narrow having been contrived through limited experiences most often occurring within constrained surroundings. This is significant in

that this thought process truly captures the very essence of all education. Simply put, education does not serve as a means to an end, but is a foundation from which we continue to build upon throughout much of our lives.

The findings of this study predominately support that both formal and informal experiential learning opportunities are significant predictors of how an individual identifies him- or herself in relation to others both within and outside of the communities in which they feel a part of. The findings therefore have implications with respect to how institutions of learning select specific pedagogical approaches and develop curriculum that allow students to "experience" the lesson. Likewise, since it remains unclear what characteristics or factors may influence a student's decision to select courses or other learning opportunities that provide some form of global citizenship education, it remains difficult for educators to determine how best to influence student participation in the global context. Perhaps students can be incentivized to explore study abroad opportunities if more funding in the form of scholarships were available.

Recommendations for Further Research

This study adds to the body of quantitative research and existing literature by examining whether or not participation in global citizenship education opportunities predicts *identification with all humanity* as examined using the Identification With All Humanity scale (McFarland et al., 2012). Few studies have been conducted, however, to examine students' perceptions of global citizenship development. A mixed-methods approach coupled with qualitative interviews may be more appropriate. Either focus groups or individual interviews would allow participants to express their perceptions about global citizenship as well as what aspects of their academic experience they feel has best prepared them to live and work in a global society.

Likewise, a qualitative study comparing a focus group consisting of international students with a focus group of United States resident students who have participated in a considerable amount of study abroad opportunities and/or curriculum with global emphasis may be of value in capturing perceptions about global citizenship and what aspects of the academic experience may best prepare students to live and work in a global society. It is also recommended that if the instrument is replicated in its entirety, questions concerning university sponsored study abroad opportunities should be clarified for international students. For example, of the 29 participants in this study grouped as international students, 18 responded that they had not either traveled or lived abroad for any reason other than university sponsored study abroad. Within the context of this study, it was assumed that (1) study abroad implied that the students participated in an opportunity to study in a country outside of the United States for a predetermined period of time (usually less than six weeks), and (2) those participants who responded that they had come to the United States on a student visa hailed from a foreign country. Therefore, it was presumed that all 29 participants grouped as international students would have responded "yes" to the question, "Have you traveled or lived abroad for any reason other than university sponsored study abroad?" Although frequent participation with individuals outside of the participant's own culture significantly predicted identification with all humanity, defining the term "frequent" was left up to the participant. For better quantification, the researcher may wish to define frequent interactions for the participants. Lastly, it is recommended that when examining whether or not global citizenship education coursework participation predicts identification with all humanity, courses should either be examined based on their individual learning outcomes, or examined in groups based on their shared learning outcomes.

Conclusion

At the onset, this study assumed that global citizenship education is predicated on the ability of individuals to identify with [acknowledge the significance of] others outside of their own communities. Moreover, this study assumed that global citizenship education has three primary, albeit broad, goals being; (1) to aid students in acknowledging that their understanding of the world is considerably narrow by no fault of their own; (2) to develop students' capacities for acknowledging the significance of our inter-connectedness as humans; and (3) to transform how students see themselves in relation to the world around them. The findings did provide the researcher with some insight as to the value of both formal and informal interactions with individuals outside of our own culture in the context of global competency and social identity development. This study contributed to the body of knowledge concerning the significance of experiential learning opportunities when considering pedagogical approaches and curriculum development for the purpose of enhancing global competencies and developing global citizenship. This research strongly supports that for those individuals who have the opportunity to interact within the broader global community, *identification with all humanity* can certainly be learned and continually improved upon.

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Appendix A: IRB Approval

INSTITUTIONAL REVIEW BOARD
OFFICE OF RESEARCH INTEGRITY

DATE:	March 9, 2016
TO:	Alpha Amber Scott Belt
FROM:	Western Kentucky University (WKU) IRB
PROJECT TITLE:	[879564-1] Dissertation Research - Assessing Global Citizenship Education: Identification With All Humanity Scale
REFERENCE #:	IRB 16-356
SUBMISSION TYPE:	New Project
ACTION:	APPROVED
APPROVAL DATE:	March 9, 2016
REVIEW TYPE:	Exempt from Full Board Review

Thank you for your submission of New Project materials for this project. The Western Kentucky University (WKU) IRB has APPROVED your submission. This approval is based on an appropriate risk/benefit ratio and a project design wherein the risks have been minimized. All research must be conducted in accordance with this approved submission.

This submission has received Exempt from Full Board Review based on the applicable federal regulation.

Please remember that informed consent is a process beginning with a description of the project and insurance of participant understanding followed by an *implied* consent form. Informed consent must continue throughout the project via a dialogue between the researcher and research participant. Federal regulations require each participant receive a copy of the consent document.

Please note that any revision to previously approved materials must be approved by this office prior to initiation. Please use the appropriate revision forms for this procedure.

All UNANTICIPATED PROBLEMS involving risks to subjects or others and SERIOUS and UNEXPECTED adverse events must be reported promptly to this office. Please use the appropriate reporting forms for this procedure. All FDA and sponsor reporting requirements should also be followed.

All NON-COMPLIANCE issues or COMPLAINTS regarding this project must be reported promptly to this office.

This project has been determined to be a Minimal Risk project.

Please note that all research records must be retained for a minimum of three years after the completion of the project.

If you have any questions, please contact Paul Mooney at (270) 745-2129 or irb@wku.edu. Please include your project title and reference number in all correspondence with this committee.

This letter has been electronically signed in accordance with all applicable regulations, and a copy is retained within Western Kentucky University (WKU) IRB's records.

This letter has been electronically signed in accordance with all applicable regulations, and a copy is retained within Western Kentucky University (WKU) IRB's records.

Appendix B: Consent Letter

Informed Consent to Participate in Research

Information to Consider Before Taking Part in this Research Study

You are being asked to participate in a research study conducted as part of a dissertation required for completion of the Educational Leadership Doctoral Degree at Western Kentucky University called: ***ASSESSING GLOBAL CITIZENSHIP EDUCATION: IDENTIFICATION WITH ALL HUMANITY SCALE.***

The person who is in charge of this research study (the investigator) is: A. Amber Scott Belt (270) 745-2297.

You are being asked to participate in a study conducted through Western Kentucky University. The University requires that you give your voluntary consent to participate in this project. ***You must be 18 years of age or older to participate in this study.***

This document explains to you in detail the purpose of the study, the procedures to be used, and the potential benefits and possible risks of participation through this form. You may ask any questions you have to help you understand the study. A basic explanation of the study is written below. Please read this explanation and discuss with the researcher any questions you may have. You should keep a copy of the consent document for your records.

Purpose of the Study

This study aims to test whether participation in global citizenship education opportunities predicts how an individual identifies him or herself in relation to others. Since global education opportunities such as participation in Connections coursework, study abroad opportunities and frequent interaction with individuals of a culture different than our own are believed to prepare students for life in a global society, this study will provide important data for assessing that desired learning outcome. The survey should take a maximum of 15-20 minutes to complete. Participation is completely voluntary and you may stop participating at any time.

Risk or Discomfort

This study is considered to be of minimal risk to the participant.

Benefits and Compensation

There are no known personal benefits to taking part in this study. **At the conclusion of the research, three individuals who elected to participate in a drawing to win 1 of 3 $50 Visa Gift Cards**. Participants will be asked to enter the drawing through a separate web link offered at the end of the survey. Entries to the drawing will not be directly linked to survey responses in any way.

Confidentiality

All records associated with this study will be kept as confidential as reasonably possible. No identifiable information will be collected on the survey instrument. Survey responses will be completely anonymous, and all collected data will be stored in a secured location accessible only to the researcher.

Refusal/Withdrawal

Refusal to participate in this study will have no effect on any future services you may be entitled to from the University. Anyone who agrees to participate in this study is free to withdraw from the study at any time with no penalty.

You understand also that it is not possible to identify all potential risks in an experimental procedure, and you believe that reasonable safeguards have been taken to minimize both the known and potential but unknown risks.

Questions, Concerns, or Complaints

If you have any questions, concerns, or complaints about this study, or if you experience any unanticipated problem related to the research, please call A. Amber Scott Belt at (270) 745-2297.

Your continued cooperation with the following research implies your consent.

THIS PROJECT HAS BEEN REVIEWED AND APPROVED BY
THE WESTERN KENTUCKY UNIVERSITY INSTITUTIONAL REVIEW BOARD
Paul Mooney, Human Protections Administrator
TELEPHONE: (270) 745-2129

Appendix C: Copyright Permission
World Values Survey

From: Jaime Díez Medrano [mailto:jdiezmed@jdsurvey.net]
Sent: Monday, October 05, 2015 3:10 AM
To: Scott Belt, Amber <amber.scott@wku.edu>
Subject: Re: Data use request for dissertation research

Dear Amber
You can freely use WVS data for your dissertation.
You simply need to make proper citation for WVS-6 data, as specified here:
http://www.worldvaluessurvey.us/WVSDocumentationWV6.jsp
Best personal regards
Jaime

Jaime Díez-Medrano
Member of the World Values Survey Executive Committee
Director of the WVS Data Archive
President of JD Systems
c/ Libertad 19 1-B
28100 Alcobendas
www.jdsurvey.net
jdiezmed@jdsurvey.net

Appendix D: Copyright Permission

Global Citizenship Education: Soft Versus Critical

From: Andreotti, Vanessa [mailto:vanessa.andreotti@ubc.ca]
Sent: Friday, October 02, 2015 3:08 PM
To: Scott Belt, Amber <amber.scott@wku.edu>
Subject: RE: Request permission to use your table in my dissertation

Hi Amber, permission granted.

Vanessa de Oliveira Andreotti, Ph.D.

Canada Research Chair in Race, Inequalities and Global Change

Department of Educational Studies | Office: WMAX room 211

The University of British Columbia

1933 West Mall | Vancouver, BC Canada V6T 1Z2

Phone 604 827 1577 | Fax 604 822 4244

vanessa.andreotti@ubc.ca

From: Scott Belt, Amber [amber.scott@wku.edu]
Sent: Friday, October 02, 2015 12:10 PM
To: Andreotti, Vanessa
Subject: Request permission to use your table in my dissertation

Good Morning,

I am writing to request permission to duplicate the table below in my dissertation. My research topic is Assessing Global Citizenship Education and I am requesting to use the table in Chapter 2 (Literature Review) under the section titled "Global Citizenship as Transformative Learning" in the following context:

Andreotti (2006) emphasizes, however, that for global citizenship education to be successfully transformative, it requires both soft and critical approaches (see Table 2).

Best Regards,

Amber Scott Belt

Appendix E: Copyright Permission

Identifies With All Humanity Questionnaire

From: McFarland, Sam
Sent: Monday, September 29, 2014 12:25 PM
To: Scott, Amber <amber.scott@wku.edu>
Cc: Everson, Kimberlee <kimberlee.everson@wku.edu>
Subject: RE: Identification With All Humanities (IWAH) Instrument

Amber, I have attached the scale, along with my largest paper on it, and copied to Dr. Everson. I am not sure if this provides all the scale evidence Dr. Everson desires, but it contains lots on the scale, and on both student and adult samples. I can certainly help further if needed.

As for your hypothesis: Does the course, *Understanding Individual and Social Responsibility*, contain an international focus, or just a local and an American one? Does it discuss human rights, global poverty and inequality, or "man's inhumanity to man"? My concern is two-fold. First, the course should discuss these issues, helping students to "think globally." Second, if it does, I think scores on my measure of "Identification with All Humanity" will increase pretest to posttest. However, if the course focuses only on *local* social responsibility or *American* social responsibility, I doubt it will have that effect.

Not knowing the content of the course as currently taught, I don't know whether or not to expect the course to elevate IWAH scores. But I hope it does.

Best wishes on your project, and I will try to help whenever needed.

Sam McFarland

Sam McFarland, Professor Emeritus
Department of Psychology
Western Kentucky University
1906 College Heights Blvd. #21030
Bowling Green, KY 42101-1030
phone: (270) 745-4408
email: sam.mcfarland@wku.edu
webpage: http://people.wku.edu/sam.mcfarland/
All humanity is one undivided and indivisible family.

-- Gandhi

Current Sophomores, Juniors, and Seniors Who Were Enrolled in Connections Courses: Fall 2011 to Spring 2015

Note: As of 02NOV15		Classification								
		Sophomore			Junior			Senior		
		Passed		Total Enrolled	Passed		Total Enrolled	Passed		Total Enrolled
Term	COURSE	%	# Passed		%	# Passed		%	# Passed	
Fall 2011	COMM263	.	.	.	100%	1	1	100%	3	3
	COMM349	.	.	.	.	.	.	100%	1	1
	ECON375	.	.	.	.	.	.	100%	1	1
	HIST200	.	.	.	100%	1	1	.	.	.
	HIST307	.	.	.	0%	0	1	.	.	.
	PH365	.	.	.	.	.	.	75%	3	4
	PS200	.	.	.	100%	1	1	100%	2	2
	PS220	.	.	.	.	.	.	100%	2	2
	PSY350	.	.	.	.	.	.	67%	2	3
	SOCL220	.	.	.	.	.	.	100%	8	8
	SPAN200	.	.	.	.	.	.	100%	1	1
Winter 2012	HCA347	.	.	.	.	.	.	100%	1	1
Spring 2012	COMM263	.	.	.	67%	2	3	92%	11	12
	COMM349	.	.	.	.	.	.	100%	1	1
	DANC360	.	.	.	50%	1	2	100%	1	1
	GEOG200	.	.	.	0%	0	1	.	.	.
	HIST200	.	.	.	0%	0	1	0%	0	1
	HIST317	.	.	.	.	.	.	25%	1	4
	MUS327	.	.	.	.	.	.	100%	4	4
	PH365	.	.	.	100%	2	2	.	.	.
	PH447	.	.	.	.	.	.	100%	1	1
	PS200	.	.	.	.	.	.	0%	0	2
	PS220	.	.	.	.	.	.	100%	2	2
	PS357	.	.	.	.	.	.	100%	1	1
	PSY350	.	.	.	50%	1	2	77%	10	13
	SOCL220	.	.	.	100%	2	2	100%	6	6
	SOCL322	.	.	.	.	.	.	100%	1	1
Summer 2012	COMM263	.	.	.	.	.	.	100%	1	1
	PSY350	.	.	.	.	.	.	50%	1	2
Fall 2012	COMM263	.	.	.	100%	3	3	95%	18	19
	COMM349	.	.	.	.	.	.	100%	1	1

	DANC360	.	.	.	.	.	.	100%	4	4
	ENG320	.	.	.	.	.	.	100%	1	1
	GEOG200	.	.	.	.	.	.	100%	3	3
	GEOG330	.	.	.	.	.	.	100%	2	2
	HIST200	.	.	.	.	.	.	100%	1	1
	HIST320	.	.	.	.	.	.	0%	0	1
	IDFM431	.	.	.	100 %	1	1	100%	2	2
	PH365	.	.	.	.	.	.	100%	4	4
	PS220	.	.	.	100 %	1	1	100%	3	3
	PS311	.	.	.	.	.	.	100%	1	1
	PS320	.	.	.	100 %	1	1	.	.	.
	PSY350	.	.	.	0%	0	1	83%	20	24
	SOCL220	.	.	.	100 %	2	2	100%	12	12
Winter 2013	**COMM263**	.	.	.	.	.	.	0%	0	1
	DANC360	.	.	.	100 %	1	1	100%	2	2
Spring 2013	**COMM263**	.	.	.	100 %	3	3	100%	12	12
	COMM349	.	.	.	.	.	.	100%	3	3
	DANC360	.	.	.	33%	1	3	88%	7	8
	HIST317	0%	0	1	.	.	.	70%	7	10
	IDFM431	.	.	.	.	.	.	86%	6	7
	MUS327	.	.	.	.	.	.	89%	8	9
	PH365	.	.	.	.	.	.	91%	10	11
	PH447	.	.	.	.	.	.	100%	1	1
	PS311	.	.	.	100 %	1	1	100%	3	3
	PS357	.	.	.	.	.	.	100%	1	1
	PSY350	.	.	.	100 %	4	4	96%	22	23
	SOCL220	100 %	1	1	100 %	7	7	100%	15	15
	SOCL240	100 %	1	1	100 %	2	2	100%	3	3
	SOCL322	.	.	.	.	.	.	100%	3	3
Summer 2013	**COMM263**	.	.	.	100 %	1	1	100%	1	1
	DANC360	.	.	.	.	.	.	100%	1	1
	HCA347	.	.	.	100 %	1	1	100%	4	4
	IDFM431	.	.	.	100 %	1	1	100%	1	1
	MUS327	.	.	.	.	.	.	100%	1	1
	PH365	.	.	.	.	.	.	100%	1	1
	PSY350	.	.	.	.	.	.	100%	3	3
Fall 2013	**COMM263**	100 %	1	1	88%	22	25	100%	29	29
	DANC360	.	.	.	100 %	2	2	89%	8	9
	GEOG200	.	.	.	50%	1	2	100%	5	5

	HIST200	.	.	.	40%	2	5	100%	2	2
	HIST307	.	.	.	100 %	2	2	91%	10	11
	HIST341	.	.	.	.	.	.	0%	0	1
	HMD211	93%	52	56	93%	115	124	96%	108	113
	IDFM431	.	.	.	.	.	.	100%	3	3
	PH365	.	.	.	.	.	.	90%	9	10
	PH447	.	.	.	100 %	1	1	100%	3	3
	PS220	.	.	.	100 %	2	2	88%	7	8
	PSY350	.	.	.	78%	7	9	96%	51	53
	SOCL220	100 %	3	3	100 %	8	8	93%	13	14
	SOCL240	100 %	3	3	67%	2	3	91%	10	11
	SPAN200	.	.	.	0%	0	1	50%	1	2
Winter 2014	**DANC360**	.	.	.	100 %	1	1	100%	2	2
	HCA347	.	.	.	100 %	1	1	100%	3	3
	HIST307	.	.	.	.	.	.	100%	1	1
	IDFM431	.	.	.	.	.	.	100%	2	2
	PSY350	.	.	.	.	.	.	100%	1	1
Spring 2014	**ANTH360**	.	.	.	.	.	.	100%	6	6
	COMM263	100 %	2	2	100 %	23	23	97%	28	29
	COMM349	.	.	.	50%	1	2	100%	13	13
	DANC360	.	.	.	75%	6	8	88%	7	8
	GEOG330	.	.	.	100 %	1	1	100%	10	10
	HIST317	100 %	1	1	50%	3	6	71%	5	7
	HMD211	92%	35	38	99%	96	97	98%	56	57
	IDFM431	.	.	.	100 %	1	1	60%	3	5
	MUS327	.	.	.	100 %	1	1	80%	16	20
	PH365	.	.	.	50%	1	2	85%	17	20
	PH447	.	.	.	.	.	.	100%	4	4
	PS220	.	.	.	100 %	1	1	100%	9	9
	PS357	.	.	.	100 %	4	4	100%	9	9
	PSY350	.	.	.	90%	9	10	91%	43	47
	SOCL220	100 %	2	2	100 %	6	6	100%	2	2
	SOCL240	0%	0	1	100 %	1	1	100%	2	2
	SOCL322	.	.	.	100 %	2	2	100%	5	5
Summer 2014	**COMM349**	.	.	.	.	.	.	100%	4	4
	DANC360	.	.	.	0%	0	1	100%	3	3
	ECON430	100 %	1	1	100 %	2	2	100%	2	2
	HCA347	.	.	.	.	.	.	100%	5	5

	HMD211	100 %	6	6	100 %	5	5	91%	10	11
	IDFM431	.	.	.	100 %	1	1	100%	2	2
	MUS327	.	.	.	.	.	.	100%	2	2
	PH365	.	.	.	.	.	.	100%	1	1
	PSY350	.	.	.	100 %	1	1	56%	5	9
Fall 2014	**ANTH360**	100 %	3	3	90%	9	10	100%	8	8
	COMM263	90%	9	10	88%	22	25	90%	19	21
	COMM349	100 %	1	1	100 %	3	3	100%	8	8
	DANC360	80%	4	5	89%	16	18	100%	5	5
	ECON375	.	.	.	100 %	1	1	83%	10	12
	ENG320	.	.	.	100 %	1	1	100%	5	5
	GEOG200	83%	5	6	83%	5	6	100%	2	2
	GEOG216	50%	1	2	100 %	7	7	100%	6	6
	HIST200	0%	0	1	67%	2	3	100%	1	1
	HIST307	0%	0	2	100 %	6	6	83%	10	12
	HIST320	.	.	.	100 %	1	1	80%	4	5
	HIST341	50%	1	2	100 %	3	3	89%	8	9
	HIST380	0%	0	1	80%	4	5	67%	4	6
	HMD211	93%	71	76	95%	115	121	98%	62	63
	IDFM431	.	.	.	75%	3	4	100%	10	10
	PH365	100 %	1	1	100 %	8	8	90%	18	20
	PH447	.	.	.	50%	1	2	95%	19	20
	PHIL211	83%	5	6	100 %	7	7	100%	10	10
	PS220	67%	2	3	93%	13	14	78%	7	9
	PS320	.	.	.	100 %	2	2	50%	2	4
	PSY350	50%	2	4	100 %	21	21	98%	53	54
	PSYS350	100 %	2	2	95%	18	19	96%	22	23
	PSYS423	.	.	.	100 %	2	2	100%	9	9
	SOCL220	50%	1	2	100 %	4	4	100%	12	12
	SOCL240	100 %	6	6	100 %	13	13	100%	12	12
	SOCL270	83%	5	6	93%	13	14	95%	20	21
	SOCL322	.	.	.	.	.	.	0%	0	1
	SPAN200	.	.	.	100 %	1	1	.	.	.
Winter 2015	**HCA347**	.	.	.	100 %	2	2	100%	6	6
	IDFM431	100 %	1	1	100 %	2	2	100%	5	5
	NURS415	.	.	.	.	.	.	100%	5	5
	PH365	.	.	.	.	.	.	100%	3	3
	PSY350	.	.	.	67%	2	3	100%	2	2

Spring 2015	**AFAM343**	100%	1	1	100%	2	2	100%	5	5
	COMM263	89%	33	37	96%	26	27	100%	14	14
	COMM349	100%	1	1	100%	7	7	100%	15	15
	DCS300	100%	3	3	100%	3	3	100%	7	7
	GEOG216	100%	10	10	100%	3	3	100%	3	3
	GEOG226	100%	19	19	100%	3	3	100%	3	3
	GEOG227	100%	15	15	83%	5	6	100%	3	3
	GEOG378	100%	6	6	75%	3	4	100%	7	7
	GEOG380	.	.	.	100%	5	5	80%	4	5
	HIST307	.	.	.	100%	3	3	83%	5	6
	HIST340	100%	10	10	100%	4	4	60%	3	5
	HIST341	.	.	.	0%	0	2	.	.	.
	HMD211	99%	167	168	96%	78	81	100%	44	44
	IDFM431	86%	6	7	100%	3	3	82%	9	11
	MUS327	100%	5	5	78%	25	32	79%	27	34
	PH365	80%	4	5	100%	8	8	91%	40	44
	PH447	.	.	.	100%	6	6	92%	22	24
	PHIL211	100%	22	22	83%	5	6	86%	6	7
	PS311	92%	12	13	100%	8	8	100%	5	5
	PS357	100%	3	3	86%	6	7	85%	11	13
	PSY350	86%	19	22	97%	38	39	100%	53	53
	PSYS350	91%	20	22	94%	17	18	94%	15	16
	PSYS423	.	.	.	.	.	.	100%	4	4
	SOCL220	100%	9	9	57%	4	7	80%	4	5
	SOCL240	100%	8	8	100%	18	18	100%	10	10
	SOCL270	91%	21	23	100%	9	9	100%	6	6
	SOCL322	100%	18	18	100%	10	10	75%	9	12
	SUS295	100%	9	9	100%	4	4	100%	3	3
All		94%	649	693	92%	982	1064	93%	1493	1608

Appendix G: Primary Instrument

Administered to Participants Who Selected Any Option Other Than "I came to the United States on a student visa" for Question 2.

1. What is your current classification at WKU?
   - Freshman (0-29 credit hours earned)
   - Sophomore (30 – 59 credit hours earned)
   - Junior (60 – 89 credit hours earned)
   - Senior (90+ credit hours earned)

2. What is your United States residency status?
   - I was born in the United States
   - I am an immigrant with permanent residency or citizenship
   - I came to the United States on a student visa
   - Other

3. How close do you feel to each of the following groups? Please mark the response that best represents your feelings on the following scale:

	not at all close	not very close	just a little or somewhat close	pretty close	very close
People in my community					
Americans					
People all over the world					

4. How often do you use the word "we" to refer to the following groups of people?

	almost never	rarely	occasionally	often	very often
People in my community					
Americans					
People all over the world					

5. How much would you say you have in common with the following groups?

	almost nothing in common	little in common	some in common	quite a bit in common	very much in common
People in my community					
Americans					
People all over the world					

6. Sometimes people think of those who are not part of their immediate family as "family". To what degree do you think of the following groups of people as "family"?

	not at all	just a little	somewhat	quite a bit	very much
People in my community					
Americans					
People all over the world					

7. How much do you identify with (that is, feel a part of, feel love toward, have concern for) each of the following?

	not at all	just a little	somewhat	quite a bit	very much
People in my community					
Americans					
People all over the world					

8. How much would you say you care (feel upset, want to help) when bad things happen to

	not at all	just a little	somewhat	quite a bit	very much
People in my community					
Americans					
People all over the world					

9. How much do you want to be:

	not at all	just a little	somewhat	quite a bit	very much
a responsible citizen of your community					
a responsible American citizen					
a responsible citizen of the world					

10. How much do you believe in:

	not at all	just a little	somewhat	quite a bit	very much
being loyal to my community					
being loyal to America.					
being loyal to all mankind.					

11. When they are in need, how much do you want to help:

	not at all	just a little	somewhat	quite a bit	very much
people in my community.					
Americans.					
people all over the world					

12. Which of the following best describes your race/ethnicity:
    - American Indian or Alaska Native
    - Asian
    - Black or African American
    - Hispanic or Latino
    - Native Hawaiian or Other Pacific Islander
    - White
    - Other

13. Which of the following best describes the area in which you lived the majority of your life before becoming a college student:
    - Rural
    - Suburban
    - Urban

14. Which of the following best describes your mother's highest level of education:
    - Graduate or professional degree
    - Bachelor's degree
    - Associate's degree or technical degree or some college education
    - High school diploma or equivalent
    - Not a high school graduate or equivalent

15. Which of the following best describes your father's highest level of education:
    - Graduate or professional degree
    - Bachelor's degree
    - Associate's degree or technical degree or some college education
    - High school diploma or equivalent
    - Not a high school graduate or equivalent

16. Have you participated in a university sponsored study abroad opportunity?
    - Yes
    - No

17. Have you traveled abroad or lived abroad for any reason other than university sponsored study abroad opportunities?
    - Yes
    - No

18. Do you have frequent interactions with individuals outside of your own culture?
    - Yes
    - No

19. Please place a check mark next to each of the courses in the list below which you have either completed or will have completed as of May 2016.

    - AFAM 343 Communities of Struggle
    - AMS 368 Problem Solving
    - ANTH 360 Applied Anthropology
    - COMM 263 Fundamentals of Communication and Culture
    - COMM 349 Small Group Communication
    - DANC 360 Dance in Culture
    - DCS 300 Public Problem Solving
    - ECON 430 Environmental & Resource Economics
    - ECON 375 Moral Issues of Capitalism
    - EDU 385 Climate Resources and Society
    - ENG 320 American Studies I
    - FLK 330 Cultural Geography
    - GEOG 200 Latin America Past and Present
    - GEOG 216 Geotechnolgies in a Global Community General
    - GEOG 226 Our Dangerous Planet
    - GEOG 227 Our Vulnerable Planet
    - GEOG 330 Cultural Geography
    - GEOG 378 Food, Culture, and Environment
    - GEOG 380 Global Sustainability
    - GEOG 385 Society, Resources and Climate
    - GISC 216 Geotechologies in a Global Community
    - HCA 347 International Health Care
    - HIST 200 Latin American Past and Present
    - HIST 307 Middle Ages
    - HIST 310 Comparative Slavery
    - HIST 317 Renaissance Europe
    - HIST 320 American Studies I
    - HIST 340 History of Popular Culture since 1500
    - HIST 341 A Cultural History of Alcohol
    - HIST 379 Gandhi: Global Legacy
    - HIST 380 Human Right in History

- HIST 390 Black in the South
- HIST 463 The Atlantic World
- HMD 211 Human Nutrition
- ICSR 380 Our Future: Local to Global
- ICSR 435 Reimagining Citizenship
- IDFM 431 Clothing & Human Behavior
- MATH 240 Geometry in Art and Architecture
- METR 322 Global Climate Systems
- MUS 320 Rock and Roll
- MUS 327 Music History II
- NURS 415 Complimentary Health Care
- PH 365 Human Sexuality
- PH 447 Human Values and Health Sciences
- PHIL 211 Why Are Bad People Bad
- PHIL 332 Philosophy of Mind
- PS 200 Into to Latin America
- PS 220 Judicial Process
- PS 311 Public Policy
- PS 357 U.S. Foreign Policy
- PS 320 American Studies I
- PSY 350 Social Psychology
- PSYS 350 Social Psychology
- PSYS 423 Psychology of Adult Life and Aging
- SOCL 220 Marriage and Family
- SOCL 240 Global Social Problems
- SOCL 270 Intro to Community, Environment, and Development
- SOCL 322 Religion in Society
- SOCL 376 Sociology of Globalization
- SPAN 200 Latin America Past and Present
- SUS 295 Popular Culture & Gender
- THEA 341 Culture and Performance

Appendix H: Alternative Instrument

Administered to Participants Who Selected the Option
"I came to the United States on a student visa" for
Question 2.

1. What is your current classification at WKU?
   - Freshman (0-29 credit hours earned)
   - Sophomore (30 – 59 credit hours earned)
   - Junior (60 – 89 credit hours earned)
   - Senior (90+ credit hours earned)

2. What is your United States residency status?
   - I was born in the United States
   - I am an immigrant with permanent residency or citizenship
   - I came to the United States on a student visa
   - Other

3. How close do you feel to each of the following groups? Please mark the response that best represents your feelings on the following scale:

	not at all close	not very close	just a little or somewhat close	pretty close	very close
People in my community					
People in my home country					
People all over the world					

4. How often do you use the word "we" to refer to the following groups of people?

	almost never	rarely	occasionally	often	very often
People in my community					
People in my home country					
People all over the world					

5. How much would you say you have in common with the following groups?

	almost nothing in common	little in common	some in common	quite a bit in common	very much in common
People in my community					
People in my home country					
People all over the world					

6. Sometimes people think of those who are not part of their immediate family as "family". To what degree do you think of the following groups of people as "family"?

	not at all	just a little	somewhat	quite a bit	very much
People in my community					
People in my home country					
People all over the world					

7. How much do you identify with (that is, feel a part of, feel love toward, have concern for) each of the following?

	not at all	just a little	somewhat	quite a bit	very much
People in my community					
People in my home country					
People all over the world					

8. How much would you say you care (feel upset, want to help) when bad things happen to

	not at all	just a little	somewhat	quite a bit	very much
People in my community					
People in my home country					
People all over the world					

9. How much do you want to be:

	not at all	just a little	somewhat	quite a bit	very much
a responsible citizen of your community					
a responsible citizen of your home country					
a responsible citizen of the world					

10. How much do you believe in:

	not at all	just a little	somewhat	quite a bit	very much
being loyal to my community					
being loyal to my home country					
being loyal to all mankind					

11. When they are in need, how much do you want to help:

	not at all	just a little	somewhat	quite a bit	very much
people in my community					
people in my home country					
people all over the world					

12. Which of the following best describes your race/ethnicity:
    - American Indian or Alaska Native
    - Asian
    - Black or African American
    - Hispanic or Latino
    - Native Hawaiian or Other Pacific Islander
    - White
    - Other

13. Which of the following best describes the area in which you lived the majority of your life before becoming a college student:
    - Rural
    - Suburban
    - Urban

14. Which of the following best describes your mother's highest level of education:
    - Graduate or professional degree
    - Bachelor's degree
    - Associate's degree or technical degree or some college education
    - High school diploma or equivalent
    - Not a high school graduate or equivalent

15. Which of the following best describes your father's highest level of education:
    - Graduate or professional degree
    - Bachelor's degree
    - Associate's degree or technical degree or some college education
    - High school diploma or equivalent
    - Not a high school graduate or equivalent

16. Have you participated in a university sponsored study abroad opportunity?
    - Yes
    - No

17. Have you traveled abroad or lived abroad for any reason other than university sponsored study abroad opportunities?
    - Yes
    - No

18. Do you have frequent interactions with individuals outside of your own culture?
    - Yes
    - No

19. Please place a check mark next to each of the courses in the list below which you have either completed or will have completed as of May 2016.

    - AFAM 343 Communities of Struggle
    - AMS 368 Problem Solving
    - ANTH 360 Applied Anthropology
    - COMM 263 Fundamentals of Communication and Culture
    - COMM 349 Small Group Communication
    - DANC 360 Dance in Culture
    - DCS 300 Public Problem Solving
    - ECON 430 Environmental & Resource Economics
    - ECON 375 Moral Issues of Capitalism
    - EDU 385 Climate Resources and Society
    - ENG 320 American Studies I
    - FLK 330 Cultural Geography
    - GEOG 200 Latin America Past and Present
    - GEOG 216 Geotechnolgies in a Global Community General
    - GEOG 226 Our Dangerous Planet
    - GEOG 227 Our Vulnerable Planet
    - GEOG 330 Cultural Geography
    - GEOG 378 Food, Culture, and Environment
    - GEOG 380 Global Sustainability
    - GEOG 385 Society, Resources and Climate
    - GISC 216 Geotechologies in a Global Community
    - HCA 347 International Health Care
    - HIST 200 Latin American Past and Present
    - HIST 307 Middle Ages
    - HIST 310 Comparative Slavery
    - HIST 317 Renaissance Europe
    - HIST 320 American Studies I
    - HIST 340 History of Popular Culture since 1500
    - HIST 341 A Cultural History of Alcohol
    - HIST 379 Gandhi: Global Legacy
    - HIST 380 Human Right in History

- HIST 390 Black in the South
- HIST 463 The Atlantic World
- HMD 211 Human Nutrition
- ICSR 380 Our Future: Local to Global
- ICSR 435 Reimagining Citizenship
- IDFM 431 Clothing & Human Behavior
- MATH 240 Geometry in Art and Architecture
- METR 322 Global Climate Systems
- MUS 320 Rock and Roll
- MUS 327 Music History II
- NURS 415 Complimentary Health Care
- PH 365 Human Sexuality
- PH 447 Human Values and Health Sciences
- PHIL 211 Why Are Bad People Bad
- PHIL 332 Philosophy of Mind
- PS 200 Into to Latin America
- PS 220 Judicial Process
- PS 311 Public Policy
- PS 357 U.S. Foreign Policy
- PS 320 American Studies I
- PSY 350 Social Psychology
- PSYS 350 Social Psychology
- PSYS 423 Psychology of Adult Life and Aging
- SOCL 220 Marriage and Family
- SOCL 240 Global Social Problems
- SOCL 270 Intro to Community, Environment, and Development
- SOCL 322 Religion in Society
- SOCL 376 Sociology of Globalization
- SPAN 200 Latin America Past and Present
- SUS 295 Popular Culture & Gender
- THEA 341 Culture and Performance

Appendix I: Connections Courses – Descriptive Statistics

	N		Mean	Std. Deviation	Sum
	Valid	Missing			
AFAM 343 Communities of Struggle	1247	0	.00	.069	6
AMS 368 Problem Solving	1247	0	.00	.057	4
ANTH 360 Applied Anthropology	1247	0	.02	.132	22
COMM 263 Fundamentals of Communication and Culture	1247	0	.07	.255	87
COMM 349 Small Group Communication	1247	0	.03	.161	33
DANC 360 Dance in Culture	1247	0	.02	.129	21
DCS 300 Public Problem Solving	1247	0	.01	.089	10
ECON 430 Environmental & Resource Economics	1247	0	.01	.094	11
ECON 375 Moral Issues of Capitalism	1247	0	.00	.057	4
EDU 385 Climate Resources and Society	1247	0	.00	.069	6
ENG 320 American Studies I	1247	0	.01	.089	10
FLK 330 Cultural Geography	1247	0	.01	.113	16
GEOG 200 Latin America Past and Present	1247	0	.00	.069	6
GEOG 216 Geotechnologies in a Global Community General	1247	0	.01	.094	11
GEOG 226 Our Dangerous Planet	1247	0	.02	.126	20
GEOG 227 Our Vulnerable Planet	1247	0	.02	.129	21
GEOG 330 Cultural Geography	1247	0	.01	.113	16
GEOG 378 Food, Culture, and Environment	1247	0	.01	.116	17
GEOG 380 Global Sustainability	1247	0	.01	.085	9
GEOG 385 Society, Resources and Climate	1247	0	.01	.075	7
GISC 216 Geotechnologies in a Global Community	1247	0	.00	.040	2
HCA 347 International Health Care	1247	0	.02	.126	20
HIST 200 Latin American Past and Present	1247	0	.01	.098	12
HIST 307 Middle Ages	1247	0	.01	.116	17
HIST 310 Comparative Slavery	1247	0	.00	.049	3
HIST 317 Renaissance Europe	1247	0	.01	.098	12
HIST 320 American Studies I	1247	0	.02	.135	23
HIST 340 History of Popular Cutlure Since 1500	1247	0	.01	.085	9
HIST 341 A Cultural History of Alcohol	1247	0	.00	.063	5
HIST 379 Gandhi: Global Legacy	1247	0	.00	.040	2
	N	Mean	Std.	Sum	

			Deviation		
HIST 380 Human Rights in History	1247	0	.00	.028	1
HIST 390 Black in the South	1247	0	.00	.057	4
HIST 463 The Atlantic World	1247	0	.00	.040	2
HMD 211 Human Nutrition	1247	0	.13	.338	164
ICSR 380 Our Future: Local to Global	1247	0	.00	.040	2
ICSR 435 Reimagining Citizenship	1247	0	.00	.057	4
IDFM 431 Clothing & Human Behavior	1247	0	.02	.129	21
MATH 240 Geometry in Art and Architecture	1247	0	.00	.040	2
METR 322 Global Climate Systems	1247	0	.00	.049	3
MUS 320 Rock and Roll	1247	0	.01	.102	13
MUS 327 Music History II	1247	0	.01	.116	17
NURS 415 Complimentary Health Care	1247	0	.01	.075	7
PH 365 Human Sexuality	1247	0	.05	.217	62
PH 447 Human Values and Health Sciences	1247	0	.02	.129	21
PHIL 211 Why Are Bad People Bad	1247	0	.01	.105	14
PHIL 332 Philosolphy of Mind	1247	0	.01	.085	9
PS 200 Intro to Latin America	1247	0	.00	.069	6
PS 220 Judicial Process	1247	0	.01	.116	17
PS 311 Public Policy	1247	0	.01	.098	12
PS 357 U.S. Foreign Policy	1247	0	.01	.105	14
PS 320 American Studies I	1247	0	.01	.080	8
PSY 350 Social Psychology	1247	0	.10	.304	128
PSYS 350 Social Psychology	1247	0	.05	.217	62
PSYS 423 Psychology of Adult Life and Aging	1247	0	.02	.143	26
SOCL 220 Marriage and Family	1247	0	.04	.185	44
SOCL 240 Global Social Problems	1247	0	.03	.180	42
SOCL 270 Intro to Community, Environment,and Development	1247	0	.01	.105	14
SOCL 322 Religion in Society	1247	0	.02	.132	22
SOCL 376 Sociology of Globalization	1247	0	.01	.102	13
SPAN 200 Latin America Past and Present	1247	0	.01	.113	16
SUS 295 Popular Culture & Gender	1247	0	.01	.094	11
THEA 341 Culture and Performance	1247	0	.01	.113	16

Appendix J: Descriptive Statistics – IWAH Subscales (U.S. Residents)

Mean Score for each question in subscale 'a' (People in my community)

		How close do you feel to - People in my community?	How often do you use the word "we" to refer to - People in my community?	How much would you say you have in common with - People in my community?	To what degree do you consider the following group family? - People in my community	How much do you identify with People in my community?
N	Valid	1247	1247	1247	1247	1247
	Missing	0	0	0	0	0
Mean		3.5	3.44	3.52	2.74	3.69
Std. Deviation		0.987	1.098	0.943	1.231	1.029
		How much would you say you care when bad things happen to People in my community?	How much do you want to be a responsible citizen of your community?	How much do you believe in being loyal to my community?	When they are in need, how much do you want to help people in my community?	
N	Valid	1247	1247	1247	1247	
	Missing	0	0	0	0	
Mean		4.25	4.35	3.97	4.21	
Std. Deviation		0.868	0.808	1.082	0.86	

Mean Score for each question in subscale 'b' (Americans)

		How close do you feel to - Americans?	How often do you use the word "we" to refer to - Americans?	How much would you say you have in common with - Americans?	To what degree do you consider the following group family? - Americans	How much do you identify with Americans?
N	Valid	1247	1247	1247	1247	1247
	Missing	0	0	0	0	0
Mean		3.55	3.5	3.41	2.18	3.5
Std. Deviation		0.93	1.023	0.8	1.044	1.003

(table continues)

Mean Score for each question in subscale 'b' (Americans) (*continued*)

		How much would you say you care when bad things happen to Americans?	How much do you want to be a responsible American citizen?	How much do you believe in being loyal to America?	When they are in need, how much do you want to help Americans?	
N	Valid	1247	1247	1247	1247	
	Missing	0	0	0	0	
Mean		4.02	4.36	4.08	4.02	
Std. Deviation		0.92	0.8	1.033	0.906	

Mean Score for each question in subscale 'c' (All Humanity)

		How close do you feel to - People all over the world?	How often do you use the word "we" to refer to - People all over the world?	How much would you say you have in common with - People all over the world?	To what degree do you consider the following group family? - People all over the world?	How much do you identify with All humans everywhere?
N	Valid	1247	1247	1247	1247	1247
	Missing	0	0	0	0	0
Mean		2.57	2.69	2.9	2.07	3.45
Std. Deviation		0.966	1.135	0.862	1.091	1.113
		How much would you say you care when bad things happen to People all over the world?	How much do you want to be a responsible citizen of the world?	How much do you believe in being loyal to all mankind?	When they are in need, how much do you want to help People all over the world?	
N	Valid	1247	1247	1247	1247	
	Missing	0	0	0	0	
Mean		3.93	4.35	4.32	3.96	
Std. Deviation		0.985	0.833	0.878	0.972	

Appendix K: Descriptive Statistics – IWAH Subscales (International Students)

People in My Community

		How close do you feel to -People in my community?	How often do you use the word "we" to refer to People in my community	How much would you say you have in common with People in my community	To what degree do you consider People in my community family?	How much do you identify with -People in my community
N	Valid	29	29	29	29	29
	Missing	0	0	0	0	0
Mean		3.31	3.31	3.45	3.10	3.52
Std. Deviation		1.339	1.228	1.121	1.345	1.353

		How much would you say you care when bad things happen to-People in my community.	How much do you want to be:-a responsible citizen of your community.	How much do you believe in:-being loyal to my community.	When they are in need, how much do you want to help:-people in my community.	
N	Valid	29	28	28	28	
	Missing	0	1	1	1	
Mean		3.76	4.00	4.00	4.36	
Std. Deviation		1.154	1.277	1.155	.951	

People in My Home Country

		How close do you feel to -People in my home country?	How often do you use the word "we" to refer to People in my home country	How much would you say you have in common with People in my home country	To what degree do you consider People in my home country family?	How much do you identify with -People in my home country
N	Valid	29	29	29	29	29
	Missing	0	0	0	0	0
Mean		3.52	3.76	3.66	3.62	4.17
Std. Deviation		1.455	1.455	1.317	1.425	1.002

		How much would you say you care when bad things happen to-People in my home country	How much do you want to be:-a responsible citizen of my home country	How much do you believe in:-being loyal to my home country	When they are in need, how much do you want to help:-People in my home country	
N	Valid	29	28	28	28	
	Missing	0	1	1	1	
Mean		3.97	4.11	4.04	4.21	
Std. Deviation		1.239	1.133	1.374	1.067	

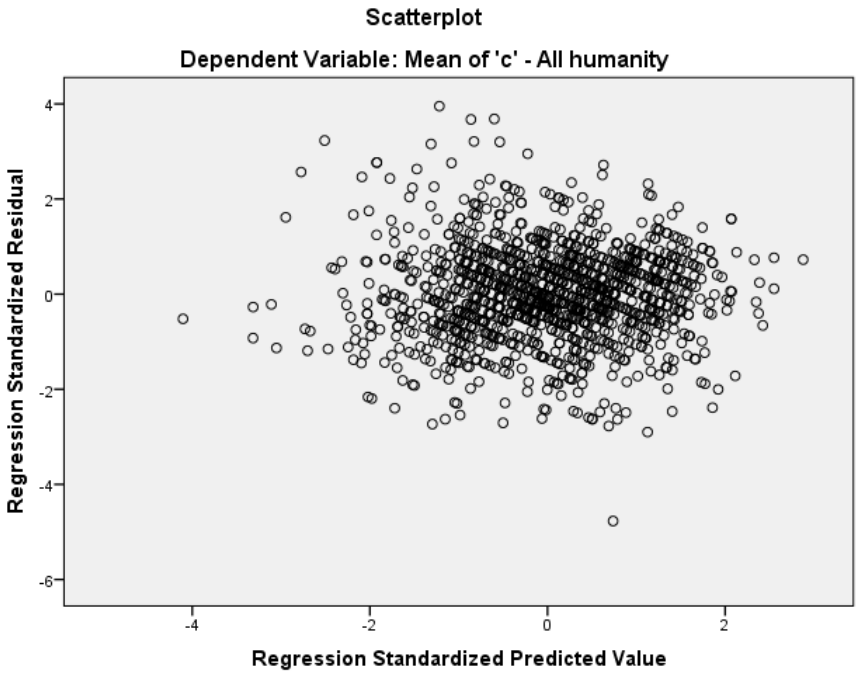
All Humanity

		How close do you feel to - People all over the world ?	How often do you use the word "we" to refer to People all over the world	How much would you say you have in common with People all over the world	To what degree do you consider All humans everywhere family?	How much do you identify with -All humans everywhere
N	Valid	29	29	29	29	29
	Missing	0	0	0	0	0
Mean		3.07	3.00	2.93	2.52	3.34
Std. Deviation		.998	1.165	1.067	1.090	1.045

		How much would you say you care when bad things happen to- People anywhere in the world.	How much do you want to be:-a responsible citizen of the world.	How much do you believe in:-being loyal to all mankind.	When they are in need, how much do you want to help:-people all over the world	
N	Valid	29	28	28	28	
	Missing	0	1	1	1	
Mean		3.69	3.71	3.82	3.96	
Std. Deviation		.850	1.117	1.362	1.071	

Appendix L: Scatterplots

(Without Interactive Variables)



(With Interactive Variables)