Integrating Global Citizenship:

A Self-Evaluation Framework for Higher Education Institutions

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Humans are connected more than ever across the globe, and this trend will only continue as technology advances. Through technology, we are able to make more connections in a quicker fashion. From the youngest family member watching a television show about other cultures, to the world-traveling college student, to the adult making global conference calls, to the sick grandparent video-calling to watch a grandchild's recital, technology has made and continues to make an enormous impact on the world. Consequently, the world has become a smaller place through the process of globalization. Through these technological connections alone, people learn about others who are different from them and how their actions affect others. Travel, business, military, and other experiences add to our global awareness. Globalization touches us all – families, nations, organizations, education, and more. However, while its effects are virtually endless, many of us, whether individuals, policy makers, educators, or an average citizen know very little about globalization beyond its general facts.

As a result of the interconnected nature of society, we must equip each new generation with the tools to succeed. In the realm of higher education, educators are conscious of the process of globalization and its connecting effects on the world as they frequently use buzzwords like global citizenship, diversity, and inclusion. However, on the university level, specific and holistic strategies to address these terms are unclear, which leads to inadequate educational strategies for cultivating them. Specifically, the phrase global citizenship is ill-defined. Is a global citizen someone who travels to many places in the world? Are we all global citizens by default, simply by being born? Or is a global citizen one who individually influences the world? Without clear definitions, buzzwords such as global citizenship, diversity, and inclusion lose their meaning and ability to create action.

Educators use various strategies, categorized as global citizenship education, to show their awareness that globalization impacts everyone, and they have tried to implement awareness of global citizenship through strategies including individual and departmental approaches. However, the effectiveness of these strategies is limited because institutions do not integrate global citizenship in a holistic way; that omission leads to a lack of communication, unification, and recorded evidence of progress. Because of this confusion, educators and higher education institutions often lack clear direction and experience difficulty measuring their progress toward fostering global citizenship on their campuses. This is unacceptable. Because globalization is here to stay and because university students will one day participate, lead, and collaborate in this global world, it is essential that universities teach global citizenship education in a holistic way so as to prepare students for the very real global future.

To address this need holistically, higher education institutions must change their foci from the more traditional learning formats and use a transformative learning lens. The transformative learning lens encompasses global citizenship in such a way that every institutional stakeholder (students, staff, and faculty) recognizes their responsibility to participate, teach, and grow in global citizenship awareness if their school is to succeed well in this century. Through the transformative learning process of disorientation, critical reflection, imagination, and identity integration, each stakeholder learns that global citizenship growth occurs as a process in which they analyze, stretch, and revise their identities. If higher education institutions want everyone at their school to participate in global citizenship, they must create a framework that identifies the responsibility and place of each stakeholder – individual, departmental, and institutional.

This qualitative study analyzes the higher education experience of global citizenship at Northwest University (NU) and explores ways in which this concept affects both educators and

students. Specifically, this case study examines how NU, a private Christian university in Kirkland, WA, upholds its mission and vision by supporting diversity and teaching global citizenship. This case study examined many areas of the university, such as student programs and intercultural sense of belonging, faith/mission statements, integration of global citizenship in the classroom and most importantly, student and educator diversity across the campus. It is apparent that NU is aware of global citizenship's importance, but it is not in effect campus wide. Thus, it is currently difficult for NU to measure its effectiveness of global citizenship integration. This qualitative case study will address specific ways by which NU can better engage in and teach global citizenship.

Toward that goal, this thesis provides the self-evaluation framework of *Definition*, *Do*, and *Direction* at individual, departmental, and institutional levels to establish the means by which to support, teach, and engage in global citizenship. To accomplish this holistic goal, Northwest University and all interested higher education institutions must first self-evaluate their institutional values, principles, and definitions of global citizenship. Then, through implementing the theory of transformative learning, they must engage in the process of identity definition and establish global citizenship within their institution. Finally, institutions must develop a self-evaluation framework to evaluate the implementation of global citizenship. Only then can they demonstrate and measure their global citizenship support, engagement, and growth for students, employees, and the institutional environment.

Global Citizenship Education

Educators have analyzed and defined global citizenship (GC) since the 1970s when leaders in the US education system encouraged teachers to promote the values of GC, including "global consciousness, awareness of the state of the planet, cross-cultural awareness, knowledge

of global dynamics, and awareness of human choices" (Poole and Russell 42). Additionally, many researchers have studied and analyzed what global citizenship means in education and what components make up global citizenship. According to Oxfam, 2006, global citizenship education (GCE) involves the practices which focus on "the knowledge and understanding, skills, values, and attitudes that learners need both to participate fully in a globalized society and economy, and to secure a more just, secure and sustainable world than the one they have inherited" (Myers 3). To integrate these skills, values, and attitudes, educators have implemented several strategies, mostly focused on the individual teacher level of curriculum and student engagement as well as the departmental level of programs, study abroad, and service learning (Sison and Brennan; Tarrant and Lyons; Brown). Each institution teaches GC differently and uses some or all of these strategies as they work to create global citizens.

Before exploring how NU integrates GC into its operations in the case study, it is important to understand that because of the vast number of definitions of GC in the literature and their broad strokes, institutions must internally define GC before they can evaluate themselves. To define GC, institutions must examine the literature and understand the concepts that contribute to creating global citizens. Although there is no single, widely accepted definition of GC, common themes found in the literature include: awareness of the global impact of individual actions, transformational education, cultivating diversity, and action. For the purpose of this thesis, global citizenship consists of three main concepts: awareness of the world's interconnectedness, learning from others with a humble mindset, and action for the common good. Through creating a definition of GC in an inclusive way with input from all stakeholders, institutions contextualize GC to their operations and can develop the framework to clearly evidence GC support on the individual, departmental, and institutional levels. The working

definition, then, of GC requires that it evidences itself in different ways and holistically across the institution.

Global Citizenship Definitions: The Lack of Clarity in the Literature

Global citizenship begins with the knowledge that one person alone affects the world (World Service Authority 494), and education on GC must clearly communicate this impact. Toward a fuller understanding of GC, Spreen and Vally "believe that education has an obligation to contribute to a sense of citizenship worthy of its name, and its purpose should be to re-imagine political community and to challenge the broader inequalities in society" (95). However, doing so requires foundations of humanistic and critical thinking in history, economics, social justice, and religion – no easy feat for global citizens as they cooperate in solving world problems (Spreen and Vally 94). GC must start, then, with establishing a broad base of knowledge on a variety of topics.

Bell examines the reasons behind GCE by connecting Education for Sustainable Development (ESD) to the typical dialogue of 21st century education. Bell explains that although the 21st century teacher's role is to inspire and guide students in learning, most teachers have not learned to teach in this way (52). GCE begins with replacing the "transmission model" of education with "transformative education" (Bell 52). Instead of gaining knowledge through transmission, students must learn in an experiential way that involves finding their place and knowing their impact in the world. This transformational pedagogy includes "action-oriented, inquiry based learning, systems-based learning, integrated, holistic approaches, and creative use of technology" (Bell 52). Teachers must use this transformational pedagogy because it prepares students to gain values, skills, and practices to live more sustainably through personal development and responsible citizenship.

In a similar manner, Caruana adds that educators must "re-conceptualize" GC and embrace its concepts of diversity, community, and belonging (85). Caruana criticizes the concept of GC solely defined as outward mobility, that is, traveling to other places and simply consuming culture (90). Instead, with intercultural sensitivity as a central component of GC, educators must encourage ongoing intercultural contact to produce a sense of responsibility that leads to activism. Through studying twenty-one culturally diverse students, Caruana found that with resilience, students could counter dislocation – the dissonance of being in a new culture – by being aware of both their native culture and new culture, which, in turn, led to their adaptation and transformation (101). As opposed to assimilation, this re-conceptualized GC involves mutual growth for all cultures – not the disappearance of an individual's native culture into a majority culture. Being a global citizen involves welcoming difference and transforming through self-reflection. Higher education should implement this re-conceptualized GC, and toward that end, Caruana suggests integrative and participative pedagogy models that include cultural biography and storytelling (100). Though Caruana studied culturally diverse students, this re-conceptualized GC applies to all students – whether they are part of the majority or minority populations. The GC values of diversity, community, and belonging recognize that every individual has a culture, and this re-conceptualized GC allows for inclusiveness – or the transformative learning of all students – when educators encourage ongoing intercultural contact.

Global citizenship also includes action. Potts examines GC from the angle of "living global citizenship" which consists of "embedded critical engagement" through dialogue and cultural empathy linking values to meaningful action (Potts 109). Through "living global citizenship," individuals "account for themselves" by living out their values, sharing their accounts with other people, and ultimately bettering the world through dialogue (Potts 106). By

recognizing their responsibility to live out GC, individuals gain the social agency to act. Likewise, Martin and Ngcobo connect social justice education to GCE and argue that it begins with a curriculum designed for all learners and ends with transformative learning. They also argue that educators need to teach social justice as a process and a goal. According to Martin and Ngcobo, GCE involves an inward focus and a "sense of identity or subjectivity" (96). They stress that education must address all individuals with unique capacities or capabilities, and educators must be aware of context – of their and their students' places in relation to social justice and work toward a more fair and equitable world (96). In global citizenship, each individual has the responsibility to take action.

As a concept, globalization is not new. As seen above there are many definitions of GC involving the awareness of individual impact, a foundation of global knowledge, transformational education, fostering diversity, community and belonging, and the responsibility to take action. With these definitions in mind, the urgency of "learning to live together" remains the biggest challenge of GCE (Pigozzi 1). UNESCO affirms the values of "tolerance, universality, mutual understanding, respect for cultural diversity, and the promotion of a culture of peace" in GCE (Pigozzi 2). GC examines a person's interactions with a variety of systemic levels including the family, community, and the global world – all to address the present to improve the future. However, Pigozzi contends that several challenges stall the authentic implementation of GC. First, teachers lack the preparation and tools to handle the complexity of global questions and problems, so they often avoid these topics. Second, globalization contributes to a sense of identity loss, and third, no singular discipline (or system) can command the "right way" to solve the world's problems (Pigozzi 1). To address these challenges, higher

education institutions use various approaches including departmental, teacher engagement, and organizational strategies.

Global Citizenship Education Implementation Strategies

  Departmental Strategies. A global citizen must act to pursue the greater good. By taking action, individuals learn global citizenship's values and perspectives. One way individuals accomplish this is through service learning. Motley and Sturgill provide a concrete example of the outcomes when students learn about the poor and engage in service learning (170). According to Motley and Sturgill, students from three mass communication classes took part in service learning by creating online promotions for a local non-profit organization. Pre and post surveys on attitude changes showed that students who had direct experience with the poor through service learning had more positive attitudes about the causes of poverty than did others, and they also had an increased awareness of the need to represent others in a truthful way (170-175). Through directly engaging with people different from themselves in service learning, students became more aware of global issues, specifically poverty, and their own places in addressing these global issues. Because the world is becoming more interconnected, and more people move from one culture to another, education must teach the complex elements of GC, specifically the broad awareness of individual impact.

  Educators use various approaches to explain the complexity of GC. Hicks and Bord focus on student empowerment and transformation by engagement in specific courses designed with globalization and global issues in mind. Through a study on a Global Futures course at Bath Spa University College in the UK, Hicks and Bord assert the need to recognize the affective, cognitive, and existential responses as part of personal change (413). Without adequately addressing its emotional or existential impact, they argue that it could be harmful to teach GC.

Similarly, Khondker evaluated the launch of global studies as a university program. Khondker asserts that global studies programs involve not only becoming more aware of global issues but also serving global purposes, and that by understanding global perspectives, students can better understand their roles in the world. While educators are aware of GC, critiques of globalization's effects on education linger while approaches to addressing GC remain fragmented.

The most common departmental strategy for implementing GCE is study abroad. Sison and Brennan studied Australian students and discussed several benefits for their exchange programs, including increased international reputation, capacity to develop international relationships, diversity within student populations, and access to markets for recruitment. In another study, Horn and Fry went beyond the mere existence of study abroad as a good idea to analyze the features that make study abroad effective, including destination, type, duration, and subsequent volunteerism (1159). They found that studying in a developing country and engaging in international service were positively associated with developing volunteerism. Although researchers found that study abroad effectively increases GC, not all students have this opportunity. That is, departmental strategies such as study abroad programs are not accessible for all students. Therefore, higher education institutions must provide a more thorough and broader experience for the GCE of *all* students.

One more inclusive application of GCE involves global learning: "a student-centered activity in which learners of different cultures use technology to improve their global perspectives while remaining in their home countries" (Gibson, Rimmington, and Landwehr-Brown 11). GC includes knowledge, attitudes, and skills that equip a person to function in the globalized world, and "these elements are more evident if the learner has had experience interacting with people who are from different cultures and who hold different values, beliefs,

and perspectives" (17). For a practical example, teachers from the Midwest US connected with teachers from Australia, Korea, England, and China to discuss their beliefs and attitudes about the concepts of giftedness and education (Gibson, Rimmington, and Landwehr-Brown). Over six weeks, the participating faculty gave prompts to each other about life experiences, beliefs about giftedness, and cultural backgrounds. After reflection, they ultimately developed multiple perspectives associated with giftedness, including their own improvement of teaching ability, self-understanding, cultural awareness of other educational systems, and a better understanding of giftedness across cultures. In the end, teachers felt better prepared for working in diverse settings. Through networking, teachers not only gained valuable cross-cultural experience, they also learned how to self-reflect and incorporate others' ideas through sharing (Gibson, Rimmington, and Landwehr-Brown). On the departmental level, teachers can engage with each other to exchange resources and strategies of GCE implementation.

Teacher Engagement Strategies. On an individual level, educators use teacher engagement to teach global citizenship through various methods. For example, De La Mare states that teacher discussion groups are key in creating space for "authentic multicultural engagement" (138). Teacher dialogue is pertinent in learning and implementing "authentic multicultural engagement" in classrooms. In another example, Poole and Russell evaluated the integration of global content courses and participation in cross-cultural experiences of pre-service teachers and found a significant, positive relationship with pre-service teachers' global perspectives and more global content courses (41). They recommend increasing global content in course requirements as much as possible. Finally, Brown argues that teachers need to work in five areas to achieve culturally responsive teaching. Specifically, teachers must "develop a culturally diverse knowledge base, design culturally relevant curricula, demonstrate cultural

caring, build a learning community, build effective cross-cultural communications, and deliver culturally responsive instructions" (Brown 58). Teachers must modify the learning environment to help the students feel at home, even in a different culture – an "unnatural cultural condition" for some students (Brown 61). Teacher engagement strategies include teacher discussion groups, cross-cultural experiences, and developing a foundation of GCE knowledge. However, as the strategies of what to do with GCE are abundant, teachers and administrators must continually grow in their strategies of how to incorporate GCE effectively into their education practices.

Once teachers have a broad base of GCE knowledge, they must apply GC concepts to their pedagogy. After studying the pedagogy of seven teachers, Dharan found that although initial training on diversity helped beginning teachers, established pedagogy was key for ongoing development and implementing diversity. Dharan grades institutions poorly if they establish a culture of acculturation, focusing on "how" and "what" instead of focusing on "why" and "who" (69). This kind of institution underlines the importance of fitting into the established culture instead of encouraging a broadened understanding of diversity and its effects. Dharan articulates that contextualized support is necessary as schools and teachers partner to create a community in which all learners can belong. Though this critique identifies that new teachers benefit from established pedagogy as they implement and learn about diversity, lengthy and complex studies of teachers in the field remain necessary to determine their effective diversity integration.

To understand more fully how teachers work with diversity in the classroom, Stevens and Miretzky studied the learning orientations of 468 teacher educators (30). In doing so, they analyzed whether teachers primarily used transferable skills or used a single group focus. The approach of transferable skills involves applying gained knowledge and abilities to new contexts whereas single group focus is more contextual, emphasizing knowing the student's specific

background and culture (Stevens and Miretzky 37). Regardless of learning orientation, Stevens and Miretzky assert that teacher educators need to recognize the influences that students experience outside the classroom. To support diversity within individuals and groups, teacher educators must encourage continuous learning, critical thinking, and problem solving for themselves and their students.

Taking a step back to the big picture, Davies argues that GC is too abstract to be a driving force for GCE curriculum policy or active citizenship. Being a global citizen involves practical rights, responsibility, and action. However, constraints for implementing GCE fall on the teachers who must learn and then teach the knowledge, skills, values, and attitudes associated with GC. Davies further explains that although teachers believe that GC is valuable, they tend to focus on building students' self-esteem and ignore more complex issues, the achievements of the Global South, and student consultation. Although the idea of GCE exists, it is still a relatively new term. As such, in many institutions there is a lack of long-term evaluation for the process of global citizenship education.

Organizational Strategies. Through examining challenges and the direction for future GCE research, Myers determines that there is no clear vision for what GCE means in schools as organizational institutions. For GCE to "reach maturity," educators in the field must fully address the dynamics that globalization brings to schooling, specifically regarding ways that youth make sense of the world and their roles (Myers 1). Two directions for GCE include a "more secure foothold in schools" and a "shared conceptual focus for researchers, practitioners, and stakeholders" (Myers 2). An authentic conceptual focus of GCE includes the perspective that views experiences as intersectional and interconnected. Therefore, educators must address curriculum systemically to expand identity from the nation state to the global world and clearly

define GCE through further research, challenge teaching practices, and develop an analytical framework (Myers 4-10). Likewise, Jenkins recognizes that implementing GC into education is a broad concept, difficult for any single institution to incorporate. At the organizational level, critical conversations include learning about content and skills for listening, speaking, and participation (Jenkins 38). By engaging teachers in critical conversations as well as carrying out critical conversations with students, Jenkins argues that organizations can create pedagogy that fosters GC. Through looking at the bigger picture of what GCE means for organizations and the education system as a whole, educators can better integrate GC into education and effectively teach GC to students.

Educators, teachers, and administrators must accept the responsibility not only of participating in GC themselves, but they must also set up a conducive GC learning environment in their classrooms and on their campuses. Zahabioun et al. describe GC and the following effects of unified action and curriculum development: "we are all threatened by the negative forces that may destroy the world unless we address them all united as one hand, mind, and heart" (198). They further explain that GC involves understanding, seeing, and acting. Educators must use GCE to help students develop their identities, which includes understanding world systems, cross-cultural communication, critical thinking skills, and active engagement. When educators set up a GC environment in their classrooms, they open the door for students to better understand their culture, other cultures, global concerns, and the interconnectedness of the world.

As higher education institutions, universities face the challenge of acting as global citizens, and because of this, they must implement GC throughout the entire campus. Green contends that viewing a university in a global citizen perspective includes critiquing the university's "global competency" of its students and staff and global engagement in the world

(53), in which "global competency" involves the three areas of "global awareness," "global citizenship," and "global competitiveness/cooperation" (Hu, Pazaki and Velander 76). In a study on global education at a public university in the Northeast US, Hu, Pazaki, and Velandar evaluated global competency through focus groups with faculty and found that students lack curiosity or motivation to learn about global issues. Factors affecting their lack of motivation include: "cultural capital, media, and institutional culture" (Hu, Pazaki, and Velandar 70). Part of the disconnect stems from the institutional culture's lean toward a for-profit business model, which focuses more on capital gains and helping students enter the workforce, and less on the social aspects of life that students may value more (Hu, Pazaki, and Velandar 77). This disconnect will remain if universities do not integrate GC throughout the campus environment.

The disconnect of global competency and GC integration also stems from the "diverse student strategy" which occurs when university administration use minority (or culturally diverse) students' culture in a way that is convenient to them. For example, when universities use "the multicultural discourse of food, festival and 'fancy' (ethnic) dress as the face of diversity efforts…[they] tend to serve and benefit the White students" ("Critical Race Theory" 65). In the context of Critical Race Theory and the "diversity of convenience," universities do not recognize the value of a minority culture or validate student stories; they act in accordance to what is acceptable according to the majority culture ("Critical Race Theory" 61). Instead, a holistic approach to GC at the organizational level creates "counterspaces" in which minority cultures have direct agency to explain and celebrate their culture ("Critical Race Theory" 59). In Critical Race Theory, educators must become "architects… [by] creat[ing] different kinds of counterspaces that not only cultivate a tenacious resilience but also foster a 'critical' resistance to interrupt hegemonic discourse within student development work" ("Critical Race Theory" 71).

While higher education institutions may intend to implement various aspects of global citizenship in the classroom and on campus by focusing on diverse culture events, they miss the vital elements of inclusivity and diversity in GC and lack effective evaluative measurement of *all* students' social and transformative learning. Instead of limiting the accessibility of GC participation, educators must re-conceptualize their definition of global citizenship to increase inclusiveness and then follow up with evaluation of student support and engagement.

Global Citizenship in a Christian Community

Because Northwest University is a Christian university, it is important to examine global citizenship from the perspective of a Christian community in this study. Being a global citizen is more than knowing about the world, events, and concerns; GC should also stem from a love for our brothers and sisters. Those in a Christian community "know what real love is because Christ gave up his life for us. So, we also ought to give up our lives for our Christian brothers and sisters" (*New Life Bible*, 1 John 3:16). Short of asking us to die for one another as Christ died for us, GC supports biblical principles such as humility, relationship, and stewardship. In a world that uses technology to create connections, people can forget the importance of relationship in these connections. However, global citizens must realize that "we are on a journey together, and that we come to understand our deepest identity not as independent individuals but in our relationships with others" (Groody 221). Global citizens recognize that everyone is a part of God's community (Clawson 20) and value others through relationships (Schut 16). To thrive and play their part for the greater good, global citizens must learn to see the big picture, understand its framing, and become accountable to a community.

First, the big picture perspective is necessary for global citizens. Global citizens must realize that their own purposes in life are part of God's bigger story and that they are connected

to everyone in the world. GC begins with the knowledge that everyone is created by God, bears the image of God and, therefore, "bears infinite worth and is irrevocably beloved by God" (Moe-Lobeda 169). Through this recognition global citizens realize that "we are one people, one family" (Lewis 177). With this knowledge of connection and interdependence, global citizens become compelled to love others (Clawson 21). They work "on the basis that our destiny as human beings is one" and address global issues united with others (Zahabioun et al. 198). They seek to become sacraments to the world, which means "giving oneself for the needs of the world and healing it through love amidst all its (and one's own) brokenness, fragility, and vulnerability" (Groody 230). Through being aware of the big picture, global citizens recognize their place in the world to love others.

Second, global citizens need to understand how to assess what they hear and learn about globalization. When people think of globalization, they think of many different things, for example, transnational domination or the generic "shrinking of space" (Evans 548). Definitions may help clarify meaning, but this clarity can only go so far. A global citizen must realize that definitions, labels, and categories depend on who is framing them. The media portrays events and people in specific ways. For example, journalists can characterize a group of massive demonstrators as "ignorant protectionists" who do not have clear alternatives for action besides protesting (Lechner and Boli 583). This framing illustrates journalists' opinions but does not cover the whole story and perspectives of the protestors, which can mislead the audience on the reasons behind the demonstration. A global citizen must consider information with the framer in mind. Similarly, a global citizen must recognize that globalization should not be "one-size-fits-all." For instance, when a centralized institution imposes its "one-size-fit" in economics, developing countries cannot fit the model (Bello 562). Consequently, a global citizen must

realize that not all countries, people groups, or individuals will relate to the world in the same way, and one must not overpower another in a way that eliminates others' development space. When global citizens are aware of the framing of information, they better assess difference and knowledgeably act on information.

Third, global citizens must have an "accountable community" with whom to learn responsibility. GC starts with the self; that is, "the desire to change the world begins with a commitment to change ourselves" (Groody 251). Global citizens learn responsibility by choosing a community and being accountable to it. By realizing that responsibility falls on individuals and their communities, those in such a community can reverse negative effects of globalization (Lechner and Boli 594). In turn, this sense of community and accountability leads to "a sense of empowerment" (Quinn 19). Thus, global citizens understand they have responsibility to act, specifically at the local level, and to connect their purpose with their actions. This act is the living out of the Narrative of the Gospel – loving as Christ loved. When global citizens become accountable to a community, they take responsibility for their actions in the world.

Global citizens learn that while people are all connected in the big picture, people also have biases that play a role in framing information, but their goal is still responsibility toward their communities. Ultimately, GC principles including awareness of the big picture, awareness of framing, and being accountable in a community culminate in genuine friendship. With globalization, our community stretches to the whole world and gives people the opportunity to experience connection; global citizenship is about continually loving people in ways that connect them and give them community.

Global Citizenship Defined

Because of the abundant research and studies about it, global citizenship is clearly on the minds of those in higher education. However, GC is still a confusing term because while people talk about GC and their own global or international experiences, they cannot pin down exactly what it is or how to support it well. Most people, at least in the US, can see the impact we make globally. For example, with the technology of the Internet, the click of just a few buttons can teach the history of a tribe in the Amazon, call a friend in Germany, or buy a TV online. However, GC involves more than knowledge of our global connections; instead, GC involves citizens "who take an active and intentional role in the shaping of a good society, both at an individual and communal level" (Bornstein and Davis 46). GC consists of awareness, action, and mindset, and it entails moving forward to act and engage with the world.

First, GC involves awareness of our interconnectedness and dependence. All of us are global citizens when we are aware of our dependence on the earth and our connections to the beings who dwell on it. Second, GC involves action; we must learn from new and other perspectives, question our assumptions, and constantly seek improvement for all. Finally, GC involves a humble mindset that starts with admitting we do not know everything and then listens to understand. GC is valuable because it emphasizes the interconnectedness of society, teaches us to care for others, and broadens our worldviews.

Specifically, GC is essential in higher education because it prepares students to go out into the world. Instead of a focus on the "diverse student strategy," GC incorporates values of culture, community, and difference to engage *all* students as global citizens. GC places responsibility on the individual, the department, and the institution to integrate values of GC. More than prepping students for their careers, higher education is a "liminal space" where

students learn "how to be" in the world (Johansson and Felten 12). GC is about learning a lifestyle that will permeate into all aspects of life. It is about the transformative learning of the students themselves. Learning in higher education extends into developmental growth that encapsulates all that students have experienced and all that they hope to become. Essentially, GC in higher education has three main outcomes for students: to help students realize that learning is forever, to critically think through differing perspectives, and to learn how to be in community.

The Theory of Transformative Learning

To address global citizenship education holistically, higher education institutions must use a transformative learning (TL) lens, which encompasses GC in a way that recognizes the responsibility of each participant (students, staff, and faculty) and propels them to contribute toward their individual and collective growth. According to Quinn, TL at the individual level creates "transformational change agents" in which each person makes "a significant contribution to positive change" in the self, in relationships, and in institutions (3). TL is essential to global citizenship education because it not only helps explain the transformational process for students, it is also collectively the process staff, faculty, and the institution itself can use to transform the educational environment. First, GCE involves more than just learning. TL originated from Mezirow in the late 1970s as "perspective transformation," in which one becomes aware of one's and others' assumptions and assesses these (Hoggan 60; Nemec 478). Other definitions of TL have included "psychoanalytical, psychodevelopmental, and social emancipatory approaches" (Hoggan 61). Psychoanalytical includes more fully integrating both internal and external worlds of the self in self-reflection. Psychodevelopmental involves increasing ones' cognitive capacity for "refinement of the self" (Hoggan 61). Finally, social emancipatory means that one develops a "critical consciousness," reflects, and becomes an active subject in the world (Hoggan 62).

Because of these varying perspectives and the broad nature of TL, institutions must view TL as a metatheory that encompasses transforming the identity of individuals and institutions as well as their worldview, behavior, and capacity. By design, TL is not a comfortable process because it involves acquiring disequilibrium and returning to equilibrium (Nemec). Because TL involves critical reflection, it moves beyond objective learning. Essentially, TL represents a process of addressing identity through learning new perspectives and integrating revised practices. The transformative learning lens integrates well with GCE, and higher education institutions must use this process to implement GC.

Transformative Learning and Global Citizenship

Fig. 1. The Transformative Learning Process
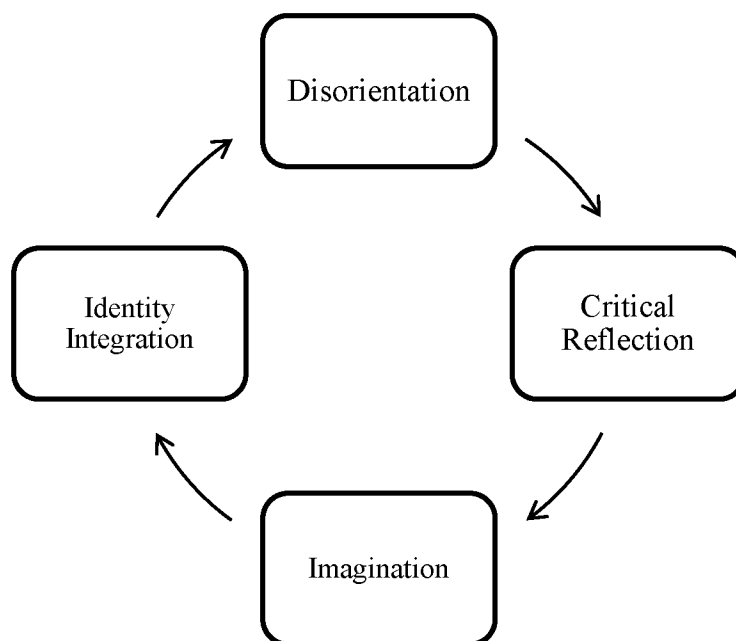
Though researchers have debated the exact concepts and steps underlying transformative learning (Johansson and Felten; Nemec; Hoggan), TL in the context of GC consists of a cycle of four stages: disorientation, critical reflection, imagination, and identity integration (as illustrated in fig. 1). Disorientation occurs when people encounter new perspectives; critical reflection

occurs when people address their underlying assumptions and reframe their perspectives; imagination occurs when people try on different roles or consider changes they could make; and identity integration occurs when people take a course of action based on the reflection from previous stages and incorporate newfound values, thoughts, and ideas into their everyday lives. TL is significant in the context of GC because it is the process that students, staff, and faculty must individually and collectively, as an institution, use as a structure for transformation. Indeed, the model of TL is the basis for a self-evaluation framework for growth and progress of GC not only to occur but also to document evidence of improvement.

  Identity. Before explaining each stage of the TL process, it is important to understand that TL at its core is about identity. Identity consists of the sense of self – both individually and collectively. Culture is an essential element of identity as every individual has a unique perspective and way of interacting in the world. Hofstede expresses that "no one can escape culture" (12). In the same way, no one can escape identity, and therefore, in the process of TL and strengthening identity, it becomes necessary to address identity successfully. The TL process helps people to become grounded in their identity by examining and confirming their sense of purpose in the world. However, along with gaining new insights, identity formation is about identity loss. Josselson expresses that "identity links the past, the present, and the social world into a narrative that makes sense. It embodies both change and continuity" (qtd. in "Critical Race Theory" 62). Through TL, people gain new aspects of their identities and in doing so, they learn how to leave behind outgrown portions of their identities. Because it involves identity loss, the TL process is difficult. Therefore, openness is key to engaging other perspectives. Identity or "selfhood is, at root, a boundary" which means that people naturally want to protect identity (Beck 86). Therefore, TL starts with openness to changing self that leads to the ability to reflect

on other perspectives and experiences. TL breaks down the boundary of self so that an individual can grow.

The setting of higher education is a "liminal space" for addressing identity and breaking down "self boundaries" (Johansson and Felten 12). The higher education environment can cultivate transformation and recognize the tentative nature of identity. Indeed, the purpose of TL in higher education is for students to "emerge with a powerful combination of knowledge, skills, and commitment" (Johansson and Felten 6). Transformed students can "see the work that needs to be done, the contributions that need to be made, the things in the world that need to be changed" and "they have a sense of both agency and urgency" (Johansson and Felten 6). By addressing identity through TL, higher education institutions train students in learning how to reflect, critique, and grow in their identities in a non-threatening way. If the "liminal space" does not exist, then the students' "lockbox of identity" allows them to "place their critical religious, political, racial, gender and class identities for safekeeping" and avoid exploring deeper questions (Johansson and Felten 8). Higher education staff and faculty must create an environment conducive to TL and validate students' changing identities so that students feel more comfortable with the TL process as they enter the "real world" after graduation.

Disorientation.

"If we're growing, we're always going to be out of our comfort zone" – John Maxwell

The first stage of the TL process is disorientation, which involves the principle that people must become uncomfortable if they hope to grow. Disorientation calls one's identity into question. Therefore, for disorientation to occur effectively, one must be open to engaging with new perspectives. In higher education's intermediate setting, the institution must help students to become aware of this space so that students can become adept in balancing between "their

former and future selves" (Johansson and Felten 12). An essential element of disorientation is that it creates and values dissonance. In the university's "liminal space," most students expect that they will encounter new and different perspectives; however, it is less obvious to them that they, themselves, will become different (Johansson and Felten 17).

For disorientation to be a smooth process in higher education, several elements help students find stability: long-term interactions with faculty and peers, validation of experiences, and increased diversity encounters (Johansson and Felten 24-25). Long-term interactions help students find the balance between disruption and stabilization. It is especially important that faculty and staff, in particular, offer "authentic validation" to let students know they are heard, capable, and confident (Johansson and Felten 36). The long-term aspect helps students know that they have support throughout anything that may happen – both the ups and the downs. Indeed, when educators provide authentic validation of students, their experiences, and ultimately their identities, students will build self-esteem. At the same time, through increased diversity encounters and contexts, educators provide a gateway for students to gain openness as they expose students to new and different experiences. In the transformational institutional environment, students connect their academic learning to personal experiences because they have the support they need to receive authentic validation.

The underlying assumption of disorientation is "reality as a construct" (Inslee). Disorientation recognizes that reality fluctuates and adapts. In fact, when an individual considers other perspectives, his or her reality changes. Through disorientation, individuals recognize that "the world is not something we adjust to. It is something we adjust" (Palmer 33). For individuals to adjust the world, disorientation must continue as a process of repeated exposure until people form new habits. With increased exposure comes increased engagement. When people

understand that being uncomfortable is not necessarily bad, but instead produces growth, they can more easily succeed with disorientating challenges. Indeed, through the ongoing disorientation process, students, staff, and faculty alike can see themselves as more capable to deal with whatever challenges life may bring.

Critical Reflection.

"We do not learn from experience… we learn from reflecting on experience." – John Dewey

As the second stage, critical reflection is the turning point of the TL process. Once people experience disorientation, they must critically reflect on it; otherwise, they will not push forward to action. At its basic level, critical reflection considers the underlying assumptions of identity and both deconstructs and reconstructs these assumptions. Through critical reflection, people recognize and validate input from perspectives outside the self (Quinn 11) and, therefore, ask previously unheard of questions that challenge their worldviews and identities. Simply put, because it calls a person's identity into question, critical reflection involves awareness of the space between former and future self. With critical reflection comes the beginning of recognizing responsibility to act or as Johansson and Felten call it, "response-ability" (95). Critical reflection first asks how identity fits into context and then asks how identity should change. Because of this awareness, people can accept change and respond with action.

An important, and somewhat overlooked, aspect of the critical reflection stage is the role of emotion. Recently, educators have debated the pros and cons of safeguarding different emotionally charged aspects of the education process (Holmes). For example, they might include "trigger warnings" in syllabi that will explore controversial subjects. However, this safeguarding creates a "fragility of mind" for the students and does not open their identities to adaptation

(Holmes 49). Instead, during the process of disorientation where people must adjust in disequilibrium and equilibrium, they will go through emotions such as grief, loss, and frustration.

Borrowing from the field of psychology, educators must be aware of the stages of grief and how they play out in critical reflection. Kübler-Ross in 1969 defined the stages of grief as "denial, anger, bargaining, depression, and acceptance" (Winokeur and Harris 32). Though never empirically proven, the stages of grief are helpful to understand that grieving is a process (Winokeur and Harris 32). For students to accept their new identities, they must experience the process of grief, and educators must be ready to guide students through this process. In 1981, Romero expressed that counselors need to be prepared to help culturally diverse (minority) students adjust to new cultures and environments when they go to college. Likewise, both minority and majority students today need to process through the stages of grief when encountering new perspectives in the ever-changing world and adjust – lose and gain – different aspects of their identities. Romero expresses that for students to succeed in this process, counselors need to create a support system that acknowledges the loss and affirms "the appropriateness of the grieving response" (386). Similarly, educators today need to create environments that acknowledge identity loss, affirm students' responses, and ultimately, guide students as they grow stronger in their identities.

Essentially, educators need to help students become aware of the "inner turmoil" that might occur when they address new perspectives and change identity (Holmes 54). Furthermore, educators must stay vulnerable themselves as they model the TL process, one that involves reciprocity, or "shifting power" in which everyone can ultimately learn from each other (Holmes 60), and transparency which reveals that everyone – even those in power (i.e. educators) – goes through the same disorienting and growing process. Everyone in this process must submit to

vulnerability, learn to grow together, and prepare to meet with grief as identity loss occurs even as new identity arises.

Imagination.

"Imagination is the beginning of creation. You imagine what you desire, you will what you imagine, and at last you create what you will" – *George Bernard Shaw*

Imagination asks the question "how do the new perspectives fit into my life and specifically what new roles can I imagine myself taking?" Similar to Johansson and Felten's "verifying and acting," imagination analyzes how to incorporate new roles into identity. Imagination is like trying on clothes at a store, except when the "trying on" relates to life, people try on different roles or revisions to their identities based on the next course of action they want to take. Nohl calls this process "social testing and mirroring," in which people imagine or pilot their roles in simple ways to determine the best fit for them (39). Imagination recognizes the fluidity of identity as individuals must "be willing to re-negotiate [their] own identities in interaction with the fluid identity of the other" making space for changes in the self and others within themselves (Volf 154). Imagination helps people try on new roles before they "rewrite the story of [their] identities and reform [their] practices" (Volf 255). After learning from critical reflection, people more specifically question how they should revise their identities. However, full clarification of identity comes with action – or the next stage, identity integration.

Identity Integration.

"Knowledge is of no value unless you put it into practice" – *Anton Chekhov*

Identity integration means applying newfound perspectives and principles to one's life; it is the action based on knowledge gained from the previous three stages. It fully accepts responsibility and takes on new roles questioned and imagined in the previous stages. Nohl refers

to identity integration as "social consolidating and reinterpretation of biography" (44). In this stage, people find their place in society, they discover other people who support their new roles, and they revise their identities (Nohl). The overall goal of TL and its stages is to instill a process of continual growth and critical thinking. Quinn and Sinclair express that transformative learners are "willing to reflect on [their] values, beliefs, and assumptions in order to develop a frame of reference that is more open and malleable, yet discriminating, rather than uncritically accepting and acting on the opinions of others" (200). Furthermore, TL goals include "instrumental and communicative learning" (Quinn and Sinclair 201). Instrumental learning involves refining and accumulating knowledge, while communicative learning involves advancing understanding by expanding "frames of reference" (Quinn and Sinclair 204). By integrating learning into practice through both "instrumental and communicative learning … a new self emerges" (Quinn 16). As a result, people fully transform in their identities and experience transformative learning.

Transformative Learning and Global Citizenship in the Institutional Environment

TL is important to GC because it creates confidence and familiarity with the process of challenging identity. TL also creates autonomous and critical thinkers. Global citizens can use TL when addressing new concepts because it helps students more easily address their own and others' identities. When higher education institutions use GC, they will send students into the "real world" prepared to engage and act. Encountering new or differing perspectives becomes less threatening to these students because they understand the process of identity change.

TL recognizes the value of a cycle. It emphasizes transformation as a process and not an event. In William Bridges' change model, it is not that people do not want to be transformed in change but that they resist the transition because it can be difficult (Macias). However, the point of TL is that people never stop transforming. TL represents the cyclical nature of learning and

interacting in the world, which is especially important in today's global world. It recognizes that there will be different perspectives, and it teaches students how to encounter and engage with these perspectives to create the most growth. Additionally, TL recognizes that there is no ultimate destination or goal of learning; it even appreciates the value of failure because the goal itself is learning.

Regardless of its advantages, TL as a process can both discourage and encourage learners. It discourages because one never arrives at a destination, and ambiguity can create a feeling of instability. However, TL ultimately encourages because it promotes growth and positive change. Particularly for global citizens, TL takes a humble point of view that though participants will never arrive at an end goal, the ongoing learning process can be quite rewarding. In higher education, TL rids learning of the unbalanced "power element" derived from students perceiving professors and staff as the authority, not sojourners in the learning process with them. In addition, TL encourages learners in that it recognizes the element of "slow progress." In the book *From Good to Great,* Collins explains how businesses do not become great through a "miracle moment" (169). Knowing that change is not always immediately visible is encouraging when it seems like change is not occurring at all. However, higher education institutions must measure their success rates in TL to demonstrate progress. This measurement framework is essential for the success of GCE through a transformative learning lens.

Identity Definition: The Precursor to Transformative Learning

Transformative learning expands beyond the individual's capacity to learn. Educators are also responsible to create an institutional environment conducive to TL. If higher education institutions want to measure their progress of GC integration, they must expand TL from the individual level to the institutional level. Higher education GCE's use of TL involves creating an

institutional environment that is conducive to and effective in GC. Johansson and Felten call this the "norm of transformation" (93). In fact, Johansson and Felten express that "the more this [TL] process is woven into the fabric of the institution – the more students are taking enlightened action within the college community – the richer the college environment itself becomes" (93). By intentional creation of a TL community, a higher education institution will propel its students toward transformation. The measurement framework becomes easier, too; while it is difficult to measure transformational change, especially in individual students, it is easier to measure relevant support set in place for students. Through integrating an evaluation framework for GC, an institution can demonstrate tangible evidence of its GC support in various areas and departments, and that evidence helps measure the factors that led to transformational change.

Higher education is about learning, and participating in TL will help institutions find their own strong but adaptable identities. Finding the strongest institutional self requires knowing its values and evaluating its successes. Often, institutions try to help students individually but miss the power of a collective unit. As a unified whole, an institution can tap into the power of the collective to strengthen its identity. If the goals of a higher education institution are to serve the student population, then institutional data must evidence indicators of success and student support. Institutions must evaluate their own identities before they are prepared to move forward. Does GC fit into their core values and identities? If so, how do they support these values in action throughout various levels of the institution? Only after thorough self-evaluation can institutions evidence their support and action of global citizenship to meet the goal of serving the student population.

Northwest University Case Study

To analyze the integration of global citizenship into higher education, this qualitative study addresses how GC affects both educators (staff and faculty) and students. Specifically, this study examines how Northwest University (NU) successfully upholds its mission and vision by supporting diversity and teaching GC principles of service and leadership. It also identifies areas where NU can improve its holistic approach to engaging in and teaching GC principles and values, and it provides strategies NU can use for effective improvement.

My Place at Northwest

As an alumna and a staff member, I have an intimate experience with the system and structure of NU. Therefore, I am in a unique position and, in the last four years, I have seen both sides of student support. I have been the multicultural, minority student, and consequently, I have felt some of the discouraging experiences of the students discussed below. However, I have also experienced the victories of student support. I have gained relationships throughout the university in which I feel supported, validated, and engaged. I have also participated in engaging and supporting students; thus, I have taken action to improve GC within the system. Over the last four years, I have seen hope in the changes throughout the system, but some concerns regarding GC remain as many students do not feel the institution supports them well.

Method

The primary goal of this study was to explore how NU prepares its students to be global citizens, and second, to analyze how NU can improve its GCE process. The research addressed three levels of analysis: market, institutional, and internal. Market analysis examined trends of GC in the higher education realm. Institutional analysis compared GCE components in other

private universities with similar demographics and programs. Internal analysis evaluated how the students, professors, administration, and staff engage and support topics of GCE.

NU is a regionally accredited university with associate, bachelor's, master's, and doctoral degrees ("About NU"). Focused on NU's undergraduate population and the support and engagement of GC and diversity, this study's participants included current students from a variety of majors, faculty, staff, and administration. I used stratified convenience sampling to contact potential participants. The strata were the various schools and colleges at NU, including Arts and Sciences, Business, Education, Ministry, Nursing, and Social and Behavioral Sciences as well as the Student Development and International Studies departments. Then I used convenience sampling to select professors and staff in these strata. I interviewed seven NU professors and seven NU staff and asked them to recommend undergraduate student participants from differing schools and majors. Of the thirty-four students recommended, eight students participated in focus groups. All participants had the opportunity to decline or consent to interviews or focus groups, and each had an IRB approved consent form. All students, staff, and faculty names included in this study are pseudonyms. Additionally, since NU is a very small university, all student names are coded with unisex pseudonyms and the pronoun "they" (when necessary) for an added layer of protection. I omitted personal, identifying details in student, staff, or faculty stories from all included stories.

I used three methods of ethnography in this qualitative case study: "enquiring, experiencing, and examining" (Wolcott 48). First, enquiring included semi-structured and formal interviews of NU students, professors, staff, and administration. These interviews examined student engagement in diversity and GC. Additionally, I conducted student focus groups of 3-4

students to gain a more general understanding of how students feel on the topic of GC at NU. (See Appendices A-C for specific questions asked in interviews and focus groups.)

Second, experiencing included participant observations, conducted at public NU events such as chapel, forums, and other Student Development or International Studies department events. The participant observations evaluated how NU leaders integrate GC into the university setting and support students in successfully analyzing multiple GC perspectives. The purpose of participant observation was to better understand how current professors and staff incorporate GC into everyday student life and interactions. (For a full list of questions analyzed during the participant observations, see Appendix D.)

Finally, examining involved review and analysis of archival resources on NU's websites. Primarily, I evaluated NU's values through its mission and vision explanation online. In addition, I analyzed the connection between NU's mission and vision to its programs, activities, and events. Lastly, I briefly examined the demographics of NU's faculty body by analyzing online pictures. Enquiring, experiencing, and examining combined together create a comprehensive perspective of how NU integrates and interacts with GC at the individual, departmental, and institutional levels.

Results: The Collected Data

This study explored the ways in which NU prepares its students to be global citizens and questioned ways by which NU can improve its GCE integration and process: how does NU define GC and success, what does NU do to support GCE, and in what ways can NU improve its relevant processes?

Examining. Examining involved exploring NU's websites and Strategic Plan to determine the existing values associated with GC and GCE.

NU Websites. The primary purpose of exploring NU's websites was to examine if and how NU mentions GC and diversity in its mission and vision. NU's mission states: "we, the people of Northwest University, carry the call of God by continually building a learning community dedicated to spiritual vitality, academic excellence, and empowered engagement with human need" ("Mission and Values"). Additionally, NU's mission mentions diversity only once under the spiritual vitality aspect: by "crafting a diverse, lifelong community, we recognize the intrinsic worth and dignity of each individual and facilitate friendships and networks that reach out to welcome others in love" ("Mission and Values"). However, from this link alone, it is unclear how NU measures the extent of its diversity support. On the "About NU" page, there is no distinct evidence that shows NU as a diverse community. Additionally, the information on the ethnicities of the faculty and administration is unavailable to the public; however, the "Faculty and Administration" page includes individual photos, which I used to analyze employee diversity on the variable of gender. Table 1 shows the distribution of gender across faculty and administration departments. Except for Nursing, Social and Behavioral Sciences, and the Library departments, other departments employ more males than females.

Dept.	President's Cabinet	Arts & Sciences	Business	Education	Ministry	Nursing	Social & Behavioral Sciences	Library	Total
Female	3	10	2	3	1	5	6	1	31 (40%)
Male	7	15	5	4	9	1	4	1	46 (60%)
Total	10	25	7	7	10	6	10	2	77

Table 1

Faculty and administration gender diversity

The general demographics of faculty are important for representation within the student body. Though the data from table 1 may imply something about specific majors and gender distribution, the overall gender distribution favors males. This gender distribution of faculty

illustrates one level of representation for the student body. However, since NU student

demographics are unavailable to the public, the comparison of NU's faculty with that of the

general US population shows women as underrepresented at NU. The US Census Bureau in 2016

estimated the US population as 50.8% female and 49.2% male ("Population Estimates"). Further

data on NU's exact student and faculty demographics would prove useful to show whether the

student gender distribution reflects faculty and staff populations.

NU's mission covers some GC characteristics in the section on empowered engagement

which includes growing holistically, "communicating and modeling the Gospel," and

"demonstrating Spirit-inspired compassion and creativity" to meet individual needs, "build

communities," and "care for creation" ("Mission and Values"). Though the data shows that one

of NU's goals is to create empowered engagement, there is no evidence of exactly how NU

enacts this vision on its websites. Empowered engagement does not clearly link to action in

student life, academics, or the community. From the page on mission alone, it remains unclear

how NU carries out its values stated in the mission. On a different webpage, NU's vision better

explains the action behind its mission. NU's vision is "to Carry the Call, with heart, head, and

hand" ("Vision"). The concept of heart involves a call to service by growing in a community of

faith and learning. The concept of head involves the significance of developing character and

competence grounded in a biblical worldview. Finally, the concept of hand involves preparing

students for leadership and service in the world at large ("Vision"). Overall, although the data

reveals that NU's mission and vision represent elements of GC and diversity, it remains

uncertain how NU evaluates the progress or growth of such values.

Strategic Plan. The Strategic Plan is the long-term evaluation process that NU uses to set

goals in five-year periods (Engstrom). For yearly goals, NU uses employee evaluations with

supervisors to set individual goals and annual departmental evaluations in which department chairs and deans work to set goals (Engstrom). The Strategic Plan is a unique piece of research to include because it is not accessible to the public or even to NU students. As an employee, I have the distinct privilege of accessing the Strategic Plan in its entirety. However, this study does not include details of that plan unless otherwise noted in staff and faculty interviews. According to Rick Engstrom, who is in charge of the writing the Strategic Plan for the next five years, NU uses the Strategic Plan to create and measure goals across the span of five years and to demonstrate where "[NU] wants to go." The reporting process of the Strategic Plan involves Board Reports to the NU Board (Engstrom). However, other stakeholders – namely students – are not typically aware of the Strategic Plan itself but only of its effects. For example, Engstrom explained that updating NU's brand was part of the last Strategic Plan. Although students may not have known this update was a part of the Strategic Plan, students could clearly see the effects of this action (Engstrom). NU collects data for the Strategic Plan through various numbers including retention, revenue, enrollment, and budget, and through surveys and focus groups (Engstrom). However, Engstrom expressed that improvements for the next Strategic Plan include better focus into fine details and increasing comprehensiveness by connecting yearly goals to Strategic Plan goals. While NU designed the Strategic Plan to evaluate long-term goals – reporting every semester (Engstrom), the Strategic Plan remains a point of improvement as data regarding its inaccessibility indicate a lack of communication about evaluation within the institutional community.

Enquiring. Enquiring involved interviewing participants individually or in focus groups. Eight students participated in these groups. They defined global citizenship and success, commented on how NU has facilitated their learning of GC, and finally critiqued ways in which

NU can improve its GC integration and engagement. Fourteen staff and faculty participated in individual interviews. Stratified across departments, staff and faculty participants included those from Student Development, Campus Ministries, and International Studies, as well as colleges and schools, such as Social and Behavioral Sciences, Education, Arts and Sciences, Ministry, Nursing, and Business.

Defining Success. Students wrote their own definitions of success and then shared them in each focus group. The purpose of defining success was not only to evaluate how NU students think about success but also to evaluate how they think others in the world view success. Most student definitions focused on meeting individual goals or outcomes. Only two students brought up external sources of success through "extrinsic goals" and "caring for others." When students explained how they thought others in the world defined success, they focused on external successes, including wealth and status. "Having it all together" through work, family, and material wealth was the key to worldly success. Overall, students highlighted the differences between worldly and personal definitions of success and focused primarily on how to fulfill their individual passions and goals.

Staff and faculty also defined success in their interviews, and the data produced three key findings. First, one-third of the staff and faculty prefaced that their success was different from "worldly success." Their concept of "worldly success" involves financial success, material goods, and academic or career-orientation. On the other hand, success from a "Christian worldview" involves seeking to understand God's call or path and then partnering with God in following that call or path. Second, faculty and staff emphasized the individuality of the definition of success. Not only is success about figuring out one's passions, but it is also figuring out where one needs to grow ("Sasha;" "Valerie"). That is, success is "defined independently by

each person" and applied by focusing and "fulfill[ing this] passion every day of [one's] life" ("Amara"). Third and most significantly, staff and faculty focused on the relational aspects of success and living out interconnectedness. Success is about seeing the perspectives of others around us and listening to others to make a greater impact on the world ("Chad;" "Sasha;" "Amara"). Success is not separate from the community around us. We must "recognize strengths and weaknesses in [our]selves and work together" ("Valerie"). Indeed, success evaluates our impact in the world and how we can "build bridges" between cultures in our community ("May"). In sum, staff and faculty defined success as having an awareness of place and an impact in the global community.

Who	Awareness	Action	Difficulty
Multicultural Multicultural Multiple citizen person Diverse Cross-cultural Human Traveled	Informed Informed Intelligent Understanding Shared responsibility	Engaged Connected Committed Participant in the world Open communication Consumer to some extent	Complex Idealistic Improbable

Table 2

Student responses on the definition of global citizenship

Defining Global Citizenship. Table 2 sorts the student definitions of GC into themes: *Who* is the Global Citizen? How is this person *Aware* of GC, how does the person *Act* in response, and how *Difficult* is that action? For example, a global citizen can be someone involved with multiple cultures, perhaps someone who travels widely. "Awareness" and "Action" describe the importance of a citizen's relation to the world. Global citizens do not stand idly by when the world changes around them. They seek to understand what is going on in the world and then get involved somehow. Finally, "Difficulty" describes the intricacies associated

with being a global citizen. Students expressed that GC is not a well-understood topic and is often idealistic. If universities cannot understand GC, then how can they teach GC values to their students, much less analyze and evaluate their institutional support of GC? Student participants expressed that GC starts with awareness and ends with action; however, GC as an entity is complex and not always realistic.

Awareness	"to be aware of our impact around the globe" ("Esther") "understanding and identifying with different perspectives" ("Sasha") "well-informed about the world" ("Thomas") "keep up with news of the world" ("Jack")
Connectedness	"to know I'm part of a larger community" ("Esther") "aware of needs of people around the world" ("Janet") "recognizing the place you have in the world" ("Valerie") "my decision and actions have an impact around the world" ("Esther")
Action	"help with the expertise you have" ("Janet") "owning responsibility for the world as a whole," "using your abilities to contribute" and "positioning yourself to make the world a better place" ("Amara")

Table 3

Various staff and faculty responses on the definition of global citizenship

Table 3 shows staff and faculty definitions of GC including the categories of awareness, connectedness, and action. Staff and faculty at NU similarly defined GC. First, awareness was a major theme throughout every faculty and staff member's response. Staff and faculty emphasized that GC requires awareness of our impact around the globe. Professor "Stephen" expressed that GC is an "aware[ness] that [one's] own world is not the navel of the universe." Second, connectedness involves being mindful of our interdependence in the world and recognizing our part or impact on the global community. For example, staff member "Levi"

expressed that we must look "beyond the bounds of nationalism" and see that "everyone is [our] neighbor." GC involves not only understanding others by trying to identify with different perspectives, but "Levi" also expressed that we must "question notions of otherness and embrace more unity." Global citizens must be well informed about the world, and they must seek their place and impact in the world. Third, GC involves action or engagement. Once global citizens know their impact in the world and recognize others' impact, they can determine their future action in the world. Professor "Amara" emphasized that GC involves "connecting passion with how you can contribute to the world." GC involves a layer of responsibility expressed through ownership and helping with one's given or learned expertise. In sum, staff and faculty defined a global citizen as one who recognizes the connectedness in the world, actively seeks out opportunities to engage, and takes responsibility to contribute to human thriving.
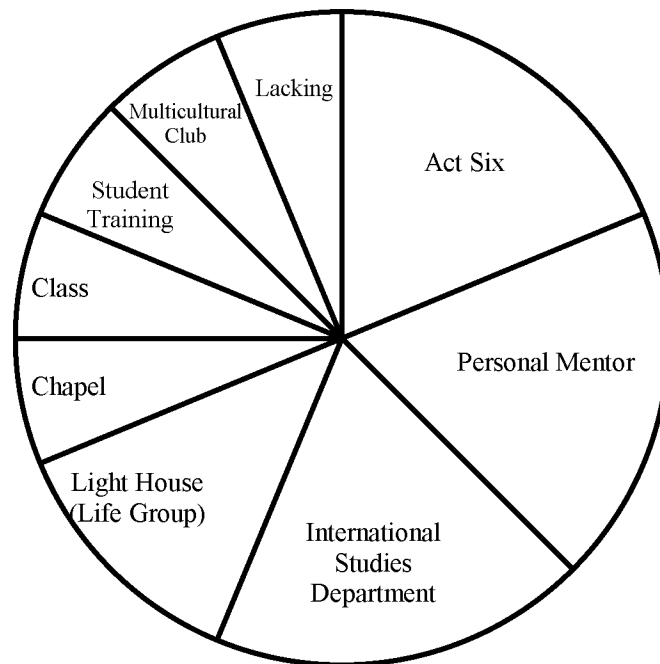
Fig. 2. Global Citizenship Support for Students at NU

NU Support of Global Citizenship. To evaluate how NU supports GC, students shared examples of how NU personally supported them as global citizens. Fig. 2 illustrates each area of NU mentioned in the focus groups as supporting GC. Notably, the data shows Act Six (a leadership scholarship program), a personal mentor, or the International Studies Department as the best avenues of GCE support for students. For the student participants, the greatest, most meaningful contributions to GC were in one-on-one relationships with a mentor figure. Student "Alex" expressed that their significant GC experience was in an independent study course. For a semester, they worked one-on-one with a professor for an hour and 15 minutes, twice a week. Reflecting on the experience, they expressed: "just sitting there and listening to that wealth of knowledge and experience gave a little glimpse – little glimpses into pockets of culture that I might never otherwise have any relation with besides surface knowledge or something I see on the news" ("Alex"). Furthermore, another student "Marty" reflected on one professor who was always open to having hours-long discussions with students about any topic. "Marty" explained:

> There were times when we would have conversations where I was either questioning or learning about an aspect of my own identity or just things going on in the world, relating to diversity or topics like that. He would talk to me for hours [and] he would be challenging, pushing [me] to think more. I really valued conversations with him.

Other, more limited, outlets for student participants engaging in GC included the life group Lighthouse, Chapel, class, student training, and the multicultural club. In these responses, students did not mention a strong personal impact; responses were significantly less detailed than on mentorship. From the student data, it was apparent that topics and missing components hold back integrating GC at NU; one student said "lacking" when asked about NU's support of GC.

On the employee side, staff and faculty described how they integrate GC into the classroom or into their student support positions. The results divide into seven categories as seen in table 4.

Cultivate a safe space where all voices are heard and validated	"Everyone has a seat at the table" ("Chad") "Giving space in the room for everyone to have a voice" ("Amara") "Safe space for authentic conversation" ("Hannah")
Hear multiple perspectives	"Be sensitive in planning [around diverse voices]" ("Laura") "Uncover voices that have not been heard and include diverse views in the literature" ("Chad") "See selves reflected [in the curriculum]" ("Hannah")
Acknowledge student personalities and background	"Know the learning styles and backgrounds of students" ("Chad") Do not tokenize the only minority in a class ("Jack") Adjust according to "personality and comfort zones" ("Valerie")
Explore current issues	Reference current events ("Chad") Connect global to the classroom ("Stephen")
Incorporate cross-cultural experience	Study Abroad requirement for various programs ("Stephen") Cultural immersion trips for almost all programs ("Janet")
Collaborate cross-departmentally	Have discussions about resources ("Laura") Diagnose your department and what changes need to occur ("May") Participate in professional development and "cultural competency" training ("Levi")
Model GC	Long-term relationships with faculty and staff ("Janet") "Be the facilitator for change and learn how to be a mentor" ("Amara") Love and respect all students ("Laura")

Table 4

How staff and faculty integrate GC

From the data, staff and faculty are aware of integrating GC into the classroom or into their student support, and this integration occurs at NU. However, the integration is not uniform throughout the institution or departments. Because of this, the message that GC integration occurs can become confusing as students must individually interpret their support but then cannot connect this support to the greater whole of NU.

      Improvement of Global Citizenship. When asked how NU can improve its GC support, student responses ranged from big picture ideas to practical implementation. Big picture ideas included "esteeming" other cultures, breaking boundaries, and not being afraid to address controversial topics. Practical implementation ideas involved creating spaces and times for students to have open conversations, increasing diversity, and increasing GC training for students, staff, and faculty.

      Esteeming other cultures consists of representing cultures and learning about culture. Students emphasized that the institution must recognize that NU itself has a culture. One student expressed, "There are minority groups present, but not many play a central role in the day-to-day life of students. It would be cool to see groups such as the Asian exchange students given a way to be an active part of the community. This goes for all the groups" ("Alex"). Esteeming other cultures moves beyond recognizing their existence to celebrating them.

      Following esteeming culture, students suggested that NU break down boundaries by "breaking the stereotypes of 'other' cultures and uniting as a community" ("Dakota;" "Corey;" "Avery"). Students communicated that the student population tends to segregate because of different cultures or majors. Therefore, students suggested more open conversations in which they can "discuss controversial topics and issues and learn from each other's experiences" for example, diversity and racism ("Avery"). Indeed, students expressed that if NU does not create

the time and space to do so, "no one will feel comfortable enough to have those discussions with people different from themselves" ("Marty"). Students defined the most important topic that NU and its staff and students must discuss openly – privilege. Most students do not realize that they have privilege, but if NU started a conversation, students could address their own cultures, values, and beliefs and be more open to others who are not like them.

Finally, students suggested increasing diversity and diversity awareness through two avenues. First, students suggested having more speakers in chapel with differing views, which could "stir up conversations on campus" ("Dakota;" "Marty;" "Avery"). Second, students expressed that the staff, professors, and students should receive more training on diversity. Nevertheless, students recognized that progress comes in steps. For example, NU recently hired a new Director for Multicultural Life. Students expressed hope that NU could begin to make a difference through this new position and support person for them on campus.

For staff and faculty to improve their integration of GC, they must stretch their participation and practice of each of the categories as discussed in table 4. These categories are a broad overview of how all participants interviewed integrate GC into their positions of student support. With that in mind, not every participant integrates GC in each of those categories. Each staff and faculty member can expand their integration of GC into various categories as highlighted in table 4.

Experiencing. The purpose of experiencing was to evaluate the areas that NU students, staff and faculty saw as engaging students in GC. Participant observation ranged from large-scale such as chapel services to smaller events such as "Courageous Conversations" and non-recurring events. During the observations, I analyzed who was involved, the topics presented, and potential impacts of the events all in the context of GC integration.

The data shows that some of the events were reactionary and reserved. Reactionary means that events occurred in response to a larger topic or current event. Reserved means the events did not occur on a large-scale basis and were not accessible to all students. Being reactionary is not a bad thing; however, students negatively critiqued NU's response to global and national issues. For instance, students shared mixed feelings of comfort and critique in NU's response to Election Tuesday. They said that many professors and staff opened their doors to students who wanted to talk about the election, but students criticized the mass response in large-scale events, such as chapel. However, chapel is not designed for students to have a voice in the conversation. Chapel attendees must listen to what the speakers present with no space for feedback (save the mutterings of "yes" or "amen" during the sermon). In a smaller panel following this chapel after Election Tuesday, students said they thought NU had brushed off the election results but that the results were a much bigger deal to them. Students felt they did not have a big enough space to grieve. From these observations, the students felt a need for a space for their voices to be heard, and they expressed that this space would be most meaningful if an authority created it. A key finding from these observations was that the student population looks to the leaders for guidance. However, since the larger mass events did not support all NU students, many students left feeling marginalized and unheard.

Other events from the participant observations were not reactionary or reserved. Indeed, the data illustrates that these events were designed for students to learn something new, engage in an issue, and/or feel supported. Examples of these events include International Education Week Student Panel, Courageous Conversations, Our Stories Panel, and the Multicultural Life Celebration. These events were significant because they focused on student support in a way that welcomed the students' stories, especially culturally diverse students. However, mostly

culturally diverse students attended each of the above events. For instance, for the Multicultural Life Celebration, thirty-nine people attended. Of these, less than one-third of students appeared to be Caucasian, most of which were involved in the performances. Nine staff and administration members were also in attendance. The Multicultural Life Celebration was highly advertised in all relevant avenues, including "In the Loop" (weekly Student Development newsletter), Chapel announcements, posters, and various emails sent by the Director of Multicultural Life. Even so, only a small portion of the Caucasian student body, who were not directly involved (not performing), attended this multicultural event. Evidently from the data, the staff and administration have made an effort toward engaging in GC as evidenced by various events, panels, and discussions. However, the key finding from the smaller scale events is the poor attendance, especially by Caucasian students who often have much to learn about other cultures.

Data gathered from the participant observations point to a disconnect between students feeling supported and the events that occur. On one hand, the data demonstrate that individuals from all levels of stakeholder – students, staff, and faculty – engage in important GC issues. However, on the other hand, there is the gap between validation and perceived validation in the application of GC. That is, though students feel there is a missing space for them to express their voices, the data shows that staff and faculty members have created multiple spaces for GCE. From the data, students, staff, and faculty appear to disagree on the effective implementation of GC events. At smaller scale events addressing these issues, the majority of NU's Caucasian students do not attend. Therefore, the data point to the lack of validation of student voices which could come primarily from a lack of communication, but it could also come from a lack of culturally diverse (minority) students feeling heard within the larger student body population.

Discussion: Emergent Themes

Through examining, enquiring, and experiencing, the NU case study evaluates the needs of the university through internal definitions voiced by students, staff, faculty, and mission. Through analyzing and coding results of the data, six themes emerged on global citizenship, which include awareness, big picture, space and voice, representation, mentorship, and training and professional development.

Awareness. Awareness plays a prominent role in the NU environment because of the "bubble," which both staff and students use to describe NU's isolation. The "bubble" can either be taken in a positive or negative light. Negatively, the "bubble" describes an environment that isolates students from the outside world. Positively, the "bubble" becomes a "liminal space" (Johansson and Felten 12). The "liminal space" provides an opportunity for the institution to make a meaningful impact on the students. Instead of viewing college as a time prior to entering the "real world," the "liminal space" emphasizes college as an essential time in students' development in which they can learn the process of transformative learning.

Awareness emerged as a theme not only because of the "bubble" but also because of the responsibility to engage in the community and the world at large. NU must recognize that being a global citizen involves awareness of itself, its place in the world, and of its differences. It must also create the right environment for its students, staff, and faculty so that they become aware of the broader world's perspectives. The "bubble" pops when people leave to the "real world" and are not equipped to deal with difference or diversity in perspectives. Therefore, the university environment needs to exist as a "liminal space" that prepares students to face these broader world challenges in their lives.

Big Picture. The big picture represents the need for NU to holistically address the issues of global citizenship, diversity, multicultural life, and inclusion. Students expressed a need for a "bigger conversation." They said this talk needs to happen not just for the culturally diverse students but for everyone at NU because every individual at NU has a role to play and a responsibility in GC.

The big picture involves seeing the interconnectedness of relationships and also recognizing both one's place in the conversation and one's responsibility to participate. In the institutional whole, the scope of GC is either limited or segregated across departments when it should be campus-wide. From the data, it is most frequently recognized in Act Six, the International Studies Department, and in singular professor mentorships. Each of these opportunities is positive for some; however, they are not accessible to everyone. If NU wants to create institutional unity on the definition of GC, it must integrate GC support and engagement across the institution and make it accessible for everyone. Moreover, because staff and faculty expressed how they often feel that interdepartmental collaboration is limited, this integration must be interdepartmental.

Space and Voice. Space and voice form a unit because students expressed the need for a space to be able to bring their voices (or ideas) to the table. The data demonstrates that the avenues are not in place for optimal communication between the administration and the students. Until they are, communication will always be lacking or misconstrued, and NU cannot accomplish its best GC work. Through space, students can share their voices. Each student (and also each faculty and staff member) has a unique voice to share with the community. Each individual has value, and we can all better understand one another by being in community and by

nurturing relationships. Voice recognizes the value and worth of each individual's perspective in the community.

Currently, not all NU students feel like they have the authority to bring their voices (or ideas) to the table and be taken seriously. This lack of voice relates to NU's big picture that reveals a traditional unequal balance of authority. The data reveals that NU is a hierarchy in which the students, the learners, are at the bottom rung of the authority ladder. However, transformational learning eliminates this hierarchy so that everyone can learn from each other. Higher education is not only about awarding degrees and preparing students for their future jobs. So much more learning and development occurs in students' college years, and if students do not have the space to express their voices, hear perspectives different from their own, and learn of the world outside the "bubble," they will be ill equipped to exit the "liminal space" of college for the "real world."

The key to the revealed lack of space and voice lies in the disconnect between students, staff, and the institution. If students do not feel supported or engaged, it hardly matters if the student support mechanisms exist. Ideally, students feel supported in a mutually beneficial relationship for all stakeholders involved, which includes responsibility and ownership for each. Responsibility for the lack of such a space and voice does not fall entirely to one party. However, the leadership (staff, faculty, and administration) must take the lead on validating space and voice since they are the "learning authority."

Representation. Related to the concept of space and voice is representation, which occurs when students learn from a role model similar to them on demographic variables (e.g. race or gender). The data shows that representation at NU can occur within the curriculum and within the diverse representation of the staff, faculty, and administrative bodies. Typically

Caucasian students do not experience the lack of representation within staff and faculty bodies because "racial belonging is instilled via the whiteness embedded in the culture at large" (DiAngelo 62). Culturally diverse students, on the other hand, need increased representation within higher education institutions to experience "academic security, environmental comfort, and support from positive role models" (Castellanos and Jones 9). Representation helps students to "see [them]selves reflected" in the curriculum and from the people that support them ("Hannah"). From the data, as seen above in table 1, the demographic gender representation of the NU faculty is limited. However, gender is only one level of representation. Considering NU's quantitative demographics on ethnicity (if these demographics were available) could potentially highlight another lacking evaluation point.

  Mentorship. As discovered in the focus groups, the most meaningful student support was through personal mentorship from faculty or staff members. These one-on-one relationships personalize students' learning and help them achieve their individual goals. From the data, the mentor relationships that do exist are successful in nurturing GC, but their impact is limited because many students do not have mentors. Regardless of the success for some, the focus group students still expressed that they want NU to have a "big conversation." Although some felt supported on an individual level, they ask that NU improve its "whole community conversation" to better support all NU students. In mentorship, students actively engage with their own identities and others' identities. Then they need to reflect on the identity experience so that they purposefully incorporate their learned new ideas and perspectives. The "big conversation" will encourage further participation beyond one-on-one mentorships so that deeper reflection and learning can occur at a greater level for students who participate.

Training and Professional Development. Across NU, the data shows that students, staff, and faculty want to receive more training to better understand global citizenship, diversity, and inclusion. Initially, the complex meaning of GC confuses people, and if the NU staff and faculty do not grasp the concepts well themselves, they cannot effectively support students. This can improve through training and professional development. An institution cannot expect students to grow in their GC knowledge if the institution does not first identify and examine its internal integrity of GC – the existing processes that support GC. Across the whole institution, NU must clearly define its GC values including diversity, multiculturalism, and inclusion. Only then can students, staff, and faculty act together to support these values and know their own roles in the process.

A further negative critique of the existing professional development process is that it currently involves only big events. That is, the only diversity training found in the study for NU employees was the faculty professional day in which they read a book and discussed diversity ("Chad;" "Amara;" "Jack;" "May"). Staff members have received no direct training on diversity ("Esther;" "Sasha;" "Hannah"). Development should not be a singular event but a series of professional development days, half-day sessions, or smaller meetings throughout the academic year. A long-term training approach could help students, staff, and faculty connect with GC concepts, discuss it among themselves, and continue the growth process. This smaller but more frequent approach could help all stakeholders stay connected and engaged with GC over the long-term. This approach also illustrates GC as an ongoing topic, not a "check the box" solution fixed with one big training day.

Results Summary

Overall, the results of the NU case study recognize the needs of the university through internal definition of GC. The purpose of the study was to explore what NU thinks is its identity, what NU does to check its internal integrity or prove its identity, and how NU can improve student and employee support and engagement by including GC awareness and training. Although several improvements could help NU become a transformational institution, NU does not have to start this process from scratch. Many programs are already in place, and members of staff and faculty, and even students, are ready to lead the way to transformation.

The Self-Evaluation Framework

Program Evaluation Terms Defined

In the approach prescribed by program evaluation, three basic terms are important to understand as they apply to the self-evaluation framework for integrating global citizenship: evaluation, outcomes, and indicators. Evaluation has one or more of the following purposes: "assessment of merit and worth, program and organizational improvement, oversight and compliance, and knowledge development" (Mark et al. 49). "Assessment of merit and worth" involves analyzing if a program accomplishes the goals it sets out to do (Mark et al. 54). "Program and organizational improvement" involves improving the effects and processes of service (Mark et al. 55). "Oversight and compliance" involves analyzing how a program does or does not meet formal expectations, for example external authorities or stakeholders (Mark et al. 57). Finally, "knowledge development" involves discovering and testing theories to gain new knowledge (Mark et al. 58). The purpose of the self-evaluation framework is a combination of the above. The self-evaluation framework evaluates merit, worth, and effectiveness of programs, and it presents itself as a form of knowledge development. Rowland expresses that outcomes are

the end results or demonstrated changes of a program or activity ("Program Evaluation").

Rowland explains that an indicator involves "specific information to further define outcomes" so

that outcomes become observable and measurable ("Program Evaluation"). Ongoing evaluation

is essential to global citizenship because it clearly and regularly outlines changes that have

occurred through an institution's programs and activities.

Northwest University Self-Evaluation Framework

The overall purpose of the Northwest University case study was exploratory: what does

GC mean for NU students, employees, and institutional identity? How does NU integrate GC,

and how can NU improve this process? The self-evaluation framework takes these questions and

creates a system of assessment. Creating the self-evaluation framework begins the dynamic

process of assessment in which all stakeholders participate, including students, staff, and faculty.

That is, the self-evaluation framework not only helps to evidence support and integration of GC

and progress toward goals, but it is also a structure to process questions and concerns and to

better communicate between various stakeholders. Furthermore, the self-evaluation framework

prepares an institution for better transformational learning and understanding of the TL process.

An institution cannot measure progress only in retrospect because transformation does

not occur as a "miracle moment" (see section on TL and GC in the Institutional Environment).

Therefore, an institution must demonstrate viable evidence of student support and GC

engagement "in progress." The main purpose of the self-evaluation framework is to provide a

framework for this evidence. However, the secondary purpose is to improve the communication

within the organization on all levels: individual, departmental, and institutional. That said, it can

be difficult for each level to understand each other, and miscommunication often occurs when

evidence of student support or understanding of others' roles is not available for all stakeholders

to analyze, process, and respond. However, with the self-evaluation framework, NU not only can evidence its GC support and engagement, but it can also actively participate at each individual, departmental, and institutional level.

The key to the case study was to locate the best place for GC processes within the NU system, evaluate what, if anything, is already in place and improve its integration of old and new practices. The process of translating data into a framework has three steps. Step 1 starts with the basics. Instead of focusing on the existing NU programs, Step 1 assesses exactly where GC belongs in NU's structure. Step 1 emphasizes the "re-discovery" of values that reflect GC by examining the mission and vision. Step 2 evaluates each step of the process. That is, what programs do students, staff, and professors think NU currently uses to integrate GC into the student experience and professional development? Finally, Step 3 analyzes the success of these programs: what are the critiques of the programs in place, what could improve the programs, and what could be added or dropped as a result? The three steps come together to create the self-evaluation framework of *Definition, Do* or the evaluation of the "in-between," and *Direction* as seen below in fig.3.

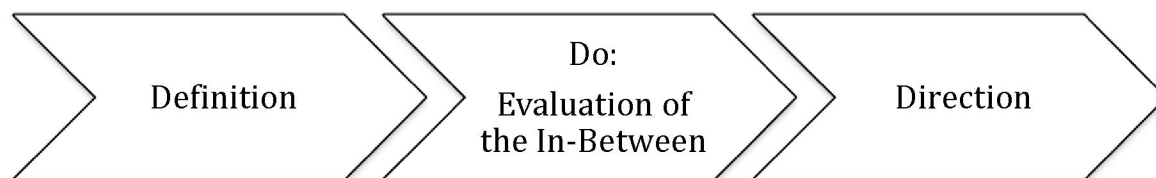Definition > Do: Evaluation of the In-Between > Direction

Fig. 3. The Basic Self-Evaluation Framework

The self-evaluation framework must occur at three levels of development – individual, departmental, and institutional as seen in fig. 4. Transformative learning begins on the individual level. Each individual must choose to engage as a global citizen not only because each one

affects the world but also because each one has a responsibility to engage and connect with

people in the world. Each level is not complete without the others. Indeed, individual,

departmental, and institutional levels must be unified together as "the only way to influence

positive change on the institution is to integrate diversity perspectives within all other University

business" (Allen et al. 346). Each level is also equally important. However, according to Quinn,

transformational change "is about effectively transforming human systems by effectively

transforming the self" (7). Therefore, holistic integration of GC is most effective when it begins

with the self and progresses outward to systemic levels of departmental and institutional

concentric circles as shown in fig. 4.
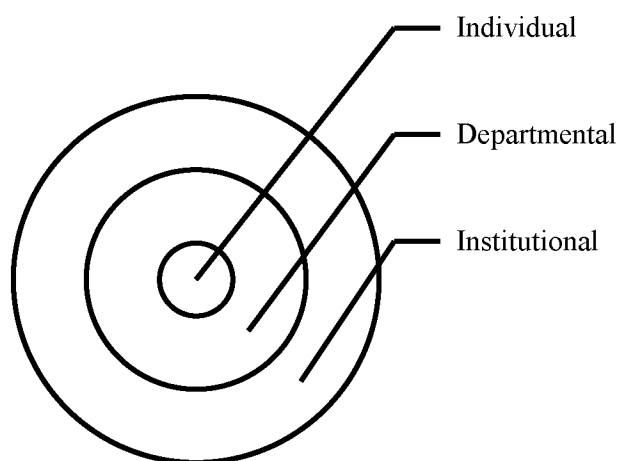
Fig. 4. The Concentric Circles of Integration

The basic self-evaluation framework of *Definition, Direction,* and *Do* resembles the

structural mechanism that Smith and Parker present as important for higher education institutions

to review and to link data to diversity goals (115). In the self-evaluation framework, higher

education institutions move beyond solely possessing data to being better able to explain the data

and communicate the relevance of such measures. For Smith and Parker, simply acknowledging

the demographics of the student population was insufficient to say that a population is diverse

(114). In the GC self-evaluation framework, an institution must first record its history and status of processing GC, and second, it must develop a plan to monitor its progress, including data collection plus a time and place to discuss and make changes. Once the self-evaluation framework is in place, higher education institutions can address implementation problems such as lack of direction, lack of unity, and lack of effective measurement. Table 5 below illustrates an example of GC integration and evaluation at NU in the self-evaluation framework.

	Definition	Do: Evaluation of the In-Between					Direction	
		Outcome Category	Indicators	Data Collection	Frequency	Sample		
Individual	NU's mission: Academic Excellence Spiritual Vitality Empowered Engagement	Awareness: Students	≥40% of the undergraduate student population attends GC events	End of semester report	Each event	Every participant – students	NU's vision: Heart – call to service and learning in community Head – developing character and competence from a biblical worldview Hand – service leadership	Global citizens are aware of their places in the world, their knowledge of the diverse world around them, and of their connection to the world; they take ownership of their impact and follow through by staying engaged, active, and connected in the world so that they may contribute to human thriving
		Awareness: Employees (staff, faculty, administration)	≥80% of employees attend 2 GC events each semester	Employee Evaluation	End of semester	Every participant - employees		
Departmental		Representation: Curriculum	≥30% of resources are from diverse authors or sources	Course syllabi	Beginning of semester	Every syllabus		
		Awareness: Classroom Integration	Professors integrate global issues into course ≥3 times per semester	Course syllabi	Beginning of semester	Every syllabus		
		Mentorship	Each staff and faculty member mentors 2 students per semester	End of semester report	End of semester	Every fulltime employee		
Institutional		Professional Development	"Small training" occurs ≥3 times a semester	End of semester report	End of semester	Every fulltime employee		
		Big Picture: Inter-departmental Collaboration	≥1 inter-departmental event per department per semester	End of semester report	End of semester	Every department		
		Big Picture: GC "Space"	≥80% of students feel their voices are heard and validated	Student survey	Beginning and end of semester	Every undergraduate student		
		Representation	≥30% of chapel speakers from a diverse background	End of semester report	End of semester	Chapel speaker participants		
		Representation	Match demographics of students and employees within 5% of student diversity	End of semester report	End of semester	Every fulltime employee		

Table 5

Self-evaluation framework example

Definition. Identity definition is the precursor to transformative learning. In the framework, *Definition* starts with the very basics, which involves truly knowing the identity of an individual, department, and institution by analyzing history and status. As seen above, an institution demonstrates its significant identity values through expressing its mission and vision. Definition of global citizenship helps determine those values that NU emphasizes as important and compares how these match the GC values through analysis of internal integrity. Simply put, *Definition* asks institutions, "Who do you think you are?" Toward answering that question, the case study analyzed how to define GC from the inside out.

NU's Identity. It is important to remember NU's primary identity as an institution of higher education whose main goal is to educate students in the fields of their choice so that they earn their college degrees and, ultimately, obtain jobs that pertain to those degrees (Doyle 79). However, the goals of higher education not only guide students on their way to careers and equip them with knowledge and skills to live in the "real world" but also help students develop holistically. In 1994, student affairs departments nation-wide expanded their foci to three priorities: the "student learning imperative" in which student affairs and faculty partner together for student learning, student development in which student affairs considers developmental challenges or phases of students, and student services in which student affairs supports the academic mission (Doyle 77). This focus expanded from solely academics to include emotional, spiritual, and relational dynamics at play in a student's life throughout the college experience. Revealed from the data, NU believes the holistic development of its students is important and demonstrates this belief through the existence of the Campus Ministries department, the Wellness Center, and the Student Development department plus the various programs that fall beneath it, including Residence Life, Community Life, and Multicultural Life. As a result,

students can freely participate and learn in a community that engages and seeks to develop their whole beings.

NU also has several secondary identities, the most important of which is as a private Christian university, specifically in the denomination of Assemblies of God. This secondary identity plays a role in the demographics of the staff and faculty and the student body population as well. Moreover, NU requires its undergraduate students to have "a vital experience of salvation through faith in Jesus Christ" to be admitted ("Pre-Admission Requirements"). As argued in the section on GC in a Christian Community, NU has a further responsibility to fulfill because of God's commandments to love one another. Because of NU's identities as a higher education institution and a private Christian university, NU has the responsibility to evaluate its practices to demonstrate its accountability to its valuable identities.

Definition at NU. The case study involved discovering the definitions of GC from individual students, staff, and faculty and analyzing how they relate to NU's institutional identity in its mission and vision. The NU definition of GC begins at the smallest level – individual. Staff, faculty, and students define GC in this statement: global citizens are aware of their places in the world, their knowledge of the diverse world around them, and of their connection to the world; they take ownership of their impact and follow through by staying engaged, active, and connected in the world so that they may contribute to human thriving. This GC definition applies at each level of NU. On the departmental level, the GC responsibility extends beyond staff and faculty to GCE of NU as a whole – an institution of higher learning. *Definition* at the departmental level involves integrating GC into teaching and curriculum. The institutional GC level regards NU as a whole unit.

To see this whole picture, universities articulate their identity through their mission statement. The NU mission defines the GC concepts of awareness and action. (For the full mission of NU, see the Results section above). Through extrapolation, concepts from NU's mission connect to the definition of GC. From "learning community" and "academic excellence," "learning" implies that one must be aware and open to knowledge. "Community" recognizes the connectedness of relationships – at the least, connection among the NU community. "Academic excellence" is essential for gaining new knowledge, while the concept of "empowered engagement" relates to the action aspect of the GC definition. "Empowered engagement" involves growing holistically, communicating the Gospel, meeting the needs of individuals, building communities, and caring for creation ("Mission and Values"). Being a global citizen means having the ability to see different perspectives and engage with them. NU includes the GC value of diversity under the "spiritual vitality" aspect of its mission, in which NU identifies "crafting a diverse, lifelong community" that "recognize[s] the intrinsic worth and dignity of each individual" as an important value ("Mission and Values"). In GC, it is inevitable that one will encounter difference; it is this difference that calls for GC concepts in the first place. *Definition* at NU then involves a holistic perspective of students, employees, and mission. Each perspective overlaps and interconnects in a way that demonstrate GC's key aspects, including awareness of place, interconnectedness of relationships, and engagement through service. Table 5 simplifies NU's definition based on its mission and GC values. As the first step, *Definition* is essential in value classification that ultimately expresses what it means to successfully integrate GC and why.

Direction. Although *Direction* is technically the third part of the self-evaluation framework, determining *Direction* must occur before *Do*. *Direction* in the self-evaluation

framework involves the goals of an institution at each level: individual, departmental, and institutional. The purpose of *Direction* is to determine how an institution measures its success in integrating GC. Simply, *Direction* asks institutions, "Where do you want to go?" According to data from the students, staff, and faculty, the case study analyzed the GC directional goals at NU.

   Paradigms of Success at NU. In the NU case study, *Direction* involved asking what GC success looks like, how supported students feel in participating in GC, and how staff and professors integrate GC into their interactions with students. Success means meeting goals, whatever those may be. As a starting place, the vision statement of NU says to "Carry the Call, with heart, head, and hand" ("Vision"). Table 5 exemplifies NU's vision as goals in the self-evaluation framework. The heart goal is to learn in community; the head goal is to "develop character and competence in a biblical worldview"; and the hand goal is service leadership.

   The overarching goal for the self-evaluation framework is in the definitions of success. Staff, faculty, and students define success in this statement: success is more than fulfilling individual passions and goals, it is also being aware of one's place in the world, seeing others' perspectives, growing as one learns, and making an impact on the global community. In table 6, the similarities between NU's definitions of GC and success are apparent (underlined).

Global Citizenship	Success
Global citizens are <u>aware</u> of their places in the world, their knowledge of the <u>diverse world</u> around them, and of their connection to the world; they take ownership of their <u>impact</u> and follow through by staying engaged, active, and connected in the world so that they may contribute to human thriving.	Success is more than fulfilling individual passions and goals, it is also being <u>aware</u> of one's place in the world, seeing <u>others' perspectives</u>, growing as one learns, and making an <u>impact</u> on the <u>global community</u>.

Table 6

Comparison of NU's definitions of GC and success

This summary definition of success from NU participants is a condensed version of their definitions of GC. Both definitions include aspects of awareness, place, and impact. The side-by-side comparison is important in direction because it demonstrates the link between action and progress. By engaging in GC integration, NU can fulfill its self-defined concepts of success. In other words, success is GC integration. Consequently, table 5 lists the self-defined success as the overarching goal at NU.

As the overarching goal at NU, success can apply at every level of the institution: individual, departmental, and institutional. Individual success involves staff, faculty, and students. How does each individual meet his or her personal goals? Departmental success involves both implementing GC in the classroom and having GC interactions between staff and students through curriculum diversity, in bringing up global issues in the classroom, and in mentorship with individual students. Institutional success involves broad over-arching GC implementation in which the entire university can participate and engage. NU's institutional success involves fulfilling its mission and vision including academic excellence, empowered engagement, and spiritual vitality. Additionally, institutional success means accomplishing the goals of the Strategic Plan; however, as this Strategic Plan is inaccessible, it is not included in table 5.

Do: Evaluation of the In-Between. Once institutions solidify *Definition* and *Direction*, then they must act to fulfill these. *Do* involves evaluating the in-between that comes after an institution defines its identity and before it reaches it goals; it is the fulfillment of action. According to Rowland, in big scale change, "progress happens in the middle" ("Big Scale Change"). As an institution reaches for a goal, Rowland explains that an institution must identify "interim outcomes, celebrate success, refocus efforts, and build momentum" ("Big Scale

Change"). Without this "middle," an institution cannot evidence its success. The purpose of *Do*

for GC is to determine what needs to be done to effectively demonstrate meeting GC goals.

Simply, *Do* asks institutions, "What do you need to do in order to evidence your identity and

reach your goals?" In other words, *Do* creates the evaluative measures for evidencing success.

An institution invites GC participation by clearly linking GC action to its goals and evaluating

the measures of its GC progress. According to the case study results, six evaluative measures or

themes emerged for GC integration at NU: awareness, big picture, space and voice,

representation, mentorship, and professional development. In turn, these form the "Outcome

Categories" in table 5. The purpose of this study was not to determine the exact measures

indicating success but to determine what should be measured and how. Universities must identify

the precise indicators internally and collaboratively.

   Evaluation at NU. Each evaluative measure must occur at the individual, departmental,

and institutional levels. On the individual level are students, staff, and faculty. The university

must increase awareness of its GC principles and practices so that each participant can

successfully do his or her best to integrate GC at NU. On one hand, it is the staff and faculty's

responsibility to create an atmosphere that is conducive to GCE. On the individual level, it

involves modeling GC behavior of awareness and action for the student body. Though

institutions must determine indicators internally and collaboratively, broad indicators of

awareness and action include participation in events. For example, one indicator could be that

staff and faculty participate in events happening across campus – not only in their own domains

or departments. Staff and faculty participate beyond their mode of normal. On the other hand,

students must also own the responsibility of their own awareness and action. Students must take

responsibility to be aware of what is going on at the university and in the world, get involved,

and encourage other students to do the same. From the participant observations, NU student attendance at engaging GC events is sometimes low. However, it is not the responsibility of the staff or faculty to coddle students or force students to participate. Staff and faculty are responsible to model GC behavior, but it is ultimately up to the students to engage in their own global citizenship.

Within the individual level GC goals, the institution must develop measurable indicators as part of the self-evaluation framework. These measures should indicate individual GC integration and include participation in campus events and engagement with events off campus whether locally or globally. The institution can create the exact indicators, or clear percentages and goals, when it implements the framework. Table 5 uses the example indicator: 80% of staff and faculty attend at least two events per semester related to GC engagement. With input from stakeholders, the institution must define precise indicators that measure its GC implementation.

Department level GC indicators include curriculum integration, classroom integration for professors, and mentorship. For curriculum integration, table 5 contains the indicator: at least 30% of academic course resources are from diverse authors or sources. In this case, NU must also define "diverse source" which could be on the variables of ethnicity or gender. The institution can more clearly define this definition with help from the deans of each school or college. For classroom integration, an indicator could be that professors must bring up current global issues through class application or personal reflection at least three times throughout a semester, as seen in table 5. Finally, indicators for mentorships are more difficult to measure. Meeting this outcome category begins with each staff and faculty member seeking out mentee relationships. However, long-term mentorships would potentially need to include training for staff and faculty members so that they become better mentors. Ultimately, mentorship provides

the trusted space for students to express their voices – their thoughts, opinions, and questions – one-on-one. As an example indicator, each staff and faculty member might engage with at least two mentees per semester. While the university cannot force any mentor relationship, it can train the staff, faculty, and the student body first to seek a mentorship and second to try to work GC into that relationship by considering mentors of gender, race, nationality, or political values different from one's own. When departments use indicators for curriculum integration, classroom integration, and mentorship, they evaluate their level of GC integration.

Institutional GC indicators involve professional development for student leaders, staff, and faculty, as well as collaborative events, a big space for students to be heard, and diversity of employees and speakers through representation. NU needs to expand professional development of GC beyond its current training at the start of the school year. Professional development strives for the growth of each staff and faculty member so that he or she better leads others in service. Instead of big events that happen only at the beginning of the semester or annually, professional development must include smaller meetings throughout the year. Depending on what system NU puts into place, an example indicator could be "small development" groups that meet three times throughout a semester. Second, collaborative events measure interdepartmental teamwork. An indicator could show that interdepartmental collaboration occurs at least twice a semester regarding a specific event. Third, "space creation" involves the goal that students feel heard and able to express perspectives in a non-threatening environment. This "space" involves not only the more abstract receptive environment for student voices, but it could also involve a physical space. Students have expressed that a significant GC conversation must happen at the institutional level; however, if this conversation does not occur in chapel, as some students ask, then the university must designate an alternate area that suits the majority of students asking for a

space. An example indicator as shown in table 5 is that 80% of students feel their voices are heard and validated. This outcome category has the major goal of creating a safe environment in which students freely express their thoughts and feelings and where staff and faculty receive these concerns without judgment.

Finally, diversity within NU chapel speakers and employee populations must increase to support the outcome category of GC representation. For chapel, an indicator could include that NU chooses at least 30% of speakers in Chapel for their diversity of race, ethnicity, gender, denomination, or culture. NU's current guidelines for choosing Chapel speakers are unclear at this point and are under the domain of Campus Ministries. Therefore, NU must more fully examine the GC purposes of Chapel after which it can more easily choose indicators that reveal its success toward meeting that definition. Defining the purpose of each department in the institution's bigger picture determines what specific goals each needs to fulfill. For instance, if Chapel's purpose is to enrich students spiritually but assumes they also attend regular church services, then Chapel's breadth could expand to include more life stories of speakers and less theological teaching. In addition, students take 12 required credits in Bible and Theology ("Advising Services"), so Chapel could focus on examples of how GC works in real life.

Within the employee population, an example "representation" indicator could include the measure that at least 30% of staff and faculty indicate they are diverse (i.e. on the variables of gender, ethnicity, nationality, church affiliation). While it is currently unclear how diverse the staff and faculty body is based on demographics, representation evaluation within the employee population might need to start with hiring new staff or faculty members. A more advanced example indicator might match the employee demographics to student demographics within 5%. This goal depends both on available hires and the institutions' willingness to become more

diverse in its hiring. Though NU might consider this 5% percentage a long-term goal, indicators could measure its progress toward this goal. The self-evaluation framework guides institutions to identify their goals, their values, and to integrate the two for positive GC growth. Through this connection of *Definition* to *Direction*, NU may reveal evidence as to how it meets success through its programs and student support.

Recommendations for Implementing the Self-Evaluation Framework at NU

Successfully implementing the self-evaluation framework at NU depends on three factors: addition, communication, and precise measures. Addition means that NU must figure out how the self-evaluation framework fits into its existing evaluation system. The question for NU is this: does the self-evaluation framework fit into its current evaluation system of the Strategic Plan? Additionally, NU must designate someone to responsibly track this ongoing evaluation, to communicate stakeholders' continual feedback, and to work cross-departmentally and at all levels of the institution. If this position does not currently exist, NU should consider creating one or more new positions to successfully implement the self-evaluation framework.

Second, communication is the key to the success of the self-evaluation framework. When talking to the employee side versus the student side, one can see that both participate in integrating GC. Evidently, there is GC action occurring on NU's campus. However, it is unclear how each part works together toward the same goal. It is difficult for the employee side to see the students' point of view and vice versa. Implementing the self-evaluation framework at NU will improve communication between employees and students and better illustrate how each action connects to success. Higher education institutions must use the self-evaluation framework as a communication tool to link action to success and to incorporate feedback from all institutional levels into action.

Moreover, NU can use a simplified version of the self-evaluation framework to communicate weekly, monthly, quarterly, or annually depending upon the institution's needs. Fig. 5 below shows a hypothetical example of simple communication "self-evals" that could occur weekly at NU. In this example, 20% of the undergraduate student population participates in summer global missions, which contributes toward the heart goal that students engage in service and learning in community.

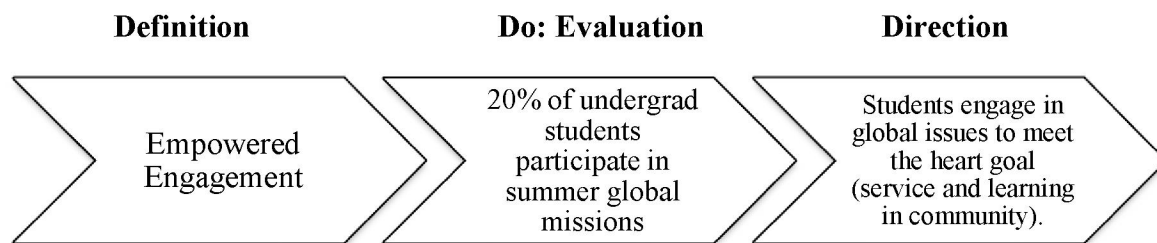| Definition	Do: Evaluation	Direction
Empowered Engagement	20% of undergrad students participate in summer global missions	Students engage in global issues to meet the heart goal (service and learning in community).

Fig. 5. Self-Evals: Success Example

Additionally, communication involves feedback from all levels of stakeholders. At NU, a webpage could host the "self-evals" and provide a space for comments on the reports. In this way, the self-evaluation framework not only communicates success, but it also leaves room for concerns and illustrates transparency.

If NU wants to be a place where every voice is heard, then it must offer specific ways that all stakeholders can voice their thoughts, concerns, and opinions in a safe and validated manner. Fig. 6 below shows "self-evals" as a hypothetical improvement example. In this example, other (hypothetical) statistics are essential to understand. For instance, NU has a 10% international undergraduate student population, in which 8% of those students are ESL students. However, the example shows that only 5% of the undergraduate student population actively participates in service leadership through the Conversation Buddies program. In this way, NU

could improve by increasing the percentage of undergraduate students participating in Conversation Buddies to meet the hand goal of service leadership locally.

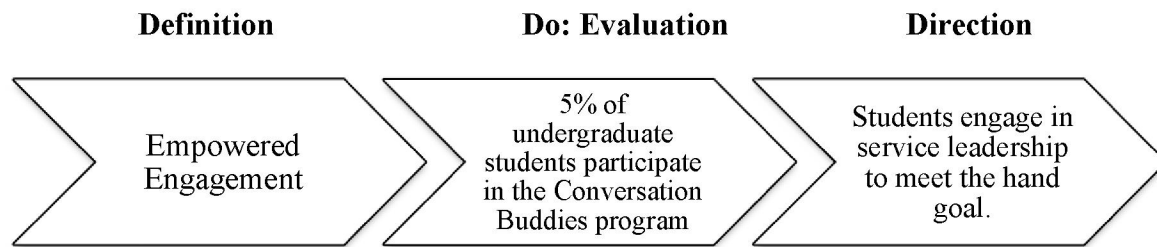| **Definition**	**Do: Evaluation**	**Direction**
Empowered Engagement	5% of undergraduate students participate in the Conversation Buddies program	Students engage in service leadership to meet the hand goal.

Fig. 6. Self-Evals: Improvement Example

As a final recommendation, NU must include more precise measurements for the indicators of success. This study alone cannot address the specific measures or exact indicators that stakeholders at NU define as success. This study lays the groundwork for establishing the big picture of success; however, additional internal research is necessary to find exact indicators of success.

Future Implications

By design, the self-evaluation framework for NU transfers to other educational institutions. In its simplest form, the self-evaluation framework consists of three simple steps and the evaluation of each: *Definition*, *Do*, and *Direction*. Because of the flexibility of this trio, the self-evaluation framework can apply across different sizes and identities of institutions. That is, institutions can expand and contract the self-evaluation framework depending on how they use it to evaluate their needs. In addition, the self-evaluation framework is about both the use and the process of adapting this tool. Higher education institutions must use the process to better evaluate their identities, goals, and progress. Through the process, they will be more able to verify if their identities connect – or not – to their goals so that they can better evaluate success.

Remaining Challenges and Limitations

Though the self-evaluation framework is flexible and expandable, the scope of this study was limited. The study sample was limited only to the people at NU who responded to a request to participate. If the sample were more representative of NU's entirety, the data would likely apply more broadly. Moreover, this study primarily included qualitative research. Further data on the demographics of students, staff, faculty, and administration could present a quantitative perspective on GC, specifically measuring the diversity and representation of the institution. Furthermore, the topic of global citizenship extends far beyond the scope this study. The research included in this study does not provide a complete picture of all factors influencing GC or student engagement. Further research on the influence of white fragility, critical race theory, privilege, and student development among other topics, could add depth to the self-evaluation framework and transformative learning.

Additionally, NU is a private school with a board of directors. The framework could differ if applied to a public or state school. Though designed for cross-comparison to other small private schools, from initial study data, other institutions either do not make evaluation methods available to the public, or they do not clearly define and evaluate GC. With more time, this study could expand to compare differences across universities similar to NU. Likewise, further research on businesses in the area and how they integrate diversity into training, professional development, and evaluation could add a different perspective to the higher education framework. In Kirkland and the surrounding area, there are many prominent businesses including Google, Microsoft, Amazon, and Expedia. Not only do businesses present a differing point of view, but they could also illustrate various skills or knowledge that students would need in the future. Through analyzing businesses, their methods of including diversity and GC as values, and

what businesses look for in future employees, higher education institutions could better prepare students to be global citizens in the workplace.

Conclusion

While there is virtually infinite information on global citizenship as an idea, its practical implementation and evaluation of success remains unclear. To assure the implementation of GC values and support of students, Northwest University and other higher education institutions must define, direct, and evaluate by going through a self-evaluation framework process. First, higher education institutions must see GC as a goal by linking GC to their values. Second, higher education institutions must determine what GC progress means to them and make this information clear and available to all stakeholders. Finally, higher education institutions must evaluate their own GC growth on their way to success. By creating and participating in a self-evaluation framework, higher education institutions not only clearly communicate their values and goals, but they also develop a method and tool for clear communication between stakeholders. The self-evaluation framework opens the dialogue and opportunity for all stakeholders to participate in the success of the institution as it also increases understanding of others' roles. Through the self-evaluation process, institutions can illustrate that progress does not occur overnight or through a miracle moment. Instead, transformative learning, even at the institutional level, occurs slowly and deliberately. Therefore, evaluation must also occur slowly and deliberately.

Finally, the self-evaluation framework emphasizes the need for continual growth. It is not enough to plan one event or professional development day to fully integrate GCE. Reconsidering identity is a constant process of input and output. As institutions gain new information, they must grow and also prune unnecessary or ineffective elements to transform

their identities into successful ones. Self-evaluation of higher education institutions occurs at each level: individual, departmental, and institutional. Each level has the responsibility to own its impact. The institutional level has the most responsibility as it represents and is responsible for the growth of all levels. If the goals of an institution do not support the students' and employees' growth, then institutions fail at their primary purpose of holistic student development. If institutions participate in GC activities and integration but do not clearly communicate these to all stakeholders and create space for participation on all levels, then they still fail. However, by carefully and deliberately self-evaluating *Definition*, *Direction*, and *Do*, Northwest University and other higher education institutions can successfully evaluate and evidence their progress toward and success in integrating holistic global citizenship.

Appendix A

Student Focus Group Questions

1. What does it mean to be a global citizen?

2. What does it mean to be successful in the world today?

3. Please describe a time when NU supported you in becoming a global citizen (e.g. professors, classroom setting, events, chapels, etc.). What was helpful about this?

4. In what ways can NU better support you in becoming a successful global citizen?

Appendix B

Staff Interview Questions

1. What do you think it means to be successful in the world today?

2. What does it mean to be a global citizen?

3. In your position, how do you engage students with diversity and global issues?

4. How has education changed since you were in school/began your job at this institution?

5. What concerns you most about the changes in the world today as related to education?

6. What do you think students need more of in the education process?

7. What skills or tools are crucial for students to have before they enter the workforce that the current education system does not provide?

8. How do you participate in professional development and how could that process improve?

9. Can you recommend a student who you think would be interested in being in a focus group on global citizenship education? May I contact that student?

Appendix C

Faculty Interview Questions

Global Citizenship

1. What do you think it means to be successful in the world today?

2. What does it mean to be a global citizen?

3. How has education changed since you were in school/began teaching?

4. What concerns you most about the changes in the world today as related to education?

5. What do you think students need more of in the education process?

6. What skills or tools are crucial for students to have before they enter the workforce that the current education system does not provide?

7. How do you participate in professional development and how could that process improve?

Teaching Process

1. How do you consciously engage values of students and your own as part of the learning experience you plan?

2. How do you incorporate diversity into education?

3. How do you engage students on global issues in the classroom?

4. What does it mean for you to incorporate global citizenship into education?

5. How do you engage multiple perspectives in the classroom?

6. Can you recommend a student who you think would be interested in being in a focus group on global citizenship education? May I contact that student?

Appendix D

Participant Observations: Questions and Responses Looked For

1. Who came to the event? What were the demographics of the attendees?

    a. Students? Staff? Faculty? Administration?

    b. Was there anything specific about the gender, ethnicity, or age of participants?

2. What was the event topic?

3. Who ran the event?

4. How big was the scope of the event?

5. How did staff, faculty, and administration react and interact with students?

6. What were the students' responses? How much did they talk? To whom?

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