

EDUCATING FOR GLOBAL CITIZENSHIP THROUGH SERVICE-LEARNING: A  
THEORETICAL ACCOUNT AND CURRICULAR EVALUATION

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Abstract: The last decade has witnessed substantial increases in US university study abroad programming. Related, there has been a demonstrable spike in university administrators and faculty members suggesting that their institutions prepare students for global citizenship. Yet few institutions have offered a clear conceptualization of what global citizenship is, how they educate for it, or how they measure their progress in that effort. This dissertation addresses the relative dearth of applicable theoretical constructs by offering one such construct, suggesting the specific educative process by which it may be encouraged, and discussing initial efforts evaluating its success. Its three primary contributions are: (1) a particular articulation of global citizenship that draws on existing theoretical approaches while insisting on integration with or development of strong mechanisms for application, (2) clarification of the educative process by which that articulation and practice of global citizenship may be encouraged, and (3) the development and testing of a quantitative instrument for better understanding and evaluating global citizenship and civic engagement. A pre- and post- survey is employed

to develop an index of global civic engagement and awareness measures among students (1) not participating in global service-learning, (2) participating in global service-learning without a deliberate global citizenship education component, and (3) participating in global service-learning with clear attention to the integration of a global citizenship curriculum. The findings, buttressed by analysis of related qualitative data, suggest that integration of a carefully developed and articulated theoretical and practical approach to global citizenship education is essential if universities are to be successful in their efforts to create global citizens. Perhaps less intuitive and more alarming, the findings indicate that exposure to study abroad programming absent deliberate global citizenship education efforts may serve to merely reinforce stereotypes, create situations where severe cultural shock and withdrawal are likely experiences, and otherwise serve to cause young US citizens to shrink from rather than engage with the world. Taken as a whole, the analysis suggests the outcomes of many efforts to globalize campuses and create global citizens are unclear at best and that clearer conceptualizations, educative processes, and evaluation efforts are needed.

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## PREFACE

For years, even decades, undergraduate and then graduate students are subjected to the rather relentless torture of reading various attempts at sincere acknowledgments, all the while wondering just how much help a colleague, friend, or family member could have actually contributed to a finished book product. And then those readers develop into writers and we quickly come to realize how priceless feedback, encouragement, friendship and familial support really are over many years of pulling together one, hopefully coherent whole. It is unequivocal heartfelt thanks I wish to extend to all of my colleagues who expend their energies on making our institutions of higher education more public-serving and community engaged. It is these individuals who are at the forefront of many, diverse efforts that recognize that we cannot treat knowledge development, education, or ethics as if they are separate from one another or from public concerns and public problems. By engaging with, listening to, learning from, and cooperating with community partners we become better educators, better researchers, and better people.

Colleagues in this effort are truly too numerous to mention, but some have contributed most strongly. To begin the graduate school process and encourage the notion

that impact might be made through combination of academic inquiry and community engagement, at Lock Haven University I was privileged to learn from Sandra Barney, Anne-Marie Turnage, Lawrence T. Farley, and Linda Koch. At the University of Nebraska-Lincoln Diane Podolske encouraged service-learning and civic engagement, ideas that were thoroughly considered and at times enacted through the Department of Political Science where outstanding colleagues and mentors included Elizabeth Theiss-Morse, Kevin B. Smith, Safia Swimelar, and Kate Heltzel.

I've benefited greatly from the academic strength of the University of Pittsburgh as a whole, and I've been fortunate to have the opportunity to learn from many Graduate School of Public and International Affairs Professors and fellow students who have worked at great length to address social concerns through academic inquiry and practical application. I appreciate the funding through GSPIA to teach service-learning courses in the Public Service program. Through focusing on Democratic Citizenship and notions of service in the context of opportunities to tutor Somali Refugee Children I was fortunate to work with the Bantu population in Pittsburgh and some of the most exceptional students at this university. They went on to develop and lead the Keep it Real tutoring program, which connects student tutors with refugee children in Pittsburgh today.

Serving as a facilitator on Laura Hasting's 2003 Community Development course in Urubamba, Peru, truly served to solidify my interest in global service-learning and also acted as a catalyst for my involvement in development studies. Her leadership and support was instrumental as I began doctoral courses and later received fellowships for Quichua studies in Ecuador and a FLAS Fellowship for Peruvian Quechua Studies in

Pittsburgh. I am certainly thankful for that funding received through the Center for Latin American Studies via the University Center for International Studies.

There are many hard-working, accomplished researchers in academia. All of the members of my committee are accomplished in their areas of expertise, and they are all also noteworthy for their service and commitment to students. Tracy Soska has been ceaseless in his efforts to encourage more and deeper public-serving activities at Pitt. He himself is an incredible network of positively public serving individuals, institutions, and efforts. Dave Miller is a leader in regional integration and a happily recognized name anytime I meet with individuals from area communities. Nuno Themudo has perhaps one of the kindest dispositions and one of the most continuous smiles in the region. He is always available for students, and somewhat legendary for his ability to communicate the nuances of development economics in an intelligible manner. Paul Nelson contributes to the emerging literature on rights-based development, contributes to the student experience at GSPIA, and contributes to his family and community in demonstrable ways. From my doctoral student perspective, it seems he balances the demands of academia with the importance of family and community better than most, and in that he is a role model.

Amizade, as an organization, group of individuals, set of community partners, and collective statement of ethics, has truly fueled me in this effort. Michael Sandy, Mercedes Minana, Jessica Friedrichs, Christopher Boettcher, and Richard Kiely have all been instrumental in supporting, challenging, and cooperating as we together articulated a common vision and concretized a set of commonly held ethics and concerns. Amizade continues to strengthen and grow today, and I am in constant debt to many, many

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Finally and crucially, the support of my friends and family is without parallel. Even as the economic incentives were at best unclear, my mother's support was unwavering and my father's questions (How's the progress on the dissertation?) were always relevant. Andie, Dave, Gloria, Levi, Lisa, Matt, Michael, Piper, Scott, and of course Elizabeth – thank you for your continuous presence and perspective. Without you and the others mentioned above, completing this would have been unlikely if not outright impossible. Our lives are lived together and our lives are statements about our spiritual and political commitments. Thank you for helping as I've worked to develop one small statement that will hopefully provide some others with some tools to better engage universities and communities in cooperative promotion of a common human ethic and experience.

I hope any errors contained here are limited. If there are any here they are of course my own. What I am certain exists here are omissions. This is an early effort in what I hope is an ongoing project – better articulating global citizenship, how to educate for it, global service-learning, and evaluation of all three. Much more can and will be said about each topic. It is my hope that other researchers, practitioners, and various kinds of citizen-activists will use this in their own ways and develop additional tools, insights, and explanations that further our collective efforts to encourage and support fairer and more equitable relationships around the world.

## CHAPTER 1: THE PROBLEM

It is commonplace to suggest the world is getting smaller and flatter. It is equally common among international educators and certain civil society activists to assert the importance of educating for global citizenship. Yet even at universities that claim to lead in efforts to create global citizens, clear articulation of precisely what global citizenship is remains extraordinarily rare. Even rarer is measurement of whether those institutions and organizations dedicated to the development of global citizenship are in fact meeting the goals they set for themselves. This work clarifies the need for education for global citizenship and provides an answer to the question: How might one educate for global citizenship, and how would one know that effort is effective?

The articulation of global citizenship developed here is directly tied to the clarification of a distinct process of educating for global citizenship. Outcomes of this study include (1) that particular articulation of global citizenship that integrates theoretical approaches and practical applications, (2) clarification of the educative process by which that articulation of global citizenship may be encouraged, and (3) the development and testing of a methodological approach to evaluating this specific effort to educate for global citizenship, which may be applied to additional, similar efforts in the future.



Explanation of the concept and the related educative process is followed by an evaluation of the global citizenship curriculum developed using this theoretical account, along with conclusions and recommendations for educators, nonprofit employees, and other individuals considering efforts to educate for global citizenship. This introductory chapter includes a clear articulation of the problem as well as the need for a conceptual and pedagogical construct, and suggests the progression of the remainder of the dissertation. First, I begin with the circumstances that make this work important.

Our economies are intertwined and our lives are interdependent. The reality of the world today – for that small percentage of the globe’s population in Europe, North America, and several other disparate resource rich communities – includes products, services, images, and communication from thousands of miles away, multiple times everyday. Innovations in business and improvements in diplomacy increasingly depend upon an ability to navigate across not only two but multiple disparate cultural realities with ease. Many of our most pressing threats – pandemic diseases, resource shortages, environmental crisis, weapons proliferation, and terrorism – are unequivocally global in character and again exhibit our profound interdependence. Beyond these practical realities, there is a longstanding fundamental assumption, common among various ethical and religious traditions. That is the assumption that all human life is of equal value. The practical extension of this assumption, that each individual should be treated with equal human dignity, has defied transnational application and proven difficult even for individuals who chose to dedicate themselves to applying the ideal.

The difficulties are at once conceptual and practical. Conceptual obstacles include the rarity of truly universal conceptualizations of rights and membership, as well as the

difficulty of defining and agreeing upon purportedly universal concepts. As others have clearly demonstrated (Kant 1784; Nussbaum 2002), the logic of the Enlightenment ideals that underpin secular state governments suggests rights and concepts are truly universal, but state borders prevent universal application. The raging debate over immigration in the United States indicates the extent to which these ostensibly universal ideals are in fact imagined and applied in profoundly particularistic ways. To be born in Ciudad Juarez, Mexico rather than in its northern neighbor of El Paso, Texas is to have a decidedly different experience of the notion – common in both countries, but most famously enshrined in the Constitution of one – that *all* people are created equal, and as such deserve full opportunity for life, liberty, and the pursuit of happiness.

The United States is entirely typical in this situation, as many European countries are also challenged by debates over immigration that are fundamentally pinned on differential and particularistic rights and opportunities. Even Israel, a country founded in the shadow of genocide and organized around the principle “Never Forget,” struggles to determine how many Sudanese refugees to accept from more recent fear and experience of genocide, and on what basis. In short, although the mantra of state citizenship regularly suggests a fundamental equality, global realities could scarcely be much different. Our daily conceptualizations of equality, justice, and equal rights are fundamentally bordered if not, thereby, fundamentally illogical (Sangiovanni 2007).

Even among the varied cultural traditions that agree upon the principle of universal values and equal treatment for all individuals, there is considerable differentiation among what appropriate treatment entails. It is also clear that there is a lack of universal agreement on the idea of universal rights and the notion of those rights

residing with individuals. Traditional Quechua communities in the Bolivian Andes, for example, believe in the efficacy of some health care practices that are not considered legitimate by Western<sup>1</sup> medical standards. While the Bolivian Constitution suggests equal access to healthcare should be available for everyone, in 1991 the country ratified the International Labor Organization's Indigenous and Tribal Peoples Convention, which declares:

Health services shall, to the extent possible, be community-based. These services shall be planned and administered in co-operation with the peoples concerned and take into account their economic, geographic, social and cultural conditions as well as their traditional preventive care, healing practices and medicines (Indigenous and Tribal Peoples Convention 1991).

The Indigenous and Tribal Peoples Convention itself stems from an effort to acknowledge and allow for the notion that rights may reside with groups rather than with individuals, and that those groups may determine rights differently (Donnelly 2003). These kinds of conceptual paradoxes complicate efforts to educate for global citizenship.

Beyond the substantial conceptual concerns are considerable practical challenges. Maria's story illustrates this point. Maria was a freshman at the University of Pittsburgh when a friend asked her to come to a study abroad information session. After attending the session, they made plans to apply to an Amizade<sup>2</sup> Global Service-Learning course on Travel Writing in Bolivia. The friend dropped out of the process, but Maria soon found

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<sup>1</sup> Throughout this document I am forced at times to present differences among cultural traditions. Indeed acknowledging and working among several disparate, dynamic ways of knowing is a central concern. In using shorthand terms such as "Western," "Traditional," "Secular," or "Religious" I do not suggest the cultures are dichotomous, oppositional, or static. Nonetheless I must sometimes use generalizations to draw out dominant differences in divergent ways of knowing. These are understood as mere generalizations, for which there are certainly exceptions.

<sup>2</sup> Amizade is a nonprofit organization based in Pittsburgh, PA, that has partnered with many universities to offer credit-bearing global service-learning courses in locations around the world. Its current academic partner is West Virginia University. For more discussion of Amizade, see Chapter 4.

herself flying to South America, to visit, learn, and serve in a country she had previously thought was located precisely where Bulgaria covers the map in Eastern Europe.

Maria's experiences in Bolivia, some of which she recounted in "Bleeding in Bolivia" (Wrzosek 2004), were challenging and important, but it is her experiences after Bolivia that are of the greatest concern here. About a month after returning to the United States, Maria, who is not typically prone to emotional displays, entered a shopping mall and immediately began crying. She was crying for the profound inequality in the world, the seeming impossibility of sharing resources with people who needed them much more clearly than anyone present in the mall that day, and she was crying for her own helplessness in taking any productive actions as someone who wished to apply the idea of treating each person equally, as someone who wished to be a global citizen. Maria's story is not unique, students who have participated in global service-learning initiatives regularly struggle with their perceived inability to make a difference after returning home (Hartman and Heinisch 2003; Hartman and Kiely 2004, 2005; Kiely 2002, 2004a, 2004b, 2005; Lutterman-Aguilar and Gingerich 2002; Porter 2001; Tonkin and Quiroga 2004). As noted by Peterson (2002), these sentiments should not be merely brushed aside as a dose of reverse culture shock. Rather, they should be recognized as "one of the most pregnant learning moments students will ever pass through .... By helping students think about how they can harness that discomfort to become effective change agents, we can stress the positive in re-entry and charge it with excitement" (p202-3). Yet, according to the literature just cited above and others (Van Hoof and Verbeeten 2005), few study abroad efforts rise to this challenge.

The conceptual and practical challenges are made more pressing by two outcomes of the increasing interdependence discussed above: institutions are increasingly suggesting they educate for global citizenship, and the number of students participating in study abroad continues to rise. Global Citizenship has been identified as one of the key challenges for engaged universities in the coming decades, and has been repeatedly put forth as a broad learning goal for all institutions of higher education (Stoddard and Cornwell 2003; Nussbaum 1997). Yet involving higher education institutions in an effort to understand and spread global citizenship has not led to clarity. The term has been used in so many ways and for so many divergent purposes as to be nearly emptied of meaning. Fifteen essays by diverse higher education faculty, staff, and administrators were written for a Campus Compact effort arranged around the topic of global citizenship (Holland and Meeropol 2006).

A review of essays makes the definitional vacuum even clearer, and demonstrates the diversity of rationales for approaching global citizenship, a further complication. Only one of the essays clearly articulates what the writer(s) mean by global citizenship (Richards and Franco 2006). Blanke and Dahlem (2006) break with the implicit ethic of many of the other writers in the group, by focusing on maintaining American competitiveness in a global economy as the prime driving rationale for global citizenship education. They thereby demonstrate not only a lack of conceptual consensus but divergence on rationale as well. As university leaders, funding agencies, and policymakers call for global citizenship education, understanding commonalities or differences in respect to rationale will be central to advancing sound efforts. In this work, a clear effort is made to offer a limited conception of global citizenship that is shared at

once because of its conceptual clarity and its contemporary feasibility. It is rooted in the theoretical literature on global citizenship and its related apparatus for action – global civil society – but this conception of global citizenship is shared only because it is grounded strongly in lived experiences of advancing global citizenship ethics and efforts. Throughout this work, one eye is on theoretical clarity while another maintains focus on practical application and pulling grounded theory from the context of applied experience. The definition of global citizenship offered below is intended as a construct that students and others can understand and actually apply.

Understandably, some educators wish to forgo the theoretical difficulties in favor of application of a common global ethic, but that approach has its pitfalls as well. In a thoughtful and often inspiring essay, Dé Bryant (2006) dispenses with the theoretical arguments before asserting “in a very practical sense a global citizen is a person with the ability to work, play, and live somewhere other than the land of their birth” (p1). That definition, however, does not consider objections raised elsewhere (Dower and Williams 2002), namely the economic bias implicit in a conceptualization that presupposes international mobility as a necessary condition of ethical global living. Scholars involved with university engagement and global citizenship education efforts could perhaps rely upon their peers in political science or philosophy to operationalize an approach to global citizenship, were it not true that such conceptual uncertainty is present in the broader literature as well. That uncertainty is quickly captured by the diversity of essays offered to dispute, amend, or complicate Nussbaum’s approach in *For Love of Country?* (2002). More troubling than the conceptual uncertainty, however, is the utter lack of attempt to ground global citizenship theory in the experiences, practices, and lessons learned by

global civic activists. The theory remains discouragingly divorced from the realities of individuals who are working for global citizenship from diverse locations (and perspectives) around the world. This dissertation will address that gap.

Conceptually speaking, political scientists and political theorists have advanced multiple definitions of global citizenship, (Appiah 2006; Carter 2001; Delanty 2000; Dower and Williams 2002; Falk 2000; Heater 2002; Held 2005; Nussbaum 1992, 1997; Singer 2002). These definitions are put forward even as disagreement continues to exist in respect to precise descriptions of how globalization is occurring and the manner in which academia may contribute to considering individuals' ethical roles in that process, as well as the appropriateness of using the state-based concept of citizenship to express an ethic that may now develop to transcend states (Dower and Williams 2002; Goodhart 2005). Further, several scholars and activists have questioned the relationships of privilege and paternalism that frequently accompany efforts at global ethics through service and advocacy (Escobar 2004; Rahnema and Bawtree 1997; Madsen Camacho 2004), while still others have noted the insufficiency of critical thinking for addressing inequality and exploitation (Burbules and Berk 1999) and the challenge of defining social justice (Novak 2000). These numerous challenges will be discussed more completely in the chapters that follow. For the moment, the important observation is, despite the long list of difficult challenges, calls for global citizenship education are actually becoming more diverse and even more insistent.

Despite the obstacles, the importance of improving upon approaches to global citizenship and consideration of ethics has been advocated by these scholars as well as by the activities of the United Nations (Vardy 2004), global civil society groups (Oxfam

Great Britain 1997; Rockefeller Brothers Fund 2006; The World Citizens Guide 2006), and individuals advancing their own efforts. It is clear that many organizations and individuals are invested in the concept of global citizenship, that there are considerable practical and conceptual obstacles to clarifying and applying that concept, and that nonetheless there is substantial interest in advancing the effort. Some specific fields demonstrate the need for advancement of this effort quite clearly.

One specific area in which global citizenship is often mentioned is international education. President and CEO of the Institute for International Education, Allen Goodman, asserts "American colleges are providing more opportunities for students to have an international experience and are beginning to address some of the barriers to participation in study abroad, in order to prepare their students to be global citizens" (Institute for International Education 2006). American students are studying abroad in record numbers and they are more frequently doing so in non-traditional study abroad destinations such as those in Africa, Asia, and Latin America (Institute for International Education 2006). It does not follow, however, that students who experience study abroad necessarily become global citizens.

Study abroad experiences may lead to substantial amounts of time spent clubbing in London, to deep experience with expatriates and their employees in the Serengeti and in Zanzibar, to defensiveness and growing ethnocentrism, or to deep insights regarding navigating commonalities and differences among people. The outcomes of traditional study abroad, unfortunately, have rarely been clearly demonstrated and often suffer from a self-selection problem when evaluation efforts are advanced (Van Hoof and Verbeeten 2005). Individuals who have participated in study abroad, or who have simply talked at



length with others who have, know well that impressions suggest the experiences are important and consequential, even profound and transformative. Indeed, comments like those that follow, gathered from previous participants on Amizade courses, are decidedly typical:

The assumptions I held about the world have radically changed or disappeared from what I have seen of the world, of different people, even from other students. - Germany/ Poland History, 2002

My trip to Bolivia was the highlight of my college career – academically and personally. - Bolivia Political Science, 2002

You'll never get another opportunity like this. Combining academics and helping others with fellow students and new friends is an incredible offer. The most important thing an American can gain is the exposure to another culture and a chance to see how others live. - Peru Education, 2002

While the comments above are encouraging for those who wish to advocate for study abroad because it is generally valuable, the quotes do not demonstrate precise outcomes. If there is a clear conceptualization of global citizenship, and universities do indeed wish to educate for it, the learning should be measurable. If, alternatively, global citizenship involves attitudes or intellectual habits, as will be suggested in later chapters, those dispositions should be measurable as well. This does not suggest that all outcomes of study abroad are of concern, are currently even conceptually understood, or are definitively measurable. Rather, I am suggesting that a clear conceptualization of global citizenship and its attendant intellectual habits will allow for universities and other concerned organizations to determine whether they are educating in the sense they suggest.

Impressions, anecdotes, and more rigorous forms of qualitative analysis are important. Together, they suggest study abroad experiences are volatile and dynamic;

students are radically affected and sometimes profoundly confused. Study abroad that includes service-learning puts students in especially close contact with community members. This experience often introduces students to neighborhoods or social issues that are not part of a typical study abroad experience. Global service-learning experiences and other nontraditional study abroad opportunities are on the rise, suggesting an increasingly prevalent vehicle for global citizenship education. Importantly, the conceptualization of global citizenship, the curriculum, and the evaluation examined here need not be limited to international efforts or service-learning experiences. The express intent here is to review a curriculum that may have application wherever one seeks to encourage global citizenship education. Amizade's global service-learning courses simply serve as the first test case.

In a review of domestic service-learning efforts Eyler and Giles (1999) suggest students may develop values and commitment for civic change through service alone, but curricular integration provides knowledge, skills, and efficacy in respect to how to proceed. Sharing ideas about and possibilities for integration of global citizenship seems to have similar effects. In contrast to Maria, who participated in a global service-learning experience without integration of a global citizenship curriculum, Matt is able to explain how consideration of global citizenship helps him reflect on social issues and he clearly articulates how he works to apply global citizenship in his own life:

*Currently, I am studying Spanish on my own. I worked for over a year as a political organizer, which relates to Cochabamba to me in that economic hardship (lack of healthcare, low wages, etc.) knows no national borders. Part of Global Citizenship, as we learned in Cochabamba, is that every person in the world has certain rights, no matter what country they are from. I believe that everyone has a right to adequate healthcare, a good education, etc. So for me, working for these rights in the US is*

*part of the larger job of working for them on a global level. As for the future, I am going to be a volunteer with WorldTeach starting in about a month. I will teach English for around a year, will live with a host family, and so on. This is most definitely connected to my experience in Cochabamba. Indeed, had it not been for that experience, I probably would not be doing this at all.*

Matt participated in an Amizade course soon after the curriculum was developed, and his comments suggest he was much more successful at integrating thinking and application of global citizenship into his own life than Maria had been. Two anecdotes, however, are not sufficient to justify adopting an approach to education. The remainder of this work is dedicated to full explication and evaluation of the global citizenship education approach in question. That is accomplished by broadly considering global citizenship and civil society theory and practice, undergraduate education and community engagement, and the related applications of student development theory, before narrowing for a particular case study, and then addressing broad issues again as part of findings and implications. Chapter 2 reviews previous attempts at evaluating the effects of various civic education, study abroad, and service-learning efforts. Chapter 3 details the qualitative process of developing an empirically-grounded approach to educating for global citizenship. Chapter 4 situates that approach within multiple relevant streams of literature concerning global citizenship, liberal education, and student development. Chapter 5 offers an account of Amizade, the global service-learning pedagogical approach, and the integration of the global citizenship curriculum. The development of the survey instrument used for evaluation, the population examined, and the methods of analysis are discussed and integrated with quantitative results in Chapter 6, while qualitative analysis and results are reported in Chapter 7. Outcomes and applications of

the study, opportunities for future research, and related recommendations are considered in Chapter 8.

## CHAPTER 2: CIVIC EDUCATION, SERVICE-LEARNING, AND STUDY ABROAD

### LITERATURE

This chapter considers previous efforts at analyzing the effects of civic education, service-learning, and study abroad. A review of the literature suggests certain reasonable conclusions regarding typical processes, while also making clear that researchers know very little about some specific topics and about longitudinal effects. While civic education and service-learning are often considered together, study abroad is typically treated separately. This chapter considers each topic in turn before reviewing the small amount of very recent research that integrates all three streams.

Traditionally, civic education has been an area considered by political scientists and education scholars. According to CIRCLE, The Center for Information and Research on Civic Learning and Engagement, “civic education should help young people acquire and learn to use the skills, knowledge and attitudes that will prepare them to be competent and responsible citizens throughout their lives” (CIRCLE 2003, p4). Researchers at CIRCLE suggest service-learning is one method among many that educators may use to promote civic education. Service-learning is an instructional methodology around which a clear scholarly community has emerged over the last several decades. Employed in diverse disciplines and at many different academic levels,

service-learning describes a teaching methodology that deliberately integrates academic study with community-driven service through reflective teaching practice and inquiry that is intended to deepen both service and learning (National Service-Learning Clearinghouse 2008). Study Abroad, or practices or programs through which US Students study and live in other countries around the world, has long had many strong supporters but, until recently, has had relatively little clear empirical study supporting best practices. Each of these three streams of literature are here treated in turn to demonstrate the learning that occurred within each field before moving on to the small amount of published research at the nexus of study abroad, civic education, and service-learning.

What becomes clear through a review of each of these literatures is that scholars have improved the efficacy of their evaluation efforts over time within each field. Substantive evaluations have been done for a longer amount of time in civic education than in service-learning and study abroad, and finally evaluation of outcomes for experiences that integrate service-learning and study abroad have only begun to emerge within the last few years. Many of the shortcomings that challenged research on political socialization and civic education in the 1960s also challenged service-learning and study abroad researchers in the 1980s and now offer important lessons to those researchers who are integrating the fields.

Specifically, the first move each stream of research makes is to get beyond the anecdote and to engage with theoretically grounded, often quantitative, analyses of targeted outcomes. Unfortunately, often at this stage in research development the anecdote is confused with qualitative research, causing the respective fields to move toward quantitative research and ignore opportunities for careful, systematic and

theoretically grounded qualitative research (see Kiely and Hartman (2009) for a discussion of qualitative research in global service-learning). As research efforts improve and quantitative efforts are advanced researchers are able to get beyond single population or single institution studies to examine effects across a more diverse student and institution population. The third major challenge that has been addressed in some slight ways but still undermines much research in these areas is a lack of following longitudinal effects.

Reviewing these three literatures aids in contextualizing this study and considering its aspirations and limitations. By considering the shortcomings of each stream of research, how they were overcome through time and effort, and what efforts have been made to combine the three streams, the reader will have a deeper understanding of why and how the survey instrument used in this study was developed as it was. By theoretically grounding evaluation of global service-learning and global citizenship education, this study provides a first step in advancing these areas to a level similar to that which exists in domestic service-learning and in study abroad. It additionally reviews recent rigorous, theoretically grounded qualitative work in global service-learning that substantively adds to the research outcomes discussion. Components of that grounded qualitative approach are integrated with the quantitative approach to offer an empirically verifiable review of global service-learning outcomes specific to global citizenship education. Despite these achievements, this study is limited by its lack of a substantial longitudinal component and its predominantly single-institution character, as well as its inability to control for several potentially mitigating background effects.

## CIVIC EDUCATION

The existing literature concerning production of civic attitudes comes from several disciplines. The political socialization literature once popular in political science was a precursor for what has become a multidisciplinary attempt to analyze and influence the process through which civic attitudes are created. Current research is found in psychology, sociology, education, political science, and in recently created journals dedicated to service-learning. In the interest of following an established framework and acknowledging obstacles that were met by researchers who assessed creation of civic attitudes in the past, this review begins with political socialization. Although none of these efforts was focused on better understanding the development of global civic values, a question that will be addressed below, the development of this literature and its methodology offers fruitful lessons for a research effort that presumes a causal relationship between structured education and particular sets of values.

During the 1960s, political scientists devoted substantial time and effort to analyzing the process through which individuals learn attitudes and/ or behavior having direct political relevance, or political socialization. Numerous researchers conceived of



political socialization in terms similar to Robert Levine, who defined political socialization as, “the means by which individuals acquire motives, habits, and values relevant to participation in a political system” (Schonfeld 1971, p550). Political socialization research generally had four common characteristics: First, the subjects studied were children; Second, researchers focused mainly on respondents’ attitudes, as opposed to behavior; Third, only those attitudes considered directly political were carefully analyzed; Finally, children at various grade levels were studied with the hope that scholars could determine the direction of their attitudinal development (Schonfeld 1971).

Despite the popularity of political socialization as a distinct subfield, researchers met with little success in developing strong causal models of the political socialization process (Schonfeld 1971). Largely due to lack of progress, the political socialization literature dwindled. One major study from the heyday of political socialization research did reach alarming conclusions regarding the inefficacy of the traditional civics curriculum, though to little immediate effect. Langton and Jennings (1968) directly addressed the relationship between high school civics education and political attitudes. They sought to determine whether civics courses did achieve the latent objective of providing citizenship training. Langton and Jennings faced several hurdles. First, existing literature was contradictory and offered little guidance. Second, several researchers suggested that the most crucial political socialization occurred during the elementary school years. Third, it seemed reasonable to hypothesize that civic attitude differences could be attributed to other factors, such as family background, student GPA, political interest, and gender (Langton and Jennings 1968).

Consequently, Langton and Jennings created a multivariate analysis that permitted them to control for background factors, and analyzed the effect of enrollment in high school civics courses on students' civic attitudes. In operationalizing the dependent variables, questions were created to focus on: political knowledge and sophistication, political interest, spectator politicization, political discourse, political efficacy, political cynicism, civic tolerance, and participative orientation (Langton and Jennings 1968). The results of Langton and Jennings' research indicated civics courses had little or no impact on students' civic attitudes. Summarizing their results, the authors wrote, "the increments are so miniscule as to raise serious questions about the utility of investing in government courses in senior high school, at least as these courses are presently constituted" (Langton and Jennings 1968, p858). Langton and Jennings called for a radical restructuring of the civics curriculum if any payoff, in terms of development of civic attitudes, was to be expected (Langton and Jennings 1968).

## SERVICE-LEARNING

Insofar as education for democracy and civic virtue is something that can, indeed should, occur at many educational levels and in diverse disciplines, service-learning may well be the radical restructuring that Langton and Jennings called for. Schools, colleges,

and universities have allocated increasing resources to service-learning over the last few decades. At the K-12 level there has been a considerable increase in service-learning integration as some states, such as Maryland, have made service (not necessarily, but often, integrated with learning) a requirement for high school graduation. At the University level, Campus Compact, a nonprofit organization dedicated to promoting and fulfilling the public purposes of higher education, has conducted a membership survey annually since 1987. In surveying more than 1,000 institutional members serving some five million college and university students, the organization has seen a strong increase in engagement “as measured by service opportunities, participation in service-learning, community partnerships, and resources and infrastructure to support service work (Campus Compact 2007). As the number of schools and universities that utilized service-learning increased during the late 1980s and throughout the 1990s, researchers steadily gained a stronger understanding of service-learning’s effects.

An essential part of the process of better understanding the effects of service-learning, also identified in other research (Eyler and Giles 1999), was improving upon the extent to which researchers agreed upon or at least shared key definitions, conceptualizations, and operationalizations. Unless otherwise indicated, this study reviews credit-bearing academic courses that employ the teaching pedagogy of service-learning. A definitional consensus has emerged in recent years among major voices in the service-learning field, such as Campus Compact, the National Service-Learning Clearinghouse, and the scholars affiliated with them. That consensus suggests service learning is a teaching methodology that deliberately integrates academic study with

community-driven service through reflective teaching practice and inquiry intended to deepen both the service and the learning.

Numerous studies have substantiated the claim that service-learning improves civic attitudes (Batchelder & Root 1994; Corbett 1977; Eyler and Giles 1997; Giles & Eyler 1994; Krug 1991; Markus, Howard, & King 1993; Myers-Lipton 1998). While some of those studies, which will be cited in more detail below, employed quantitative methods with clearly defined control groups and found statistically significant differences in outcomes, others were less quantitatively rigorous. Indeed, there has been substantial variance in the population studied as well as research method employed. Markus, Howard, and King (1993) found that students in service-learning sections were more likely to report that they had learned to apply principles from the course to new situations and had developed a greater awareness of societal problems. Their research focused on 89 University of Michigan undergraduates enrolled in a course called Contemporary Political Issues.

The Michigan students were randomly assigned to discussion sections, two of which featured service-learning integration, while the others required an amount of library research thought to involve a comparable time investment. Fifty-two students were in the traditional discussion sections, while thirty-seven enrolled in the service-learning sections. Students were not allowed to transfer sections after learning of their differences, in the interest of maintaining the random nature of the treatment exposure. Furthermore, an analysis of demographic characteristics and political beliefs in each population suggested no statistically significant differences existed between the two groups (Markus, Howard, and King 1993).

Service-learning section students showed statistically significant gains in twelve of fifteen possible measures of beliefs and values representative of active citizenship, while traditional section students showed gains in only three of those fifteen categories. Gains were based on a pre- and post-course survey using likert-scale response items (Markus, Howard, and King 1993). Specifically, both service-learning and non-service-learning groups demonstrated gains after receiving the prompt “Indicate the importance to you personally of the following: Becoming involved in a program to improve my community.” Additionally, both groups demonstrated significant increases in response to “To what extent do you agree or disagree with the following statements: People ought to help those in need as a ‘payback’ for their own opportunities, fortunes, and successes.”

Service-learning course students, alternatively, also demonstrated gains in respect to “Indicate the importance to you personally of the following:”

Working toward equal opportunity for all US citizens;  
Being very well off financially\*;  
Volunteering my time helping people in need;  
Finding a career that provides the opportunity to be helpful to others or useful to society” (Markus, Howard, and King 1993, p413).

And “To what extent do you agree or disagree with the following statements:

Adults should give some time for the good of their community or country;  
I make quick judgments about homeless people\*” (Markus, Howard, and King 1994, p414).

\* - For these items, reported t-test probability values referred to hypothesized decreases in probability scores rather than increases.

Only one response was statistically significant for the non-service-learning group alone. It was in the agree/ disagree category: “If I could change one thing about society, it would be to achieve greater social justice” (Markus, Howard, and King 1993, p414).

Standard course evaluations through the University of Michigan revealed that students in the control and treatment groups did not differ in statistically significant ways regarding their views of the course readings, examinations, or lectures, suggesting that any potential bias in differential treatment of the separate groups was not significant (Markus, Howard, and King 1993). The study had weaknesses, however, in the relatively low number of students in each population and the lack of tracing of longitudinal effects.

The above study, along with many others in the field (Corbett 1977, Krug 1991) was understandably hampered by logistical and economic constraints on data collection. Researchers have demonstrated an increase in many measures of civic engagement immediately following a service-learning experience; however, longitudinal studies are truly rare.

One major exception is a 1983 dissertation by Brian O'Connell that examined the long-term effects of school community service projects on subjects who had participated as adolescents during the years 1938 through 1943. This study, clearly, is from a different time period and focuses on younger students than those who will be examined here. Nonetheless the unique nature of the longitudinal assessment deserves mention. O'Connell examined the relationship between school community service projects and community involvement later in life. Two of the central findings were: (1) Those who participated in school-related community service projects as young people were more likely to assume leadership positions in community organizations than those who did not, and; (2) School community service projects that relate to improving community life are more likely to increase appreciation for values related to community participation later in

life than are school projects that engage students for the purpose of gaining career-related experience (O'Connell 1983).

While O'Connell's study was remarkable for its longitudinal character, service-learning research remained hampered by a high prevalence of exploratory studies that were rarely carried further. Many studies were criticized for small sample sizes, were only conducted at one institution, and sometimes did not control for possibly confounding background factors. These criticisms led to two large-scale studies concerning service-learning and civic attitudes.

Eyler, Giles, and Braxton (1997) gathered data from over 1,500 students at 20 colleges and universities while controlling for potentially influential background factors such as propensity to engage in service and demographic variables such as gender and race. They found positive correlations between service-learning and: an increased sense of efficacy in the community; an increased belief that the community can solve its problems; likelihood of valuing a career helping people, volunteering time in the community and influencing the political system; a greater awareness of the importance of becoming involved in the policy process; higher likelihood for perceiving a systemic rather than an individual locus for social problems; and an increased issue identification ability (Eyler, Giles, and Braxton 1997).

Astin and Sax (1998) gathered data from 3,450 students at 42 different institutions. They too controlled for background factors such as propensity to engage in service, gender, and race, and also controlled for the student's major as well as structural characteristics of the institution, such as size, type, and selectivity. Their findings corroborated previous research and concluded that service-learning has a significant

positive impact on civic attitudes. The evidence for self-selected academic service-learning, at least, is solid. Evidence in favor of required service-learning is also, at the least, strongly suggestive. Markus, Howard, and King's (1993) study, for example, randomly placed students into service-learning and non-service-learning sections. Their findings suggest impressive results in terms of statistically significant increases in civic values among the service-learning population. They were unable to control, however, for the possibility that students dropped the course after learning of the service-learning requirement. While at least one study suggests mandatory service may act to dissuade students from future volunteering (Stukas, Snyder, and Clary 1999), other research (Eyler and Giles 1999) suggests well integrated service-learning is substantively different from the kind of required service add-on reviewed by Stukas, Snyder, and Clary (1999). Eyler and Giles' (1999) research, in other words, suggests the work by Stukas, et al. (1999) may have been biased against service-learning, as the efforts reviewed did not exhibit truly integrated service and academic experiences.

Even in light of these caveats and complicating factors, the returns for self-selected academic service-learning are impressive and encouraging. As Putnam (2000) cogently argues, declines in civic engagement are not particular to specific demographic populations, but disengagement is instead endemic to entire generations. So any increase, even a resurgence among segments of the population that had been engaged among previous generations, is encouraging for those who are interested in communities characterized by civic participation. Further, one of the more puzzling trends in civic activity among youth today is the increase in volunteerism and service that has not been



correlated with any similar increases in other measures of civic engagement, such as voting or joining civic organizations (Putnam 2000).

This increase in propensity for service absent other forms of engagement is interesting for service-learning practitioners and civic educators because the pedagogy of service-learning is frequently a springboard from direct service to other kinds of engagement. Courses like the Contemporary Political Issues course offered at Michigan challenge students to better understand the connections between local public concerns and broader policy questions. Students are often urged to research and critically analyze how political decisions affect their local communities and service experiences. Markus, Howard, and King (1993) found students exposed to service-learning were more likely to consider broad social patterns in their analyses of local problems than were students in the other sections, while Eyler and Giles (1999) found service-learning students were much more likely to grasp the daunting complexity of social issues. The pedagogy seems particularly well situated to bridge students' increasing propensity for direct service into other increases (or at least returns to previous levels) in political participation.

Service-learning helps students explore and negotiate the complex relationship between direct service and policy questions that may be influenced through conventional and unconventional political participation. The evidence in favor of self-selected academic service-learning courses as vehicles to promote civic development is positive. Several studies have found statistically significant increases in civic values while using pre- and post- surveys, comparison groups, and controlling for potentially mitigating background factors (Markus, Howard, and King 1993; Astin and Sax 1998; Eyler, Giles, and Braxton 1997). What is at present less clearly understood is the effect that service-

learning in distant environments with unfamiliar cultures has on students' conceptions of their civic roles and responsibilities in, not just their own nations, but around the world.

## INTERNATIONAL EDUCATION

Like service-learning offices and educators, international educators work to isolate and demonstrate the value of their efforts in terms of student development. Typically webpages and materials from international education offices suggest that international education develops the whole student, encourages critical thinking, often develops language skills, and prepares students for intercultural competency that may be leveraged for diplomacy or business. Two important recent reviews of the existing literature suggest particular kinds of improvements to methodology and theory in study abroad research are necessary, while the emerging journal *Frontiers* demonstrates that important work on these matters is both desired and developing. Van Hoof and Verbeeten (2005) conducted a study of 1,487 undergraduate students who studied abroad through Northern Arizona State University over a two-year period. The authors developed a questionnaire designed to investigate student opinions regarding their personal development in an effort to discern whether student perceptions matched the theoretical effects of international education that are often stated in the field. Much like with service-

learning, qualitative feedback from international experiences tends to be nothing short of incredible, but these authors argue that the literature does not include enough empirical demonstration of student perspectives, changed behaviors or beliefs corroborating the theorized outcomes.

Positive outcomes cited in the literature regularly include exposure to different social and cultural environments, change in stereotypes, shift in worldview, a new-found recognition of the extent to which values and norms are often culturally-dependent, and increases in maturity. Additionally, studies that Van Hoof and Verbeeten review suggest that students do not necessarily gain a global perspective, but increase their understanding only of the country and culture that they visit. The authors suggest that most of the outcomes of international education have been identified, and that the time is ripe to move from a descriptive to analytic phase in the research process. They choose, then, to look more closely at student perspectives (Van Hoof and Verbeeten 2005).

Van Hoof and Verbeeten did gather background demographic information, but the analysis was not structured as a pre- and post-test. Individuals at Northern Arizona State (NAS) who had participated in incoming or outgoing international study were simply given access to a web-based survey after they had completed their international study periods. Web-based surveys tend toward low response rates, and for this reason the authors were pleased with the response rate of just 23.74% for their ten-minute online survey. Nonetheless, logic suggests that the responders may have been more enthusiastic about the study abroad experience than the non-responders, and therefore the format may well have biased the results. Further, as the authors readily admit, limiting the study to students who have NAS as their home or exchange university narrows the applicability

and transferability of the findings. Finally, a pre- and post- survey would have been far more appropriate in this situation, because strong research suggests people regularly make sense of their decisions and situations as they experience them (Weick 1995, March 1999). After a person has invested substantial money and time into an experience, therefore, it is not at all surprising that the person may come to view that experience as affecting him or herself positively, especially in terms as general as personal development.

Personal development was, indeed, one of the outcomes most strongly touted by the students in this study. 67.7% of the participants thought the international education experience was ‘extremely relevant’ to their personal development, while 58.1% and 48.5% rated it as such for their career development and academic program. Interestingly, the mean ratings throughout the study suggest that females were generally more appreciative of every component of the study abroad experience than were males. The authors suggest that the data they gathered is a slight first step in moving from primarily theoretical to more empirical analysis of rationale for international education (Van Hoof and Verbeeten 2005). It is indeed slight, as the measures are decidedly vague and the population is constrained significantly.

Interestingly, one of the few articles that explicitly examines short term study abroad suggests that experience is correlated with statistically significant attitudinal shifts among students. Chieffo and Giffiths (2004) surveyed 1,509 (84%) of the 1,792 study abroad participants from the University of Delaware for the 2003 and 2004 winter sessions. The survey examined students’ perceived and recalled activities and attitudes that related to global awareness in terms of intercultural awareness, personal growth and

development, awareness of global interdependence, and functional knowledge of world geography and language. The study abroad students were then compared with a group of 872 students representing on-campus courses from sixteen distinct disciplines (The on-campus survey had a response rate of 82%). The on-campus students were selected from courses deemed similar in academic content to the courses abroad, and all on campus courses also included a multicultural component. The numerous categories in which study abroad participants had mean scores that were statistically higher than the on-campus students included:

- Know how to make phone call;
- Want to attain fluency in foreign language;
- Know US Dollar Conversion Rate;
- Patient with those who don't speak English well;
- Can communicate in at least one foreign language with native speakers;
- Want to learn more world geography;
- Recently developed greater appreciation for arts;
- Number of times studied / traveled abroad;
- Read article, watched TV show about how Americans are viewed;
- Watched non-American TV;
- Thought about differences between myself and people in other countries;
- Looked up something on map of another country;
- Thought about similarities between myself and people in other countries;
- Thought about a current issue important to people in a developing country;
- Thought about why other countries have different perspectives than US;
- Listened to music not sung in English (Chieffo and Griffiths 2004, p170).

Multivariate statistical analyses indicated that respondents' academic year, GPA, and major contributed to significant response differences between the two groups, while gender appeared inconsequential. All four demographic factors, however, were controlled for during the mean comparison between the two groups. As the authors point out, the statistically significant shifts among short-term study abroad participants suggest that programs even as short as one month "are worthwhile educational endeavors that have

significant self-perceived impacts on students' intellectual and personal lives" (Chieffo and Griffiths 2004, p174). This finding contrasts with the considerable hand-wringing that has resulted from the marked increase in short-term programs as a percentage of study abroad experiences. Researchers such as Tonkin and Quiroga (2004) and Peterson (2004) have shared concerns that the briefer amount of time does not allow for genuine intercultural exchange and individual development.

Chieffo and Griffiths (2004), however, amassed evidence to the contrary, including the observation that the study abroad group was much more likely to respond to the survey's single open-ended question than was the on-campus group. The question, "What do you think is the most important thing you have learned in the last month?" elicited unique responses from 1,408 of the 1,509 students who went abroad, while only 473 of the 827 on campus students chose to comment. While future research on short-term study abroad will hopefully move beyond self-reporting at a singular instance, this data clearly begins to fill a gap by illustrating the strong possibility that short-term study abroad may meaningfully impact student perspectives, if not behaviors.

While the study at Delaware is encouraging and adds substantively to outcomes research on study abroad, the predominance of studies still do not address the question of students gaining a global rather than particular intercultural perspective (Van Hoof and Verbeeten 2005). Kiely (2002, 2004, 2005), on the other hand, focuses on this question in particular.

## GLOBAL SERVICE-LEARNING

Kiely's work draws from his experiences developing and facilitating global service-learning courses for community college students from upstate New York in Puerto Cabezas, Nicaragua over the past decade. A total of fifty-seven students from two and four-year colleges have taken part in the program, which first began in 1994. The particular location of the international experience, in a community exposed to and conflicted by the multiple ideological and economic systems of the Mosquito Separatists, the Sandinista Liberation Front, and the democratic capitalistic state, made the intercultural learning model insufficient from the outset. The students were also grappling, and grappling closely, with issues more easily ignored on exchange experiences in communities dominated by expatriate students in capital cities (Kiely 2005).

The students worked with community development, community-based health interventions, and participatory action research:

The overall program goals involve investigating the origins and solutions to local community problems and, more specifically, to provide medical relief (i.e., medical supplies and medicines) and support for community development efforts through service-work (i.e., workshops, neighborhood health assessments and health clinics in remote areas where there is little access to health care) with existing community-based health organizations and networks. The transformative goals of the program encourage students to develop a critical understanding of the underlying contextual factors, institutional arrangements and structural forces that affect persistent poverty, economic disparities, and health problems in Nicaragua. The program pedagogy also provides students with opportunities to explore the meaning of global citizenship with the purpose of helping students learn

how to question unjust social, political, economic and cultural norms, institutions, and policies, as well as engage in social action to transform institutions and policies that perpetuate social injustice, political oppression and economic disparities locally and globally (Kiely 2005, pps 6 - 7).

The emphasis on institutional arrangements and structural forces led students to consider economic and governance structures in a global sense, and the critical reflective pedagogy employed on the courses by the instructors led the students to consider the implications of each of the value systems encountered when viewed as propagating universalistic values, which at least two (communism and capitalism, but perhaps not separatism) do.

Instructors and students had course discussions about the relationship of local problems to larger structures and about the importance of global consciousness among individuals involved in systems (e.g. economic) that are inherently global in scope and implications (Kiely, personal communication). Kiely's work then began to emphasize the insufficiency of particularized intercultural competencies in the context of oft-cited goals of global learning, global values, or global citizenship. Specifically, Kiely objected to the manner in which intercultural competence encourages capability for interacting in another culture while global citizenship or consciousness, he suggests, should be oriented toward understanding the importance of common human value and therefore working toward new structures that allow that possibility. These differences are listed more comprehensively in Table 1 below (Kiely 2002, 2004, 2005).



Table 1: Intercultural Competency versus Global Citizenship

	<b>Intercultural Competency</b>	<b>Global Citizenship through Global Service-Learning</b>
<b>Knowledge</b>	Utilized to learn customs and habits of host culture	Less emphasis on culture-specific knowledge; more emphasis on identifying one's own cultural assumptions and predispositions in order to navigate multiple diverse cultures; further, there is a "Contextual Border Crossing" – students engage with local facts and realities previously unknown, unimagined, or misunderstood due to reading and observing rather than feeling and experiencing
<b>Questioning</b>	If included, typically confined to consideration regarding home and host cultures' differing assumptions and how to navigate those differences	Central to experience and analysis of how all related educational, social, institutional, cultural, political, and economic structures do or do not promote the ethic of fundamental human equality
<b>Culture Shock &amp; Reverse Culture Shock</b>	To be processed and addressed to permit adaptation abroad and at home	Vital learning moment; opportunity to address empirically observed truths and work against unjust global realities
<b>Emotion</b>	Not typically included, emphasis is rather on cognitive understanding and communication skills	Visceral connection with other individuals is emphasized and considering in light of concepts related to human equality and how existing institutions recognize it
<b>Institutions</b>	Accepted for facility of travel and immersion	Questioned and considered in respect to their relevance to human equality
<b>Importance</b>	Competent functioning for nationals in another nation for whatever means	Promotion of the notion of fundamental human equality; encouragement of working toward systems that better recognize that goal
<b>Outcome</b>	Informational and skill competency	Transformation to working toward a world that more clearly recognizes fundamental human equality

Source: Kiely 2002, 2004, 2005 and numerous personal communications.

As Kiely observed and documented the insufficiency of intercultural competency targets in an increasingly global reality, other international educators were pointing out disturbing trends in international education, along with a general lack of deliberate learning goals. According to Jenkins and Skelly, “Many supporters of education abroad have felt, however vaguely, that *any* experience abroad for U.S. students would contribute to the general global need for educated citizens and help to foster greater understanding between people of different cultures” (2004, p2). The authors make their stance on this question clear through their title choice: “Education Abroad is Not Enough” (Jenkins and Skelly 2004, p1). They call for explicit models designed to develop students’ ability to understand, analyze, and address the substantially complex and frequently global social issues the world currently faces.

Jenkins and Skelly also observed an increasing commodification of the study abroad experience, something they relate to the growth in international support systems, such as continuous internet access, that allow the opportunity to maintain domestic networks and biases, as well as the increase in short term study abroad. Indeed, only nine percent of U.S. students study abroad for an entire academic year (Jenkins and Skelly 2004) and short-term study abroad remains the area of greatest growth (Institute for International Education 2006). The competition among institutions and organizations for the one percent of US students who study abroad each year leads to a commodification of ‘the study abroad experience,’ and the market-driven growth in short term, unintentional experiences provides undergraduates with opportunities to have the experience without

any substantial or deliberate time for deep reflection on “the reality and complexity of life in another country” (Jenkins and Skelly 2004, p3).

The authors include a brief section in which they contrast Martha Nussbaum’s cosmopolitanism with Paulo Freire’s argument for education as liberation and conscientization. The diversity, commonalities, and contrasts among these and other suggested approaches to education relating to global citizenship are discussed more completely in Chapter 3, but for the moment the takeaway point for Jenkins and Skelly is that the Freirian questions “Why? Does it have to be this way?” should be at the center of international education efforts (2004, p5). In an empirical analysis of a service-learning effort that did have questioning and critique at its heart, Kiely found substantial effects on study participants.

To measure the effects of global service-learning on students’ identity and understanding, Kiely emphasized a qualitative approach. He gathered data from document analysis of student work and journal entries, in-depth semi-structured interviews before, during, and after the course experience, and he utilized on-site participant observation. Consistent with standards in qualitative research, Kiely was triangulating emerging ideas, constructs, and interpretations as he developed a model for global service-learning that suggested students often develop a ‘chameleon complex.’

The chameleon complex suggests students develop markedly different, transformative global understanding after the global service-learning experience and, upon return to their families and communities, are challenged to negotiate these strong value and identity shifts. Their newfound value positions and assumptions about the

world often contrast markedly with the values and identities that everyone in their established communities expects of them.

Recently, Kiely has presented his research in contexts with career-long international education professionals present, and has received strongly supportive reviews for the importance of moving from a dualistic approach featuring intercultural learning as a competency in moving comfortably in another culture, to a holistic approach that emphasizes personal lived commitment to the notion of global citizenship (Nussbaum 1997) or global consciousness and global competency (Kiely 2002). Kiely is one of the few researchers who has empirically focused on students' development of global perspective. The research is limited though, in that he has exclusively used qualitative methods and has focused solely on a single service-learning course that has been completed every year for over ten years through a partnership between an indigenous Nicaraguan community and a New York community college.

Even before Van Hoof and Verbeeten published their critique of the existing study abroad literature, and even as Kiely was developing his dissertation on global service-learning and the Chameleon Complex, the journal *Frontiers: The Interdisciplinary Journal of Study Abroad* was established “to publish thought-provoking research articles, insightful essays, and concise book reviews that may provide the profession of study abroad an intellectual charge” (Frontiers 2007). The journal has indeed published several articles that address some of the shortcomings in the study abroad literature and, of particular interest here, directly consider the integration of study abroad and experiential learning. Another gap has been addressed through *Frontiers* articles that examined study abroad and service-learning.

Peterson (2002) examined three models of experiential education with a social justice orientation: the Higher Education Consortium for Urban Affairs (HECUA), the Center for Global Education at Augsburg College (CGE), and the University of Minnesota's Studies in International Development (MSID) program. All three efforts are based in the Minneapolis area, providing Peterson with an ideal opportunity to examine the structure and processes at the heart of these three models of experiential education. The models bear a striking similarity to the global service-learning approach embraced by Amizade, although without the deliberate global citizenship curricular integration.

Peterson begins with the familiar supposition that study abroad participants and educators are excited and moved by its transformative power, then he immediately points out that it is unclear why study abroad has such power yet it *is* clear that personal transformation is not an inevitable outcome of living abroad. Experience may be the best teacher, Peterson allows, "but only when it is subjected to critical analysis" (p167). Otherwise, as Dewey noted, experience can be miseducative, reinforcing stereotypes and prejudices (Peterson 2002). This observation is consistent with Eyster and Giles' (1999) documentation of the stereotype-reinforcing potential of poorly designed, unreflective service-learning with other cultures or ethnicities in the domestic context.

Common across all three of the experiential approaches is an effort to ensure students are exposed to multiple perspectives through a focus on comparison, access to diverse voices, exposure to multiple realities, and consideration of the world through various theoretical lenses. Because efforts to hear from marginalized populations often exposes students to "theories, concepts, and assumptions that are rarely heard in the U.S."

(p176), the organizations have been charged with bias, an allegation they dispute. As HECUA suggests:

Dominant worldviews are not neutral or objective, and they do not serve people's interests equally. In order for people to become co-creators of society, we must be critical recipients of values, ideas, concepts and worldviews. Understanding knowledge as socially constructed forms a fundamental element of the HECUA model (Peterson 2002, p177).

This exposure to multiple perspectives, common across the models examined, also provokes discussion on how knowledge is constructed and accepted - and by whom. Questions such as these, common throughout deliberately reflective intercultural and interclass experiences, put structures of power and privilege at the heart of dialogue. Frequently these questions are uncomfortable, and even more often direct and compelling solutions are not available, but any individual, student, or instructor hoping to honestly engage with questions of global citizenship or rights must address them. As Madsen-Camacho (2004) suggests, questions of power and privilege should be examined at the heart of any service-learning experience.

In a 2007 *Chronicle of Higher Education* opinion piece, recent graduate Tayla Zemach-Bersin offered a scathing review of an international education experience that did not include deliberate reflective focus on questions of power and privilege:

Caught between a study-abroad education that demanded I "fit in," and an experiential reality that forced me to think critically about what it means to be an American abroad, I found that I had not been prepared with the necessary tools to fully engage with, and learn from, my experiences. Because the curriculum did not include critical discussions about the ways in which my classmates and I were interacting with our surroundings, I had little ability to make sense of the days and months as they flew by.

I came home confused and unable to respond to the flood of questions such as "How was your time abroad?" Or assumptions like "It must have been amazing. I'm sure you have gained and grown so much." Like many

other students who study abroad, I found that the program's curriculum focused on cultural and language studies while avoiding the very issues that were in many ways most compelling and relevant to our experiences. Why had we not analyzed race, identity, and privilege when those factors were informing every one of our interactions? Why was there never a discussion about commodification when our relationships with host families were built on a commodified relationship? Wasn't a history of colonialism and contemporary imperialism affecting the majority of our experiences and influencing how host nationals viewed us? Was there nothing to be said about the power dynamics of claiming global citizenship?

HECUA, CGE, and MSID all place an emphasis on ensuring these kinds of discussions do take place, and they create spaces for such crucial, empirically-rooted critical dialogue. The three programs above and Amizade also place emphasis on using internships as study sites and focusing on conscious, critical, and reflective learning throughout the process, from orientation onward. As is also true of Amizade courses (and in any well-designed service-learning course) a great deal of emphasis is placed on analysis that integrates course content, experiences, and personal understanding. Peterson concludes that each of the organizations “express, in different words, a commitment to arming their participants with the knowledge, empathy, and analytical, cross-cultural and interpersonal skills that can support a life of what is now fashionable in academic circles to call civic engagement” (p202). He notes, however, that there is “a special challenge that none of the three organizations feels it has yet addressed successfully: how to tie evaluation procedures directly to mission” (p201).

Peterson indicates a concern with re-entry consideration and preparation that is consistent with the observations in the introduction regarding Maria and Matt: “Students must be continually pushed to think of how their own lives relate

to the conditions that they are studying. What does a commitment to justice and sustainability imply for their future roles as citizens, as parents, as professionals” (p202). Lutterman-Aguilar and Gingerich (2002) of the Center for Global Education indicate that faculty and staff there regularly incorporate reflection on the re-entry process into closing class sessions and often dedicate one whole day to re-entry orientation at the end of a program. Students are asked to imagine the best and worst case scenarios of talking about their experiences with someone who is important to them, while other students provide suggestions and support. Students are also asked to write letters to themselves that will provide support during the re-entry process, and staff members mail those letters about a month after departure from the host country.

Like Peterson, Lutterman-Aguilar and Gingerich share their awareness of the principles of best practices for integrating experiential education and study abroad, hoping that they “may serve as a helpful starting point for the assessment of international experiential education programs” (2002, p76). While both articles demonstrated the applicability of the current study to other, very similar organizations and made the commonalities among such efforts clearer, they still offered little in the way of evaluation of the integration of experiential education and study abroad. An article by Tonkin and Quiroga offered more in that vein.

Tonkin and Quiroga (2004) conducted a qualitative evaluation of past participants in International Partnership for Service-Learning (IPSL) semesters. IPSL, like HECUA, CGE, and MSID, has offered programming that integrates study abroad with experiential education since the 1980s. Seventeen partnership



alumni from the past 15 years were brought to New York City to participate in a series of interviews and focus groups. Participants were selected because they had stayed in contact with Partnership staff members. They represented a diverse selection of programs and participation years.

While the researchers endeavored to prevent the emergence of a master narrative, and structured the day to begin with individual interviews so as to avoid the development of that narrative, they quickly discovered several common themes. First, many of the alumni were eager to share their experiences; to the extent that many mentioned “they jumped at the chance to come to New York to talk to people who had gone through the same experiences” where they would “not have to explain what they went through” (p143). Additionally, alumni discussed their understanding of the difference between empowerment and charity, their commitments and empathy with people in distant places, and their more nuanced understandings of their cultural values and American identity. Finally, and consistent with what has been shared elsewhere, “participants felt they were not prepared for the experience of re-entry and that they had little or no opportunity to talk about and process their feelings, their memories, and their new understandings” (p142).

As Richard Kiely has clarified in other research (2004), Tonkin and Quiroga found that alumni had difficult times being accepted by their friends and family members. The alumni had shifted their foci and worldviews, but their families and friends remained the same, and had difficulties connecting with the reason(s) for the shift. The alumni felt “they could not find people with whom

they could share their experiences, they felt cut off from the fate of those with whom they had, they had difficulty contextualizing their experiences in their new reality” (p143). One of the central suggestions alumni made was improving students’ abilities to communicate with one another upon return. The deep desire to connect such transformative experiences with applicable and manageable life opportunities in the United States was central to the development of Amizade’s Global Service-Learning curriculum. Before outlining that curriculum in its entirety, I now turn to the process by which the global citizenship component was developed.

### CHAPTER 3: LEARNING FROM GLOBAL CITIZENS

Despite similarities among the notions of global citizenship, global understanding, and cosmopolitanism, a broadly agreed-upon conceptualization is noticeably absent. This chapter represents an interactive process through which citizen efforts and experiences inform and improve upon a reading of contemporary theoretical approaches to global citizenship and global civil society. The discussion of global citizenship here is impossible without attention to the apparatus employed to advance it, global civil society. In addition to substantial participant observation and document analysis, I share outcomes from three in-depth interviews with global civil society activists. Because this study is written with a bias in favor of empirical reality and practical application, I proceed by first demonstrating the need for an articulation of global citizenship, sharing the commonalities among those who feel they are practicing global citizenship and the steps they are taking in the context of global civil society, and continuously interacting with a review of the related literature.

## THE NEED FOR A CONCEPTUALIZATION OF GLOBAL CITIZENSHIP

Philosophers have long wondered about and articulated varying degrees of cosmopolitanism or global citizenship. The unprecedented interconnectedness, attendant opportunity and vulnerability of contemporary life make a moral framework for this increasingly global reality all the more important. As demonstrated above, in the fields of international education and global service-learning, scholars and practitioners have noted the absence of recognized or applicable theoretical models with which young people may interact as they often yearn for frameworks that might assist them in understanding their newfound global perspectives. Global justice advocates and advocacy groups offer particular perspectives on global citizenship, yet several North American scholars recognized for their work on citizenship education have explicitly avoided taking up this question. While the definitions advanced by advocacy groups and scholars outside of the main stream of citizenship education will be reviewed below, it is clear that scholars familiar with educating for US citizenship or Canadian citizenship for many years avoided taking up this question. In response to questions on global citizenship following conference presentations Westheimer and Kahne (2003) and Battistoni (2005) demurred,

suggesting global citizenship was till too vague to be practicable. In parrying past this issue, these scholars are not alone.

Although the articles mentioned above from the journal *Frontiers* regularly suggest that global citizenship is a central concept, it is never fully developed. More typical are phrases suggestive of a positive status that is never conceptualized such as:

Central to the Partnership's philosophy is the belief that immersion in another culture in a service role broadens students' horizons and makes them better adapted to playing an active role in *global citizenship* (Tonkin and Quiroga 2004, p132).

In order to accomplish the goal of empowering and educating learners to become responsible *global citizens*, it is appropriate for critical analysis and reflection within study abroad programs to include social analysis that problematizes questions about the economic, political, cultural, and religious or ideological aspects of the society (Lutterman-Aguilar and Gingerich 2002, p56).

...educators must not fall into the trap of stereotyping all members of a given society and excluding the voices and cultural values of minority groups within the host country. This is especially important for experiential international educators who seek to foment global understanding and *global citizenship* because, as Nobel Prize winner Koffi Annan stated in his December 2001 acceptance speech, 'Today's real borders are not between nationals, but between powerful and powerless, free and fettered, privileged and humiliated' (Lutterman Aguilar and Gingerich 2002, p65).

Given study abroad's goal of educating for responsible *global citizenship*, international experiential educators must grapple with these ethical questions regarding their relationship to the communities in which students are placed and ensure that their programs are not undermining their goal of increasing global understanding by instead engaging in actions of cultural invasion (Lutterman-Aguilar and Gingerich 2002, p70).

International service-learning remains a very promising tool available to US colleges and universities in their quest both to 'internationalize' their campuses and to instill in their students the knowledge and skills needed to function as '*global citizens*' in a new century (Brown 2006).

"As one student stated so profoundly, 'we have become *global citizens*!'" (Vadino 2005, p70)

(All above italics in preceding section are mine).

Avoiding a clear definition or conceptualization contrasts starkly with Nussbaum's (1997) approach in *Cultivating Humanity*, in which she called on universities in the United States to educate for world citizenship through emphasis on common recognition of the value of human life, nurturing of empathy or the 'narrative imagination,' and something Nussbaum terms critical distance – the ability to recognize and analyze one's cultural biases and predispositions. Nussbaum made the case not only for this kind of citizenship for students interested in international business or traveling abroad, but, importantly, for all students in an increasingly interconnected world. Nussbaum's articulation, which will soon be considered more completely, contrasted starkly with those articles mentioned above as well as the remainder of the Campus Compact 2006 Visioning Essays (Holland and Meerpool 2006).

Among the campus compact essays, only Richards and Franco (2006) clearly operationalized what they mean by a 'globally competent student.' Richards and Franco's institution, Kapi'olani Community College (KCC), was part of a grant program relating to international learning outcomes assessment. As such, the institution developed a very clear understanding of the knowledge, skills, and attitudes it suggests a globally competent student possesses. As KCC has developed an exceptionally comprehensive rubric for consideration of global competencies, that rubric is worth reviewing in its entirety here:

***Knowledge Outcomes***

1. Demonstrates knowledge of global issues, processes, trends and systems
  - a. Basic concepts (e.g., political events, major world organizations, major trends such as globalization, the role of non-governmental organizations.)

- b. Demonstrates knowledge of other cultures
- 2. Cultural practices (e.g., religious, secular, political, governmental, educational, family structures.)
  - a. Understands his/her culture in a global and comparative context
- 3. Self in cultural context (e.g., aware of one's own origins, history, ethnic identity, communities, etc.).
  - a. The history of his or her own culture.
  - b. The history of his or her own culture in relation to the history of other cultures.
  - c. Understands his/her historical space and place in a global and comparative context (e.g., geography, migration, diasporas, exploration, regional identity, etc.).

### ***Skill Outcomes***

- 1. Uses knowledge, diverse cultural frames of reference, and alternate perspectives to think critically and solve problems.
  - a. Recognizing the importance and validity of others' perspectives
  - b. Providing culturally-grounded evidence to make points (e.g., recognizes the cultural underpinning of evidence, opinion, and arguments).
  - c. Identifying solutions to social issues and/or global challenges that take cultural considerations into account.
- 2. Uses foreign language skills and/or knowledge of other cultures to extend his/her access to information, experiences, and understanding.
  - a. Using foreign language skills to locate and use resources (e.g., foreign language texts) in various disciplines.
  - b. Using foreign language and cultural knowledge gathered from a fluent/native speaker.
  - c. Using foreign language skills and knowledge of other cultures in experiential learning (e.g., service-learning, internships, study abroad).

### ***Attitude Outcomes***

- 1. Demonstrates a willingness to seek out international or intercultural opportunities.
  - a. his or her experiences with individuals from different cultures.
  - b. the desire to participate in international or intercultural experiences in the future.
  - c. the ways in which his or her thinking has changed as a result of exposure to different cultures.
  - d. feelings or emotions that he or she experienced as a result of an international and/or intercultural learning experience(s).
- 2. Appreciates different cultures (e.g., language, art, music, religion, political structures, philosophy, and material culture).
  - a. the language(s) and/or literature(s) of the culture(s).
  - b. the arts and performing arts of the culture(s).
  - c. the systems or structures (e.g., political, social, economic, etc.) of the culture(s).

3. Accepts cultural differences and tolerates cultural ambiguity.
  - a. the similarities and/or differences among cultures.
  - b. the nuance and complexity evident among various cultural perspectives.
  - c. the potential legitimacy of both majority culture and minority culture beliefs and values.
  - d. the importance of providing comprehensive and balanced support for his or her conclusions regarding cultural differences and similarities.
  - e. the importance of interpreting cultural events and experiences "through the eyes of" individuals from different cultures.
  - f. cultural experiences that are different from what could be experienced in one's "home" culture.
  - g. the process of reflecting upon his or her own thoughts and feelings toward different cultures.
  - h. the specific ways in which he or she has been changed and/or transformed as a result of cross-cultural experiences.
  - i. his or her own biases, prejudices, or stereotypes in relation to a different culture (Richards and Franco 2006).

The KCC rubric provides a concrete and tangible example of an effort to educate for global competencies. It is insufficient, however, on two crucial components of global citizenship that will be developed more completely below. First, the concept itself remains absent. The rubric creates an operationalization, but it still does not offer a clear conceptualization of global citizenship. Second, it is unclear how the rubric and the approach developed at the college interact with what will be developed below as a key habit of global citizenship: the ability to recognize multiple legitimate, competing streams of values and knowledge while nonetheless retaining the ability to make judgments of value among them. While the rubric certainly indicates students should have the ability to understand the nuance and complexity among various cultural perspectives, it does not clearly take the final step toward recognizing the need then to develop the intellectual skills to make decisions of value among those perspectives.



A student must not only learn to “accept cultural differences and tolerate cultural ambiguity,” but must also develop the skills to navigate among those differences. As has been pointed out by others (Byrnes 2005), there is great temptation to either valorize and romanticize or minimize and demonize other cultures during study abroad experiences. Cultural appreciation alone is not enough. Sometimes cultural differences lead to conflicts in communication and understanding. Students must be prepared to analyze and address those conflicts as they develop, a sentiment at the heart of Nussbaum’s call for critical thought, and a concern repeated or alluded to in many of the Campus Compact essays (Brown 2006, Dé Bryant 2006, Hower 2006, Wilson-Oyelaran and Geist 2006).

What is clear from reviewing the materials above is that many universities are calling for education for global citizenship, and very few institutions have a strong sense of what that status means. Nussbaum’s articulation, sound on first glance, was developed through a predominantly, if not purely, theoretical process. In my own experience and through conversation with other educators and activists involved with global citizenship, it seems that theoretical articulations are frequently divorced from activist understandings. Put another way, many students and would-be active citizens, concerned about global issues, struggle to situate their concerns within deeply theoretical accounts emerging from academic literatures.

As Wheatley (2009) argues, much of the global citizenship literature is unsatisfactory because it is frequently state-centric and unimaginative. She therefore borrows from James C. Scott’s articulation of the politics and resourcefulness of everyday resistance to chronicle and explore acts of ‘everyday cosmopolitanism’ in the US-Mexico border region, where certain groups and individuals are daily acting for

human and global, rather than national and particularistic, rights. It is these kinds of regular efforts and activities that infuse the content of the interviews below.

## DEFINING GLOBAL CITIZENSHIP THROUGH PRACTICE

Maria's story in chapter 1, of course, is entirely real. My experiences as a staff member and instructor involved with global service-learning courses have exposed me to many students like Maria, who struggle to act in ways that reflect their newly held global values after intercultural service-learning experiences. Because of my training in political science and background in service-learning, their multitude of difficulties and my own desire to better understand our global service efforts led me to consider theorists' efforts to better explicate global civil society and global citizenship. Even as I reviewed the literature it was apparent that students and others, independent of philosophical concerns, were seeking outlets for global participation and, in some fortunate cases, taking global action.

This chapter offers a conceptualization by staying connected with Maria's story and considering it as part of an effort to better understand global actions and commitments through interviewing people who have long been involved with global civil society. It is, in a sense, a two step process, first deriving global citizenship values and

beliefs from the perspective of global civil society actors and second applying those values and beliefs to theoretically grounded definitions. In particular the perspectives of global civil society actors are considered in light of Nussbaum to provide a concept that is rigorous, applicable, and possible to be applied to a curriculum through which it may be monitored and evaluated. En vivo accounts of global participation patterns and outlets for activism will improve and ground the philosophical accounts of the same in the literature.

I said Maria's case was unusual. It may even be extreme. Many students have a bit more international knowledge than she did at the beginning, and many do less with international activism afterward. But most also struggle with the mismatch between their learned identities and their global commitments (Kiely 2002). Further, the increases in globalization and study abroad activity only suggest greater numbers of students will be exposed to similar, frequently short-term and often shocking, study abroad experiences. The interviews detailed here will help educators and others share applicable frameworks for lived global commitments with young people and other idealists, for not every person who has struggled with such questions has found as much resolution as Maria. Through careful cataloguing, coding, and consideration of these interviews, I propose a framework that many students have found fruitful in considering global citizenship.

## METHODS

Three participants in global civil society were interviewed for this chapter. As is common in qualitative research, the validity of the effort is based not on the size of the sample, but rather on the integrity of the research process and the legitimacy of the audit trail in terms of demonstrating the rationale for the en vivo theory development (Creswell 2006). I sought only people who had been involved with global civil society institutions in a full time manner for at least a year or more at some point during their lives. They were selected due to convenience in that they were part of my professional or social networks, though I knew none of them well. They were selected additionally, and in a sense, because of their normalness. There are an elementary librarian, a nonprofit employee, and a person who cobbles together a number of employment engagements. Each of them is also fully committed in local community life and engagements. They are regular people who find quiet ways to infuse their lives with global commitments.

Coincidentally all of these informants were women, and all of them were over thirty years of age. They may have known one another distantly but I met them each independently of one another and had no indication that they were connected with one another. The interviews took place in coffee shops. Each setting was amenable to the task at hand. Only once did the environment become too loud or chaotic to continue an interview uninterrupted. That instance, also noted in Appendix 2, involved a group of workmen moving a small piano into the coffee shop and eventually placing it where we had been sitting. Despite that incident, the interviews generally flowed smoothly. Each informant seemed eager, within the confines of her own predispositions and personality,

to share her story and perspective on global civil society participation. I suspect their eagerness is related at least in part to the lack of environment for sharing global service experiences and global perspectives in mainstream culture in the United States, as Tonkin and Quiroga (2004) found in their follow up interviews with IPSL alumni. In short, it is always exciting to find someone who cares. All interviews were tape recorded and all of the informants gave informed consent.

Informant one, hereinafter referred to by the pseudonym Gabriela, has worked for several years as the director of a small nongovernmental organization that advocates for policies that reflect a more global approach to political problems and issues. She is thirty-three. During the interview she exuded comfort and confidence with the topics we discussed. She was engaged and even excited. I suspect her disposition stems from two of her roles currently. First, she is an adjunct faculty member with a regional university, where she teaches introductory international relations courses and advises the student United Nations chapter. In that role she is regularly required to organize intellectual approaches to global interactions and ethics. As such, she was uniquely prepared to offer explanation. Her second current and related role is her position as director of the NGO described above. Her duties in that context in many ways are similar to her responsibilities at the university in that she must integrate and make accessible the interaction between and among global events and ideals.

Informant two, hereinafter referred to by the pseudonym Pat, is currently on the board of a fair trade effort and involved with a network of organizations focusing on global ethical commitments. She lived for several years in an international house in a major US city, where people from around the world were brought together to improve

intercultural awareness and understanding. Pat is in her fifties. Of the three informants, she seemed the least eager to complete the interview as it began. I suspect, and her rush out of the coffee shop upon the interview's conclusion corroborates this, that her demeanor was due not to reticence about discussing the questions at hand, but in fact due to having a very busy schedule and day. Indeed, she relaxed noticeably as the interview moved forward and she seemed to lose herself in the questions and discussion. As the transcript indicates, her life has in many ways been characterized by continuous efforts at service through membership in various faith-based and other ethical communities. These diverse experiences seem to be largely a result of her individual inquiry into questions related to this research, and as such once the discussion began to flow she was clearly at home.

Informant three, hereinafter Lisa, worked as a teacher in Bolivia for three years due to her service with an international nongovernmental organization associated with a church that highly values service and intercultural exchange. She is currently an elementary librarian in a mid-size US city school system, and is forty-nine years of age. Lisa was clearly eager to share her international service experiences, and said as much when we first talked about the possibility of my interviewing her. Interestingly, because her faith background is so oriented toward service and intercultural exchange and she has seemingly not strayed from that background in any substantial manner, I at first had a hard time parsing her approach. Additionally and related, she did not exhibit the depth of past investigation of assumptions shared by Gabriela and Pat. Her body language though, like with the others, suggested interest and engagement and she did indeed fully consider each question as the interview proceeded.

The research question I set out to explore, in order to shed light on the interaction between individuals' lived experiences and theorists' assertions regarding global civil society and global citizenship, is: How do individuals involved with global civil society understand and enact their rights and responsibilities? To make this overarching theoretical question more manageable and to focus the interviews, I developed four theory questions that each addressed individual components of the research question. The research question, theory questions and interview questions are all included in Appendix 1. The first theory question asked how individuals involved with global civil society understand the ethical impetus for their involvement. This question should indicate whether there are similarities among motivations for an admittedly quite limited set of global civil society actors. It may also shed light on whether people understand their actions in a manner not captured by contemporary theorists. Finally it could be of use to organizations attempting to promote increased appreciation for global ethics.

Theory question number two aimed to explore the relationship between this group of informants and the characteristics of global citizenship advanced by Nussbaum. Organizing questions around Nussbaum's framework helped focus the inquiry around a particular set of traits and should indicate whether she is indeed proceeding in the right direction. The third theory question centered around global civil society members' efforts to exercise their global agency in their quotidian lives. This question in particular was deliberate in terms of answering the question of application of global citizenship values. Theory question four, finally, relates to an often-polarizing question within and outside of academic discourse on global organizations: how does global civil society participation affect national identity for this group of informants? This question is interesting because

it should shed some light on the perhaps simplistic argument, repeatedly advanced, that global and state identities or commitments are in some manner mutually exclusive, a concern considered exhaustively by various scholars in *For Love of Country?* (Nussbaum 2002).

## CODING AND ANALYSIS

The data gathered here are useful for addressing the questions raised above, but indeed the informants' self-generated responses go farther than that. The coding process developed through repeated analyses of the data, but for summative purposes occurred in three distinct waves. First and quite naturally, I examined the data and saw definite connections between particular concepts and the questions developed above. Through that process I tagged utterances that related to specific questions and sorted them in categories to demonstrate the commonalities and differences across informants' interpretations. In this first wave my primary concern was data reduction, and the process of tagging specific data segments for categorization under similar extant codes is a typical and accepted process in qualitative research (Coffey and Atkinson 1996).



The second wave developed as I continued the above process; I began to notice common themes unrelated to my theory questions but certainly connected to the overall research question. Coffey and Atkinson (1996) cite Strauss's distinction between socially constructed and en vivo codes. The first category applies to the beginning of the coding process in this project, where I worked to connect or interrogate the connections between established political and social theory and individuals' actions. In this second wave I tagged the commonalities I had begun to notice among the language of social actors in the field and started to sort them into useful en vivo categories for considering global civil society members' actions. This process permitted more discovery of information embedded in the data that did not immediately fit within the socially constructed frameworks available in theory on global civil society and citizenship.

The third wave involved integrating the en vivo codes with the socially constructed codes in an accessible and useful manner. I reduced the number of codes again this time by recognizing the commonalities or differences among the socially constructed and en vivo codes. In so doing I considered the importance of particular behaviors, characteristics, or experiences to better understand their relationship to the overarching research question. In an attempt to move beyond either the en vivo or the socially constructed terms in their own right, I sought out the theoretical consequences of removing particular coded categories (Coffey and Atkinson 1996) and eventually arranged the categories in a manner I believe consistent with the informants' accounts of active global civil society membership or enacted global agency. For instance, 'truth system' was added as a subcategory under motivation after realizing that removal of either a religious framework for two of the informants or a clearly specified secular belief

system for the other would have substantially altered their experiences. In short, removing that category could have undone their motivations.

After the third wave of coding I was left with three distinct codes: motivation, agency, and distance. Novel information emerged in the second wave and does add to our understanding of the larger categories broadly conceived. Further, eventually integrating this new information with these broad and easily identified categories makes that information more approachable and accessible for a general audience, and the focus of this paper never intends to stray far from the situation typified by Maria in the introduction. The nature and utility of the new knowledge gained through this process will be clearer after the following explanation of the categorization process.

As stated above, during the first wave I was concerned with identifying textual segments that related to the socially constructed codes of which I was already aware. In short I was first examining the interviews in terms of my own preconceptions and biases. In a bow to utility in first steps, however, Coffey and Atkinson (1996) cite Miles and Huberman's suggestion that creating a 'start list' of codes prior to data analysis is a useful way to begin the process. As such my first step was to examine and tag the motivations offered in response to the question set related to theory question one. The initial question in that group was always similar to "This interview is related to your involvement with (global civil society organization). Could you tell me what motivated you to be involved with (global civil society organization)?" The subcategories that developed through that coding process include the intuitive and the unexpected. They are: curiosity, participation, fairness, religious community or truth system allegiance, international experiences, sustaining community, and spreading the word.

## Motivation

Understanding motivation should help educators interested in encouraging cosmopolitanism as opposed to or in addition to national allegiance. As Anderson (1991) has explained well, educational systems implement and reinforce our *Imagined Communities*. Educators involved with explaining or encouraging human or global commitments or ethics will benefit from familiarity with this category. Interestingly, a first and vital subcategory that emerged from en vivo accounts from each of the informants is curiosity. It is rather simple and something that can clearly be encouraged, but gaining information about distant places, hearing from others who had been involved with international travel and service, and interacting with people from other cultures were clearly important experiences for each of the informants. These kinds of interactions peaked their curiosities and impelled them to discover more, academically at first, about distant locations and cultures.

## Participation

The subcategory participation refers to the broad and deep global civil society activity among each of the informants. This characteristic is perhaps not surprising, as the

literature on participation in US domestic context suggests engaged individuals typically participate in a variety of organizations and fora. I eventually coded participation under motivation because of the reinforcing nature of such overlapping memberships. Lisa and Gabriela have each been involved with at least three global civil society organizations and Pat has been involved with at least six. Existing literature on social capital in the US (Putnam 2000) would suggest such overlapping participation would reinforce community norms regarding the value of participation and my informants' breadth of memberships do offer them numerous opportunities and co-conspirators for global civil society participation.

## Fairness

Fairness developed as an in vivo term. It was embedded in each informant's remarks, sometimes in response to the pointed question on motivation, other times elsewhere in the interview. Articulations of a latent conception of fairness, independent of religious community considerations, did come through in each case. This notion came through most strongly with informants one and two, who each specifically mentioned the idea that global resource distribution is patently unfair. Gabriela's remarks, related to the process through which she developed understanding on this matter express the informants' shared sentiments well, "It's just a matter of political will ... and when I realized that that changed my motivation."

## Truth System

Religious community in this context is likely an unsurprising socially constructed term, but through the coding process I complicated and I think ultimately clarified it by adding truth system allegiance, due to the similarities across en vivo accounts from the informants. Pat and Lisa explicitly referenced religious community as important to their motivations and ongoing commitments. In particular, Lisa was born into and continues to be a member of a church that places a much higher than typical value on service and intercultural exchange. Pat attended a religious school growing up in which the leaders were especially oriented toward social justice concerns. She has negotiated her faith in different ways (“By the time I was in Honduras [age 18] I was already an agnostic.”), but has continued involved membership with various faith traditions that emphasize service and social justice.

Gabriela did not mention faith or a faith community in any section of the interview, but she did reference a particular version of truth to the extent that her commitment to it had parallels with the other informants’ religious convictions. In particular, the UN and UN documents are ‘important and guiding,’ something that professionals in ‘the movement’ share a belief in and understanding about in the form of ‘an ethic of human rights.’ In response to my query as to a particular articulation of the values she mentioned as motivating her actions, Gabriela said in part, “...how I view

human rights, in a lot of ways, is the articulation put forth by the United Nations. I'm very much influenced by that, by that rhetoric, and by, for lack of a better word, the UN human rights program and how they articulate their view of human rights, or the organization views its articulation of human rights." For the purposes of this paper, the important point is not the source of the truth system, but the regularity of truth system referencing across informants' in vivo accounts. According to this analysis a truth framework is a vital motivational factor.

### International Experiences

International experiences were profoundly important for all participants and provided each of them with emotional commitments to individuals and experiences from other places and cultures. Gabriela expressed the idea that though her initial concern was academic and oriented around ideas about fairness, her travel experiences and international interactions have made her commitment more emotional. Indeed international experiences seemed to both increase the intensity of participants' emotional commitments and simultaneously deepen their intellectual understanding of issues related to global civil society, such as critical distance, which will be discussed in greater detail later. International interactions deepen an important assumption for motivating global civil society participation: the entirely real and often overlooked fact that people around the world are equally valuable and share similar experiences. This was articulated in a

particularly interesting way by Lisa, who asserted 'it was kind of a step of progress the day that I realized that there were people who didn't like me, I didn't like them, and we were past a point of it being North American - Bolivian; we started to just be people.'

### Sustaining Community

To maintain their commitments, to get past the simple observations that people are of equal worth and despite that world resources are not justly distributed, each informant had assembled or integrated with a sustaining community. This, in particular, is what is especially hard to find for people like Maria, who have short term experiences that may utterly upset their family members' and friends' worldviews. For Lisa, a support system was regularly in place due to her family and faith background. Her father had completed domestic service as part of an alternative to fighting in WWII, others in her church had completed previous service abroad, and throughout considering, completing, and returning from a three year service placement in Bolivia she had support from family, friends, and church networks in the US and abroad.

Pat, like Gabriela, was clearly engaged in regularly assembling and integrating with supportive communities. She mentioned her current membership in "a Reformed Jewish Temple that is very committed to and interested in social justice," which she found after spending some time with a progressive Mennonite Community and originally learning from "Benedictine social justice nuns," among others. Though her family had

never opposed her interests, she wished they had taken more time to learn about her pursuits instead of simply thinking, “it’s Pat’s thing.” Her interest in connecting with people with similar values even included finding a husband: “one of the things that attracted me to him is that he is kind of a seeker and cares about ideals and social justice.” Gabriela articulated a sense that she is “part of a movement” and suggested people with global ethical commitments constituted her friendship networks. In reference to people committed to global social justice, she said, “they’re the people I hang out with.” Further, she recruited people: “I try to convince people in Pittsburgh to come into the movement with me.”

### Spreading the Word

Comments like that above typified the textual segments in which informants shared what I call spreading the word, a category which bridges this analysis from motivation to agency. I use it as the final subcategory under motivation because informants’ efforts to spread the word – about environmental issues, local service opportunities, or fair trade products – demonstrate their thoroughgoing commitment to these concepts as right. One does not voluntarily proselytize ideas to which one’s relationship is cold or even lukewarm. Gabriela is certain that she “drive[s] people insane” with her continuous commitment to environmental and consumer activity that is exclusively ethical; Pat attempts to influence people through personal relationships, and



is currently working to expose her stepson to a mentoring opportunity for avid bicyclists; and in her current role as an urban elementary school librarian Lisa is certain to share books and lessons with her students that stress multiculturalism and environmental stewardship. Spreading the word is one example of the manner in which these global civil society participants exercise their agency and work, in Cohen and Arato's (1994) framing of civil society, against the logics of money and power to create and sustain space for the life world, or that in which people and networks enact their values and ethics through civil society.

Spreading the word emerged out of the en vivo accounts provided by the informants, but the other subcategories of agency reflect a combination of socially constructed and en vivo coding for each term in that my personal en vivo experiences of global civil society biased my questioning to the extent that informants' responses were already framed. That is, my own actions and my observations of others have led me to believe many global civil society participants enact their global commitments in a regular fashion through behaviors in their political choices, their consumer choices, and their environmental choices. Thus as I investigated whether the informants took actions consistent with their global values I regularly helped them brainstorm by offering that I personally think of my commitments in such terms. They did then, of course, categorize as such. I did ask the questions broadly so as not to exclude something else that they might wish to offer. They did not offer anything else, and I do think the limited framing was necessary due to the infrequency with which people think of a manageable or applied answer to the background theoretical question: how do you exercise your global agency?

## Political Choices

Political choices were clearly tied to global civil society experiences and commitments. As citizens of the sovereign United States of America each informant mentioned paying close attention to international news and foreign policy, as well as human rights concerns, with Gabriela going so far as to track line item expenditures that affect international concerns in the President's budget. Through her current job she is very involved with efforts to influence US international policy, and as such has a role in coordinating and leading letter-writing drives, awareness-raising campaigns, and other efforts to influence the US government to take global human concerns more completely into account when making decisions.

## Personal Habits

Non- or anti-materialism came across as a clearly agreed-upon value in context both of consumer and environmental activity. In considering their consumer habits, each informant recounted in various ways their commitment to not having many things. Lisa's personal policy on the topic is to get new things as infrequently as possible, and to give away one or two of the old version if she ever does have to purchase something new. Pat

and Gabriela each articulated substantial commitments to fair-trade consumption. Gabriela considers herself a “very conscious consumer” and indicated a complete commitment to that perspective: "I do look for products and companies that fit my values. And I think more and more people are doing that by the way.... I'm now trying to switch over all my clothes to sweat free, which has been kind of a task." In addition to serving on the board of a fair trade coffee cooperative and only purchasing their coffee, Pat mentioned trying to buy other fair trade products and participating in various boycotts, such as that of Nestle. Like each of the informants' commitment to non-materialism, Pat's efforts to purchase wind-power energy have implications for consumer and environmental choice subcategories. Additionally, each informant mentioned keeping their utility bills low because of environmental commitments.

### Conscious Consumption

In the United States keeping a utility bill low for other-than-financial reasons may be a bit out of the ordinary and paying more for products because of the social and environmental ramifications of the production process is not precisely mainstream, although these behaviors may be on the rise. Yet few people would fully understand what Gabriela felt appropriate to blurt out in the middle of our discussion on conscious consumerism: “I need some fair trade bananas because the banana industry is just

ridiculous bad. I do not want to buy another Chiquita banana so long as I live but I need five a day so what am I going to do?” Thus we have the final broad category: distance. Under distance subcategories include critical distance, lack of identity with mainstream US culture, and American Identity.

## Distance

Critical distance is a complex and important concept both in Martha Nussbaum’s accounts and in participants’ lived experiences with it. It is of course a socially constructed term, but an excellent example of a theoretical term which actually aids in analysis and understanding. Critical distance is the ability to evaluate oneself and one’s traditions independent of cultural assumptions (Nussbaum 1998). International experiences surface again within this category as formative for its development. Gabriela believed as a college student she landed in Ukraine for an exchange experience as an “ugly American.” Several months into that exchange program she witnessed an American Embassy worker considerably upset because the diet coke she had arranged for via diplomatic pouch had not arrived. According to Gabriela she “was furious. Furious. So that was probably, yeah, one of my life changing – yeah complaining about diet coke not coming in a diplomatic pouch meanwhile I’m doing my laundry in a bathtub, OK? I had to do my laundry in a bathtub, you know I lived, I lived like a Ukrainian, you know I had an apartment that, um, I actually, that you know all the, in the Soviet Union all the

apartments looked the same. I would get off at my tram stop and have to count buildings. Or I'd actually go into – I went into the wrong one.” These and other experiences shifted what Gabriela believed it meant to be an American and, she says, cultivated a new set of values in her.

Like Gabriela, Pat demonstrates an ability to criticize American culture and – this was true of all the informants – to celebrate America's strengths and to criticize other cultures as well. This is essential for critical distance, as the concept should not be confused with criticism of America, but rather is the ability to consider and criticize culture and commonly-held assumptions generally speaking. Pat's ability to consider questions critically had been broadened and stretched in extraordinary ways because of her experiences as a resident in an international house. Through that experience she made many friends from around the world and, getting first to know these individuals as people and as friends, was shocked more than once to learn of their experiences of, acquiescence at, or participation in the commission of atrocities in their own countries. The extent to which critical distance challenges assumptions and the manner in which that revealed itself in Pat's life are communicated particularly well in one passage, quoted here at length:

I was sitting next to a Brazilian, a young professional or graduate student, um, at the time of the terrible torture and disappear – not so much disappearances in Brazil but there were still some, but there was a lot of torture, a lot of imprisonment, a lot of killing of dissidents. And I said, something like, oh, how hard is that to be there. And he said, “oh it wasn't bad at all but the prison where they were reputed to be torturing people I used to walk by it everyday on my way to work. And, and I kind of, in a gentle way, tried to inquire like, didn't you want to do something about it? Cause this was not a person who I was meeting in a social justice context, he was more of a mainstream kind of person who just had a job and professional aspirations. He acted like, no, it was irrelevant to me. And I've often pondered that because he was a hard working person. And I

remember at the time and for many years thereafter feeling like what a terrible person he was. This person is just disgusting, but sometimes I think about things that are happening in our society and there's only a certain amount you can do and you're living your own life and there are things like that that I've let go by too. And certainly if I had to risk my life to try to do anything about them, um, which I haven't – I've just been too busy – but it's kind of helped me understand how these things happen and how the regular population can let them happen. And then the last thing I'll tell you, I had a friend who was an Igbo from Nigeria, who had fought in the Biafran civil war, which was, uh, when, uh, when Bangladesh, excuse me. Stop, go back. When part of Nigeria tried to secede, the Biafran part of Nigeria which has the oil wells, tried to secede from Nigeria as a whole, and it went down to defeat; and to some extent the Biafran side was starved to submission because food lines were blocked, and, and I knew his story about how he had been working in the capital, which is not an Igbo area, as a journalist. And when the war broke out he took a train back to his home. And when he got out of a train in the train station, he said armies had gone through and there were all kinds of dead bodies, pregnant women with their belly cut open, and, so he never did go home, he went straight up to the mountains to fight, and I know that was a particularly hard war, and I did watch the end of the Vietnam, the final end of the Vietnam War on the news with him, while he, when they were helicoptering the last few people out who were hanging onto the feet of the helicopter and he was visibly shaken watching that. And so when we left that we were talking about, anyway I just knew his heart was a very good heart, he cared about things and he'd seen a lot of pain and suffering in his life. And, um, and, once we were talking and I said to him, there are only two unforgivable sins. Maybe I said there was only one unforgivable sin because I can't remember another. It must have been only one, and that was if somebody would physically torture another human being. And he said, I've done that, but that was war actually that was different. And at the time he was behind me, and I remember thinking, oh my God I can't deal with this. In my mind that is the only unforgivable sin. It's like the totally unforgivable, beyond, beyond, beyond, and yet I knew him to have such a good heart and to care so much about people and kindness and so I didn't say anything, we just continued and talked about other things. And later on he said to me, I said to him you know when you told me that, that was really like an earthquake at the time to me, and he said, I could tell, just from your shoulders from behind. So, anyway, those are some things where I feel like I've had my perspective broadened and stretched, and things I was certain of, I was certain no reasonable human being would ever torture another human being. And yet, it could be challenged.

I quoted Lisa's experience of critical distance above in the section on international experiences. Her realization that Bolivians may be, basically, as bad or good as Americans from the United States and either way need not be romanticized, is an important indicator of an overarching critical distance from cultural expectations. Lisa also suggested her international experience was instrumental in fomenting her lack of identity with mainstream American culture. She said being abroad "made me less able to identify with really nationalistic United States people... It might have made me a little more impatient, but again impatient with people who really don't see any reason or sense in cross-cultural experiences." Overall, she did not desire identifying with American culture and considered herself an American citizen by default. Despite all the criticism, she like Gabriela and Pat celebrated some of the ideals on which America was founded.

Pat rather concisely summarized the combination of critical distance, lack of identity with mainstream culture, and recognition of some positive aspects of American identity communicated in various ways in each of the informants' in vivo accounts: "it makes me ashamed to be an American very often... but I do really think that the makers of America - the founding fathers so to speak - they were very admirable people who did an incredible job and had incredible ethics and incredible intelligence and far-sightedness." It was indeed Pat's utterances, and then my recognition of similar others from the other informants, that caused me to create a subcategory for lack of identity with mainstream culture. From Pat: "In most of my growing up years I felt like I didn't, don't really belong to the mainstream culture ... there are certainly pockets of subculture that I found over the years where I do feel very comfortable ... in, um, a committed, open-minded religious-seeking group."

Gabriela also celebrated the United States' values along with specific actions such as playing a major role in founding the United Nations. Nonetheless, she was critical of much of current US policy and recognized how that affected her relationship with much of American society, "I'm sure that there are people out in rural American that probably hate people like me, because my identification with the United States; it's where I was born and, you know, I realize how lucky I am to have been born here, but my country really hasn't behaved too well lately." Importantly, each of the informants were in many ways part of the mainstream American experience – they lived in a major US city, participated in local organizations, and held jobs with public institutions and nonprofits – but they also marked out this experience of stepping back and standing apart from the mainstream experience.

## BENEFITS OF THE EN VIVO UNDERSTANDING OF GLOBAL CITIZENSHIP

The en vivo and socially constructed information gathered and expanded through this analysis contributes to existing theory on global citizenship and global engagement. As indicated above and further elaborated below, theorists have discussed and advanced notions of global citizenship for centuries. What has been noticeably absent is an approach to global citizenship rooted in the local and quotidian events of citizens' lives. This analysis shares a framework developed out of the common experience of several individuals positioning themselves as deliberate global citizens in the context of



Pittsburgh, Pennsylvania. It therefore contributes a practicable approach based on concrete applications of theoretical principles regarding human equality and a common global ethic. This contribution will also assist in clarifying applicable frameworks for educators. Such insights are presented together in Table 2 and elucidated in the narrative below.

First and quite simply, encouraging curiosity about other places and cultures seems to mark a practical route toward increased global understanding and ethics. The informants clarified this through their en vivo accounts, as well as the importance of simple conceptions of fairness for motivating and sustaining their involvement. These two insights are easily integrated into educational materials and curricula at many levels, but are regularly ignored. In spite of the abundance of information on other cultures and global resource distribution patterns in the world today, many young Americans remain internationally illiterate. The informants suggest that some people do clearly respond to exposure to other cultures and information about relative wealth or deprivation.

Those first two insights amount to an important gateway or access point for global civil society possibilities. From that point nonprofit organizations or international educators must pay attention to the importance of multiple participation opportunities and international experiences. The informants' accounts suggest such experiences substantially deepen their commitments and broaden their sustaining communities. That a sustaining community and a truth system are important are final realizations in respect to motivation. Educators engaged with students at higher levels may provide them with information on global civil society participation outlets so that they are fully aware of such sustaining communities. Additionally, particular pedagogies such as the global

service-learning model shared below interrogate the interaction between lived experiences, textual analysis, and students' preconceptions (Hartman and Kiely 2004). Educators interested in responding to the informants' accounts of the importance of having a sustaining community and truth system should experiment with such methodologies.

Additionally, the existing literature on global citizenship and global civil society could be improved by integrating the diversity of rationales for equal human treatment, or the diversity of motivations for global civil society participation. Theorists like Nussbaum have highly specified and secular accounts of what global citizenship looks like, yet many people appear to be arriving at remarkably similar lived experiences through other motivations that combine some truth framework with concern generally over fairness. Nussbaum and others should at the least make fairness more central so that theoretical accounts better match *en vivo* accounts and still exhibit logical consistency.

Furthermore, the political, consumer, and personal lifestyle choices people make because of efforts to exert their values against dominant political and economic systems demonstrate the manner in which individuals are extrapolating Cohen and Arato's civil society model to the global context. For educators this information is again valuable for categorizing and making manageable student opportunities for global civil society participation. Students do indeed respond favorably to information on the kinds of opportunities that informants expressed under agency (Hartman and Kiely 2004), and this research expands examples that could be offered and clarifies their applicability.

The informants' articulation of distance, finally, provides concrete examples of laypeople's experiences of Nussbaum's theoretical concept of critical distance. Their

accounts make clear both its complexity and its importance for recognizing the commonality, diversity, and complexity of the human experience. The subcategory of distance from mainstream American culture emerged because of in vivo articulations, and should be noted by individuals and educators as something that global civil society members will have to negotiate at least in the near future. Finally, the informants' clear ability to balance some pride in American culture with their understanding of critical distance and sensed distance from mainstream American culture should clarify for theorists that laypeople regularly carry around multiple identities with diverse loyalties.

In terms largely theoretical and highly practical, much has been added due to these informants' accounts, all of which is summarized in the table that follows. These insights are integrated with the discussion in Chapter 4: Educating for Global Citizenship.

**Table 2: Contributions & Recommendations from an En Vivo Account of Global Citizenship**

	<b>Motivation</b>	<b>Agency</b>	<b>Distance</b>
<b>Educators</b>	1) More education about other cultures and global resource distribution is likely to increase students' choices regarding GCS participation. 2) International education opportunities and chances to participate in GCS organizations are likely to expand or deepen students' global ethics. 3) Engaging questions about ultimate relationships among truth, morality, and global issues may be instrumental for students with GCS predispositions.	Educators may answer students' perennial question, "how does this apply to my life?" with clear demonstration of applicable steps for global agency as they developed through informants' in vivo accounts.	Global and national identities need not be presented as mutually exclusive.
<b>Individuals</b>	Individuals interested in deepening their commitments to global ethics should seek out international opportunities and multiple global civil society memberships.	Informants' political, consumer, and environmental choices combine for a manageable and applicable framework for individuals seeking to exercise global agency.	Prospective global civil society participants should expect to negotiate a sensed distance from mainstream American life.
<b>Theorists</b>	A combination of respect for fairness generally understood and allegiance to some truth system motivates global actions. Scholars should more clearly integrate such in vivo articulations with their current frameworks.	Scholars should build upon informants' global application of Cohen and Arato's articulation of pressuring state and market to defend lifeworld.	Informants demonstrated critical distance in unique ways and clearly managed loyalty to diverse multiple identities (despite theorists' fears to the contrary).

## CHAPTER 4: EDUCATING FOR GLOBAL CITIZENSHIP

The previous chapter provides the structure, the framework, and the application regarding how global citizenship is lived in the United States based on several global civil society participants' accounts. It clarifies how individuals already work to live in ways consistent with universal notions of and efforts toward a global citizenship that values people everywhere equally and includes the ability to be critically distant from one's one preconceived biases or culturally-dictated dispositions. This chapter clarifies how educators might go about educating for global citizenship, particularly within the context of a frequently disparate set of rationales. It then goes on to consider the contribution of writing on global civil society to this dialogue regarding the practice of global citizenship.

### DIVERSE RATIONALES FOR GLOBAL CITIZENSHIP

Nussbaum's (1997) call for contemporary education for global citizenship has some similarities to the argument advanced by Singer (2002), in that it recognizes the interconnectedness of the current era as an opportunity and incentive for broader ethical understanding and action. The rationales are distinct, however, and any process of educating for global citizenship must recognize the multiple possible sources for variants of cosmopolitan ethics, as recognition of multiple avenues toward knowledge and understanding is central to cosmopolitan thinking. This assertion assumes that the educational process is targeted at advanced high school, students, college students, or adults. In those cases, reviewing the sources of current calls for global ethical action aids in developing a sufficiently broad approach to global citizenship that ensures individuals and groups from numerous and diverse perspectives may productively interact with the final conceptualization.

### Student Initiatives

Particularly in the context of educating university students for global citizenship, one underappreciated and underconceptualized source of global ethical thinking and action is students' own initiatives to address pressing questions of global justice. In recent years undergraduates at universities across the US and around the world have developed and managed initiatives that connect volunteers with service in refugee camps (FORGE Program 2006), that leverage student purchasing power against sweatshop employment

and in favor of more ethical production practices for people thousands of miles away (United Students Against Sweatshops 2006), and that advocate for government action on crucial global health problems (Student Global AIDS Campaign 2006). While many of these initiatives have been justly celebrated for their outcomes, international development scholars – and sometimes, students – are also often keenly aware of the sweeping history of unintended injustices perpetrated against non-Western peoples in the name of development and universal values (Rahnema and Bawtree 1997).

In this realization students are at once agreeing with Nussbaum and Singer's arguments for an improved articulation of the universality inherent in Western conceptions of rights and justice and simultaneously struggling to understand the role of notions such as group rights and respect for other cultures within such conceptualizations. This realization – the recognition of the importance of diverse perspectives within efforts to advance universal rights – involves an integration of the philosophical approaches suggested by Nussbaum and Singer and the acceptance of the socially constructed nature of knowledge, as suggested by international service-learning practitioners (Kiely 2002, Lutterman-Aguilar and Gingerich 2002, Peterson 2004) and other scholars considering human rights and development (Donnelly 2003, Escobar 1994, Yappa 1996).

## Local Initiatives

Often in response to arguments for global values, suggestions have also emerged for localized and distinct ethical communities in the context of a global system of interconnected communication and support (Korten 1990). Some activists and scholars have at times questioned even the possibility of global action and global thinking, arguing instead for local initiatives against global forms, (Esteva and Prakesh 1997) or at the least increased preference for local against global (Public Citizen 2006, The Glocal Forum 2006).

As distinct as these approaches may be, and as much as their proponents (or more often, opponents) may develop them as dichotomous, cosmopolitan thinkers must recognize the validity of different forms of values so long as they do not upset the fundamental cosmopolitan assumption that all human beings are equally valuable (Appiah 2006). To understand values and meaning emanating from diverse cultural contexts is difficult, and to reach conclusions about right and wrong in terms either of public policy or individual action is therefore challenging. Cosmopolitan thought requires an adroit intellect.

### Cosmopolitan Thinking

Certainly most individuals are able to memorize the concept of cosmopolitanism, which suggests a belief in equal human dignity, global community, respect for other cultures, and a desire for peaceful coexistence (Carter 2001). This chapter, however,



suggests that conceiving global citizenship accurately as a habit of mind as well as a concept in its own right should lead educators to capitalize on the opportunity for global citizenship education as a continuously developing process. Therefore, literature from student development regarding moral and identity development is integrated here with consideration of cognitive or intellectual abilities that are classic aims of a liberal education. Diverse belief systems justifying rationales for some form of global citizenship are discussed in order to demonstrate both different avenues through which faculty members may encourage global citizenship and the importance of emphasizing the sundry ways through which different individuals reach similar conclusions about the fundamental importance of human life.

The intellectual capacities essential to cosmopolitan thinking, such as the ability to reach a commitment to a better course of action within multiple systems of relative and changing knowledge, are cognitively advanced in their own right. Considering models of college student development (Chickering 1969, Perry 1981) should help instructors preparing to work with students on the concept of global citizenship. Such models offer helpful frameworks for considering teaching opportunities and intellectual limitations for cosmopolitan thinking. Additionally, the field of adult learning provides insights regarding the spread of cosmopolitan thinking outside the academy and beyond university students of a traditional age (Kiely 2004). The challenge that comes with recognizing the diversity of cosmopolitan values and the difficulty of their application is alternatively helpful in encouraging awareness of multiple legitimate ways of knowing, a useful entry point for considering this overarching question: How to educate for global

citizenship? Before focusing on these diverse rationales for global citizenship, more static definitions of global citizenship will be reviewed.

## DEFINING GLOBAL CITIZENSHIP

Several definitions of global citizenship have already been mentioned in this chapter. Nussbaum (1997) suggests recognition of the common value of human life, the importance of empathy, and the cultivation of critical distance while Carter (2001) proposes a belief in equal human dignity, global community, respect for other cultures, and a desire for peaceful coexistence (Carter 2001). These definitions, while similar, include the potential for profound disagreement around the possibility of conflict between universal rights and respect for other cultures. Carter includes that latter disposition as a quality of global citizenship while Nussbaum (1992) has made clear that she believes there are non-negotiable components of a good human experience. She is unequivocal in suggesting cultural traditions should not necessarily trump some of these components, such as the right to a life lived as long as possible, although she recognizes that our collective understanding of essential rights may shift through working with more and different cultures.

As mentioned above, the primary theorists in civic education in the US have not taken up the global citizenship question, but organizations and individuals based in other countries have devoted some time to the topic. In the United Kingdom, Oxfam Great Britain has developed an Education for Global Citizenship curriculum for use in primary and secondary schools (Oxfam Great Britain 2006). According to that curriculum, a global citizen is someone who:

- is aware of the wider world and has a sense of their own role as a global citizen
- respects and values diversity
- has an understanding of how the world works
- is outraged by social injustice
- participates in the community at a range of levels, from the local to the global
- is willing to act to make the world a more equitable and sustainable place
- takes responsibility for their actions (Oxfam GB 2006, p3).

Oxfam GB insists that “Education for Global Citizenship is not telling people what to think and do,” but instead involves “giving young people the opportunity to develop critical thinking about complex global issues in the safe space of the classroom (2006, p2). The curriculum recognizes that people will disagree reasonably on what constitutes a good global citizen, and that the world is sufficiently complex and dynamic that understanding of global citizenship will of necessity be revised.

The Canadian International Development Agency funded an effort at the Ontario Institute for Studies in Education of the University of Toronto that resulted in *Educating for Global Citizenship in a Changing World*, a free online book that offers teachers counsel and instructional activities in respect to efforts to increase young Canadians’ awareness of global interdependence, understanding of cooperative efforts to address global issues, awareness of the role of Canadian organizations in development efforts,

sense of global citizenship, and appreciation for tolerance and diversity within Canada and around the world. The work shares many important justifications for developing global citizenship, such as educational researcher Ronald Case's insistence that "the aim in developing a global perspective is to expand and enrich students' perspectives, so that their views of the world are not ethnocentric, stereotypical, or otherwise limited by a narrow or distorted point of view" (OISE / UT 2004, p7). They additionally review what several other Canadian researchers have meant by educating for citizenship within global context, world mindedness, global perspective, and characteristics required of citizens in the 21<sup>st</sup> century. The spirit of the document is consistent with that captured in Oxfam GB's work, which they cite. Additionally, the Canadian group spent substantial productive time developing and collecting educational exercises and activities that stimulate students' thinking on global interconnectedness and citizenship. They do not, however, precisely indicate what they mean by global citizenship.

Outside of the education literature, within political science, there is a debate raging over that exact definition. Many political theorists object to the use of the term citizenship in the global context (Dower 2002) because, as others have pointed out (Goodhart 2005) and will be discussed more completely below, the classic terms of citizenship and civil society have developed with the concept of the state. The institutions have existed in a manner that is coterminous with a recognized sovereign body and, furthermore, that body has historically been the single recognized guarantor of human rights (Donnelly 2003). To suggest a citizenship existing independent of sovereign states is to suggest a concept without historical, much less institutional, mooring.

Furthermore, when political theorists do choose to talk about global citizenship or cosmopolitanism, they typically seek the establishment of an exceptionally precise vision of that idea. Typical in the debate around this question is an article by Sangiovanni (2007) in which he accepts basic cosmopolitan premises that all humans ought to be treated equally by everyone else as basic units of moral concern, but nonetheless suggests that equality is a demand of justice only among citizens, residents even, of a state. Sangiovanni's question is important, but beyond the scope of this effort. In this instance, I am proposing a limited global citizenship that recognizes the fundamentally equal value of human life and encourages the development of an ability to recognize the legitimacy of and make judgments of value among multiple, competing sets of knowledge and values. This proposal is moored both in the literature on global citizenship and in the *en vivo* accounts reviewed earlier.

The first principle – equal value of all human life – might appear uncontroversial, but, as Nussbaum (2002) also suggests, it is in fact deeply radical. To attempt to live in such a way that recognition of the common value of all human life is continuously present, much less to attempt to be involved in the active creation of that potential reality, is to depart radically from currently existing government structures, trade patterns, and basic assumptions. A related observation comes from John Wallace, a former staff member at the Experiment in International Living, “critical analysis and reflection, which plays a central role in experiential education, leads to conscientization – ‘an awakening of the conscience, a shift in mentality involving an accurate, realistic assessment of one’s locus in nature and society, a capacity to analyze the causes and consequences of that, the ability to compare it with other possibilities, and finally a disposition to act in order to

change the received situation” (Lutterman-Aguilar and Gingerich 2002, p68-9, quoting Boston 1973, p28).

The radical nature of Wallace’s statement is familiar to individuals who have worked with students in international experiential education. This is because, far from repeating the unfortunately dry statement that all people are equal, these students interact with countless others around the world who have not been treated equally. They meet people who are systematically prevented from accessing many opportunities the students assume are universal, and who the students nonetheless connect with because the people in question are nonetheless people and therefore equally worth of recognition. To actively recognize the fundamental moral equality of all people in the world would involve a fundamental shift for most of the world’s citizens.

Focusing on this seemingly simple – albeit radical – principle of equal recognition will strike some as unsatisfactory. There are certainly additional difficult questions that must be answered about what the components of equal recognition are, but those are questions that can and should be answered in the future. In the meantime, it is important to focus on this beginning principle. Once the principle is established, students and instructors may and should wrestle with the challenging issues of power, privilege, and conscientization raised ably by Madsen-Camacho (2004), Jenkins and Skelly (2004), and Zemach-Bersin (2008).

Those critical pieces indicate how living in a manner that simply recognizes fundamental human equality is deeply challenging. As Richard Falk (2000) recognizes, global citizens are pioneers. They are imagining and making a world that is as yet uncharted. That is why alumni from the programs reviewed above were so deeply

challenged by re-entry into their status quo experiences. They had begun to sense a concern regarding everyday human inequality, and how to address that was exceptionally unclear, especially how to address it from their home communities. The uncharted nature of a world that recognizes global citizenship is also one of the many reasons that the second principle of global citizenship – the flexible mind – is necessary. Global citizenship is a project in the making, but educators are at a unique crossroads where educating for these two principles will aid in developing individuals who at once have the moral disposition toward equal recognition and the intellectual disposition necessary for navigating the difficult challenges that moral disposition will nonetheless need to address during the 21<sup>st</sup> century. Reviewing rationales for global citizenship and theoretical approaches to student development and liberal education will clarify the process through which educators may meet these goals.

## RATIONALES FOR GLOBAL CITIZENSHIP

Rationales for global citizenship are secular and faith-based, essentialist and utilitarian, Neo-liberal, Kantian, and utilitarian in terms of national security and economic opportunity, and of course there are many others. These multiple, and sometimes seemingly opposed, sources of ethical inspiration for global citizenship are important

because they emphasize two key aspects of the concept. The first is the principle that every person is equally worthy of recognition, or moral equality. This is a notion of equality fundamental to democratic theory but also prominent in many religious traditions. Citizenship, however, may have the strongest claim to realizing this equality among diverse groups of people. To interact with another citizen is not to interact with someone because of shared ethnicity, similar faith, or shared gender, but to acknowledge that other person as another member of the same community who is equally worth of respect and acknowledgment simply because of his or her status as citizen (Elshtain 1995). The goal of global citizenship is to extend that courtesy, indeed that human privilege, throughout the human community.

The second key aspect is that the rationale for peaceable relationships among equally worthy individuals is less important than the outcome of moral equality; this is not to undervalue theory or ethics, but to recognize the uncertainty of knowledge and the inherent value in appreciating diverse cultural frameworks. Philosophers (Appiah 2006, Falk 2000, Nussbaum 1997) and theologians (Friesen 2000) recognize the contingency of knowledge and, even without abandoning the goal or idea of absolute truth, acknowledge the necessarily incomplete understanding of it available to any one among us at any one geographical, cultural, and temporal point. For educators, this section should be useful in terms of (1) developing familiarity with multiple rationales for global citizenship to share with students and (2) considering the importance of accepting diverse ways of knowing within the context of these varied rationales. I have included a table below that clarifies the approaches and related pedagogical examples and applications, and additionally offers challenging questions that may be used to provoke supporters of each particular



rationale to consider alternatives. This challenging and provoking process may assist educators in encouraging students to consider and recognize multiple legitimate ways of knowing, as detailed further in the section on student development theory below. Neither the table nor the text below is intended as a complete and comprehensive introduction to these philosophical frameworks, but rather is intended to illustrate how an educator may skillfully draw on diverse theoretical approaches to global ethics while challenging students to consider multiple ways of knowing in the context of global citizenship.

Table 3: Challenging and Deepening Student Thinking through Examining Diverse Rationales for Global Citizenship

**Table 3: Challenging and Deepening Student Thinking through Examining Diverse Rationales for Global Citizenship (p1 of 2)**

Approach	Examples	Application	Challenging Reflective Questions	Examples of Integration
<b>Secular Essentialism</b> – suggesting a secularly-derived notion that human life has certain fundamental features	UN Declaration of Human Rights	Educating others about rights; Advocating for rights	How to reconcile the frequent emphasis on individual rights with the additional emphasis on communal rights?	Drawing on personal faith as a reason to promote a secular expression of human rights.
<b>Faith-Based Essentialism</b> – suggesting a religious basis for supporting the notion that human life has certain fundamental features	World Vision – (“a Christian humanitarian organization dedicated to working with children, families, and their communities worldwide to reach their full potential ...”)	Following faith-based ethics to work with organizations such as World Vision, which is “serving the poor in nearly 100 countries”, facilitating child sponsorship, and organizing fundraisers.	How do our ethics around fundamental human equality relate to discrete faith associations?	Being part of the legacy of liberation theology by cooperating with Catholic and other faith institutions to promote better secular government treatment of individuals as holders of human rights.
<b>Utilitarianism</b> – suggesting that the greatest good should be sought for the greatest number	Several of the arguments advanced in Peter Singer’s <i>One World</i> , many classic theoretical conceptions of liberal economics (now neo-liberalism)	Supporting policies thought to raise incomes and life expectancies globally	Is fundamental human equality sufficiently respected in an approach that may ignore individuals and/or marginalized communities in pursuit of the greatest good for the greatest number?	Recognizing broad development indicators such as access to education while integrating an Essentialist approach by putting a new and tighter focus on each individual rights holder and whether he or she is indeed a recipient of the right in question.

**Table 3: Challenging and Deepening Student Thinking through Examining Diverse Rationales for Global Citizenship (p2 of 2)**

<b>Approach</b>	<b>Examples</b>	<b>Application</b>	<b>Challenging Reflective Questions</b>	<b>Examples of Integration</b>
<b>Kantian Categorical Imperative</b> – individuals should only undertake actions that they could will as maxims	Kant’s ethic is integrated in much environmentalism and has associations with fair trade.	Consuming resources and buying products with the categorical imperative as a filtering question.	Is it possible to apply this ethic in a lived experience? Does global justice ever demand a breach of this ethic?	Leveraging global civil society (fair trade, reducing consumption) while adhering to other efforts when necessary.
<b>Affirmative Postmodernism</b> – suggests deep criticism of modernity while allowing for possibility of meaningful and valid social movements	Arturo Esobar critiques 50 years of development history while allowing for possibility of progress through listening to local communities.	Locally-driven development efforts; efforts such as The Glocal Forum that connects communities, their resources and experiences worldwide.	Aren’t the communities driving these efforts often articulating an interest in fundamental human rights? Shouldn’t that focus our collective efforts?	Drawing on local experiences and expertise to promote broadly agreed-upon human rights, such as often occurs through Glocal efforts.
<b>Skeptical Postmodernism</b> – suggests reality is relative and fragmented, with no possibility for global thinking	Esteva and Prakash argue that global thinking and global ethics are fundamentally beyond human capabilities.	Creating the possibilities for communities to develop (or not) as they wish, without outside interference whatsoever.	Aren’t there individuals in these communities who may wish for (fundamental?) rights and disagree with the local perspective?	Cooperating with communities to share other perspectives while respecting practices deemed not to be rights violations.
<b>Particularistic Approaches</b> – suggests self-interested or group-centric rationales for promoting global ethics because that outcome will serve the local group or individual well	Promotion of others’ rights in an effort to build national soft power and enhance national security; promotion of peace and trade in order to expand one’s business	Exchange programs with explicit focus on sharing national values; investment in emerging markets; funding international students’ visits and educations	If a fundamental commitment is basic human equality, shouldn’t the focus be other-oriented rather than self-reverential?	Earnestly promoting global ethics while drawing upon support only made possible by recognizing the particularistic local benefits.

## Secular Essentialism

The Universal Declaration of Human Rights may be one of the most well-known explicit approaches to global ethics, and therefore I will begin with that secular essentialist approach to global citizenship. Essentialism suggests that human life has certain fundamental, defining features. Nussbaum's argument for global citizenship is based upon an essentialist understanding of the human experience, one that is most fully and concisely articulated in her 1992 "Human Functioning and Social Justice: In Defense of Aristotelian Essentialism." The important point for consideration of rationale, however, is not the precise measure or articulation of each component essential to a fully human experience (something that is of course highly contested), but rather the understanding that if one believes in the notion of fundamental rights, natural law, or human equality and justice in un-bordered ways, then one must logically begin to consider the question of citizenship or equal recognition in a way that is supranational (Nussbaum 1997). This rationale is often intuitively appealing to undergraduates (Hartman and Kiely 2004) and is presumably persuasive in US popular understanding because of the manner in which it draws from broadly agreed upon 'classic American values' (Rockefeller Brothers Fund 2006).

## Faith-Based Essentialism:

In addition to the potential persuasive power of drawing upon the values of rights-based liberalism as fundamental to the civil religion by which the United States may judge itself and others (Bellah 1967), US undergraduates often hail from religious traditions with core ethics that suggest not only a fundamental global equality but also an un-bordered obligation. Several institutions (Notre Dame University, Seattle University, Elizabethtown College in Pennsylvania, and Goshen College in Indiana are examples. Members of these institutions and others gather bi-annually for a Faith and Service-Learning Conference organized at Messiah College in Pennsylvania) have embraced their respective Catholic and Protestant traditions to emphasize callings couched in social justice teachings, efforts at discipleship focused on service to others, and peacemaking. These and other religious-essentialist frameworks provide students with additional and/or different rationales for global ethics and participation rooted in their core beliefs. As will be developed more completely below, challenge and support are often fundamental to working with students as they consider new application of latent values. Familiarity with different religious traditions' approaches to universal values may help educators demonstrate to students that many of the students' long-standing support systems are still in place, if only from a different, more global perspective.

Expertise is not necessary, but an ability to point students toward related resources is helpful. Some knowledge of liberation theology (Gutierrez 1988), or an opportunity to complete a report on Paul Farmer's (2003) efforts might therefore be

helpful for students coming from a Catholic tradition, or the history of Christian Peacemaker Teams (Stoltzfus 2004) or familiarity with faith-based groups' efforts in the Jubilee 2000 campaign may be clarifying and inspiring for students of many backgrounds. Muslims may be interested in the Aga Khan Development Foundation (2006) and its cooperation with the One Campaign (2006) while Jewish students may find grounding and supportive networks in the Jewish Coalition for Service (2006).

For educators there are two reasons to draw from these sources of ethics. First, it gives an opportunity for support by encouraging students to draw upon their own expertise while simultaneously encouraging further understanding of particular aspects of their respective traditions. Second, it challenges students by implicitly or explicitly recognizing the diversity of approaches to what are often popularly conceived as final approaches to fundamental truths, thus highlighting the contingency of knowledge and creating opportunity for reflection on the notion of decision making within relativism. Engaging students in this conversation breaks the façade of disinterested consideration and makes explicit that fundamental assumptions must ultimately underpin ethical approaches. It also provides opportunity to authentically engage the historical interaction between human rights development and religion, which runs the gamut from the prominent role of progressive believers and churches in abolitionist and civil rights movements to the argument that the social contract has its roots in medieval Catholic thought suggesting legitimacy of rulers depended on their service to the common good (Herbert 2002). Educators and students must also – for all universalizing efforts, whether Communism, Christianity, or Capitalism – honestly engage with the often reprehensible histories of activities perpetrated in the name of ideology.

Utilitarianism:

Utilitarianism is but one more ideological framework, though it is a popular one in America, with its own appeal and rationale in terms of global citizenship. Utilitarianism is typically understood as suggesting that the greatest good should be sought for the greatest number. Good is often measured in terms of happiness or, as is the case with Singer's analysis, through a combination of life expectancy and quality-of-life indicators. There are strains of utilitarianism in Singer's *One World* (2002), which encourages residents of developed countries to consider donating financial resources to address global poverty, taking greater steps to protect the environment, and generally concerning themselves with the plight of others around the world to a greater extent. Singer works to persuade readers through sharing information about positive possibilities in globalization and skillful use of hypotheticals. For Singer, the good is considered not in terms of happiness or money, but in terms of life expectancy.

In terms of fairness Singer simply provokes readers to consider John Rawls' "veil of ignorance" in global context. Familiar to political science and philosophy students, the veil of ignorance suggests that to determine what would be a just society individuals need only imagine that they would be born into that society without previous knowledge of their rank, race, gender, or other background factors. If the individual imagining the society were to do so with the notion of later entering it from behind a veil of ignorance

regarding his or her own status, Rawls' reasoning suggests the society would be created as a just one. Singer chastises Rawls for confining the veil of ignorance exercise to national societies, and then provokes readers to imagine global society within the context of a veil of ignorance. Certainly place of birth takes on unjustifiably important meaning (Singer 2002).

Despite the stunning inequalities existing in the world, Singer is careful to point out that some important measures of well-being have shown gains. Average life expectancy between 1962 and 1997, for example, increased from 55 to 66.6 years. Importantly, the biggest gains in life expectancy occurred in developing nations. The Food and Agriculture Organization suggests that, even as the global population increased, the number of people undernourished fell from 960 million in 1969-71 to 790 million in 1995 – 1997 (Singer p86). Singer uses this data to suggest wealthy people in the world, wherever they are located, ought to be more deliberate about sharing wealth and addressing pressing needs because their actions, he argues, can make a difference.

In two separate instances in the book he provokes the reader to consider whether, in a given situation, he or she would make the required effort to save the life of an innocent child. In one situation the costs are decidedly minimal, while in the other situation the costs are roughly equivalent to an upper-middle class retirement savings in the United States. Both hypotheticals force the reader to consider the costs in close, personal terms (Singer 2002 p.156):

I asked the reader to imagine that on my way to give a lecture, I pass a shallow pond. As I do so, I see a small child fall into it and realize that she is in danger of drowning. I could easily wade in and pull her out, but that would get my shoes and trousers wet and muddy. I would need to go home and change, I'd have to cancel the lecture, and my shoes might never recover. Nevertheless, it would be grotesque to allow such minor



considerations to outweigh the good of saving a child's life. Saving the child is what I ought to do, and if I walk on to the lecture, then no matter how clean, dry, and punctual I may be, I have done something seriously wrong.

Singer then compares his unwillingness to interrupt his travels to a lecture with individuals' unwillingness – despite clear opportunities to do so – to take small steps to save lives, efficiently and inexpensively, on a global scale. The question at the core of each hypothetical is: what is the value of the life of an innocent child? Singer never answers that question in terms of dollars, but he does suggest that conservative estimates that include graft, corruption, and other transaction costs, suggest that a \$200 donation to international development organizations is enough to save a life. He is careful to point out that the estimate includes accounting for the many problems that do exist in international aid, and that his estimate is not for food for a month, immunizations, or something of that nature, but rather estimated costs for the complete act of saving a life. Hypotheticals are often highly effective for working through philosophical questions with students, and Singer is particularly adept at illustrating applicable scenarios.

For Singer the global economic system currently does not function in terms of justice; wealth distribution is too uneven and with it come related inequities in health, opportunity, and life expectancy. Nonetheless, the idea of global citizenship through the ideology of neoliberalism suggests open markets and free access to capital as central to promoting equity and building bridges between disparate cultures. For neoliberals, the equity is in maximizing freedom of individual choice through limited government and the opportunity to do business in a global market. At times, this reasoning leads to cosmopolitan justifications for evading taxes, as proponents suggest libertarian

approaches to economics and social organization are clearly the only fair possibilities in a global economy (Schattle 2005). In more restrained moments, however, this notion is at the core of some classic articulations of capitalism (Smith 1776) as well as contemporary accounts of indirect routes toward universal economic and political freedom (Friedman 1982).

### Kantian Categorical Imperative

There are strengths and weaknesses to each of these accounts, and that is a central concern and understanding of educating for global citizenship: students and cosmopolitans must develop the facility to consider and criticize multiple ways of knowing. The Kantian categorical imperative offers another formulation for consideration of ethics in global context. In three separate but related formulations, Kant suggested individuals should only undertake actions that they could will to be maxims. The categorical imperative is useful in global context because it does not require empirical knowledge of all situational possibilities. Rather, it suggests that the individual undertake the mental exercise of considering his or her actions writ large. Particularly with respect to global resource use this rendering has clear applications and additional opportunities for challenging questions. Would the successful individual in the neoliberal paradigm will that everyone has enough opportunity for resource consumption so as to own and

commute in a Humvee? If so, how long would resources last? What would be the pollution effects?

## Post-Modernism

Comparing and contrasting approaches and the logical difficulties within them is central to the practice of cosmopolitan thinking, and to the process of educating for global citizenship. Many of the approaches suggested above are in one way or another connected with an account of reality rooted in Enlightenment thinking, positivism, and modernism. Post-modern thinking has also added to the discussion, but not in all of its forms. In a rare article that connects international development framing and notions of scarcity with US domestic realities and concerns, Yappa (1996) considers the construction of production relations in the context of discourse theory. He usefully draws from Rosenau's delineation of postmodernism into two primary camps: skeptical and affirmative. Skeptical postmodernists tend toward negative views of a questionable reality that is fragmented and meaningless. Importantly, from this perspective, "no political project is worthy of commitment" (Yappa 1996, pp.708).

Affirmative postmodernists are also deeply critical of modernity, yet they recognize possibilities in specific opportunities with social movements. They must, despite their dissatisfaction with the Enlightenment project, make judgments based upon available information in order to take ethical stands and make normative choices. There is

a great deal of writing in development that has roots in or connections with discourse theory and postmodernism (Escobar 1994; Esteva and Prakesh 1997; Illich 1999; Sachs 1996). Because global citizenship often involves questions of what experiences and opportunities people ought to have, the problem of defining development is always nearby. While these and many other postmodern writers are too often quickly considered and cast aside after being incorrectly labeled hopelessly theoretical, there is a great deal of diversity among their arguments that reflects the skeptical and affirmative delineations.

Esteva and Prakesh (1997), as well as Escobar (1994), call for locally developed knowledge and initiative to lead development on a global scale. In their respective calls they rail against many of the assumptions central to the development as modernization paradigm in effect since the dawn of the modern development era. Perhaps due to that rhetorical strategy, many readers have questioned the utility of these pieces. Their arguments, however, fit well within the articulation of the fourth wave of development thinking identified by Korten (1990) and others, which is characterized by loosely defined, self-managing networks of people and organizations. The 4<sup>th</sup> wave is community-driven, with communication between communities, governments, international non-governmental organizations and others allowing for improvements and enhanced insights locally. Esteva and Prakesh (1997) also usefully add another perspective from which to consider critiques and humbly recognize the extent to which assumptions are employed even in everyday interaction and evaluation. Skeptical postmodernists, on the other hand, disavow universals altogether and therefore are unable and unwilling to advance any discussion in which the primary premise is that there is a definitive equal value to all human life.

## Particularistic Approaches

While the arguments reviewed thus far reflect worldviews that include some explicit concern for others, there is another set of rationales for global citizenship that are utilitarian in the second sense of the word. That is there is a particularistic usefulness in global ethics that transcends any intrinsic value. To avoid confusion I will refer to this set of utilitarian arguments as particularistic approaches, because their rationales all relate to the benefits conferred to a particular individual or group. Particularistic arguments include: the recognition that peace is less costly than war and more helpful in creating stable markets for profit; advocacy of global peace in order to insure local security; recognition that economic freedom allows individuals more opportunity to buy goods from more established economies and therefore allow greater profits for businesses; and even a cynical embrace of the value of soft power in convincing the less powerful that current hegemonic structures are legitimate.

In an educational institution or, for that matter, in any democratic discourse, one should substantiate his or her arguments. It is in this context that students' consideration of multiple rationales for global citizenship enhances other educational goals, such as critical thinking.

## TRANSFORMATIVE LEARNING, CRITICAL THINKING, AND STUDENT DEVELOPMENT THEORY

Students' sometimes melodramatic accounts of their learning experiences may fuel some educators through late hours spent on course preparation or careful grading. Yet nearly by definition, students suggesting "this course changed my life!" or "my international experiences with this program really taught me what the world is like" are reflecting a position that suggests a tendency or desire to replace one old way of knowing with a new one (Hartman and Heinisch 2003). While students may certainly gain many important insights from any given course; language suggesting that a course provided *the answers* is inappropriate within the context of a skeptical approach to knowledge, conscious of multiple sources of information. The goals of liberal education, on the other hand, include embracing a diversity of ideas and recognizing multiple ways of knowing (Association of American Colleges and Universities 1998), while development theorists often suggest a progression of student development in which the final stage is characterized by an ability to make decisions and reach judgments in a context of continuously changing and admittedly relativistic knowledge (Chickering 1969; Perry 1981).

Through experiences with multiple students, courses, and contexts over time, Amizade faculty and staff members have seen some students hold tightly to a new,

alternative view of the world only to steadily drop in their enthusiasm and return to their old habits, while others have wrestled and struggled with the difficult question of working to live in accordance with sets of values in an admittedly complex and continuously evolving world. Student development theory provides a helpful framework for cooperating with students in their struggles as they work to not only understand new ideas, but also to accept new understandings of knowledge, its foundations, and its evolving character.

Considering and contesting rationales for and applications of global citizenship provides an unusually fertile ground on which to explicitly acknowledge multitudinous ways of knowing and their implications. In the context of liberal education, ways of knowing typically refers to diverse cultural or theoretical approaches, yet international education and service-learning opportunities also often lead to emotional and relational ways of knowing, which will be considered briefly below. In cognitive terms, however, the process of considering and applying global citizenship is a clear tool for promoting critical thinking. Critical thinking is the mode of thought through which the thinker skillfully analyzes, assesses, and reconstructs any subject or piece of knowledge. Critical thinking must be “self-directed, self-disciplined, self-monitored, and self-corrective” (The Foundation for Critical Thinking 2004). This notion of self-direction on questions of judgment and value implies that individuals actively and continuously integrate knowledge and mental habits with life experiences and decisions. All too often our college classrooms and campuses suggest a world in which cognitive learning, ethics, and application are separate and may be treated separately (Baxter Magolda 2003). Importantly, development theorists recognize integration of knowledge typically near the

middle of student developmental processes, while articulation and application of purpose and commitment tend to come later (Chickering 1969; Perry 1981).

Active global citizenship suggests a life that through lived actions and commitments values all people equally and respects multiple ways of knowing. It further suggests a substantially integrated understanding of one's personal knowledge set as well as the ability to reach decisions about the purposefulness of individual actions within the overarching contexts of that knowledge, one small part of which is one's understanding of global ethics. In other words, active global citizenship requires intellectual self-discipline and self-direction in order to apply the notion of global citizenship to one's life. Further, to simply appreciate the notion completely one must be fully able to recognize multiple sources of competing values and nonetheless make decisions that value human life equally.

Largely because of the acceptance of a humble approach to knowledge in the context of global ethics, it is deeply difficult to discern, especially for students in advanced stages, precisely where a student is in the process. To illustrate this and integrate an additional perspective, the next consideration will be of the students in Richard Kiely's (2002, 2004a, 2004b) deeply interesting work on the learning that occurs through international service-learning. Kiely suggests that in international service-learning experiences students experience transformative learning and, importantly, this occurs due to a second version of multiple ways of knowing: in terms of reflective, emotional, and visceral learning. They begin to understand arguments and ideas, not merely through the raw data regarding poverty near Puerto Cabezas, but through the



human experience of being in that location and knowing the people who represent the data.

The empirical demonstration of the importance of emotional and visceral learning in service-learning contexts is a strong argument for more experiential education in universities committed to justice-oriented civic education. Westheimer and Kahne suggest the justice-oriented citizen is able to “critically assess social, political, and economic structures to see beyond surface causes [of social issues]” (Westheimer and Kahne 2004, pp.242). According to Rhoads, students who engage in service with economically marginalized individuals are more apt to “personalize their social concerns and thus more willing to become involved in work for social change” (Quoted in Kiely, p.23). Due to the relative dearth of established structures available to address social change on the global level, students are more frequently forced into the justice-oriented position. The alternative first and second levels that Westheimer and Kahne suggest in the domestic context, personally responsible and participatory, do not apply to the global context as readily. Options students have for justice-oriented global civic participation will become clearer below.

Kiely focuses primarily on nontraditional community college students who participated in an international service-learning program in rural Nicaragua. He finds that Mezirow’s transformational learning model is useful in considering the students’ typically shocking experiences, which may aid in explaining how short-term programs may be so powerful. The model includes: “1) a disorienting dilemma, 2) self-examination with feelings of fear, anger, guilt or shame, 3) a critical assessment of assumptions, 4) recognition that one’s discontent and the process of transformation are shared, 5)

exploration of options for new roles, relationships, and actions, 6) planning a course of action, 7) acquiring knowledge and skills for implementing one's plans, 8) provisionally trying new roles, 9) building confidence and self-confidence in new roles and relationships, 10) a reintegration into one's life on the basis of conditions dictated by one's new perspective" (Kiely p.5 – quoting Mezirow 2000, p.22). Consistent with the conceptions of liberal education and critical thinking considered above, "the ideal end result of transformational learning is that one is empowered by learning to be more socially responsible, self-directed, and less dependent on false assumptions" (Kiely p.5).

The disorienting dilemma or dissonance in the case of international service-learning often takes place when students realize the resource conditions in a hospital in a developing country, or befriend a child at an orphanage, or realize the extent of a community's appreciation for small improvements in infrastructure – like a bathroom in a school – that students have typically taken for granted.

Students may also experience these kinds of effects in response to learning about global poverty in classrooms or through receiving information on genocide or the death rate from HIV through student activist efforts by groups like Students Taking Action Now for Darfur (2006) and the Student Global AIDS campaign (2006). Local service-learning initiatives also cause students to question their international perspectives, particularly when they work with refugee or immigrant populations. Perhaps provocatively, domestic service-learning with traditional, domestic populations may be used to explore whether students' sense of service is derived through an allegiance to national identity or to a common human experience. Additionally, any critical, authentically liberal – in the sense of supporting and promoting a classically liberal

university education – approach to civic education today must address the paradox of bordered allegiances and purportedly universal values.

As Mezirow has chronicled, disorienting dilemmas may lead to anger, guilt, and critical assessment of assumptions. This manifests itself in everything from deliberate distance from traditional family and peer networks to disgust at the everyday opulence of an average American mall to rejection of all possible ways of knowing. As students deal with and consider these and other possibilities, the instructor's task becomes the most challenging and vital in the context of promoting continuous, reflective, self-directed critical thinking as a habit and practice - within the context of remaining within traditional support networks. Kiely (2007) points out that, although promotion of critical thinking may be important, often the challenges and transformation that comes through intercultural service-learning are so deep that instructors must be careful not to probe too deeply, and to encourage students to remain connected with their traditional support networks even as they see things in new ways and through new lenses.

There is a long and honored tradition of young people creating new visions of the world due to their newfound certainties. Kazantzakis (2001) captures it well in *Report to Greco*, "Happy the youth who believes that his duty is to remake the world and bring it more in accord with virtue and justice, more in accord with his own heart. Woe to whoever commences his life without lunacy." To continue to offer challenge and support, instructors must be familiar with multiple perspectives and worldviews. They then can support students in their exploration of options by, for example, suggesting groups and networks where like-minded people might gather. Yet challenge through course-related reflection must continue to be a pedagogical habit for instructors as well, a skill for which

well-developed resources are readily available (Campus Compact 2005). Commencing life with lunacy was central to the successes of the civil rights movement but also integral to the atrocities of the Khmer Rouge. Two of global citizenship's key lessons from past generations are the danger of looking to singular frameworks for solutions and the importance of continuous questioning.

## GLOBAL CIVIL SOCIETY

In Chapter 3 I suggested that global civil society participants share certain behavioral similarities regarding how they apply their efforts. So far in this chapter I have focused on how educators may encourage the recognition of common human value and habit of flexible thinking that are central to global citizen behaviors. Admittedly, however, and as has been referenced below, theorists do not agree in respect to whether global citizenship and global civil society do indeed exist. Here I review some of the related literature, particularly in reference to this project. My central focus, however, is not terminology, but rather what can be learned from considering this literature in context of the ongoing struggle to act as global citizens for Amizade students, the informants interviewed above, and others working to live in accordance with their ethics.

First, I submit that tenacious argument over terminology is a symptom of an isolated academy. International nongovernmental organizations have exploded in size and number (Keane 2003), yet some theorists continue to insist global civil society does not exist (Goodhart 2005). While Goodhart's assertions are primarily related to conceptual consistency, the fact remains that the empirical data are piling up. People are doing something that does not match the civil-society-as coterminous-with-the-state model. It need not necessarily be called global civil society (though I think it should) but it should be called something and considered carefully because it is an empirical phenomenon. The reason I suggest it should be called global civil society is due to my understanding of civil society's two main functions: (1) gathering people together in organizations or institutions of their own making independent of any market or state and (2) acting as a counterbalance to the powers held and all too often abused by markets and states.

Organizations and efforts such as the Aga Khan Development Network, Amnesty International, Oxfam International, the Sarvodaya Movement, and World Vision offer a few among scores of thousands of examples of people gathering together in a manner broader than the confines of the traditional sovereign state. Goodhart (2005) suggests some such organizations may perhaps be conceived of as *international* civil society organizations because their efforts occur between or among several states, but that they still do not represent global efforts in that there is no concomitant jurisdictional framework for their operation.

The simplest counterpoint to this contention is that parallels in other literature suggest the parsing of terminology to this extent is overwrought. Global markets may be limited in their interactions with Cuba or North Korea and global communication

regularly passes over much of Andean Peru and rural sections of Africa and Asia, not to mention ostensibly ‘untouched’ indigenous communities in Indonesia and Brazil. These clear anomalies do not prevent scholars from considering the economy and communication to be global

More importantly, however, neither of civil society’s primary functions outlined above indicate it must conform to a specific jurisdictional framework. The great poet and politician Vaclav Havel (1985) best summarized the purpose of civil society that the two above functions ultimately serve: living in truth. In Havel’s lived experience as a dissident in a state (the USSR) formally recognized by the United Nations, the important function of civil society was not the extent to which it comported with his society’s extant understanding of just social units and organizational forms. On the contrary, the vital function of global civil society was that it offered him and countless other people a forum through which they were able to clearly say the forms of power governing their lives were unacceptable.

Havel and his contemporaries longed for the institutional arrangements that would guarantee rights. As the Velvet Revolution developed, it was clear that those rights would come through the institutions of an independent Czechoslovakia. Once more, and as it has always been, rights would be guaranteed only through the apparatus of the sovereign state. This is an important point for anyone who pretends to global versions of ethics, rights, civil society or citizenship: rights have only ever been granted through states; states are the ultimate rights guarantor (Donnelly 2003). Yet the notion of civil society as living in truth and the empirical state of the global economy today complicate the suggestion that because the state has been the rights guarantor it also must.

Increasingly, theorists are examining the role of non-state actors in promoting and in some cases even protecting and providing human rights (Castermans-Holleman, Van Hoof, and Smith 1998).

The decreasing power of the state as against the market and in particular global financial flows and institutions is well-documented (Singer 2002). Individuals can hardly help but be affected by the global economy, and as such their actions as consumers have positive and often negative repercussions around the world. Even if they are responsible participants in a vibrant democracy, their civic actions may not even have the potential (or may have only scarce potential) to influence the moral repercussions of the financial and material flows they set in motion. Cohen and Arato's (1994) carefully constructed model of civil society allows for the importance of influencing the economic sphere in addition to the political realm. They recognize civil society as the organizations and institutions that defend the lifeworld, or intimate sphere of personal and familial networks, from the encroaching logics of money through the market and power through the government. Specifically, they understand civil society as:

a sphere of social interaction between economy and state, composed above all of the intimate sphere (especially the family), the sphere of associations (especially voluntary associations), social movements, and forms of public communication. Modern civil society is created through forms of self-constitution and self-mobilization. It is institutionalized and generalized through laws, and especially subjective rights, that stabilize social differentiation. While the self-creative and institutionalized dimensions can exist separately, in the long-term both independent action and institutionalization are necessary for the reproduction of civil society (Cohen and Arato 1994, p. ix).

The first portion of this articulation of civil society is transferable to global context. Around the world, citizens are acting to push back and reclaim the lifeworld against the imperialistic and insatiable logic of the global economy. As they do push

back, they often advocate for rights understood in a universal sense, with regular reference to the Universal Declaration of Human Rights and efforts to build solidarity by creating communication and training networks between and among advocates from diverse corners of the world. These aforementioned movements, self-constituted and self-mobilized, do not always seek to create or reinforce existing global intergovernmental frameworks, but they do regularly hope to influence and alter the global economy or emerging global political institutions. Even when, as is often the case, movements seek insulation, the ubiquity of the global economy ensures they must create structures that mitigate its aggrandizing logic. When the goal is local isolation, the methods must be global, or at least must address global forces by creating or discerning ways to keep oneself out of surrounding global effects. This is the case whether the communities involved are indigenous farmers in the Chiapas region of Mexico advocating for isolation under the Zapatistas, progressive families in Ithaca, New York creating a local currency to stem the tide of large businesses squeezing out local options, or families in the rural United States attempting to shield their children from what they see as inappropriate media from around the world.

The second portion of Cohen and Arato's definition above is more difficult to consider in global context. Global civil society is not 'institutionalized and generalized through laws' in a global manner. To the extent that existing states permit civil society activity, however, organizations with global agendas may embed themselves in open or accepting states while utilizing modern communication networks to influence diverse governments, economic actors, or at times international institutions to more closely comport with the organizations' sense of ethics. Global civil society organizations



regularly institutionalize in open societies while advocating for or assisting with creative outlets for voice and expansion of the lifeworld under more repressive regimes (Risse and Sikink 1999). Some cynics find this sort of voice so marginal as to be not even worth the mention but for public relations or due to the realization that they will slowly need to become more accountable, international intergovernmental institutions such as the United Nations and World Bank have begun to slowly develop some mechanisms to increase institutionalized input from activists and community members, particularly among young people, affected through bank projects (United Nations 2005).

Whether it was advanced for strictly utilitarian reasons or more nobly due to a concern that something like democratic mechanisms ought to give people an opportunity to influence those structures which govern their lives, the World Bank case suggests a tiny example of the institutionalization Cohen and Arato consider necessary for civil society in the definition above. It is clear, however, that examples of global governance institutions with genuinely institutionalized opportunities for civil society participation are extraordinarily limited and weak when they are available. Theorists who are explicitly offering articulations of global civil society do, in line with the above observation, understand it as an unfinished project. John Keane (2003), while recognizing global civil society is more complex than any terminology could hope to capture, also suggests that capturing something and articulating some construct is important, because the empirical experience of global civil society is intimately bound up with ongoing efforts to shape the future. In taking this view and offering an ideal-type definition of global civil society Keane, like so many theorists in this area, is as engaged in advocacy as analysis. This need not weaken what is offered, however, for constructs are always what we make them,

whether they are borne of ideals or crafted from craven conclusions about human fallibility. Keane's global civil society is:

A dynamic nongovernmental system of interconnected socio-economic institutions that straddle the whole earth, and that have complex effects on its far corners. GCS is neither a static object nor a *fait accompli*. It is an unfinished project that consists of sometimes thick, sometimes thinly stretched networks, pyramids, and hub and spoke clusters of socio-economic institutions and actors who organize themselves across borders, with the deliberate aim of drawing the world together in new ways. These nongovernmental institutions and actors tend to pluralize power and problematize violence; consequently, their peaceful or 'civil' effects are felt everywhere, here and there, far and wide, to and from local areas, through wider regions, to the planetary level itself (Keane 2003, p.8).

Keane's definition reflects two typical assertions in this area. Namely, he suggests global civil society is necessarily concerned with deliberately drawing the world together and he recognizes the ongoing nature of the effort. I believe Keane and others like him miss an important component of global civil society by suggesting it is necessarily concerned with drawing everyone together. As I suggested above, social movements may take global form, articulate global ethics, and organize global movements and institutions against one or more states and the market in the name of maintaining local identity or economic independence. Due to their explicit articulation of the spheres of the market and the state (here states and intergovernmental institutions as well), I maintain that Cohen and Arato's model of civil society better serves for conceptualizing the global manifestation. Adding Keane's perspective on the continuous nature of the global activity, however, does improve understanding of the connection between the currently developing global manifestations of civil society and Cohen and Arato's assertion that institutionalization is necessary. Global developments documented by Keane and others suggest institutionalization – as slowly as any historical process – is occurring. The

ongoing nature of the project has parallels in Richard Falk's approach to global citizenship, which I mention above but also has implications here.

Like many of the scholars who approach global civil society, Falk implies an active, engaged, globally concerned individual with his description of the global citizen, who he imagines as a citizen pilgrim:

I have used the metaphor of citizen pilgrim to describe the spirit of a sojourner, committed to transformation that is spiritual as well as material, that is premised on the wholeness and equality of the human family .... citizen pilgrims are a diverse lot, although oriented toward the achievement of 'humane governance' locally and globally for all peoples in the world, as well as promoting sustainable development that is protective of future generations while appreciating the importance of improving the material conditions of those now alive .... recognizes these goals cannot be fulfilled only through the modern state (Falk 2002).

Thus with Falk the idealizing and sense of developing ethics and institutions is no less than with Keane, although Falk trains his aspirations on the role of the citizen, rather than the construct of civil society. It is the lack of a legal apparatus coterminous with the global civil society that vexes scholars who assert its nonexistence (Goodhart 2004) and indeed the absence of a global rights-conferring entity also irritates individuals in search of conceptual clarity who assert: no global state, no global citizenship (Dower 2002). It is true that rights are held as a matter of law, but the story is of course far more complicated than that.

Though rights are indeed held as a matter of law, they are not held at all in many states and where they are held they are exercised as a matter of cultural and subcultural expectations. In the United States, to take the easiest example, each citizen who has not committed a felony gains the right to vote at the age of 18 as a matter of law. Whether she exercises that right, whether she chooses to gather information on candidates before

she does so, and indeed whether she treats the entire institutional apparatus with utter disdain and gives her nonparticipation not a moment's thought are questions she will answer based on her choices informed by her sociocultural place in American life. An individual's position within a societal culture, or her membership in a societal subculture in a sovereign state, may severely limit her acceptance or even knowledge of the particular rights framework foisted upon her as a person born in that geographical entity. Hobsawm (1992) recounts the experience of indigenous Quechua people in the Peruvian Andes who did not realize their internationally asserted status as citizens of Peru until after the Second World War. With the two examples above I intend only to call into question the extent to which individuals in democratic states accept and embrace the citizenship which governments foist upon them for legitimacy and scholars foist upon them for conceptual clarity. Particularly when investigating lived experiences and *en vivo* accounts individuals' perspectives are vital.

Another situation that complicates the notion of citizenship as a rights and responsibilities-conferring status applies to billions of people around the world today. That, of course, is the experience of living under a totalitarian or nonrepresentative regime. Being a North Korean citizen is at first glance much clearer than being a global citizen, but such is not necessarily the case. The first category lacks opportunities for participation, lacks a clear rights framework, and is defined by a clearly recognizable geographical entity that is coterminous with the borders of an internationally agreed-upon sovereign state. The second category lacks opportunities for participation, though it may well offer more than North Korea, offers something of a rights framework with no

enforcement mechanism (the Universal Declaration of Human Rights), and is defined by a clearly recognizable geographical entity that encompasses all known sovereign states.

The last point is so counter to long-engrained notions of sovereignty and citizenship that it seems absurd. The idea that every human could be a commonly recognized and accepted member of a single community – intuitive on its face – runs counter to the international system in place since the 1648 Treaty of Westphalia. Yet I do suggest that the observations listed above combine to make the construct of global citizenship, if not currently tractable, at least plausible in the near future. The logic of the global economy brings people together in ways desired and not, and that they increasingly wish to influence that sphere through the organizations and institutions of civil society that transcend the traditional nation state. Those who have the status of citizen have not always agreed to that status, accepted it, or even necessarily realized their possession of it; all of which indicates the extent to which differentiated citizenship and state sovereignty are convenient constructs for rulers and scholars. In their various efforts to live in truth, individuals around the world are articulating ethical truths that conflict with or are undermined by the construct of the nation state and instead suggest notions of universal truth regarding the common value of humanity.

Chapter 1 clarified the need for a clearer articulation of global citizenship generally speaking, and for individuals involved with global service-learning in particular. Chapter 2 considered research streams that relate to the question of evaluating pedagogical approaches or experiences similar to global service-learning to determine their outcomes in terms of self-reported attitudinal shifts

among individuals exposed to the experiences. Chapters 3 and 4, together, clarified the actions common among individuals currently involved with global civil society as a means to determine what application of global citizenship looks like, and reviewed relevant literature on global citizenship and global civil society. In the next chapter I will outline and analyze the curriculum utilized by Amizade Global Service-Learning, which combines the insights possible from Chapters 2, 3, and 4 and works to address the challenges set out in Chapter 1.

## CHAPTER 5: AMIZADE GLOBAL SERVICE-LEARNING CURRICULUM

### ORGANIZATIONAL HISTORY, MISSION, AND VISION

Amizade is a nonprofit organization with a mission to empower individuals and communities through service and learning worldwide. The organization has developed a vision that integrates a hoped-for set of global improvements with individual commitments to community-driven efforts and intercultural exchange. Amizade's website indicates:

Amizade imagines a world in which all people have the opportunity to explore and grow, realize their ability to make change, and embrace their responsibility to build a better world. Our foundation is built on:

- Cooperation and partnership across all boundaries
- Building global citizens
- Commitment to communities and their rights to fulfill their own goals
- Meeting basic human needs,
- Challenging assumptions and growing through intercultural exchange (Amizade 2007a)

In 1998 Amizade piloted a partnership course with the University of Pittsburgh that integrated students' academic study with a service experience in Bolivia. That effort led to growth in academic service-learning course offerings while the organization also increased its volunteer programming to include more communities around the world.

Currently, Amizade has thirteen community partnerships in ten countries, including Bolivia, Brazil, Germany/Poland, Ghana, Jamaica, Northern Ireland, Mexico, the United States, and Tanzania.

Amizade has partnered with over sixty institutions of higher education at various times to offer safe intercultural service experiences in the context of long-term and sustainable community partnerships. Its main partnership is currently with West Virginia University. Amizade's main academic partner between 1998 and 2004 was the University of Pittsburgh, where Amizade operated the Amizade Global Service-Learning Center until July 2004. The university at that point began a process of disassociating itself from outside nonprofit international experience providers for reasons of liability, a process that culminated in the university's separation from the internationally renowned Semester at Sea program nearly a year later.

## AMIZADE COURSES AND CURRICULUM

Amizade Center courses typically, but not exclusively, take place during the summer and feature a pre-travel online academic experience of about one month, approximately three to four weeks at the community site, followed by an additional month of post-travel online course activities and concluding papers. For most undergraduate courses students earn three credits in a particular home discipline course subject and three credits in the theory and practice of global service-learning (GSL), the



content for which will be discussed more completely below. Depending on the discipline and the extent to which there is opportunity to integrate global service-learning with that subject, the GSL course may be offered in that discipline or through West Virginia University's multidisciplinary studies program. Summer 2007 course offerings include courses in Political Science, Religious Studies, Social Work, and Sociology. Past course opportunities have also included topics in Anthropology, Education, Engineering, English Literature, English Writing, and Psychology.

The pre-travel online experience includes assigned readings and responses to those readings, typical course assignments that depend on the discipline and subject at hand, and reflection activities that run the gamut from listing and explaining community memberships and their meaning to small-scale ethnography assignments that require students to explore their neighbors' sense of community, global community, and interdependence. This format and these kinds of assignments are consistent with the pedagogical approaches employed at the Higher Education Consortium for Urban Affairs, the Center for Global Education at Augsburg College, and the Minnesota Studies in International Development center (Peterson 2002), and present in other, similar experiential study abroad efforts as well (Jurasek, Lamson, and O'Malley 1996).

Amizade expresses goals reminiscent of the other organizations, indicating a focus on the whole student: "Amizade's global service-learning methodology is intended to enhance not only specific academic outcomes, but the student's personal development and civic awareness as well" (Amizade 2005).

During the experience at the community site students are exposed to service activities that command between twenty and forty hours of their time per week, classes

that may take place anytime during the day or in the evening, intercultural interaction opportunities, and community speakers and local leaders. The intercultural experiences vary from attending local political or recreational events to having discussions with local young people, or, in the case of Jamaica, living with host families. Instructor-student academic contact time reaches a minimum of thirty-five hours, and typically far exceeds that. The experience is often an intense one, with students' reasonable interest in recreational activities rounding out this list to make an incredibly full schedule.

Students complete graded work throughout the experiences, and upon return home often have one or more concluding assignments. They do not always return to the same geographic area, so the post-travel experience again takes place online. The type of assignments and the timing of their completion depend to some extent on the pedagogical approach of individual instructors, and specific instances and assignments will be discussed below. One of Amizade's innovations central to programmatic and curricular structure is the inclusion of a service-learning facilitator, who works with the course instructor to integrate GSL methodology through the whole course experience. Facilitators on intercultural service-learning courses in 2004 responded to a national call for individuals experienced in service-learning in intercultural context and completed a three day intensive retreat with ongoing follow up to prepare to integrate Amizade's curricular structure with each of the courses. Faculty members completed a day of training on the last day of the facilitator institute and cooperated with facilitators to integrate GSL methodology into their syllabi and courses from that point forward. Each course, then, is marked by a three-person leadership model on-site, which includes the faculty member, the facilitator, and the local site director.

## DEVELOPMENT OF THE GLOBAL SERVICE-LEARNING METHODOLOGY

Amizade Global Service-Learning has over the past several years drawn on pedagogical developments in the service-learning field, organizational lessons learned, and evaluation of past intercultural service-learning courses to develop an approach to global service-learning that integrates the five key components of academics, service through community partnership, intercultural immersion and exchange, exploration of global citizenship, and intentional group reflection. Explicit mention of academics as a necessary component is made due to Amizade's commitment to these experiences integrating academic and experiential learning as well as occasional representations of service-learning as 'soft' or lacking rigor. Amizade has committed over many years to deferring to university administrative and departmental oversight to ensure courses meet academic standards. That is accomplished by only offering those courses approved through typical departmental approval processes and an additional academic oversight committee while further emphasizing commitment to academics with the faculty members that lead Amizade courses.

The development of a six credit course experience, three of which are from a home discipline and three of which represent the integration of global service-learning theory and practice, enables a fit between the considerable learning that takes place within this pedagogy and typical university bureaucratic and credit-granting structures. The three credits from the home discipline, referred to as the anchor course, has sufficient

academic content to stand alone in a manner similar to any comparable on-campus university course. Three global service-learning components are then integrated with the anchor course goals, instructional objectives, and stated learning outcomes:

1. The anchor course content is complemented by the students' learning about the program's host community.
2. The service component of the program contributes directly to achieving anchor course goals.
3. The instructional activities in the anchor course connect the components of the GSL course with the learning outcomes of the anchor course (Amizade 2005).

The faculty member's explicit role on any course is to bring academic expertise. In addition to cooperating with established university oversight structures, Amizade requires faculty member understanding of and agreement with the principles of global service-learning. Over the past few years Amizade has cooperated with instructors and facilitators to offer GSL courses in Anthropology, Economics, Education, English, History, Political Science, Public Service, and Sociology.

The service-learning facilitator works with the faculty member to integrate global service-learning theory and practice with the academic content of the anchor course and home discipline. This involves cultivating creative and critical thinking, focusing on learning with and through community interactions, considering the notion and application of community-driven service, as well as service more broadly, and exploring the notion of global citizenship. Each of the components, particularly the emphasis on creative and critical thinking, should further aid the students in leveraging their experiential learning into enriched outcomes in the anchor course.

Service-learning facilitators work with faculty members to stimulate students' thinking on the relationship between received academic content and community

concerns, realities, and wisdom. Frequently there is a substantial disconnect between book-based learning and experience. At times this stems simply from the harsh reality of meeting individuals who are essentially living statistics. Interacting with two women who are responsible for nearly thirty children because the HIV / AIDS epidemic has taken the lives of all other caregivers creates a connection with learning and understanding data that is all but impossible with a text alone. In situations such as that the connections are relatively easy to draw. The skills of the service-learning facilitators are much more clearly on display when texts or dominant perceptions contradict community experiences, when texts ignore marginalized communities, or when texts are written in such a way as to develop internal inconsistencies that are at odds with the community experience.

Political science tracts on the potential for the United Nations, or on possibilities for improved resource equity through global governance, for example, ring hollow in a part of the world that is scarcely on the energy grid, where local nonprofits, small nongovernmental organizations, and traditional community structures are doing the bulk of the social rights provision. Considering the power of the author is also often part of the focus on critical and creative thinking, as students interact with indigenous or rural communities that are substantially more dynamic and diverse than some texts would suggest. The facilitator challenges students to investigate paradoxes and inconsistencies, and does so in a manner consistent with the learning theory considerations discussed in Chapter 4.

As in other similar programs (Peterson 2002), the facilitator also makes an effort to integrate students' consideration of their own lives, values, and roles with their experiences and learning. This too is connected with critical and creative thinking.

Students are challenged to consider where their own ancestors were and what they were involved in during the historical eras the students read about in respect to the host community. Personal history is then used as a springboard for consideration of the sources of received assumptions, opportunities, and ‘common sense.’ This effort to interrogate and explore personal biases and assumptions is complemented by activities such as The Culture Pie, in which students visually represent the components of which they are comprised. The diversity of representations of identity typically leads to more brainstorming about the sources of identity and the set of assumptions it brings.

A good question to bridge into intercultural discussion, for example, is “What categories or characteristics that you’ve chosen to represent would make sense in the host community? Are there any things you mentioned that would be difficult to interpret?” Vegetarianism, to cite one frequently shared characteristic, is often a surprise elsewhere, as is otherwise healthy and happy people who are single past their very early twenties. Discussion may also ensue about chosen, earned, or ascribed identities. Contemporary US culture involves an historically unprecedented amount of choice in identifying with personal characteristics and community memberships. All of this activity and discussion leads students to more concretely identify those multitudinous parts of identity and reality that are culturally and historically specific.

Facilitators are also central to efforts to integrate community-engaged learning, and Amizade’s approach to service provides opportunity for students to learn through cooperation with community members, to form relationships through accomplishment of shared tasks, and to think in more complex ways about their home communities. Service through community partnership describes Amizade’s ongoing commitment to what has

been regularly cited as a best practice in the service-learning field, that of ensuring community voice in choosing and evaluating service efforts. This not only offers a more community-centric development approach, it also increases the likelihood that students will have a fulfilling service experience that features authentic community buy-in and often includes service alongside genuinely motivated community members.

Amizade has had continuous partnerships with many local community organizations for several years, and in some locations for over a decade. All international community sites have a local site director who works with the organization and community members to identify and plan projects. As the history and practice of international development suggests (Martinussen 2005), however, communication challenges develop within even the most careful and conscientious efforts.

The organization continuously works with community members, site directors, and local organizations to identify ideal collaborative efforts, yet challenges do arise, and they are integrated with the courses as they do so. Though certainly extensive efforts are made to avoid them, intercultural, interclass, or perhaps merely internecine conflict provides an important reflective opportunity in the context of intercultural learning.

Intercultural learning, already mentioned several times due to its interaction with the concepts discussed above, is an explicit part of the global service-learning experience, and through efforts to work through the intercultural service relationships with students Amizade has developed exercises and activities useful in domestic contexts, where service-learning is quite regularly an intercultural experience as well.

Facilitators use the service-learning pedagogical technique of reflection to integrate insights about service, intercultural relationships, and global identity or

citizenship as the course develops and with the pulse of experiences as they occur. Reflection pushes students to more deeply analyze the connections between their study and their experiences, as well as to think critically about notions such as culture, identity, or citizenship.

Exploration of global citizenship was added as a component on Amizade courses as staff members and associated faculty increasingly realized, mostly through personal feedback, that students were returning from course experiences with deep-seated desires to positively affect their global community, but often had little sense of how to assert themselves as global citizens. With courses during the summer of 2002, the organization allowed the author of this dissertation, who was an Amizade staff member at the time, and a University of Pittsburgh political science professor to complete an exploratory study on the relationship between students' intercultural service-learning experiences and sense of global citizenship (Hartman and Heinisch 2003).

The research effort took the form of a quantitative pre – and post – test for each of more than one hundred students who participated in nine intercultural service-learning courses. That original research was buttressed with substantial qualitative evidence from many of the courses, but with particular attention to a 2002 Political Science course that took place predominantly in Cochabamba, Bolivia.

The research project revealed several things, many of which have been further buttressed with insights from the preceding literature review and discussion. First, many students sought opportunities to exercise global civic values through service. Second, despite these students' deeply-felt desires to take some action on behalf of those who suffered unnecessarily, the conceptual framework for global citizenship was nearly



nonexistent among the student population. Third, while the notion of global citizenship was rather often articulated in theoretical accounts (Appiah 2006; Carter 2001; Delanty 2000; Dower and Williams 2002; Falk 2000; Heater 2002; Held 2005; Nussbaum 1996; 1997; Singer 2002), there was no operationalization of global citizenship that was known or easily understood by the undergraduates who completed the course experiences.

Fourth, students were often frustrated by their inability to identify action steps through which they could funnel their service experiences into activism. In an observation that parallels understanding of outcomes in US domestic service-learning research, it seems that students demonstrated commitment and values, but they lacked the knowledge, skills, and efficacy with which to implement those commitments and values. In domestic service-learning research it is suggested that those five outcomes often develop together (Eyler and Giles 1999). Finally, students who worked to develop conceptually navigable accounts of global citizenship and clearly manageable steps through which to engage in the global civic sphere eagerly began their work as global citizens. They did so through finding professional work consistent with their values, joining global service initiatives such as the Peace Corps, or pursuing graduate degrees that addressed issues related to global inequities (Hartman and Heinisch 2003).

Hartman and Heinisch (2003) demonstrated the relationship between the Amizade course experience and emergent articulations of global citizenship. Most particularly, they drew a connection between the complete academic and experiential content of the courses and Martha Nussbaum's formulation of global citizenship as including (1) recognition of a humanity held in common with human beings the world over, (2) critical distance from oneself and one's traditions, and (3) empathy with distant others or, in

Nussbaum's terminology, development of the 'narrative imagination' (Nussbaum 1997).

An excerpt from Hartman and Heinisch's 2003 paper:

Pedagogically, the emphasis on emotional and intellectual education was accomplished by combining empathy and instruction. Having to work alongside local laborers, use their tools, eat the same food, and be subjected to the same environmental forces enhances the ability to relate to the other beyond what any on campus experience or even a study trip could ever offer. For example, the consequence of a broken cement mixer in which parts cannot be replaced and where solutions have to be improvised enhances appreciation for local artistry and ingenuity, even then when the final result seems to fall short of the standards of industrial perfection Westerners take for granted – as a student would comment after serving in Bolivia “we will never look at a brick wall in quite the same way any more.”

Empathy alone, however, is not enough, because citizenship requires individual autonomy and critical distance even to the project in which one is engaged. This distinguishes the student from the activist who empathizes with the other to such an extent that he or she becomes completely absorbed and the lines become blurred. In that case, the old nationalist morality becomes replaced with the morality and perspective of the other. Instead, global citizens should strive for what Jürgen Habermas (1996) calls “Dialogic Communities” that are open to a variety of perspectives and in which individuals are capable of forming critical and independent opinions in a discursive process. Such discussions were often initiated by the students themselves and proceeded sometimes without interference by the instructor. This discursive phase not only allows students to intellectually process the experiences but takes the program participants, for brief periods, out of context to create room for reflection (p5, 6).

Though the course components lend themselves to Nussbaum's framework for global citizenship, the components themselves were not enough. While qualitative feedback was positive, quantitative data was less persuasive. There was a strong correlation between participation in the courses and global civic values as measured by a survey instrument, but the pre- and post-test data indicated course participation was correlated with no statistically meaningful shifts in students' understanding of global civic frameworks or opportunities for participation. Some of the lack of a meaningful

shift in global civic attitudes may be attributed to culture shock and facing the reality of the challenges involved with intercultural communication and international development. Yet, as Peterson (2002) has noted, the sense of shock is not necessarily something to work through and leave behind, but is emblematic of a larger struggle to make sense of the profound cognitive dissonance that Kiely has identified with his work on the chameleon complex (Kiely 2004a). The authors suspected more deliberate curricular integration with the notion of global citizenship could enhance student abilities to conceptualize and enact a kind of global citizenship (Hartman and Heinisch 2003).

Thus the Amizade center embarked on the first phase of an effort for curricular integration around the idea of global citizenship, in a manner consistent with the approach often taken to reflecting on US citizenship in service-learning courses in diverse subjects. For summer 2004 courses, facilitators were briefly exposed to the notion of global citizenship and provided with some ideas for reflection on global citizenship as well as an elementary resource guide Hartman developed to indicate global civic participation opportunities.

The resource guide, included in Appendix 3, offers opportunities for participation in a manner consistent with those expressed by the global civil society participants interviewed in Chapter 3. Students reading the guide are exposed to a breadth of opportunities for participation, along diverse ideological lines and tapping into diverse interests and strengths, that have in common a focus on creating a world in which all human lives are honored equally. Importantly, the resource list and discussion facilitation does not follow only one particular paradigm or ethical approach, but exposes students to a breadth of explicitly public-serving efforts with global ethical considerations.

Facilitators and faculty members were encouraged to use the guide in conjunction with continuing conversations about the notion of global ethics and the questions of citizenship, community, and belonging.

It is important to note that staffing and training time for the 2004 facilitators only permitted a rudimentary introduction to the idea, and did not include in-depth readings or coursework (Hartman and Kiely 2004). Data examined in the following chapters are from pre- and post- tests of students who participated in the 2004 courses. Highly positive qualitative feedback has led the organization to continue use of the global service-learning curriculum and global citizenship approach through the present moment. Pre- and post-test data, however, are only available for 2004, as well as the results from the 2003 analysis. The development of that dataset will be discussed more completely in the following chapter.

## CHAPTER 6: CASE STUDY RESEARCH DESIGN

The question at the heart of this case study – is exposure to the global citizenship curriculum correlated with increases in civic values to a greater extent than is global service-learning or university course participation alone – may be addressed by drawing on and further analyzing data gathered separately in 2003 and 2004. Due to the emergent nature of this question, the research process was characterized by iterative reflective improvements. The data gathering began with the author’s initial efforts at assessment develop during 2003 and 2004 in addition to his fulltime tasks as an Amizade staff member, as well as the data development that resulted from working collaboratively with Heinisch and Kiely. Because this dataset was developed through iterative improvements at a nonprofit organization involved in the continuous learning and improvement that is characteristic of action research, the surveys were not precisely consistent but did improve over time. The data gathered does provide enough initial information to discern general patterns and point the way toward future research, and the surveys and indices developed will be helpful in future research.

### 2003 DATA COLLECTION

Interest in quantitatively analyzing the effects of Amizade's courses first developed in 2002, resulting in Hartman and Heinisch' 2003 data collection. In that instance, surveys were developed based on established methods in the domestic service-learning literature and emerging understanding of global citizenship.

The targeted variable, global civic values, reflected an interplay between tested measures of civic values and efficacy and a definition of citizen that was at the time offered by Rutgers University's Walt Whitman Center for the Culture and Politics of Democracy. In *Building Citizens: A Critical Reflection and Discussion Guide for Community Service Participants*, Shea and Mattson (2001) defined a citizens as, "someone who is concerned with things which transcend his or her personal sense of well being" (Shea and Mattson 2001). Borrowing from the Whitman Center's definition of citizen, the researchers conceived of civic values as "attitudes or intentions that suggest that an individual is concerned with things that transcend his or her personal sense of well being." These attitudes or intentions were measured according to responses on previously developed survey instruments, each of which targeted some combination of civic virtue and efficacy.

An immediate concern in the study was that those students who applied for and enrolled in the GSL courses were often already highly engaged individuals. Thus the argument could be made that there was a degree of selection bias in the survey sample. A predilection for participation, however, does not of itself automatically inculcate civic values. Indeed, to reiterate Putnam's (2000) argument reviewed above, participation

among the youngest segment of society is currently characterized largely by rather myopic participation, such as volunteering absent other forms of engagement or only episodic service. Additionally, several of the background questions in the survey allow the analysis to take place while controlling for variables such as previous service and childhood memories of parents completing service in the community. Further, the possibility that individuals who participate in global service-learning are a unique and specific group should not preclude interest in examining how exposure to the experience may affect their dispositions. Indeed, as the results were examined in the context of 2004 efforts and results it became increasingly clear that deliberate learning and focused experiential efforts may differentially affect young people from otherwise similar backgrounds.

Due to the oft-cited uneven distribution of civic engagement (Putnam 2000; Delli Carpini and Keeter 1996; Verba, Schlozman, and Brady 1995), as well as the vexing self selection for service problem (Yates and Youniss 1996), Hartman and Heinisch (2003) chose to carefully control for several potentially mitigating background factors. These demographic variables included income and educational level of parents, previous service by student, and previous service by parents. The survey was developed after examining several of the previous service-learning studies and responses were coded according to a five point Likert scale that appeared to the students as follows:

A = Strongly Agree, B = Agree, C = Neutral, D = Disagree, E = Strongly Disagree.

When designing the survey instrument, I choose to draw partly from Scott Myers-Lipton's instrument, which was based upon Conrad and Hedin's Social Responsibility scale. Myers-Lipton examined the difference between students who

participated in a fully integrated academic service-learning program and students who participated in community service without course integration. A control group of students who completed no service was also surveyed. The students who completed service learning were part of an exemplary interdisciplinary program that included professors from sociology and political science and spanned two years, four three-credit classes, four one-credit service-learning labs, and two month-long summer service-learning experiences. For the purposes of the study, this group was labeled comprehensive service-learning (CSL) (Myers-Lipton 1998).

Due to a lack of course integration, Myers-Lipton chose to refer to the control group of students who served at local agencies as service no learning (SNL). This sample, like the CSL group, represented a self-selected population. The SNL students had signed up for service through the institution's Volunteer Clearing House and were serving in the community. Finally, a control group labeled no service (NS) was drawn from a random sample of 150 from the general student population. Myers-Lipton drew from previous research to develop the Civic Responsibility Scale, which includes a number of Likert-scaled items to assess civic tendencies.

Increases in civic responsibility were greater among comprehensive service-learning students than among either students who served without course integration or students who did not serve at all (Myers-Lipton 1998). The remainder of the survey was drawn from an article that examined the reliability and validity of two scales: The Community Service Self-Efficacy Scale (CSSES) and the Social Responsibility Inventory (SRI) (Reeb, Katsuyama, Sammon, and Yoder 1998). The article quite specifically provided evidence of reliability and validity for the CSSES, which was originally



developed by Reeb, et. al. (1998). Although Markus, Howard, and King's SRI (1993) did not receive as much attention, the authors suggested that it did have face validity.

Both the CSSSES and the SRI were included in an effort to create a thirty-eight question index for civic values. Minor alterations were made to the wording in the instrument to reflect the study's global rather than domestic context. One additional alteration was required due to logistical and time restraints of this study. While the CSSSES was originally a 10-item scale and the SRI was originally a 15-item scale, both were compressed to adhere to the same 5-item scale utilized above:

A = Strongly Agree, B = Agree, C = Neutral, D = Disagree, E = Strongly Disagree.

The entire survey, as it appeared to the survey respondents, may be viewed in Appendix 4.

The responses to the Civic Responsibility scale, the Community Service Self-Efficacy Scale, and the Social Responsibility Inventory were combined to create an index of civic values. Answers were coded as either 5,4,3,2, or 1 according to the propensity for civic engagement suggested by the response. For example:

(24). I am confident that, through service, I can help in promoting social justice.

A                      B                      C                      D                      E

Answers to the above question were coded as follows: A (Strongly Agree) = 5, B (Agree) = 4, C (Neutral) = 3, D (Disagree) = 2, E (Strongly Disagree) = 1. An "A" (Strongly Agree) response is coded as 5 because it indicates a high level of efficacy, which is integral to civic engagement. Some questions were designed in a manner that required them to be scored in the opposite direction, such as the following:

(20). Voting is the only real obligation placed on a citizen living in a democracy.

A                    B                    C                    D                    E

Because an “A” response suggests a rather narrow conception of civic responsibility, and other responses suggest increasingly broad views of civic responsibility, answers to the above questions were coded as follows: A (Strongly Agree) = 1, B (Agree) = 2, C (Neutral) = 3, D (Disagree) = 4, E (Strongly Disagree) = 5.

Responses to each question were added to create a civic value index. This process resulted in the formation of an additive interval level index for civic values. Responses from other sections of the survey were used to control for potentially mitigating background factors. Socioeconomic status was formulated using an additive ordinal level index according to students' responses regarding questions numbered 4, 5, and 6 on the survey. For questions 4 and 5, the students were asked to identify the highest level of education completed by their parent(s) or guardian(s).

Answers were coded as follows: (A) Eighth Grade = 0, (B) High School = 1, (C) Two Year Trade, Technical, or Associate's Degree = 2, (D) Bachelor's Degree = 3, and (E) Graduate or Professional Degree = 4.

In Question 6 students were asked to identify the approximate household income that applies to their household. Answers were coded as follows: (A) Under \$20,000 = 0, (B) \$20,000 - \$50,000 = 1, (C) \$50,000 - \$100,000 = 2, (D) Over \$100,000 = 3, and (E) I don't know = 0. In question number 8, students were asked to indicate whether they completed volunteer service in high school. This question allowed us to control for previous service, or proclivity to perform service. Answers were coded as nominal variables as follows: (A) Yes = 1 and (B) No = 0. Additionally, childhood memories of serving as a family or of a parent serving were targeted variables. This was achieved

through question 7, which asked students to identify service-related family activities that they recall. Answers were coded as follows: (A) Mother serving in the community = 1, (B) Father serving in the community = 1, (C) Mother and Father serving in the community = 1, (D) Serving as a family = 1, No response = 0. Responses to questions 7 and 8 were then summed to create an index of students' past exposure to service.

Thus we tested the hypothesis that global service-learning does not increase civic values using multivariate analysis with the following model. Global Civic Values, in that case, referred to the additive index created from the 2003 attitudinal survey in respect to dispositions toward global civic engagement.

$$\text{Global Civic Values} = V1 + V2 + V3 + e$$

Where:

V1 = GSL exposure or standard course exposure

V2 = Previous service exposure

V3 = SES, as computed by household income and educational level of parents

2003 results, shared in more detail in the following chapter, suggested that exposure to global service-learning lessened students' global civic engagement indicators, in a statistically significant way. This finding, along with the qualitative feedback from students continuously, spurred Amizade to develop the global citizenship curriculum. The 2003 survey was administered as a pre- and post- test to 63 students who participated in intercultural service-learning courses and also as a pre- and post- test to 49 students in general introductory composition classes at the same institution, the University of Pittsburgh. Amizade courses that year included: an Anthropology course on Community Health in Tanzania; a Political Science course on International Development

in Bulgaria; an Economics course on Economic Development in Ghana; a Sociology course on Globalization in Jamaica; a Film Studies course on Introduction to Video in Jamaica; a Literature course on Literature and the Contemporary in Northern Ireland; an Education course on Linking Educational Issues through Service-Learning Education in Brazil; and a Graduate School of Public and International Affairs Course on Studying Community Development through International Service-Learning in Peru.

Results from the 2003 analysis suggested that there were few statistically significant shifts in students' attitudes before and after global service-learning participation, and that where there were shifts they were actually negative. That finding led to the curriculum development and focus on global citizenship discussed in Chapters 4 and 5. Due to that curricular development and focus on global citizenship, 2004 data collection was built around those themes.

## 2004 DATA COLLECTION FOR THE PRESENT STUDY

In 2004, more time was available to prepare the survey instruments that students completed before and after participation in Amizade Global Service-Learning courses. Again, existing scales were utilized and the 2003 scale served as a guide. The previous scale and existing domestic surveys lent questions that focus on awareness and efficacy, which were in 2004 more tightly reformulated for the global context and combined for a global awareness and efficacy scale. Existing surveys also target civic engagement,

which were again reformulated slightly for a civic engagement measure. Additionally, due to increasing research collaboration with Richard Kiely, now of Cornell University, I chose to include a quantitative component he developed as part of his (2002) dissertation, which was predominately a qualitative study. The portion adopted from Kiely formed a third scale, the adaptability scale. The 2004 pre-survey is included in Appendix 5, while the post-survey is available in Appendix 6. The data gathered in 2004 is analyzed here in contrast to the data collected and analyzed from the 2003 courses.

Analysis of the data suggests the three scales developed in 2004 hang together particularly well: the Global Awareness and Efficacy Scale, the Global Civic Engagement Scale, and the Adaptability Scale. Each of the scales had a Cronbach Alpha above the suggested .75 standard. For the purposes of this study, the first two aforementioned scales are the most interesting due to their focus on global engagement questions and issues. Additionally, students did not report statistically significant pre- and post- shift on the adaptability scale (unlike the other two scales, as will be detailed below). The Global Awareness and Efficacy Scale, which had a Cronbach Alpha of .83, consisted of the following items, while possible responses included strongly agree, agree, neither agree nor disagree, disagree, or strongly disagree:

- I identify with being part of a global community.
- I understand how actions in my local community may affect others around the world.
- I am aware of actions I can take to improve the global community.
- I feel I have the ability to make a difference in the global community.
- I will try to find a way to make a positive difference in the community.

The Global Civic Engagement Scale, which had a Cronbach Alpha of .81, consisted of the following items after the prompt: “How often do you/ How often do you

plan to,” with possible responses including never, not very often, sometimes, very often, and always.

Write or email newspapers or organizations to voice your views on an issue.

Stay updated on international news.

Vote.

Learn as much as possible about candidates or ballot questions before voting.

Discuss international issues with family members or friends.

Students who participated in 2004 Amizade courses took part in one of the following course experiences: Research Writing in Australia, Global Citizenship in Bolivia, International Development in Bolivia, Administration of International Organizations in Brazil, Holocaust History at Auschwitz, Travel Writing in Ghana, Global Citizenship in Jamaica, Literature and the Contemporary in Northern Ireland, Service-Learning Leadership in Peru, and Community Health in Tanzania.

## CHALLENGES AND OPPORTUNITIES IN ANALYZING THE DATASETS TOGETHER

The 2003 and 2004 datasets were developed for the same organization and focus on the same general activity – global service-learning, although the 2004 group included deliberate exposure to a global citizenship curriculum. The surveys, however, do not include the same questions, and thus present difficulties

in analysis. In 2003 a control group was also surveyed, while that did not occur in 2004. Additionally, as is true in many studies relating to evaluation of educational approaches and their effects on students, the site, instructor, and subject matter vary from year to year. Despite these obstacles, important patterns may be gleaned from the data. Utilizing these datasets will allow for investigation of the following related questions.

1. Are 2003 global service-learning students statistically different from the rest of the university population (control group) in terms of global engagement indicators?
2. Do 2003 global service-learning students demonstrate a shift in global engagement indicators after exposure to global service-learning without a global citizenship curricular component?
3. Are 2003 global service-learning students demonstrably different from 2004 global service-learning students?
4. Do 2004 global service-learning students demonstrate a shift in global engagement indicators after exposure to global service-learning with a global citizenship curricular component?

Each of these components may be evaluated by comparing means of the groups in question and examining their statistical significance through t-tests and ANOVA analysis. While multivariate analysis was used in 2003, further examination of the dataset as a whole suggests an insufficient number of students answered the question regarding family income to reliably use that independent variable as part of a regression. Furthermore, the difficulties surrounding the

manner in which the data was gathered, in that there were two similar but different surveys used in 2003 and 2004, create a situation in which there is no common scale. The data are not of sufficient quality to conduct multivariate analysis reliably.

The quantitative analysis will therefore rely primarily on comparisons of means and correlations, as the data does not permit a robust multivariate analysis. Those analyses will be further supported by qualitative data gathered during the same years.

#### SUPPORTING QUALITATIVE DATA

In 2003 and 2004, surveys included spaces where students could share their open-ended responses to the course experiences and the importance of those experiences. Results from some of those surveys are included here as qualitative data along with two other sources. All courses include reflective journaling as a primary component, and the author and Dr. Heinisch (while disguising student names) have included some of that course-based journaling here. Additionally, Dr. Kiely, as part of a multi-institutional analysis of service-learning program components, cooperated with the author of this dissertation on post-course qualitative interviews of 2004 Bolivia Global Citizenship course students, and that information is also included here. Because these sources of information are disparate, no attempt is made to conduct a rigorous, exclusively qualitative study



that builds en vivo theory. Rather, the qualitative information is used here to illustrate patterns and solidify points.

## CHAPTER 7: ANALYSIS AND RESULTS

The qualitative and quantitative data analyzed here suggest that the global service-learning curriculum with a deliberate global citizenship component does enhance students' global civic engagement indicators to an extent unparalleled by exposure to global service-learning alone or through on-campus university course participation alone. This is based on available data that demonstrate 2003 students exposed to global service-learning did not markedly increase their reporting of global civic engagement indicators, while 2004 students exposed to global service-learning with the global citizenship component did demonstrate such an increase. Analysis of the two years' student populations indicates that the populations are similar and that the conclusion may reasonably be made that the enhanced curriculum leads to enhanced outcomes.

### 2003 GSL STUDENTS ARE STATISTICALLY DIFFERENT FROM THE REST OF THE UNIVERSITY STUDENT POPULATION

The first question to investigate is: are 2003 global service-learning students statistically different from the rest of the university population (control group) in terms of global engagement indicators?

A t-test of the groups suggests that, as might be expected, the service-learning group scored higher in terms of global engagement indicators, and did so in a statistically significant way. The following chart illustrates the differences and level of significance for the overall index and for each of the individual indicators in the index as a whole. I chose to include the whole chart because it is helpful in considering how some of the indicators frequently used in service-learning evaluation and research may contain some degree of bias. That will be discussed more completely below.

In each of the tables below the t-test significance readings appear with the test assuming equal variances above the test assuming unequal variances in each row. The Levene's Test for equality of variances between the two groups is listed in the second-to-last column. If the Levene's test is below .05 the null of equality of variances must be rejected, unequal variances is therefore assumed, and the lower of the two t-tests significance readings must therefore be read. Conversely, if the Levene's test is above .05 the null of equality of variances may be accepted, equality of variances may be assumed, and the upper of the two t-tests significance readings may therefore be read.

**Table 4: 2003 Service-Learning Group (1) and Control Group (2) Means on Individual-Level Indicators, Followed by Global Engagement Additive Index, Including Levene's and T-Test Significance**

				Levene's Sig.	T-Sig. (2-tailed)
	SL or Control	N	Mean		
GlobalCiv	1	72	24.9028	.342	.000
	2	54	22.4630		.000
one year	1	73	4.45	.001	.000
	2	62	3.31		.000
five years	1	73	4.42	.015	.000
	2	62	3.68		.000
college value	1	73	4.11	.001	.004
	2	62	3.56		.006
ind respons	1	73	4.33	.043	.001
	2	62	3.73		.001
diverse discussion	1	73	4.49	.039	.013
	2	62	4.10		.018
diverse values	1	73	4.38	.296	.009
	2	62	3.95		.011
voting obligation	1	73	1.96	.906	.442
	2	62	2.10		.441
elitist world	1	72	2.22	.014	.058
	2	62	2.60		.062
meaningful srv	1	73	4.51	.612	.000
	2	62	3.97		.000
relevant srv	1	73	4.58	.178	.000
	2	62	3.97		.000
srv soc justice	1	73	4.05	.170	.007
	2	62	3.63		.007
structural inequal	1	73	3.56	.947	.381
	2	62	3.42		.381
different cultures	1	73	4.62	.000	.002
	2	61	4.10		.003
challenge beliefs	1	73	4.22	.001	.010
	2	62	3.79		.013
equal opp	1	72	3.89	.491	.041
	2	62	3.56		.042
real life	1	72	4.21	.019	.004

	2	62	3.82		.005
minority	1	73	3.82	.891	.928
	2	62	3.81		.928
interact easily	1	73	4.33	.452	.258
	2	62	4.18		.265
diff perspective	1	73	4.32	.185	.017
	2	62	3.94		.020
equal opp	1	72	4.40	.869	.743
	2	62	4.35		.742
meaningful phil	1	72	4.43	.273	.218
	2	57	4.25		.229

				Levene's Sig.	T-Sig. (2-tailed)
	<b>SL or Control</b>	<b>N</b>	<b>Mean</b>		
improve community	1	73	4.34	.047	.000
	2	57	3.70		.000
diff background	1	73	4.23	.083	.033
	2	57	3.89		.040
intellectual challenge	1	73	4.53	.146	.050
	2	56	4.29		.056
3 %	1	72	3.46	.147	.039
	2	56	3.05		.038
helping career	1	73	4.53	.086	.000
	2	56	3.95		.000
give for good	1	72	4.54	.014	.003
	2	56	4.14		.004
impact world	1	73	3.96	.282	.006
	2	56	3.45		.007
beyond control	1	73	3.73	.252	.039
	2	56	3.34		.044
grtr soc just	1	72	3.72	.320	.376
	2	56	3.57		.369
political system	1	71	3.69	.986	.183
	2	56	3.46		.178
vote social issues	1	72	3.42	.113	.493
	2	56	3.30		.483
make difference	1	73	4.40	.001	.000
	2	55	3.67		.000
social ramifications	1	72	4.25	.084	.003
	2	55	3.73		.004
vote affect world	1	73	3.89	.820	.021
	2	55	3.49		.020

complex politics	1	73	3.95	.093	.006
	2	53	3.38		.007
US policies	1	72	4.43	.537	.009
	2	54	4.00		.010
ind obligation	1	73	4.40	.978	.216
	2	54	4.22		.214
current events	1	73	4.59	.983	.127
	2	52	4.40		.117

The Tables above indicate that GSL students and control group students differed in statistically significant ways at the .05 level on almost every individual indicator. When the level of statistical significance is raised to the .15 level, the indicators on which the two groups differ grows to include:

- 21. The world is run by a few people in power and there is not much the average person can do about it.
- 24. I am confident that, through service, I can help in promoting social justice.
- 52. It is important to be aware of current events.

Of the thirty-six individual attitudinal indicators in the survey, there were only ten for which the two groups did not differ in statistically significant ways. On the twenty-six indicators for which the groups did differ in statistically significant ways, twenty-three of those were significant at the .05 level. Review of the ten indicators for which the groups did not differ in statistically significant ways suggests the possibility of a pattern and indicates something that should be investigated in future research. The ten indicators for which no statistically significant difference was apparent were:

- 20. Voting is the only real obligation placed on a citizen living in a democracy.
- 25. Most inequality around the world is due to structural inequality and exclusion.

30. I am comfortable in situations where I am a minority.
31. I am able to interact easily with people from other cultures.
33. It is very important to work toward equal opportunity for people all around the world.
34. It is very important to me to develop a meaningful philosophy of life.
43. If I could change one thing about society, it would be achieve greater social justice.
44. The issues I address through service may also be addressed through the political system.
45. I can describe the connection between my vote and the social issues I address through service.
51. Individuals, regardless of their nationality or citizenship, have an obligation to consider how their actions affect people around the world.

The possibility of bias I mentioned above refers to student scores on 21 (which was significant at the .15 level but not at .05), 25, 33, 43, 44, and 45, in that those individual indicators suggest that global civic engagement may or should include the politically biased and somewhat contradictory values suggesting:

- The world is controlled by elites.
- Most inequality is structural.
- Everyone around the world deserves equal opportunity.
- It is important to work for social justice.
- Voting may affect the social issues addressed through service.
- An individual should be able to describe how voting affects the social issues addressed through service.

In reference to bias I am most particularly concerned that some of the language in the survey excludes some of the students Amizade has had the privilege to work with over the past several years. There is an assumption in the service-learning community that student development should proceed from service to recognizing structural inequalities and through realizing the voter's connection to righting those structural problems through the vote (Eyler and Giles 1999). This assumption that student development will proceed to identifying structural patterns that reveal "25. Most inequality around the world is due to structural inequality and exclusion." is rarely questioned. Occasionally, however, scholars have paused to consider why direct charity is frequently perceived as less ideal or why the service-learning community seems to reflect a Democratic disposition (Butin 2006). Related to the supposition that engaged individuals must attribute most inequality to structure is the additionally problematic use of the term social justice, which is a phrase that has become increasingly charged in US discourse and is frequently associated with the Left, although its etymology clearly has a much richer history (Novak 2000).

That answers relating to social justice and statements regarding elitism do not differ statistically or do at lower levels of significance is not surprising based on a cursory qualitative examination of Amizade's students, who often represent a strong group of individuals who feel called to service through Christian faith and are therefore in contemporary US culture frequently associated with or frequently identify with the political Right, where social justice and structural analyses are simply not as regularly in fashion. This would be true for disengaged or anti-global representatives of the right as much as it would be true for engaged and globally active representatives of the right such as Senator Brownback of Kansas, who has worked to honor human rights through fair



treatment of immigrants and has labored to put Darfur on the global agenda, but who is also in many ways a US Conservative and therefore would bristle at these kinds of suppositions around structural explanations and use of the term social justice without further explanation.

There is additional difficulty in the structure of the survey in that some of the expected outcomes are somewhat contradictory. Efficaciousness is assumed to be an attitude correlated with engagement, for example, so scholars typically look for citizens to disagree with “21. The world is run by a few people in power and there is not much the average person can do about it.” Structural inequality, however, is something that service-learning researchers have frequently expected students to identify through their increasing engagement, so the assumption seems to be that as awareness of exploitative structure increases there is a corresponding decrease in the sense that the world is controlled by elites. Fortunately, the 2004 indices were more tightly constructed around beliefs relating to awareness and engagement, rather than attitudinal dispositions suggestive of an individual’s (inherently political) explanation for social issues and inequality.

2003 GSL STUDENTS DO NOT DEMONSTRATE A SHIFT IN GLOBAL  
ENGAGEMENT INDICATORS AFTER EXPOSURE TO GSL WITHOUT A  
GLOBAL CITIZENSHIP COMPONENT

The second question to investigate was: Do 2003 global service-learning students demonstrate a shift in global engagement indicators after exposure to global service-learning without a global citizenship curricular component? Based on a T-test of the GSL group before and after exposure, the global engagement index did not suggest a statistically significant shift before and after exposure to GSL. There were, however, a few individual level indicators on which the group did indicate statistically significant shifts. Those indicators are shared and discussed below, and are consistent with the overarching account of students' difficulty processing global service-learning experiences and the problematizing of the survey suggested above.

**Table 5: Pre and Post Global Civic Engagement Scores for 2003 Students among Service-Learning Group (1) and Control Group (2)**

Group Statistics				Levene's Sig.	T-Sig. (2-tailed)	
SL or Control		time	N	Mean		
SL	GlobalCiv	pre	72	24.9028	0.613	0.626
		post	70	24.6143		0.626
Control	GlobalCiv	pre	54	22.4630	0.569	0.385
		post	50	21.8200		0.384

Group Statistics				Levene's Sig.	T-Sig. (2-tailed)	
SL or Control		time	N	Mean		
SL	elitist world	pre	72	2.22	.462	.132
		post	70	2.49		.132
	diff background	pre	73	4.23	.582	.096
		post	72	4.44		.096

The only statistically significant shifts, at the .15 level, seen in the service-learning group before and after the experiences relate to:

- 21. The world is run by a few people in power and there is not much the average person can do about it.
- 36. Contact with individuals whose background (e.g. race, national origin, sexual orientation) is different from my own is an essential part of my college education.

Significant shifts on question number 21 are not surprising, as for most of the students this was a first exposure to global inequality and the reality of difference between the developed and developing worlds. Interestingly, the shift suggests that service-learning students in 2003 were in a way more cynical about the world and opportunities to improve it after their service-learning experiences. This is consistent with

the qualitative feedback Amizade continuously received from students, who wanted desperately to make a difference, but were challenged by the question of how to do so after having visited and returned from the communities where they had worked.

That service-learning students in 2003 also reported significant shifts in their beliefs regarding the importance of contact with individuals from a different background is also not surprising. That year in particular, Amizade did substantially better than national averages in terms of diversifying study abroad. Because Amizade courses, even before the global citizenship curriculum, put particular focus on learning about culture and assumptions, students often identify some of their most robust intercultural learning as occurring on the course and among the students with whom they travel. This data supports that routine qualitative feedback.

#### 2003 GSL STUDENTS ARE NOT DEMONSTRABLY DIFFERENT FROM 2004 GSL STUDENTS

The third question to investigate was: Are 2003 global service-learning students demonstrably different from 2004 global service-learning students?

Analysis of basic demographic indicators suggests the 2003 students are not demonstrably different from the 2004 students. First of all, in each case, over 95% of the students were University of Pittsburgh students who self-selected for participation in

global service-learning courses. This indicates the students are representative of a cross section of students representing a national Research 1 university. In 2003 the students were primarily white, with 75% Caucasian, 10% African American, 5% Asian, and 10% other. Most of the students were doing well in university: 92% had GPAs above 2.5, with 72% falling above 3.0. And most of the students were traditional age, with 80% between the ages of 18 and 22. The remaining 20% was comprised of graduate students and a few nontraditional students.

In 2004 the student population was marginally less diverse, with 88% Caucasian, 5% African American, 2% Asian, and 5% other. Again 80% were between the ages of 18 and 22. GPA data was not recorded in 2004, but because students either get rejected or are forced to earn special permission for acceptance into the courses if their GPAs are below 2.5 it is safe to assume that the 2004 population was also similarly distributed in terms of academic performance.

2004 GSL STUDENTS DO DEMONSTRATE A SHIFT IN GLOBAL ENGAGEMENT  
INDICATORS AFTER EXPOSURE TO GSL WITH A GLOBAL CITIZENSHIP  
CURRICULAR COMPONENT

The fourth question to answer, and the question on which this study hinged, was: Do 2004 global service-learning students demonstrate a shift in global engagement indicators after exposure to global service-learning with a global citizenship curricular

component? Student scores on the Globalism Scale and the Civic Engagement Scale did increase in statistically significant ways, at the .05 level, before and after exposure to GSL with a global citizenship curriculum. Additionally, all of the individual indicators in each scale demonstrate statistically significant shifts at the .15 level of significance.

**Table 6: 2004 GSL Students Before and After Exposure to Curriculum**

Group Statistics				Levene's Sig.	T-Sig. (2-tailed)
	GSLexposure	N	Mean		
Q5a- I identify with being part of a global community	No	67	4.00	.086	.062
	Yes	80	4.24		.074
Q5c- I am aware of actions I can take to improve the global community	No	67	3.90	.052	.043
	Yes	80	4.15		.050
Q5e- I will try to find a way to make a positive difference in the community	No	66	3.73	.017	.000
	Yes	80	4.50		.000
Q6x- I have had many interactions with people of poverty	No	67	3.16	.738	.012
	Yes	80	3.64		.013
Q6z- I am well versed in global affairs	No	67	3.19	.038	.081
	Yes	80	3.45		.078
Q7a- How often: Attend community meetings, celebrations or activities	No	67	3.03	.442	.134
	Yes	80	3.24		.134
Q7b- How often: Join organizations that support issues that are important to you	No	67	3.43	.445	.016
	Yes	80	3.78		.017
Q7c- How often : Write or email newspapers or organizations to voice your views on an issue	No	67	2.34	.594	.018
	Yes	80	2.75		.018
Q7d- How often: Stay updated on international news	No	67	3.76	.589	.019
	Yes	80	4.11		.019
Q7e- How often: Vote	No	64	3.94	.034	.005
	Yes	80	4.40		.007
Q7f- How often: Learn as much as possible about candidates or ballot questions before voting	No	65	3.80	.570	.001
	Yes	80	4.28		.001
Globalism Scale	No	66	19.8182	.021	.004
	Yes	80	21.2750		.006
Civic Engagement Scale	No	62	17.9032	.722	.003
	Yes	78	19.6538		.003

QUALITATIVE DATA SUPPORTS THE NOTIONS THAT EXPERIENCES ARE  
CHALLENGING AND COMPLEX AND SPUR DESIRE FOR FUTURE GLOBAL  
ENGAGEMENT

As indicated early in this work, student narratives typically indicated substantial depth of change. The following student reactions to GSL courses are not at all atypical:

The assumptions I held about the world have radically changed or disappeared from what I have seen of the world, of different people, even from other students.

- Germany/ Poland History, 2002

My trip to Bolivia was the highlight of my college career – academically and personally.

- Bolivia Political Science, 2002

The most important thing an American can gain is the exposure to another culture and a chance to see how others live.

- Peru Education, 2002

For me, meeting and getting to know people in the context of their community was key to gaining global understanding. Helping people through service was also amazing, but learning about their world and their culture is just as beneficial.

- Northern Ireland English Literature, 2003

Student narratives also spoke to the importance of understanding and gaining a more nuanced view of host cultures through deep intercultural immersion.

Complexity, Nuance, and Intercultural Immersion:



Through immersion students reflect upon and re-evaluate their understanding of the host community, country and culture(s). One student on the Bolivia course shared:

*I knew when going to Bolivia to expect poverty. What I didn't expect was to find much wealth, and certainly not more than we have in the US. I was surprised to find that Bolivia seemed to have much more wealth when it came to civic involvement and civil society. When you don't experience other cultures, it's a lot harder to understand your own and to truly see that things can be different (John).*

Repeatedly, one of the clearest outcomes of immersion was that students experienced Bolivia in all its richness and complexity, and thereby rejected the dichotomous categories often thrust upon them in classroom study, textual representation, and certainly popular culture. In addition to seeing various kinds of wealth in Bolivia, they also witnessed the diversity of representations of the United States (a spectrum from caustically against to outright emulation), visited with traditional healers integrating Catholic spirituality, and learned from progressive Women's Organizations and major actors in the 2000 Cochabamba "Water War." In short, they were quickly deep in their inevitably thick and seemingly contradictory experiences of Bolivia. Students were also touched by the depth of learning that was afforded them by the experiential components of their educational experience.

### Community Connection Enhances Learning

Students learned about particular social issues and experiences by working side by side with Bolivians on the construction of a school, and recognized the uniqueness of hearing from voices often marginalized in texts or international debates:

*In a conventional classroom environment it would be difficult to hear the voice of the coca farmer in the complicated web of the international drug trade, but it is a voice that deserves to be heard, and one that can be heard in the experience of travel and service abroad... In our interactions on the worksite with Bolivians we were constantly learning new vocabulary and improving our spoken rhythm in Spanish. We heard about local happenings from them, too—some of which were affecting the entire country. I remember what seem like several days of teachers striking as they negotiated for better wages and marveling that kids could be out of school for so long. But it was a lesson in solidarity also, as we watched Bolivians rally around the teachers and forbid their children from performing any sort of work during regular school hours, even though school was not in session (Adam).*

If immersion induces an understanding of complexity because of multiple diverse and sometimes paradoxical observations, community connection provides access to particular stories and experiences through individuals with whom – through cooperative work side by side – students develop friendships. The community connection not only provides more opportunity for equal dialogue and sharing, but also deepens the impact of learning about the effects of national and international policies on individuals. Although the lived components of the experience provided exceptional fodder for discussion and learning, it was also clear that deliberate reflection played a vital role in encouraging reflective consideration of the issues that are at the heart of Amizade courses.

#### Deliberate Reflection and Dialogue Moves Past Assumptions

On the Bolivian course one of the most interesting learning experiences came through a meeting among students and instructors from the US and Bolivia. Amizade's local coordinator, Jean Carla, arranged the meeting over empanadas at a Cochabamba cafe. Joining the Bolivian students was a sociology professor of about sixty years old. The

conversations eventually turned (it was 2004) to the topic of the War in Iraq. The men among the US group were often asked why they weren't serving with the military. Each student had his own answer, and for one of the students that answer was that he was not serving because he was a pacifist. The sociology professor, despite a career of accumulation of sociology tracts, academic information, and general news, was clearly shocked, and with all sincerity said, "I didn't realize there were any North American Pacifists!"

The Bolivian students there in that conversation learned that Americans were, at the very least, far more divided on war than the popular press suggested. The sociology professor learned that the spectrum of support or aversion to war extends as far toward pacifism in America as it does elsewhere. And the US students and instructor had an example of how, even among clearly thoughtful and educated individuals, perceptions of America and Americans can be just as lacking in nuance as Americans' perceptions of other nationalities. It was a moment where everyone in the group had opportunities to learn about the shortsightedness of always thinking in the shorthand of nationality or culture, and it was a moment that would have been missed were it not for equal and honest dialogue.

As is indicated and supported above repeatedly, one of the most important differences between the 2003 group and the 2004 cohort was that 2004 students were continuously encouraged to dialogue about and consider action steps for global citizenship after the course. The Bolivia May 2004 group represents an exceptional example of follow through in respect to that global civic effort post-course.

## Global Citizenship in Thinking and Action

Of the five students on the Bolivia course, one returned to South America for additional semesters of international education, another designed a website dedicated to explaining global citizenship, a third published a story in her hometown newspaper about service-learning in Bolivia, a fourth returned to South America for two additional study abroad trips and is currently preparing to leave with the Peace Corps, and the fifth:

*Currently, I am studying Spanish on my own. I worked for over a year as a political organizer, which relates to Cochabamba to me in that economic hardship (lack of healthcare, low wages, etc.) knows no national borders. Part of Global Citizenship, as we learned in Cochabamba, is that every person in the world has certain rights, no matter what country they are from. I believe that everyone has a right to adequate healthcare, a good education, etc. So for me, working for these rights in the US is part of the larger job of working for them on a global level. As for the future, I am going to be a volunteer with WorldTeach starting in about a month. I will teach English for around a year, will live with a host family, and so on. This is most definitely connected to my experience in Cochabamba. Indeed, had it not been for that experience, I probably would not be doing this at all (John).*

## CHAPTER 8: CONCLUSION AND CRITIQUE

This dissertation began by focusing on a problem: though universities regularly suggest they educate for global citizenship, they rarely define it, clarify the process through which they educate for it, or evaluate their progress. The preceding pages have shared an approach to conceptualizing, educating for, and evaluating progress toward engaged global citizenship. Yet the work has also served to even more clearly demarcate the severity of the need for clear learning goals, a methodical educational process, and deep reflective learning tied to evaluations that offer room for iterative improvements.

Philosophically rigorous critical analyses of conventional study abroad by researchers and students (Jenkins and Skelly 2004, Madsen-Camacho 2004, Zemach-Bersin 2008), along with the quantitative and qualitative data examined here suggesting students must have a framework through which to consider and navigate their global citizenship learning, clarify the urgency of the need to integrate such learning across programs. In the worst cases, institutions and individuals may currently be investing substantial sums of time and money in exchange efforts that – due to their lack of clear learning processes and deliberate learning goals – may simply serve to cement stereotypes or encourage isolation from the host community.

The theoretical construct for global citizenship developed here, along with the related educative process and evaluation approaches, are now available for use by other institutions, instructors, and organizations, but substantial institutional shifts and commitments will be necessary to ensure integration of deliberate global citizenship

learning across diverse programs. As Falk (2000) has clearly articulated, global citizenship is still an emerging reality. Though it is still emerging and evolving, universities must as institutions understand a conception of global citizenship if they are to be effective in encouraging it. Though the breadth of definitional and theoretical approaches to global citizenship is still overwhelming, focusing tightly on core themes can enhance accessibility for students through curriculum integration like that reviewed here, or through specific, focused essays intended for student audiences (See Appendix 7: Save My Global Citizen Soul). Just as previous administrators and faculties have dialogued over the broad applications of the constructs of national citizenship, knowledge development, service, liberal education, and their meaning and applicability as institutional commitments, so too should contemporary institutional leaders and faculties collectively consider institutional understandings of global citizenship in our increasingly interconnected world.

The reasons for attention to global citizenship go well beyond the importance of making institutional activities match aspirations articulated in mission statements. On a wider social level, in terms including many discrete local situations as well as a broader global picture, there are reasons to believe increased attention to fundamental human equality and the apparatus of global civil society translates into tangible improvements in human rights and human lives. Risse and Sikkink (1999) carefully and thoroughly articulate how activists outside of Chile helped move that country away from bureaucratic authoritarianism and attendant human rights abuses to become a democratic state. As Risse and Sikkink argue in that account, world leaders are increasingly held to a broadly understood notion of legitimacy relating to citizens' human rights. While it

remains clear that many governments do not respond quickly or necessarily at all to global activists, it appears that leaders are at least increasingly working to articulate their legitimacy within the context of rights discourse (Risse and Sikkink 1999).

As more individuals are exposed to a clear conceptualization of global citizenship and introduced to the apparatus of global civil society, their experiences and shifts in perspective are likely to translate into policy changes, and not only of the sort Risse and Sikkink trace. Parallels may be found in domestic rights movements and programs organized around addressing social issues. Teach for America, the program that places exceptional college graduates in struggling schools for two year-intensive teaching commitments, explicitly articulates its aspiration that TFA alumni will go on to leverage nonprofit organizations, government policies, or corporate efforts in service of public schools. Although the program is still relatively young, TFA alumni are at the forefront of many innovative, public and private sector efforts to improve struggling schools (Tough 2006).

The Civil Rights Movement offers another parallel of youth involvement in pressing social concerns that led to later fundamental generational shifts in social reality. Movement organizers deliberately targeted involvement from college students from elite northeastern schools. They required students to have their own transportation, funding to cover lodging during Freedom Summer service and activism, and money to cover bail in the event of arrest. Their hope was not simply to cover costs, but to attract an elite group with familial or other social ties to national public and private sector leadership (Rimmerman 2005). They reasoned, correctly, that having such students connected with the movement would also increase exposure in the media and grow their national

presence. Decades later, the struggle for full equality and civil rights continues in the United States, but many of the movement's key figures are in current positions of power, and the next generation has clearly benefited from the long shadow of those early deliberate efforts, something that is best exemplified through the recent election of an African American to the Office of President of the United States of America.

The effects of direct service engagement in struggling public schools or civil rights activism are admittedly hard to trace with precision, yet it is clear that in each case perspective transformation leads to strong individual, then sometimes group and generational, shifts in lived commitments and priorities. It is not yet clear how global citizenship awareness and education, coupled with global civil society exposure and engagement, will affect this generation's commitments over time, but there are several interesting emerging trends. As detailed above, students have found and led scores of development-focused nongovernmental organizations, attention to Africa has been such a popular cultural phenomenon that the continent was profiled on the style page of the *Sunday New York Times* (Williams 2006), and increasing attention and resources are being given to what are essentially online global resource redistribution mechanisms, such as [kiva.org](http://kiva.org), which allows online donors to contribute directly to developing country entrepreneurs' business proposals. As is true of global civil society, the mechanisms are diverse, but growing global awareness and commitments are already leading to small shifts. Enhanced and focused attention to global citizenship education in developed country university contexts would expose a majority of the world's future powerbrokers to systematic consideration of fundamental human equality and attempts to advance it.



There is within this document a clear theoretically and empirically derived conceptualization of global citizenship education that may serve institutional and broader social efforts to enhance understanding of global citizenship and commitment to fundamental human equality. Interestingly, the data contained here suggest quite strongly that short-term programs may have strong effects on students' perspectives, something that is counter to many assumptions about international education. Of course, the short term exposure measured here is integrated with the clear global citizenship curriculum mentioned in the Amizade case study. Overall, the data strongly indicate exposure to a global service-learning curriculum with a specific focus on global citizenship does more to develop specific measures of global citizenship than does typical university classes on campus or simply global service-learning alone. Through the analysis process, several things became clear in respect to how future studies in this area may be improved.

Ideally a future similar study will include a clearer and more deliberate qualitative component, and on the quantitative side will ensure consistent survey use throughout the study, will include a comparison group during each year, will allow for tracking individuals in the study, will have a larger population size for each category of student, will include better tracking of potentially mitigating background factors, will do more to isolate program factors and models, will include a section on economic behaviors and choices, and finally will include a longitudinal component. Each of these concerns is elaborated in greater detail below.

- More Deliberate and Focused Qualitative Component: The qualitative data gathered in this study resulted from using available sources of data that included student journals, student answers to one set of questions specific to one course,

and student responses to open-ended survey questions. A future qualitative approach will ideally follow one specific theoretical question or question set through a number of instances of focused document analysis, semi-structured interview sets, or open interview experiences. Focusing the question set and then conducting transcript analysis through a number of focused iterations will allow for theory-building more clearly tied to en vivo accounts of the experience, as was illustrated in this document through the interviews relating to global citizenship in Chapter 3. The use of qualitative data from several disparate sources here served to illustrate the broader theorized and quantitatively demonstrated themes, but did not develop new or additional theory.

- Consistent Survey Use throughout the Study: Review of the scales developed and used as part of the 2004 study suggests their internal consistency and utility for this kind of research. Unfortunately, those scales were not used for 2003 courses and funding has not been available to do similar large-scale data gathering since that point. Future research should ensure consistent survey use over several years of study.
- A Comparison Group during Each Year: In this particular study our analysis suggests that the group of students that self-selects for global service-learning experiences is already somewhat more engaged and interested in service and global issues than is the general student population. This comparison is based on the 2003 analysis coupled with organizational knowledge suggesting consistency in the type of student who applies for a course and analysis of the 2003 and 2004 datasets suggesting no major demographic changes in the population.

Nonetheless, it would be preferable to have a comparison group from each year, rather than from one year from which comparison of future years' populations may be extrapolated.

- **Capability to Track Individuals:** Individuals were not tracked in this analysis, but doing so in the future will allow for deeper analysis focused on specific learning experiences and individual-level transformations.
- **Larger Population Size:** While the patterns and significance scores here are convincing, larger population sizes would buttress the strength of the findings.
- **Enhanced Capability to Control for Background Factors:** While the case has been made that the curricular exposure matters despite students' predispositions, and engagement indicators are down among students of all demographic backgrounds, controlling for socioeconomic status, political persuasion, or other potentially mitigating background factors would improve practitioners' abilities to further develop and improve curricular models that work for students from specific populations.
- **Isolate Program Factors and Models:** In Bolivia in 2004 Amizade students stayed in a Catholic Retreat Center, in Jamaica they had homestay experiences, in Tanzania they stayed on the grounds of a hospital operated by the Evangelical Lutheran Church of Tanzania, and in Northern Ireland they spent part of their time at a hostel in Belfast and the remaining time at a Peace and Reconciliation Retreat Center. Some of the courses included direct human service in developing country contexts, others involved infrastructure projects, and still others took place with developed country communities. It is reasonable to hypothesize that

some of these factors – homestay or retreat center, developed or developing country, human service or infrastructure – may affect students’ emotional learning and impact the possibility or predisposition for transformative learning through the experience. Future qualitative and quantitative analysis should isolate how these specific factors influence student learning and outcomes.

- Survey Section on Economic, Political, and Personal Behaviors and Choices:  
While the indices used in the 2004 survey did hang together well as measures of global civic awareness and engagement, the survey on the whole neglected to follow the patterns of global civil society engagement mentioned in each of the qualitative interviews: political, personal, and consumer choices. Any future survey should account for student attitudes relating to the ethics of personal resource decisions, political choices, and the possibility of connecting conscious consumption to global civil society engagement and global citizenship.
- Longitudinal: In addition to the components above that would improve another study similar to this one, there are additional questions that develop through this study that should be pursued by researchers concerned with global service-learning and global citizenship. In respect to global service-learning, a large and under-studied area is the question of how these interactions affect communities and community members. While organizations such as Amizade are able to point to infrastructure projects that have been completed, children who have been tutored, and community members who request that volunteers continue to return, it is less clear how community values are affected, what unarticulated community

concerns might be, and what kinds of externalities these sorts of interactions may have in communities.

In respect to global citizenship learning, this study has suggested that theoretical accounts of global citizenship are not frequently compelling for undergraduate students, but that an empirically grounded, theoretically consistent, and clearly applicable approach to educating for global citizenship leaves students excited to learn about more opportunities for global civic engagement. Given that scholars of domestic citizenship learning have struggled for decades to isolate learning models that enhance students' civic engagement, and that they now have identified several approaches (of which service-learning is one) that enhance students' interest in and skills for US citizenship, scholars of global citizenship should investigate parallel structures as well. Indeed and quite importantly, educating for global citizenship could – and there is a strong argument for should – take place in elementary, middle, and high schools in every community in the United States and around the world. Infusing domestic learning opportunities with global citizenship education would both better prepare young nationals for our contemporary interconnected world and improve the likelihood of broad rights access and recognition of common humanity.

As theorists and as concerned citizens, we are only on the cusp of beginning to understand the possibilities that exist for global civil society, global citizenship, and related improvements in education. This study offers a clear conceptualization of global citizenship and the educative and evaluation processes related to it. Institutions, instructors, and indeed anyone concerned with fundamental human equality now have an

empirically and theoretically derived and immediately applicable framework through which to encourage global citizenship.

## APPENDIX 1 – GLOBAL CIVIL SOCIETY INTERVIEWS QUESTION SET

### **Research Question**

Do individuals involved with global civil society have common ways of understanding global rights and responsibilities?

### **Theory Question 1**

Are individuals involved with global society motivated by ethics to undertake or continue their involvement?

### **Interview Questions Set 1**

This interview is related to your involvement with X. Could you tell me what motivated you to be involved with X?

And how long have you been doing this?

Over all that time, you must have had doubts occasionally. Can you recall what motivated you to stay involved?

Thanks. I'm interested in particular in what you had to say about X/ (or in the ethical assumptions that motivate actions). Could you elaborate a bit on what you meant by that?

What are the sources of those values you're mentioning?

Does that mean you identify as an X?

### **Theory Question 2**

Does the manner in which global civil society members view global rights and responsibilities relate to the framework for global citizenship developed by Martha Nussbaum?

### **Interview Questions Set 2**

(From above) That's a large framework or large set of sources. If you had to narrow down for someone the most important parts of that outlook, what aspects would you choose?

That's interesting. Especially because many people share that framework with you, but not everyone, of course, is involved with global efforts to the extent you are. Could you offer some ideas about why you have chosen this path to an extent that others haven't?

When you work with younger people or with your own children, do you try to share ideas like this with them?

How have you gone about that?

How about other people in your life? I know one of the things people involved with issues that are sometimes outside the mainstream often talk about is the ways in which they communicate about these issues to the people they love. Do you feel like the people around you understand your perspective in this area?

What have you done or what sorts of experiences have you had to help them understand that?

Can you recall how you were able, or at least how you tried, to explain it to them? What were the most important elements you wanted to communicate?

How about in your international experiences themselves; have your values been challenged or confirmed in different cultural contexts? How so?

Did you ever have an instance where you were explaining your values, educating about them, or encouraging others to see your point of view? (Why or why not?)

What is most important for you to communicate in this international context?

How has working internationally made you closer to or more distant from your own or other cultures?

Do you feel you're better able to identify with others' experiences because of your time spent abroad? Can you give me an example?

Do you ever feel that you're more critical of your own cultural or religious background because of your experiences abroad? How do you feel about that?

### **Theory Question 3**

Do global civil society members have a consistent narrative for understanding these rights and responsibilities?

### **Interview Questions Set 3**

I try to work on some of the issues you've talked about myself, and one of the things I've struggled with is X (present paradox dependent upon informant's narrative approach). I can give you an example from X. Have you ever run into conflicts like that? How do you resolve them?

In your personal life, away from the work or service you do with global civil society explicitly, are you aware of actions you could or do take to simply live out your values in purchasing, politics, or personal consumption?

Can you give me some examples:

1. In respect to purchasing?
2. In respect to politics?



3. In respect to personal lifestyle or consumption choices?
4. Anything else?

Are there additional personal habits you'd like to work on, but haven't gotten around to yet? Like what? How do you go about working on habits like that?

#### **Theory Question 4**

Does global civil society members' understanding of rights and responsibilities affect their attachment to local identities such as nationality?

#### **Interview Questions Set 4**

A lot of what you're saying emphasizes your solidarity with X (people in another place, around the world, other Christians or Muslims). How does that relate to your identity as an American?

Can you remember the last time you were proud to be an American? How about being angry about being an American? Tell me about those experiences. What were the circumstances?

So when I mention something like - America accepts more refugees than any other country in the world – how does that make you feel?

How about America's population of 5% of the world producing 40% of the globe's waste; how does that make you feel?

Do you celebrate the fourth of July with your family, with your children? How do you explain its significance to them?

## APPENDIX 2: GLOBAL CIVIL SOCIETY PARTICIPANT INTERVIEWS

### Interview 1: “Gabriela”

EH – OK, so, initially, these questions are about your involvement related to global civil society so, I suppose, first of all I know of your involvement with Citizens for Global Solutions and you’ve gone with Building New Hope. Have you done other, or what sort of other things have you done that relate to global civil society?

GABRIELA – Um, I volunteer for the Haiti Solidarity Committee in Pittsburgh. I provide homestays for Haitian students who come to PGH to study. I’ve also participated in a number of United Nations conferences like the Beijing Review Process, and – for women’s rights – and, uh I’m also involved in the, or I was involved for a while very explicitly – and it took a lot of my time – in the international criminal court campaign and I would go to the, um, preparatory commissions in NY. But the preparatory commissions moved to the Hague and I can’t afford to go to the Hague every time there’s a precom now.

EH – Much of this is about ... let’s see, that’s a wide array of things. I am right in saying that Nicaragua would be the only experience that took you outside the US?

GABRIELA – No, my ICC work has taken me outside the US and, my interest in Haiti stems from my travels there. I’ve been to Haiti a couple times and, um, you know I’ve seen the poverty there and I care about the poverty there. So without my traveling I would have never volunteered for the Haiti solidarity committee.

EH – OK. And that’s interesting, you mentioned the poverty. The next question is what motivates you to take part in global civil society and that might be different for different of these experiences you’ve mentioned, but if you could talk a little bit about that it would be helpful.

GABRIELA – Um, well, I guess that when I was younger, and when I first started becoming interested in international affairs and global civil society, I just wanted to know what the world was like outside of Pittsburgh. And then as I began to learn about it I began to be very concerned with economic injustice, I just thought that um - and I knew this on a very sort of academic or intellectual level; that we live in a very wealthy society, and there is enough wealth in the global economy to make sure that everyone is fed; that everyone has adequate nutrition; that everyone has clothes and adequate housing. It’s just

a matter of political will to provide those things to poor people and when I realized that that changed my motivation. Um, but then, as I began to travel and I've seen things in the developing world; it's more emotional for me now, now that I've seen hungry farmers in Haiti, I've seen hungry farmers in Nicaragua; I've seen, um, people, I've seen the homeless problem in Russia. Because, you know, after the fall of the Soviet Union they started privatizing everybody's houses and, I mean, you know when I was there was when, um, that homelessness was actually at its peak 'cause I was there in the late 90s. So, I've seen the poverty; I've seen homeless people on the streets of Russia with like serious heroine problems and, you know, handicapped people who are just sort of like thrown out on the streets because their families are embarrassed about them. So now it's become more emotional for me now. I do it because there are people who need ... help.

EH – So you've been doing this since, or at least you've been interested since, what, high school or college, or something?

GABRIELA – um, early college. I was very much interested in domestic politics in high school and early college, but then I was a political science major in college and I switched from American politics to international affairs.

EH – OK, so through all this time and, knowing or working with the number of people who work in these kinds of efforts, often are faced with incredible doubts; incredible hurdles that don't seem to be, uh, even possible to be overcome. When you, can you recall facing doubts and when you do what motivates you to keep going?

GABRIELA – Because I'm part of a movement. I know I can't do it alone and I know I can't feed every hungry person in the world and I know I can't prevent women in Kenya from having their genitals mutilated but I know that as part of a movement of global civil society being one of a million, one of 10 million, there's like safety in numbers you know. When you have a lot of people working on an issue that's what effects social change. So I, through the organization through which I have a full time job, I try to convince people in Pittsburgh to come into the movement with me. But then, my volunteer work; there's a distinction between my volunteer work and my job; cause my job is dealing with global civil society and changing the global political system. But my volunteer work, I've noticed generally tends to impact individuals. Because I do notice that I know that I can't see the impact of my day to day job on people. Because I do work with theory; I work with policy; I work with how the global community, how the political; how the global community organizes itself politically. So I don't see much impact, you know, on people's lives; so I do that through my volunteer work. I know that farmers, you know, I've met the farmers that provide the coffee to building new hope. I know the students from Port-au-Prince that come and live in my house; and I can see the impact in their lives.

EH – You mentioned the movement and I wonder if you could try to articulate what the ethics of the movement are

GABRIELA – You mean like accountability; ethics in terms of the accountability of how we do our job ...

EH – No, I'm talking more about the core values about the world should work, presuming that is the kind of thing that motivates you in some way.

GABRIELA – Um, it does, but I don't think that ... well I think that if you go to professionals in the movement. Um, I think they, um, believe in an ethic of rights, and human rights being more than, sort of what we would call in America civil rights. Like more than, um, freedom from government, like too much government interference; or you know, protection from government overkill, like you know freedom of speech, freedom of religion; those basic rights, but human rights in a broader sense. Human rights as, you know a right to health care, a right to adequate nutrition, a right to be fed when there's a natural disaster. And, like I said for me that right stems from the fact that we actually live in a very wealth world, and as human beings we can do that. That's why I think it's a human right. So I think that I share that ethos with a lot of professionals and, my colleagues. But I think for like your activists; you know the little old lady who writes a letter to Rick Santorum because she's mad about the genocide in Darfur; is they do it out of emotion because they don't want people to be killed they don't want people to be tortured; they don't want people to be hungry. And it's not – those types of activists don't think about the theory behind it. I think they just think that people should be treated fairly. That people should be treated fairly. That people should be able to live lives without pain and suffering and deprivation, and that's why they do it.

EH – Um, the values you mentioned as far as human rights are concerned, would you point to a particular articulation of that, or

GABRIELA – You mean a particular author, or particular

EH – Sure, particular source

GABRIELA – How'bout, you know I teach a class on the United Nations and, a lot of the work through my job, um, it's UN support work. So how I view human rights, in a lot of ways, is the articulation put forth by the United Nations. I'm very much influenced by that, by that rhetoric, and by, for lack of a better word, the UN human rights program and how they articulate their view of human rights, or the organization views its articulation of human rights. And in those documents; those documents that the US government tends to poo poo a lot like the convention on the rights of the child, convention on the elimination of all forms of discrimination against women, I find that articulation an important standard that the governments and human beings should live up to. I might be a very small minority, but whenever students read US constitution I would like to see a class where they have to read the convention on the rights of the child; because that's how we should treat children in this society.

EH – I wish I could have audio-taped the arm-crossing that came at the end of that as well.

GABRIELA – Laughter. It's because I meant it.

EH - Well, absolutely, and I of course identify with many of those things as well. And I wonder in all of this if you've ever thought about or maybe you could just think about now, what kind of influences may have made you identify with that framework or with just accepting these rights to a greater extent than so many other people in our community, or our country, or our world for that matter. I mean, when you're talking about people involved with global civil society and sharing identity with professionals who recognize United Nations documents and such, you're talking about a, pretty profound minority, unfortunately, in the world.

GABRIELA – Yeah, but they're the people I ... hang out with.

EH – Absolutely. But I wonder what it is, um, if you could try to break down the kinds of things that have made this so pronounced in your life, as opposed to others' lives, who have never stepped on that track.

GABRIELA – Um, I don't think the answer is any more complex than I just got an interest in it and started reading about it; and the more I read about it, the more I identified with it. You know, I mean, there are subjects that, people become interested in everyday and they do a little cursory reading on the subject and they decide, well you know, ok I'm bored with this now. But I just never got bored with it. I don't think it's any more complicated than that.

EH – OK.

GABRIELA – And I always, you know, through my academic career and, you know, through my professional career, I always sort of told myself that I didn't want to do something for the sake of doing it. That I wanted to do something because I enjoyed it. So I didn't pick my major because I thought it would make me, because I would have a lucrative living. I picked my major because I really like international affairs. That was the only reason I picked my major. I think that was the same reason why I got involved in global civil society. That's just what I enjoy doing. That's just what I want to do. And I'm very thankful that my hobby can also be; I get paid for it. You know, I mean I would still be an activist if I wasn't paid to be an activist.

EH – right, do you think previous to choosing your major your family or school influences....

GABRIELA – Oh my school did not influence me. I went to a public school in Western PA. You know, international affairs was few and far between. I think we had like one foreign exchange student from Germany, so we're not talking about any sort of international diversity here.

EH – Right, I'm wondering if you were pushed anywhere to think not just in terms of financial success. But to think about interests and service to some extent.

GABRIELA – Yeah, well my mother; well my mother still wants me to go to law school (laughter). She wants me to be, like an international Ralph Nader is what she wants me to be. Um, no. But um, yeah, I mean my mother encouraged both me and my brother to do what we wanted to do, you know, not to go get an MBA because everybody's getting an MBA. You know, like go into business. But yeah, she encouraged us. She encouraged my interest in international affairs and politics when I was young.

EH – When, as far as, well, you work with younger people in college and high school, is that right?

GABRIELA – Yea.

EH – And, I don't believe you have – you don't have children?

GABRIELA – No.

EH – OK. But, I think one of the ways to think about those values most important to us is to think about those values we want to share first when we're educating. If you could think about, or do you know already, what are the core values you like to share about, this kind of international perspective with the high school students you work with?

GABRIELA – Um, well I do work with high school students and I do work with university undergraduates, I try to convey a sense that, sort of that we're all in it together, but in very realist terms. I try to stay away from moralizing. I think that, I think there's a definite moral reason why we should be intervening in Darfur. I basically, on morality. In my mind I can do that, but I know that other people do not think like that. And that, for a lot of people you have to frame things in interest, but I also try to avoid to frame it; not frame it in terms of interest of an American citizen. I try to frame it as a global citizen. Whenever there are people that are poor and hungry in Nicaragua, it's my problem. And the reason why it's my problem is that I'm the person that's going to Wal-mart and I'm buying coffee that they sold, you know, that the farmers only got 98 cents a pound for. That's my problem. When I, um, enable, corporations to exploit workers. Whether they be commodity producers or the person at the cash register, I'm part of that system. So you know, I try to frame things as, you know, as the world is very interconnected and your behavior and my behavior affect people in Nicaragua and Thailand and, you know, in Germany and Angola, and I think global warming is a really good illustration of that; that American cars are polluting the – well now Chinese cars and Western European cars – are polluting the atmosphere and Palau's not going to be around very much longer because of that – that these island nations are going to be flooded. So that's the easiest illustration of that; and I think the global economy illustrations are easy for that; now I think the security; making those links for security and war and peace issues can be harder, because people do tend to think very nation state when it comes to peace and security issues; that's more difficult to get over then the economic issues.

EH – You mention morality as an important component of your own thinking in respect to Sudan, but your ... why don't you share the notion that protecting those lives would be a moral choice?

GABRIELA – No, it is, it is a moral choice, but it's hard to convey that to people; when you tell people that we have a moral obligation to intervene in Rwanda, we have a moral obligation to intervene in Darfur; they interpret that as you moralizing to them; you look self-righteous to them. So if you frame it in another way they're more .... You know, we live in a very patriotic society and if you frame the issue to them, "this is a very patriotic thing to do," to go help people that are being abused by their own government, I mean our constitution is based on the principle that the nation state cannot abuse its own citizens. They're going to respond to that more than if you say, you know, we have to go help people in Darfur because it's out moral obligation. Even yet we also live in a very religious society and even if you said that you know, even if you used the tenets of Christianity to justify intervention in a place like Darfur or Rwanda, they would still look at you like you were insane. So I mean it's just a matter of how you frame the issues to people and it's just easier to frame the issue to people in like, you know, we're all in this together, we're all on the same team here.

EH – You mentioned it a second ago and one of the things I wonder about is how people who are, basically committed to global civil society issues, communicate to people that they love about their work because sometimes, and this may not be the case at all with your mom, but sometimes people in global civil society find themselves in a situation where no one understands their kind of extra hours or low salary in exchange for helping someone in Palau.

GABRIELA – I really don't have that problem. My partner is a college professor who teaches political science. My mother is well educated, um, and understands, actually my mother is a member of our organization my mother is one of our activists. You know. No problems there. I think at first my brother was a little confused, but I think after 9/11 and after seeing how the government has used 9/11 to justify human rights abuses, I think even now he's a little ticked off. And he's very apolitical, he's very apolitical, so like even now he's ticked off. So, um, I like to think that I was maybe tugging on that leash a little bit, to pull him over to our side. But no, I do know; I've heard stories of people saying, you know, you want to help people in Haiti, or wherever, whatever horribly poor third world country, like wherever, Zaire, now Congo, wherever, you want to help people in Congo but you don't want to help people here. I've heard that, but you know, usually the answer that they give is why is a person from the United States more valuable than a person from Congo? But that's, I think that's polarizing and divisive, because that forces them into saying, yes, Americans are more important. Your people. Not necessarily Americans, but people in your society are more important than people in other societies; and that is not a value that people who are in global civil society hold. So it's that; that's a very fundamental value. It's the difference between being patriotic and nationalistic; people who would say, you don't help people here you don't help Americans; they think they're being patriotic, but someone who has an idea of global citizenship would find that

nationalistic, you know what I mean? And it's a very fundamental value; that's not shared there. And, I'm not sure, I wish I knew how to make people stop thinking about borders, because they're so arbitrary; they were drawn by powerful white men and they've just divided people since they started being drawn and some of us have been able to intellectually leap past that a little bit, you know.

EH – How about international experiences, your international experiences themselves; have they affirmed the values that you hold challenged; how have they challenged or confirmed some of your, uh, some of your values?

GABRIELA – Oh. Affirmed? Radicalized.

EH – OK. In respect to what?

GABRIELA – Um, you know, there's nothing like Carfour. Carfour is the ... one of the worst slums in Port-au-prince. Awful awful place, like you drive through man you roll up your windows. You know, um, it's sweltering hot and you have to roll up your windows and you have to hope that nobody throws a rock at the car. And there's nothing like seeing probably the poorest place in our hemisphere. Carfour is probably, um, besides maybe some of the villages; there are probably villages up in the mountains that don't even use currencies, but I mean seeing the poorest places in the world really effects you. You, you know, you're just outraged. You can't believe that human beings let other humans live like this and the idea that those people have any social mobility is just insane. That somehow they're there because they didn't do something right. It's their fault that they're in the slums of Part-au-Prince. It's their fault that they are subsistence farmers on top of a mountain in Haiti. And they're lack of social mobility is absolutely not their fault. And, um, development in a lot of countries has not been for people, development has been for corporations and the corporations – usually American corporations by the way, particularly in Haiti – and these development projects actually hurt people and hurt the subsistence farmers and, you know, driving around the hills of Haiti is a pretty outraging experience.

EH – How about challenge? Have any of your values been challenged by your international experiences?

GABRIELA – Um, not really. It's molded them more. I mean probably my first trips abroad, when I was younger and I was in my early 20s, probably really I mean really challenged what I thought it was to be an American; really challenged, um, my view of America. You know, I mean, it wasn't until I was in grad school that I was very disillusioned with our political system. And how our government – republican and democrats alike by the way – can treat other people in the world, so I mean that, it challenged my old set of values, and it's cultivated a new set of values in me.

EH – Could you talk for a second about how it challenged your sense of what it means to be an American?



GABRIELA – Um, no, I'm afraid you're going to write this down as I'm talking (laughter) um, I think that, um, there is truth to, um, the culture of American exceptionalism. There is such a thing as an ugly American, and my first trip abroad was Ukraine, and when I landed in Ukraine I was an ugly American, and it took me a couple months to realize it. And, um, I really didn't realize what an ugly American I was until I got invited to a party, actually this is like a life changing experience for me. I when to this party and it was a bunch of US embassy workers and they were the ugliest Americans I had ever seen.

EH – And that gave you

GABRIELA – That changed my life.

EH – That gave you a measure by which to look at your self?

GABRIELA – Actually one woman, one embassy worker at the embassy in Kiev; I listened to her talk for about 25 minutes and I just said I'm not going to be like her, ever, will I be like her. She was um, you couldn't get diet coke in the Ukraine at the time. Coca-lite now, it's coca-lite now. But um, she was complaining because she ordered a couple of cases of diet coke and it didn't come in the diplomatic pouch, and you would have thought she got her fingernails pulled out! Um, and then my favorite comment out of her was, these people have no idea how to run an economy. The 'these people' I just thought that comment right there was enough for me, but I wanted to say to her, but I didn't because I didn't know anyone in the room – I only knew the person who brought me to the party, so I kept my mouth shut, and I was like 23 at the time, you know, saying these people know a hell of a lot more about capitalism than you do because they've been subjected to the black market for survival for the past 70 years so don't tell them how to run an economy honey because I'm sorry they know. You live in, you know, you live in Shangri La when it comes to economics. These people are at the mercy of the market. They know capitalism a lot better than you. Oh I was furious. Furious. So that was probably, yeah, one of my life changing – yeah complaining about diet coke not coming in a diplomatic pouch meanwhile I'm doing my laundry in a bathtub, OK? I had to do my laundry in a bathtub, you know I lived, I lived like a Ukrainian, you know I had an apartment that, um, I actually, that you know all the, in the Soviet Union all the apartments looked the same. I would get off at my tram stop and have to count buildings. Or I'd actually go into – I went into the wrong one.

EH – When you were living abroad did you ever have an instance where you were explaining your values or teaching about your values to another group, or other people, things like that?

GABRIELA – People, I would get this a lot, particularly in the run-up to the Iraq war. I would get these, um, like, what is your president doing, comments.

EH – Is this Iraq War I or

GABRIELA – 2

EH – OK

GABRIELA – I mean, I would get, um, people would look to me to explain the behavior of the US government. Um, but you know I've found in my travels, I've been to 22 countries now. I've found very little anti-Americanism, because I think that people abroad know that when a passport wielding American shows up, that they're different. That that says something about you. That you're interested in different places, and you're not that American that, you know, especially off the beaten track places like Russia. You show up in Russia; Russians are very nice to you because they know that you have to be interested in Russia to show up in Russia. And that you're interested in them. Now it's not like I haven't been you know, on the streets of Paris and seen like a group of like, you know ugly Americans walk by, and been like, you know I'm Canadian! But I think for the most part I've experienced very little Anti-Americanism, but I've been asked to explain the behavior of the US government. And I've been asked to explain sort of like, um, well who voted for George Bush. Who are these people, because, the Americans that I know wouldn't have voted for George Bush.

EH – What do you try to include when you're in a situation to explain, people electing George Bush, for example?

GABRIELA – Well, I usually start off the conversation by saying, LOOK, I didn't vote for him. I mean I do, I mean I, especially when it comes to foreign affairs I do not ascribe to that set of values at all. And that, usually, they sit there and the say, oh yes. I usually sort of explain then that there's an urban American and there's a rural America, and they share very different values and that this, this ethos of rural America is encroaching into the suburbs; so now more and more suburbs are voting republican and the cities are progressive enclaves. That's sort of how I explain, I mean that's rough and dirty and it's not very quantified, but if you're sitting over dinner or sitting over beer that's the best you're going to do. It's the best explanation you're going to come up with.

EH – Right. That's fair. Um, do you think your time abroad has made you more able to identify with peoples' experiences? I mean how has it made you more able to identify with people elsewhere around the world?

GABRIELA – It's not really identification it's understanding. And sympathy. I mean like how can I ever identify with people living in a slum in Port-au-Prince. I can't. It's impossible.

EH – I guess what I wonder is, does seeing that enhance your ability to empathize? Do you have other examples? The community you mention in Port-au-Prince is a good one.

GABRIELA – Well, I mean, even in, um, wealthier countries like in Europe or even in our own slums; You know, um, yeah, I mean in Russia. I've seen things in Russia and Ukraine and Nicaragua and Haiti and Mexico that are just, hair-raising. So, Haiti was last

time I was in the developing world so it's on my mind, I guess. It's also the most extreme example I've ever seen. I mean Haiti is – the poverty's pretty extreme there. And actually the, it's really interesting. Haiti is the least developed country in the hemisphere. Nicaragua is the 2<sup>nd</sup> least developed country in the hemisphere; and they are like light years apart.

EH – I thought it was Bolivia.

GABRIELA – Really, well, you know what Eileen told me it was Nicaragua; they're like light years apart, just light years. I mean we were staying in the guest house and I got woken up by a garbage truck, and I was like Oh My God there's a garbage truck! They don't have those in Haiti, anywhere, anywhere in Haiti, nowhere in Haiti is there a garbage truck.

EH – What's the name of the city where they are, building new hope?

GABRIELA – Grenada, that's where Donna lives. You know what you should interview Donna Tabor, she's in town.

EH – Is she in town?

GABRIELA – Yes she is, she's in town 'til.

EH – That could be really good. Um, let me see, so I'm wondering, well, let me ask one more question you kind of already addressed. You mentioned perhaps being more critical of your cultural background because of international experiences. I mean, do you have other examples of that sort of thing? Have you ever affirmed American values because of your experiences abroad?

GABRIELA – Well, you know, American values have changed. The United Nations is an American creation. The UNDHR is an American Creation. The US constitution is an American creation. These are all, you know, fabulous institutions and fabulous documents. So I mean, American intervention in WWII, yeah I'll affirm that one. Yeah that was a just cause. So I affirm those values and I'm proud of my country when it comes to those things. Am I proud of my country for nominating John Bolton to be the US Ambassador to the UN? No. Am I proud of what our government did to the Sandinista government in Nicaragua? No. Am I proud of what my government did to Salvador Allende? No. I don't share those values with my government. Overthrowing democratic ... people want us to be the beacon of freedom and beacon of justice that people around the world are supposed to look up to, and we're overthrowing democratic governments? I can't ascribe; I don't hold that value. But the values we have enshrined in our constitution, in our creation of the United Nations, in our ... but we've gone away from those values. We're the only country in the world that hasn't ratified the convention on the rights of the child; how can I affirm that value? I don't share that value with my government. I think there's a major disconnect though, between, what politicians perceive as being American values when it comes to global civil society and international

affairs and what it actually is; like 68% of the people that voted for George Bush thinks he supports the International Criminal Court, a majority of the people thinks he supports the Kyoto protocol for global warming. So there's a huge disconnect when you actually look at the polling – and most of it comes out of the University of Maryland – there's a total disconnect between what politicians perceive as being majority opinion in American and what actually is. When you do the polling Americans are very internationalist and I don't think our government reflects that.

EH – I'm wondering about in your personal life. You mentioned your volunteering as separate from your daily commitment to global civil society. What other actions do you take to live out your values? You mentioned volunteering

GABRIELA – I drive people insane.

EH – I also want to talk about – the way I break it down for myself is political commitments, conscious consumerism, and personal habits; I try to also think about, by personal habits I mean like, environmental preservation, something like that.

GABRIELA – Um, I drive the people I live with insane. Um, I'm increasingly becoming a vegetarian because of the environmental, um, I haven't gone meatless yet. You see my families Italian I can't give up the prosciutto, sorry, having issues with the prosciutto, but, um, but yes I'm a very conscious consumer. I'm now, when it comes to food I'm doing pretty well. I eat a lot of produce and it's very difficult for me to a lot of fair trade produce because of course it's Pittsburgh. I need some fair trade bananas because the banana industry is just ridiculous bad. I do not want to buy another Chiquita banana so long as I live but I need five a day so what am I going to do. I'm a very conscious consumer. I am very, I have the lowest utility bills of anybody on the Northside and I don't do it to save money I do it because of global warming. I recycle every scrap of paper in my house and, you know, I'm a re-user, I am not a consumer. I save something like 50% of the money that I make because I just don't have anywhere to spend because I don't want to give money to a lot of these corporations I'd rather go without. I try to shop at almost all local businesses. I have a little trouble with, like the grocery store issue. I have issues everywhere I shop but I have to eat, so I do look for products and companies that fit my values. And I think more and more people are doing that by the way. I do think more people are doing that. Um, and I am, you know I do my best to be politically active, um, and um, yeah I have a little nasty habit too of “are you sure you want to eat that, are you sure you want to buy that article of clothing that was made in a sweat shop?” And, um, you know I'm now trying to switch over all my clothes to sweat free, which has been kind of a task.

EH – It is.

GABRIELA – But I mean conscious consumerism is work, and I'd like to see more organizations like coop America spring up so it's not as much work. I mean you have to pay for a lot of shipping. You know I'm sure if you lived in some place like New York or Los Angeles or Miami or Chicago, like a real metropolitan center, it's probably easier.

I'd like to think it would be easier. Cause there are places that have fair trade bananas, just not here. And also, I nag businesses in Pittsburgh. I'm sure I'm the only person who is like, "Do you have any fair trade bananas?"

EH – All right. I'll ask too. Are there any additional habits you're working on or you'd like to work on? And how do you go about that when you identify something? Or is that something you've kind of put behind yourself? You feel like you're at a point in personal habits and global civil society interaction you're happy with?

GABRIELA – No, I mean I'm always sort of trying to refine my lifestyle to, be less impactful, or to be, or to support sustainable, um, sustainable arrangements. I'm on constant lookout for, you know, products and, um, like they guy in Nicaragua, Mike, who took us up to the coop. He helped secure a \$200,000 loan for a coop, or seamstresses in, outside of Managua, and they use all organic cotton. And they sew clothes and they sell them in the United States and I've been furiously trying to find somewhere, um, trying to find who they sell it to, so I could order from them. Because I know, I know Mike, I know him, I trust him, I know. I mean that's one reason why I drink the Building New Hope coffee. That's one reason I come to La Prima Espresso. Well, I know a lot of people who work for La Prima now. My best friend Beth works for La Prima now, and I went to Nicaragua with John, so I feel like I'm helping pay their salary while I'm here.

EH – All right, very good.

GABRIELA – I monitor my impact I guess is how you'd put it.

EH – OK, so how would you say, I mean a lot of it you said involves a kind of global civil society identity almost, or identity with United Nations values. How would you say that affects your identity, or relates to your identity as an American?

GABRIELA – Oh that's tough. Well, as an American I've realized that I have – you know, Americans have a lot of power in global civil society, but collectively we exercise it so poorly. But as an individual, you know, I don't feel I have that much power as a consumer, but when I'm doing it and you're doing it and I force everyone in my house to do it then, OK we might start, but my identity as an American. I guess it's eroding, you know if you want to talk about it sort of like in a patriotic; I guess economically I guess that I've been blessed that I was born south of the Canadian border but north of the Rio Grande. I mean, but, you know, borders have less and less meaning to me, and um, I guess I would be more patriotic, or more comfortable saying I'm an American when I'm abroad if my country was more like the America of 1946 as opposed to the country of 2005. I mean, well, if you just take out that whole dropping of the atomic bomb on Japan thing.

EH – If I – you may already know this but if I say something like America accepts more refugees than any other country in the world, how's that make you feel?

GABRIELA – I'm ... I would believe that, in various numbers, that's true, but on the other hand we're a really big country. And I'm glad that we accept refugees. But on the other hand if you're Cuban and you get here, you're good to go. If you're black and you're Haitian, you're sent back. It's still an unfair system, there's still a lot of racism in it. There's still ... it's still not as just of a system as it could be. Yeah, does it outrage me that the Haitians are sent back? Yeah. And once again it's because the Cubans were lucky enough to be born in Cuba, under Castro, and to have to deal with Castro, but the Haitians, were just born in the wrong place.

EH – Can you remember the last time you were proud to be an American?

GABRIELA – Um, (pause) well actually, you know what, I read, I read Bush's budget when it came to international affairs, and they actually increased a lot of the line items. Like they increased the line item for international organizations by 115%. I was happy about that. I mean like, I'm reading a book on the founding of the UN right now it's called "Act of Creation." And like Franklin Roosevelt and Harry Truman completely wanted the UN to work. They were about to give Stalin like anything he wanted just because they knew that Stalin was going to be the wrench, you know the wrench in the machine and they were really, um, they made some uncomfortable deals with Stalin to get the UN up and running and, I mean I do feel pride in my country when it does, for things like that. But especially with this war in Iraq those things are fewer and further between. One thing that does make me proud is that Americans are very generous. Like with the Tsunami relief Americans were very generous. And individual acts of Americans, people like Donna Tabor, who have dedicated their lives to development; those things make me proud. But that's not the act of my country, that's the act of a human being. And, like I said I give less credence to borders; but these people somewhere down the line probably share a value of common humanity. People didn't give to Tsunami relief because they were Americans people gave to Tsunami relief because they share a common humanity with people. So, you know, I'm sure that there are people out in rural American that probably hate people like me, because my identification with the United States; it's where I was born and, you know, I realize how luck I am to have been born here, but my country really hasn't behaved too well lately.

EH – How about, um, when you hear a statistic that makes us uncomfortable, and of course it's a well known statistic, something like, America's 5% of the global population produces 40% of global waste.

GABRIELA – Yeah.

EH – How does that make you feel?

GABRIELA – Um, I don't know. I just wish Americans were more aware of how their behavior impacts other people, other countries, and other people around the world. You know, and um, I think Americans have some understanding in general Americans have an understanding of how good they have it, but I don't think they have an understanding of how badly other people have it. You know what I mean. I think there's sort of, there

might be a little bit of a disconnect there. Cause really not that many Americans travel. I say like the number of people, number of Americans that have US passports and it was like something like, under 20%, it was insane, and you don't know til you see it, you know, you don't know til you see it.

EH – Sure. Um, My last question, well, my last set of questions: Do you celebrate the 4<sup>th</sup> of July?

GABRIELA – We have a picnic.

EH – Well, I know you don't have children but for a moment let's imagine that you do. How would you explain the significance of the holiday?

GABRIELA – Um, well I mean it, there is a significance to it that I guess I could identify with. I guess we could say that it was the beginning of the anti-colonial movement. And, um, it was, the American Revolution was an institutionalization, an operationalized Enlightenment; all the best parts of the Enlightenment, so that's something that can be celebrated, and it's much more of an intellectual version as opposed to an emotional version of the 4<sup>th</sup> of July, but I mean I don't begrudge the United States the great things that it's done. The Civil Rights movement was a great thing in American History – came a little late, came a little late but we did it nonetheless. And the American great society programs, you know, social security, and starting to, you know, create, um, a social safety net for people. Those were great things and, um, how we protect rights in our own society – at least those first level negative rights – we've done a fairly good job of protecting our citizens. We might abuse those for other people's citizens at Guantanamo Bay and – rendition programs, rendition programs have been in the news but, um, you know, so I don't look at it as I guess emotionally as a lot of Americans – like a lot of NASCAR dads – would.

EH – OK. Thank you. That's everything.

Interview 2 – “Pat”

EH: So this, well you know I got in touch with you because I'm aware of your involvement with BNH, but I'm generally interested in involvement related to global civil society. Are there other organizations, besides BNH that you're involved with?

PAT: GCPGH

EH: Right, any others?

PAT: I'm trying to think (pause). There's my research on international education, but you're talking about my community participation, right?

EH: Um, largely participation.

PAT: And in the past I was on the board of an Amnesty International chapter in Philadelphia.

EH: OK, that's a good example as well.

PAT: And you know, I've done overseas projects. I don't know if that's relevant. I was an election observer for the Guatemalan Presidential Election right before the end of their Civil War.

EH: Ok, that's incredible. Yes, all relevant. So, thinking of those things generally speaking, or if you want to focus on BNH we could use that as a grounding piece as well, could you recall or what do you think motivates you to take part in those sorts of things?

PAT: I really feel we're obligated. When some people have so very, very, very little and we have so much. Just like, that's how the world was when I was born into it and it's such an unfair income distribution, and I really feel like most people are like Marie Antoinette, who had no conception that people were starving. I mean she said "let them eat cake," obviously, she thought they had cake. And most Americans have no conception that people are starving and children are dying for lack of a ten or fifteen dollar immunization. And so even though if it's a drop in the bucket if there's enough drops we just can gradually make it better.

EH: So do you recall then what; I mean I think you're absolutely right; a lot of Americans aren't aware of the kinds of issues you're talking about. I wonder if ...

PAT: But most of them probably have less excuse for not knowing than did Marie Antoinette. She only could know what people told her.

EH: I wonder, um, if there's a moment where you noticed your awareness increasing or if you could point to things in your past that made you more aware than some other Americans so that...

PAT: For me it was when I was a young person, elementary school and high school, and college too, but it was probably already very, it was already strong before the end of high school and was from church, having missionaries come back and talk about their experiences and what life was like and what problems people faced and it was because when I was in junior high and high school it was in the early years of the peace corps. And so it got a whole lot of publicity because it was a new program, it was this new initiative with John Kennedy this charismatic guy talking about what can you do for your country right and well Peace Corps was one of the big things and so, even in the secular media, there was a lot of attention to poverty around the world at that time.

EH: Ok. So, you've been interested for quite some time.

PAT: Yeah, when I was 18 I went to Honduras and gave vaccinations.



EH: Ok, what did you do that through?

PAT: Amigos de las Americas, which is um, at that time they had just become national. It had started as a youth group, a church youth group, in Houston, Texas in a very wealthy area, and they focus on bringing high school kids during the summer to give vaccinations. At least that was their focus. And so at that time Central America was not vaccinated at all with anything and through Amigos de las Americas over a period of years, several years, and lots of high school groups they managed to vaccinate, originally all of Honduras, you know to get that basic level of vaccination done, immunization. And then I think they were going into some other countries.

EH: You think what?

PAT: They were starting into another country right after I was there.

EH: OK. Um, so you mentioned growing up with church organizations and also the kind of like, secular prominence that Kennedy gave this sort of work. Um. I wonder, for you, has it been a kind of a combination of secular callings and faith-related callings or do you find that, kind of the foundation of your motivation for this, um, in which part of your life?

PAT: I would say the foundation was in the religious. And the secular just enhanced it and strengthened it.

EH: OK. Just enhanced it and strengthened it. I'm sorry, could you try to make sure to be loud enough for the uh...

PAT: Yes, THE SECULAR ENHANCED IT AND STRENGTHENED IT!

EH: (Laughing) Thank you. Um, let's see, so which, what would be your faith background then?

PAT: Catholic.

EH: Ok. Was it a standard Catholic Church? Did they have a particular calling?

PAT: I went to a Catholic elementary and high school. And the nuns who taught us were Benedictines, of the Erie Mother House. And they are especially progressive and especially concerned with social justice. They're still some of the finest human beings I've ever known in my life.

EH: Great. So did you have, were they ah, I guess were they interested at the time or were you interested at the time in Liberation Theology as it was emerging? Was that important or... That would have been a little bit after John Kennedy I guess.

PAT: Right. During these early years when I developed that strong sense of obligation, I don't think liberation theology, at least I was not aware of liberation theology.

EH: Right, I don't think it was on the radar yet.

PAT: I think it was in the early 70s or later 60s and, um, and um, yeah, so it wasn't that, it was more the standard.

EH: Ok, so let's see ...

PAT: It was progressive though! I mean the same progressive...

EH: What does that mean to you? Progressive Catholic.

PAT: The same progressive trends that produced the Vatican Council in sixty...

EH: 68?

PAT: I think the Vatican Council was. Well, I thought it was, like in 64? Something like that?

EH: Ok. I'm not positive.

PAT: And um, they were very, the Benedictines were very much involved with that reformation of the Catholic Church so we were very much aware of all the issues before they even got to the council, before the council happened, during the council proceedings, um, and um, so what's progressive, I'm sorry, I forgot the question: what do I mean by progressive? Yeah, so, they were in those senses, you know, bringing, kind of not being tied to the tradition, trying to seek the roots of the religious tradition in the scriptures and out of that coming a strong commitment to social justice and caring about the poor and part of the reforms of Vatican II were having the liturgy of the mass said in the local language. Before that it had been in Latin everywhere on earth. And um, so that same kind of mindset that said: Oh, your traditions are good, your language is good, your forms of music are good bring guitars into the churches, bring drums into the churches in Africa, um.

EH: Right, Ok. Let's see, just wanted to make sure that was still spinning ... I get distracted by my electronics. Um, so, do you, you mentioned that as a background, do you still identify with the Catholic faith or is that something you see as a foundation that ...

PAT: Um, I do not practice as a Catholic anymore. (long pause) Now I belong to a reformed Jewish temple.

EH: What's that? Reformed Jewish temple? OK. And did you arrive there because of the values that it espouses?

PAT: Partially. I belong to a congregation that is very committed to and interested in social justice. Temple Sinai.

EH: Right. Well actually, let's just think about the Catholicism for a second because it's an interesting one in that so many people share it as a background framework or as a framework, um, but not everyone gets involved with global justice types of efforts; and maybe you've already answered this question, maybe the answer is that there were some influential nuns. But I wonder what sorts of things within the Catholic tradition would have helped lead you toward a path that is concerned with social justice while many other Catholics in the world would not walk down those paths.

PAT: That's a good question. Maybe you could say, I was more religious than your average kid as a youth. Even at that point I really took everything seriously and questioned and tried to make sense of everything and I suspect many people just take things as given and don't move beyond. Now that to some extent, that tendency of mine is partially a result of my training by the Benedictines who were very much into questioning and openness. But still, certainly not everybody in my class developed my interests. Even the people who were very, who were really good students, who, I don't know, that's a good question, I, maybe I was just more idealistic in questioning, and so I really idealized those missionaries and I really idealized those nuns.

EH: I don't know the answer to this question. I feel like I should. Do you have children?

PAT: No, I have two step children.

EH: Two step children, Ok. One of my questions is related to, I don't know if you've been in a position to share values with them, or to be involved with sharing values...

PAT: Unfortunately not too much because I've only been married three years. And they are now 24 and 26, so, they were pretty well formed and out of the house. But I hope to influence them just by having them see what I'm doing and, and, in fact I'm glad you reminded me. I need to get my one step son to get interested in this, there's something new with bikes – he's an avid biker – there's something new with charity; ok, I don't remember. It's out of Bloomfield-Garfield corporation, they're doing mentoring kids with a bike mentor. You can help them, work with them to fix up a bike and teach them bike safety and all those kinds of things.

EH: Right, so you try, you try in any event to show them the opportunities that align with their interests.

PAT: Mmmm. (affirming)

EH: Have you been in a position to be educating children about these kinds of value frameworks, or ...

PAT: What age of children are you talking about?

EH: Well, let's see. Probably, high school or younger.

PAT: I did briefly teach the Catholic equivalent of Sunday school. It's called CCD. It was when I was in high school and I was just following the curriculum and I don't think I influenced them at all in this direction. I don't remember going outside the box, but you know I have strong relationships with Godchildren and nieces and nephews. But again I don't speak to them about it. They just know my interests. I would love it if they would ask me more but they don't.

EH: Ok. Um, so, one thing that I think a lot of people who are involved with global civil society struggle with at different points in their lives is explaining to, anyone of their loved ones, who just doesn't quite get this kind of commitment to not making a lot of money, making the world better for somebody else and not necessarily yourself; basically people who are doing more, kind of mainstream American things. Have you ever found yourself in a situation to explain to sisters, brothers, mothers, fathers, or do they all kind of get it or how do you kind of explain it or justify it if you're ever in that position?

PAT: Well, I wish somebody had asked me so then I'd have to explain it but nobody ever asked. It's just Eileen's thing. You know Eileen is interested in this and other people are interested in that. (laughter) So, no, I don't ever remember feeling ....

EH: OK. So they've not fought you on it in any event.

PAT: Oh well, I mean my parents could never 100% understand in the beginning. Like for instance to get them to let me go to Honduras when I was 18; Um, I had applied to, I got accepted at 2 volunteer projects for the summer. One was working in the slums in New York City and one was work doing these vaccinations in Honduras. And I really did apply to them both; one as a backup for me. But when I got accepted to both it worked out well because I said to them, "well which of these do you think I should go to?" And this is, uh, this is uh, right after the Watts Riots. There were kind of alerts for rioting; inner city race riots. And, "Honduras is definitely better, go to Honduras!" And so they always let me do what I wanted to do. They wouldn't fight me but I always felt like, they could never understand.

EH: right, ok. Do you remember instances of trying to help them better understand?

PAT: No.

EH: And you mentioned you've been married three years, so I'd suppose your husband's been well on board with your value framework, is that fair?

PAT: Well one of the things that attracted me to him is that he is kind of a seeker and cares about ideals and social justice even though he hasn't had a career where he did that. But I met him at the Mennonite Church where I worshipped for a while. And he was

somebody who had joined them, he joined them when I was worshipping there. He just happened to stumble upon them. And I was just impressed with the sincerity of his search. And his commitment to these types of values.

EH: (unintelligible), OK. In your international travels have you found yourself in a position to be educating during those travels? Like when you went with the Catholic Church were you ever in a missionary sort of situation?

PAT: (shaking head)

EH: Ok. So you basically have been doing service rather than doing education necessarily?

PAT: By the time I was in Honduras I was already an agnostic.

EH: Already what?

PAT: An agnostic.

EH: (chuckling) ok, ok. How has working internationally made you closer or more distant from your own culture, from American culture?

PAT: That's a tough one. Uh, I feel somewhat distant from my own culture often, but, but I'm not sure it was strengthened by being abroad. Um (long pause) um, no I don't think it had an influence one way or another.

EH: An influence?

PAT: Making me feel closer to my own culture or more distant from my own culture.

EH: Ok, well how do you feel – you mentioned feeling distant – how do you feel distant?

PAT: Well, in most of my growing up years I always felt like I didn't, don't really belong to the mainstream culture. I don't like the same things mainstream culture people seem to like and don't necessarily see the world the same way they do. And, you know there are certainly pockets of subculture that I found over the years where I do feel very comfortable. Um, you know in a university environment. In, um, a committed, open-minded religious-seeking group like the Mennonites or the Unitarians or Reformed Jews or Progressive Catholics or Japanese. I've often said if there is such a thing as reincarnation in a previous life I must have been Japanese because so much of Japanese culture feels more natural to me than American culture. It feels more natural to me to bow than to shake hands. Um.

EH: Um, how about, in your time abroad, has it made you more able to identify with others' experiences, other perspectives?

PAT: Yes I'm sure.

EH: Ok, could you talk about how that's happened?

PAT: Well it's just exposed me to different perspectives and different ways of looking at things, but I want to also add that I lived for quite a while at International House of Philadelphia, which is primarily a place for housing for international students, primarily graduate students, but they also have a significant subportion of Americans there because they also want the international students to get to know American culture as well. And that was maybe, in many ways, as valuable in terms of broadening my perspective, as my travel experiences. And perhaps that's because my travel experiences have not been, unfortunately, extended time. They've been no more than a month at any one time. So having a really close Indian friend for me than three years I really got to know their perspectives and you know how they looked at things and surprising things and a really close Australian friend and a really close, just friends from around the world. It was really very, in that extended time frame, that was very valuable for extending my perspective.

EH: OK, so you seem to mark that out as a growth experience. What kinds of things.... Or, could you pinpoint things, anything you did during that period or particular lessons you learned?

PAT: (Pause) Well I'm just going to talk off the top of my head because I can't get a coherent answer to that question. So I just kind of do a few things that I remember, and they may end up really related or they may end up not. Um, it kind of, it also strengthened my conviction and perception about how luck and how wealthy we are. Um, like for instance I remember being on an elevator in international house and I would ask people where are you from and somebody saying they were from Cambodia. This was during the time of the killing fields or shortly after. I think it was still going on. And I said, "oh, I'm really sorry, how is your family? Are they OK?" And he said, "I lost them all." (tears) And, you know, those are just things that until you come face to face with a person, you read about those things, but when you come face to face with a person who is standing there in front of you speaking well and looking normal it is more moving and more, makes a larger impression. And, um, and I remember with a really bright Indian student who was extraordinarily hard-working, slept four hours a night, and just extremely intelligent, top of her class in graduate school, historic preservation and architectural engineering, and I remember having a conversation with her about the different Gods in Hindu theology and about the parades where they carry you know an image of, in this case it was the elephant god; and she used a phrase, something about, they're carrying the God. And I kind of, in our conversation at some point, said you mean the image, the statue of the God; and she said, no it was the God. And you know even though we all knew the story of the Golden Calf if we grew up in Western Culture I guess I never could imagine that an educated, intelligent person really believes that a statue was a God and not an image of a God or a way to give an image to a God that you want to be worshipping. And you know, so it was kind of mind expanding in the sense that, wow, even things that you couldn't imagine intelligent people believing; you know it's possible

for people to believe that and be intelligent and, and then I remember political discussions. Um, it was the time of the ... Iranian hostage crisis. Iranians even before then that I knew, were all – even the most mild mannered – they all hated the shah with every fiber of their being, and were not sorry to see him go. And I remember one fellow who, even – he was a good person and he, um, you know just was totally quiet, nice, gentle courteous person, and he said, if the shah were here now I would kill him myself and drink his blood. And, and kind of, so that kind of revealed to me some of the suffering that people undergo. He knew other young people who had been tortured in the Shah's prisons. And so it expanded my notions and ideas, appreciation for how difficult it was. I'm just going to say two more then I'll stop. Um, and I remember, um, I had an internship between junior and senior year of high school which was; oh no, it couldn't have been that. Anyway, I was someplace where I was sitting next to a Brazilian, a young professional or graduate student, um, at the time of the terrible torture and disappear – not so much disappearances in Brazil but there were still some, but there was a lot of torture, a lot of imprisonment, a lot of killing of dissidents. And I said, something like, oh, how hard is that to be there. And he said, "oh it wasn't bad at all but the prison where they were reputed to be torturing people I used to walk by it everyday on my way to work. And, and I kind of, in a gentle way, tried to inquire like, didn't you want to do something about it? Cause this was not a person who I was meeting in a social justice context, he was more of a mainstream kind of person who just had a job and professional aspirations. He acted like, no, it was irrelevant to me. And I've often pondered that because he was a hard working person. And I remember at the time and for many years thereafter feeling like what a terrible person he was. This person is just disgusting, but sometimes I think about things that are happening in our society and there's only a certain amount you can do and you're living your own life and there are things like that that I've let go by too. And certainly if I had to risk my life to try to do anything about them, um, which I haven't – I've just been too busy – but it's kind of helped me understand how these things happen and how the regular population can let them happen. And then the last thing I'll tell you, I had a friend who was an Igbo from Nigeria, who had fought in the Biafran civil war, which was, uh, when, uh, when Bangladesh, excuse me. Stop, go back. When part of Nigeria tried to secede, the Biafran part of Nigeria which has the oil wells, tried to secede from Nigeria as a whole, and it went down to defeat; and to some extent the biafran side was starved to submission because food lines were blocked, and, and I knew his story about how he had been working in the capital, which is not an Ibo area, as a journalist. And when the war broke out he took a train back to his home. And when he got out of a train in the train station, he said armies had gone through and there were all kinds of dead bodies, pregnant women with their belly cut open, and, so he never did go home, he went straight up to the mountains to fight, and I know that was a particularly hard war, and I did watch the end of the Vietnam, the final end of the Vietnam War on the news with him, while he, when they were helicoptering the last few people out who were hanging onto the feet of the helicopter and he was visibly shaken watching that. And so when we left that we were talking about, anyway I just knew his heart was a very good heart, he cared about things and he'd seen a lot of pain and suffering in his life. And, um, and, once we were talking and I said to him, there are only two unforgivable sins. Maybe I said there was only one unforgivable sin because I can't remember another. It must have been only one, and that was if somebody would physically torture another

human being. And he said, I've done that, but that was war actually that was different. And at the time he was behind me, and I remember thinking, oh my God I can't deal with this. In my mind that is the only unforgivable sin. It's like the totally unforgivable, beyond, beyond, beyond, and yet I knew him to have such a good heart and to care so much about people and kindness and so I didn't say anything, we just continued and talked about other things. And later on he said to me, I said to him you know when you told me that, that was really like an earthquake at the time to me, and he said, I could tell, just from your shoulders from behind. So, anyway, those are some things where I feel like I've had my perspective broadened and stretched, and things I was certain of, I was certain no reasonable human being would ever torture another human being. And yet, it could be challenged.

EH: Have any of those experiences made you more critical of the US, and US culture, when you were living in Philadelphia and working with, living with these international students?

PAT: Um, yeah, I think watching some of the other students I think reminds me American culture's gotten kind of soft and undemanding of ourselves in terms of the demands other cultures make on themselves. Um, (pause) what I've found is every culture has its blemishes and every culture ... it's not a good idea to idealize any other culture because every culture has its weaknesses that the people in that culture are working on, just like we should be working on the weaknesses in our own culture; the things that could be better. Um, and ... our materialism, our sense of victimhood, that is pervasive; instead of our sense of being so blessed. Um, the arrogance of American culture really does bother me. Probably more after seeing the beauty in a lot of these other cultures. And knowing that so many Americans don't acknowledge it at all and are so quick to not give value to these other humans.

EH: Ok. One of the things I'm curious about is personal life and how it relates to having values that get people to work in global civil society. For myself the way I organize thinking about that is in terms of my politics, my consumerism, and my personal habits like environmental decision-making in my personal life, things like that. So I wonder if you're aware of the things you do, personally, to try to cohere with values you have that are kind of global civil society values. Does that make sense?

PAT: In my politics, consumerism, and personal habits?

EH: Or other things that come to mind.

PAT: yeah, um, I guess I'm trying to; I try to conserve energy, which uh, which is partially based on this notion of the global resources and air; um, the consumerism I think I've always been influenced by the nuns in terms of not being very consumer oriented; and in politics I certainly care a lot about foreign affairs. I've tried to follow. Maybe in personal habits: for most of my life I follow international news very carefully; um,



EH: Ok. Let's see. Personal habits are interesting because I think we all try to continuously work on ... some things. Is there anything you're currently trying to work on in terms of a personal habit that would relate to these kinds of values or, or when you do go about that kind of thing how do you go about it?

PAT: Actually I recently tried to purchase wind power energy; a premium for wind power energy. However the website wasn't working when I tried to do it. So I need to do it, try it again. And, um, actually to be frank I was so far on the far end of non-consumerism that I've needed to force myself to actually buy some new clothing, even if it's from Goodwill, so I look better (laughing). So that my house is not looking so bedraggled.

EH: Ok, those are great examples. So you're a nonconsumerist generally and if you do shop you shop at Goodwill. What about, say, grocery purchases? Does that relate in any way?

PAT: Well, I haven't been so thrifty for grocery purchasing, in terms of the global implications of what I buy. Um, you know I try to buy fair trade things now. I know I boycotted Nestle's for a long time and I won't buy MnMs now. Um, I try to eat healthy. In terms of groceries I'm probably more influenced by health considerations than by global justice except for fair trade where it's available and where there's an actual issue; like for instance the fair trade, the chocolate, the coffee. Used to be grapes. When I was in college it was CA grapes. There was a boycott on CA grapes and kind of; this is a vignette. When I was, between junior and senior year of college I was part of a kind of prestigious internship in Washington DC, 75 people, college kids chosen nationally to work in the executive branch, and they got us pretty nice jobs for the summer with high level people and they had all kinds of high level meetings with people and excursions. We even had dinner at the Whitehouse. And, although it was Trisha and Julie who were hosting not Richard Nixon himself. And, uh, I remember when I went through the buffet line they had a beautiful thing of appetizers made with CA grapes and I was one of the early ones through the line and I thought, oh, how could they have done such a thing? They know where all progressives here. And, but I thought, well that'll be good because it'll be a nice statement at the end of the meal, none of them will be touched. And when I went back to the buffet line later in the evening, none of them will be touched. And when I went back to the buffet line later in the evening, they were all gone. And let me tell you among 75 students I was by far the most conservative; everybody else was very radical leftist and they were very quick to keep score and about how terrible Richard Nixon and all the Republicans and conservatives were and I thought: Their convictions were that deep; they couldn't even pass up one grape.

EH: That's very disappointing. Let's see, we haven't talked about one of my questions: I wonder if you could tell me the last time you were proud to be an American?

PAT: Um, I suspect I might have to go back to Clinton. Well let me just kind of do a little stream of consciousness again because nothing really jumps out at me as a real answer. Um, I was relieved to some extent when the US finally helped in Bosnia, somewhat. And

I was glad we could do that. I'm not sure you could say I'm proud to be an American because maybe I wished we could have done more but I was glad we did what we were able to do. And, and so I was proud of that. Um, um, (pause)

EH: You may find this one easier. How about the last time you were angry about being an American?

PAT: Yeah, well I've been angry that we invaded Iraq. I've been very angry that we invaded Iraq. I think we could have solved that. That was not a problem that needed a war right then; and, I don't know if this is related or not exactly, but, when it comes to Iraq, many of the circles I move in are all anti-war, but one circle I move in is a little bit more mixed and, it's a major and counter community that I belong to, and one thing that has deeply saddened me, cause I know some of the people there are really much more mainstream, Republican and support the war and, it saddened me that for instance they put out a email to people forwarding something about praying for our soldiers and when we were there at our meeting – it's a religiously affiliated community although not with a particular congregation – but, um, you know they wanted to pray for our soldiers and our safety and I added, and for all the Iraqi civilians. And then when the email thing came out later – a separate thing – again it was only praying for the soldiers, our soldiers, and it would seem to me that even somebody who supports the war with all their heart and soul and thought it was a good idea ought to also acknowledge that we need to pray and be concerned about the innocents who are being caught in the cross fire, even if they think it was necessary. And so that has deeply saddened me in terms of America because these were good people, you know, and if they didn't even think in that kind of duality: yes, we have to support the war, or they think they have to, but at least yes, also we have to acknowledge and be concerned and sorry about these other deaths, of innocents.

EH: Would you identify as a pacifist?

PAT: I'm not a full pacifist, no. I still basically follow the Catholic doctrine of my youth, which is a just war doctrine. Of course each individual's definition of a just war can vary. My definitions do not match many.

EH: Well you mentioned being part of anti-war communities. I was wondering how your identity as a member of an anti-war community relates to your identity as an American?

PAT: It almost feels like there's more of an obligation ... well as an American, we're the ones who keep going to war. I mean others go to war too for sure I don't want to pretend they don't. but at least on a global, the wars I have control, more control, somewhat, minimal control over are the wars of my own country, especially the wars my country instigates and so, uh, yeah it makes me ashamed to be an American, very often. Just like I was terribly ashamed to be an American during the time when Brazil and Argentina and Chile and Guatemala were torturing and massacring their people and I knew it was with US government support.

EH: These next two questions are just about your feelings, how you feel. So when I mention something like America accepts more refugees than any other country in the world, how does that make you feel?

PAT: Good. I'm very happy, however, is it still true, since 9/11?

EH: It's actually true, but per capita is a whole different story. But we do, we are pretty good about refugee acceptance rates, overall rates, and we've dropped since 9/11 but we're still not as low as many places.

PAT: Let me just tell you my husband's theory on that one, he said, we could instantly solve the problem of our center cities and our deteriorating old cities if we just allowed unlimited immigration, or at least much higher immigration and gave people a house in the deteriorating inner cities because they would love that house, they would work like crazy to fix it up and our cities would be rejuvenated. I thought, there's something to that.

EH: I think so, how about – I'm sure you're familiar with this statistic – America's 5% of the world population produces 40% of the world's pollution. How does that make you feel?

PAT: Ashamed. And a little mobilized that I need to keep working on that.

EH: right. Did you this year or do you regularly celebrate the 4<sup>th</sup> of July?

PAT: Yes.

EH: And, how would you explain its significance?

PAT: Well I have to say I've become part of the American culture of our time, which is a little less reverential, even for secular things. And mostly I think the 4<sup>th</sup> of July is a chance to see fireworks and get the family together and I don't think of it in terms of its meaning for American philosophy, but I do really think that the makers of America – the founding fathers so to speak – they were very admirable people who did an incredible job and had incredible ethics and incredible intelligence and far-sightedness. Um, and I do kind of think that you know I'd like to read more of Jefferson and read more about those founding fathers.

EH: OK, great. Thank you.

Interview 3 – “Lisa”

EH: This is about global civil society or global service experiences generally speaking. Have you had other experiences like that or would MCC [Mennonite Central Committee] be your primary reference?

LISA: Pretty much MCC. I also did inter-Menno training program, which is just an intercultural exchange. I worked for a year in the Netherlands, but it wasn't – it wasn't exactly a service thing it was more like a high school exchange program except I did it during college.

EH: Um, and this is also very much about the kind of things that motivate people to take on global service or even, I would include, these kind of intercultural learning experiences. So, could you talk about – it might seem obvious because of the names of these organizations – but could you talk about what motivated you to be involved with MCC, or the other experience?

LISA: Yeah, um. I think I probably – I actually grew up in Scotdale; same church that Liz did, although a different time – it was sort of just a very common part of the culture; a lot of the adults had worked with MCC or had done volunteer service or the older men had been involved in 1W service and it was just kind of matter-of-fact. It was something that, um, wasn't considered a sacrifice, wasn't considered out of the ordinary. It was something that was, pretty much recommended. So I grew up with that and – I also had an interest in languages – and I think part of it was probably, originally when I went with the inter-Menno program, just wanting to experience a little culture and be kind of immersed in another language.

EH: Right. You said a lot of the men did?

LISA: 1W service.

EH: OK. I'm not familiar with that.

LISA: It's a military classification. It's like an alternative to military service. Instead of registering for the draft they register as conscientious objectors and then do that. A lot of – probably at least half of it was domestic, in the states – my Dad, for example did it in Michigan, he was in a ... you know I'm not sure, but he was like the cook for the house and I'm not sure what the other people in the house were doing. So it was even part of my family.

EH: So your dad was doing it through the church ...

LISA: Yeah, you know he was twenty-something, early twenties.

EH: OK. Um, well this definitely, all of the interviews I'm doing kind of intermingle this service with the motivations and things like that. You know different people come at that in different ways, so, especially with international service sometimes I think people really come into doubts. And you could even – I think you do service as well, uh, as a career basically.

LISA: Yeah, in a sense.

EH: Right, um, I wonder at times when you've doubted. Do you know what motivates you to stay involved? If you've doubted. Do you know like when you were in Bolivia I mean ...

LISA: You mean like in the middle of the experience?

EH: Right. Because I know it's awfully challenging when you go to a country with the kind of social, economic structure like Bolivia.

LISA: Or even the local, like community kinds of issues.

EH: Right. Absolutely.

LISA: Um, definitely being tied to the organization is a huge support system. I don't know about other countries. Bolivia has kind of a smaller program now than it did when I was there fifteen years ago but it was a pretty close-knit group and we were in a relatively small area. Nobody was more than, maybe, six hours from anybody else. And I think knowing that I had that foreign support system was really – that was probably one of the biggest things to get through times when I felt, "I can't stand another day of this. I can't take this anymore. I thought, OK, sleep on it, I'll be fine in the morning. Yeah, I had some really strong ties and close friendships with other – expatriates I guess is the right word.

EH: OK. I think. I'm trying to think about how to kind of proceed from here because I think ... well, different from other people I've spoken to you really came up in a community that really valued service from the beginning, um, and I wonder if .... It kind of throws off the whole ....

LISA: Oh, OK.

EH: It's very valuable! It's very good!

LISA: Well here's another part of an answer too. I don't know if this – if I – I want to say this at some point. I don't know if it belonged earlier on. It probably. It probably looked the same growing up too and I still strongly feel this: I'm not really a citizen of one country so much as a citizen of the world. Like, this is just happenstance that I was born in this country. My allegiance goes way beyond this country and I think that is part of what motivated me to want to have international experiences too, just to prove that – these are my countries too. I don't have just one country.

EH: Right. Do you think you can pinpoint, or you can pinpoint the place where you get that idea from or what the source of that set kind of global allegiance is?

LISA: I'm not sure, probably as close as I could come to that would be when I was in high school – in our youth group – which is again church community kind of thing. We just started talking one night about the pledge of allegiance, and realized that – none of us

– I mean we would just say it because that’s what you do you stand up and put your hand on your heart and say these words, but we never realized, ‘no, I don’t pledge allegiance to this piece of cloth, I don’t believe in everything that it says.’ Probably at that point I was a freshman or sophomore in high school. That might be kind of a critical turning point.

EH: Have you, I imagine you’ve seen people grow up in the same church as you who have not accepted – well, not accepted the church first of all, and not accepted a call to global service call secondly, or not accepted a three year, more than three year service commitment, um, do you, can you think of things that would make you more likely to engage with those kind of things, or, I mean you kind of have this memory of a lesson. Are there other things? Lessons earlier on? Other kinds of, maybe familial influences?

LISA: Um, not anything that really stands out. I guess another, when I think of it, another thing that stands out would be – not an international experience but – the summer after my junior year in college, um, another person in one of the dorms was telling me about, back up a minute, when I was a kid I read Christy, which I only remember partially I don’t remember all of it, but she was a young woman who went to teach in a one room school in Appalachia, and I loved the book and I just thought, ‘when I grow up, I want to teach 4<sup>th</sup> grade in Appalachia.’ I learned that that friend in college had done it for a summer, not teaching, but she worked in a summer community development program in Kentucky. She had a really good experience and was telling me about it. So I thought, “well that’s perfect, that’s what I want to do for my work study this summer.” So I applied and I did get to do that and it happened that was very close to the volunteer service unit at that time it was run – it was a joint program of MCC and the Mennonite Board of Missions, called Appalachian Mennonite Mission project, so I ended up living at their house for the summer and, I just feel in love with it, and decided I wanted to go back and teach, through volunteer service when I finished college next year. So I did, only I ended up in Virginia rather than Kentucky and I did that for three years immediately after college. So probably all of this stuff had something to do with it too. Once you’ve experienced that you realize that volunteering your time – really in a different culture, even if it happens to be in the same country – you know I saw it was a good experience that way. So it gave me a lot more confidence to want to have another experience in another culture.

EH: Right, right, OK. Well, actually, it’s actually kind of similar to, I had a similar conversation with someone who identified with Catholicism to kind of bring about the kind of progression you just mentioned and, maybe even more so, well, no, that wouldn’t be fair to Catholicism, but in any event, I think you’re identifying in large ways with a Mennonite experience to get those values across but a lot of people identify as Mennonites in various ways. If you were going to pull out the most important values in that framework for you, as they kind of motivate your actions or inform your life, what do you think you’d pull out or think of?

LISA: Wow, Mennonite values. Well I mean the obvious answer is service. I don’t know if that’s precisely it ... kind of the opposite of greed or acquisitiveness. I don’t know. I’m not really interested in trying to climb up the career ladder. I’m a lot more interested in

horizontal growth – not physically, but – horizontal rather than you know, vertically climbing toward the top of things I'd rather have a ladder or relationships in either direction. I don't know if that's a Mennonite value or if it's a kind of personal value. There are certainly Mennonites who are very interested in wealth.

EH: Well, right, this is just about those values that you find most important, certainly. Um,

LISA: If you could give me multiple choice I could pick. I could say, OK, well that one and that one.

EH: No, that's all right. Open-ended will do it. The, Oh, OK, Sorry. Um, have you been in, well you teach currently although I don't know; you may in small ways get chances to share values in that kind of setting I'm not sure. Have you been in settings where you do have a role kind of sharing values with children through ...

LISA: Daily interactions? It's generally more of like on an individual level, when I'm working ... the answer is yes, I do, but I'm trying to think of some examples.

EH: What grade?

LISA: I actually, I'm the librarian for Kindergarten through 8<sup>th</sup> grade in the school library. Well I've done one thing specifically as a librarian in my book selection policy I try to get books that represent a lot of different cultures, cultural diversity, languages; and I try to make that a really positive thing for the kids. I really talk that up: you know, 'this is a wonderful book about a little girl in Brazil and you get to see everything she does everyday.'

EH: Right, right, right: that's exactly what I was curious about. How about, are you ever able or, I don't know if it's possible, through book selection, to emphasize service values and things like that?

LISA: To some extent. Um, the way PPS does it we order books from a selection list; books that have been advanced, already reviewed by other librarians and I have to balance things out. For example I have a couple books on warplanes and warships, and you know, personally these are things that I'm not in favor of promoting, but I need it in the connection to keep it balanced. But I try to overcompensate on the other side, I think, overbalance against ... a more narrow, sort of militaristic, um, view of everything.

EH: Right, um, when you did your service actually, was there anyone in your life who resisted the idea, in terms of loved ones?

LISA: Not really.

EH: No?

LISA: If they were, they didn't say anything. The knew it was something I really wanted to do. They would have preferred to have me closer by, but no. And most people were very supportive and confident. My friends might have said, "I'll miss you," but not meaning it's a bad idea, just meaning I wish you weren't going to be gone.

EH: So, I guess to be even more explicit about the kind of questions that sometimes come up, you didn't have anyone in your life who couldn't understand why you'd go do service with, quote "those people?" Or why you would risk your possible financial stability or some people would say your life traveling around the world to serve with people who are so geographically distant? That just didn't come up for you in any which way?

LISA: Not, not in any way that was really discouraging. Um, there were people, especially in Virginia; some of the people at my church, I attended a United Methodist church for the seven years I lived in Virginia.

EH: Ok.

LISA: And there were some people there who said, 'that's great that you want to go and be a missionary' – which, I didn't feel like that was what I was doing – 'but we need missionaries here too. Stay here and do it.' But they weren't trying to talk me out of it. I think they just really, seriously wanted me to know that, that it wasn't necessary to go somewhere far away to be of service. And there were a lot of people ...

EH: Did you try to explain to them the kinds of things that were important to you about doing that? And how did you go about that?

LISA: Yeah, I think so, but I guess I was feeling a little bit guilty about some of my motivations too 'cause a lot of it was – I wanted a change, I wanted a new experience, I wanted to learn a new language; you know how do I say that to someone who is saying, 'there's valuable work for you to do right here.' Cause they were right and, yeah, I don't remember exactly how I phrased it or what I said, but, obviously I went.

EH: Right. Do you think that church's values were different from the kinds of values that you ... How would its values be different from the kinds of values that got you to go to Bolivia to do service?

LISA: Gosh ... (brief, overwhelming background noise) ... service was a part of it. That year a group from the congregation went to Kentucky to help build a house, while three miles up the road there were people living in need of serious home repairs and indoor plumbing, but, yeah, the United Methodist Church has a volunteer service program and they have a missions program so it was part of the denomination but not as many people – certainly within the congregation – have those kinds of experiences. It was a much more patriotic church. You had the American flag up front; God Bless America on the 4<sup>th</sup> of July, so I really I probably really downplayed that aspect of it, but



EH: You mean in terms of going there, your membership there?

LISA: Well, no, I mean in terms of explaining my motivations for going, but I was sort of an anomaly there anyway, I mean I was a single woman in my twenties and, you know there weren't single women in their twenties. Everyone was either my parents' generation or, you know a lot younger.

EH: Your parents' generation or their grandkids?

LISA: Yeah, basically, that's right, or the kids I was teaching at school. There weren't people like me, really, at church. There were some others. I taught with a friend, she was eleven months younger than me, and she left the same year I did and went to teach in – Honduras, through a – um –

EH: UMCOR?

LISA: No, Department of Defense, yeah, she was not – at all – religious. I mean she had the same kind of worldview. I mean maybe some of it had something to do with just being single and ... I don't know, that probably made a difference.

EH: You mean to get to go to do three years ...

LISA: Yeah, to be able to just make that decision to just go and to it.

EH: Right, how about when you did your service. How were your values challenged or confirmed?

LISA: Um, I don't have a specific answer for that. I think probably the – this is probably the answer to a different question – I think probably something that shouldn't have surprised me but I think really did surprise me was how very similar people were; part of which I was needing, or needed a change almost of magnitude from that annoying little, everyday kid difficulties – all kinds of things – which compared to what I see now are just, I don't know, Nirvana. But the day that just got to me – I don't know why – but the thing that really to me was the day that I just came in and found an old cigar box full of crayons that someone had gotten into. Every crayon was cracked in half. And that was for some reason the last straw. I remember that; years and years later. And then to go to Bolivia and think, oh my, I'm going to a community that's never had anything past second grade. I'm going to be their teacher for third and fourth grade. They're going to be so motivated and so happy and the parents are going to be so supportive. No, I mean kids are kids. They complained. They didn't want to do their work. They goofed off. They, you know, threw pencils. So that surprised me. And then, you know, dealing with adults, like I figured it was kind of a step of progress the day that I realized that there were people who, didn't like me, I didn't like them, and we were past a point of it being North American – Bolivian; we started to just be people. So I don't think that answers the question you asked but that's what it made me think of.

EH: Well that's really interesting, as well. Um, when you were teaching there, were you doing any kind of education beyond... were you doing any values education?

LISA: No.

EH: Any ... no religious teaching, no?

LISA: Well, religion is one of the subjects in the school. I taught them everything. They'd memorize the books of the Bible and, you know have races to find passages in the Bible, and, they wrote down, I don't know. Well the whole education system is really weird or at least it was at the time I was involved. It's based on the teacher writing a lesson on the chalk board and the kids writing it in their, what's called a draft journal, their *borador*, and then I would check that and if it was right they'd recopy it into their clean notebook. And that was that lesson. And the next day I'd write another lesson on the board and they'd copy that into their first journal, have it checked and copy it again into their second journal. So no, values education wasn't a big part of that. Through conversations with individuals yeah. And I did, I made a few friends; not nearly as many friends as I had thought I would make, I mean there were neighbors, but there were some who I had really deep conversations with, about, things like, well one of them, one conversation I had we were talking about whether – the devil was on the earth; things like that. So, in terms of the kinds of values; it was kind of difficult because neither of our languages were typically at the abstract level. Spanish was 2<sup>nd</sup> for both of us; typically everyone I worked with spoke Quechua first.

(considerable noise because of a piano being moved into the café) (pause)

EH: Ok, so how about when you, ah, well you kind of already addressed this, but how has being abroad affected your ability to identify with others?

LISA: It's made me less able to identify with really nationalistic United States people.

EH: Ok.

LISA: Um, I probably notice that side of the effect more than I do the other one. I don't know, I'm really interested in hearing about other people's experiences in a new culture, whether it's somebody coming here from a different culture or somebody who's been – who's lived somewhere else and come back – especially I mean I obviously identify more with people who have had that re-entry experience, because that was really, that was difficult for me, so I like to hear – you know how did that go for other people?

EH: How was that difficult, or what was difficult about that?

LISA: Um, not really having anybody to talk to. That was probably the main thing. Another thing – what turned out to be – what should have been an excellent situation turned out to be a really bad situation. I was working at Laurelville for the – almost a year after I came back and, it was, just for various reasons it just wasn't a good place to be.

EH: Do you think being abroad made you more critical of your own cultural background or your own religious background?

LISA: Not really. It might have made me a little more impatient, but again impatient with people who don't really see any reason or sense in cross-cultural experiences, which I guess in a way – I hadn't thought about it until right now – maybe that's what made me more of an urban person because in a city you tend to meet with more people who agree with that kind of mindset, well, I guess there are more people period so I'm sure there are more people who don't agree with it to but, you know like in an urban church, or just an urban living situation, there are probably more people ... it's odd, I'm really a *campesina* kind of person.

EH: Right, I identify with what you're saying myself. Um, one thing I'm curious about, or just seeing how everybody deals with is, people who are involved with global civil society, when they return to their home communities or they find new home communities, how they try to keep values going that are kind of like, like you started talking about in the very beginning; this kind of global allegiance kind of value. Um, I tend to think of it in terms of consumer choices, political choices, and personal habits, which might mean environmental impact sorts of decisions or something else. I wonder what kind of things you do in your own life, if you try to do things in your own life, that cohere with your global experience?

LISA: I think what makes that question hard to answer is that I am who I am and global experience is part of what's made me who I am, so I don't know if I would do these things in any case. Um, definitely more politically active in terms of writing letters, sending emails, signing petitions, things like that. Um, more about sort of human rights, in general, not specifically international; care for the poor, health care, equal access to education whatever the circumstances; I might have done that anyway. I haven't specifically done anything to advocate for Bolivians, or Latin Americans in particular. I don't know. I don't know if I would have ....

EH: Actually it might not even need to be – a result – of the Bolivia experience because as you mentioned with your high school example, you sort of had this kind of global identity early on. So letter writing is a good example, if there are other kinds of things, you talked about political ...

LISA: I definitely read the paper everyday, listen to NPR, I like to get US-based news from NPR rather than – Fox News for example. If I had a shortwave radio I would choose to listen to news from other countries' perspective. I really enjoyed that in Bolivia; hearing US news from the BBC and US news from Russian English-language networks, things like that. Definitely interested in what's going on in the world, but I can't place everything as a priority; obviously Latin America is much more of an interest to me; for places where I know people or have some kind of attention to; but I think I probably, probably pay more attention than the general population.

EH: Right. How about in terms of consumer or personal habits? Does something come to mind in either of those areas? Not something does for everybody.

LISA: Yeah, I'm really not interested in trying to have the biggest most expensive car or the nicest house. I don't need those things, but that's all relative. I have a much bigger car and a much nicer house than I could. I could be doing more simple choices, but yeah, I think, I can't imagine that ever in my life I would ever try to go for the biggest and best material of whatever – material thing – and a lot of it is just, as a global citizen, my responsibility to live modestly; but I could do better, I could definitely do better.

EH: Um, we all could, which is actually the subject of the next question. I, for example, last year, thought I'd try to bike more often, and that's gone pretty well; another friend of mine just now picked up recycling; she had otherwise been doing tons of helpful global civic activities. Is there anything in your own life that you think you're working on recently or currently in that vein? Someone else mentioned sort of regularly struggling with consumerism; she sets constraints for herself anew all the time.

LISA: Yeah, certainly a goal for myself is to own fewer and fewer things and I'm not doing very well. You know particularly, anything – article of clothing that I buy – my goal is to get rid of at least one, if not two. Not got rid of totally, but you know take to good will or find somebody who I can give it to. I haven't done as well as that as I'd want to but that is a goal for me. Um, I'm trying to get other people to be better about recycling; you know especially at school there's an awful lot of stuff that goes into the trash. Just last week I pushed that really hard with my second grade social studies class. We were talking about garbage and landfills, so I made them think about all the ways that they could keep stuff out of the garbage. And they were, you know kids at that age are pretty good and if even one or two of these kids goes home and puts some of those ideas into action that's great, that's one or two more than were. But, yeah, it's a work in progress, definitely.

EH: Great. Um. How does, so a lot of what you said at the beginning had a good deal to do with your identity as a Mennonite and, I guess you did kind of already address this as well, but who does that relate to your identity first as an American and second, as a global – person in the world?

LISA: How does being Mennonite impact ...?

EH: Well, some people think of identities as opposing, or not necessarily complementary. Do they push against one another? Do you find them to be complementary? Can you be, can you have a strong identity one place and also another? Or how does that work for you?

LISA: Well I don't really feel a conflict. Um, I'm one of the people who like being Mennonite, and in fact that was part of why I wanted to – not why I wanted to leave Virginia, but kind of what was a problem after seven years in the same place; I loved the people, I loved that church, but I really missed being around people with the same core

values that I identified with, um, so being part of a Mennonite organization really allowed me to do that.

EH: Right, so how's that relate to American identity?

LISA: Pause.

EH: Would you say you have an identity as an American?

LISA: By default, yes. I am an American citizen. All of my routes – well, most of my routes – this is the only country I could call my own, but – by circumstance, I don't know; I would be really sad to think that this is the only place I'd be for the rest of my life, but at the same time it's a pretty good country; I'm not eager to leave, I just don't want to be, I don't ever want to be so tied to this identity and this culture that I wouldn't let myself leave if the right opportunity came. I don't know. I have – definitely mixed feelings.

EH: Can you remember, or can you remember the last time that you were proud to be an American?

LISA: No.

EH: Never? Ok.

LISA: You know when everyone was wearing these proud to be an American shirts and bumper stickers and stuff I thought no, I'm not proud to be an American, I'm ashamed to be an American.

EH: That was my next question. Do you remember the last time you were angry about being an American?

LISA: Oh, yeah, when Bush decided to, you know take our country to war. And you know that's being going on for quite a while now. So yeah, I don't know – maybe September 11 was a real divider for me, I don't know, possibly, in the sense of shame and embarrassment in being part of a country that's hated so much and, like it or not, I know what's in my heart, I know what's in my mind, but to anyone in another culture looking at me, I'm absolutely as American as George Bush is. And that's embarrassing to me. That does not make me happy. But you know, putting myself into another country doesn't change any of that, because I'm an American whatever country I'm in. I'm never going to be, no matter if I move next week to another country and lived there until I died, I'm never going to be from that country. I'm always going to be from here.

EH: So, the next two questions may seem, perhaps obvious, because they're kind of about gut-level feelings. When I mention that America accepts more refugees than any other country in the world, how does that make you feel?

LISA: That's wonderful, but that sort of seems to allow for expecting that that's the end. We let 'em in, now they have to figure things out. And, it's a very different subject but it's related in my mind: the whole idea of pro-life meaning pro-birth, like once they're born we don't care what happens to them, but we got to get them born. And I'm afraid that same perspective on refugees, means working with them stops at the border. So that's where the mixed feelings come in.

EH: Right. And the other question then would be – this could be a statistic you may well have heard before – America's five percent of the world population produces 40 percent of the world's pollution, how does that make you feel?

LISA: Very badly. Yeah, and I don't remember what the percentage is; the percentage of world resources that we use

EH: About 25

LISA: Yeah, it's absolutely embarrassing and part of why it's embarrassing is personal because I know I'm a part of that, I drive a car. Yeah, it gets good mileage, but I drive a car; and, yeah, you know I heat my house and I'm part of that statistic whether I want to identify with it or not. Yeah, it doesn't make me feel good.

EH: Right. Do you, do you celebrate the fourth of July?

LISA: No. Not, I mean, if I worked at a job that went through the summer I would definitely celebrate the fact that I didn't have to go to work that day.

EH: Do you get together with people? Things like that?

LISA: For the Fourth of July?

EH: Yea.

LISA: Depends. Totally depends on the year. Where I am, what I'm doing. Like this year I'm going to the Mennonite Assembly in Charlotte and it starts on the 4<sup>th</sup> of July so, yeah, I'll be getting together with thousands of people on the 4<sup>th</sup> of July.

EH: OK. Thank you very much! These are all of my questions. Thank you.

### APPENDIX 3: GLOBAL CITIZEN RESOURCE GUIDE

The following guide was used to generate discussion on 2004 Amizade Center Global Service-Learning courses that were offered through the University of Pittsburgh. Since that time, the guide has been updated and altered to reflect the current year and Amizade's academic partnership with West Virginia University. The original guide is included here to reflect the document that students included in this sample received.

“The hottest places in hell are reserved for those who, in times of great moral crisis, maintain their neutrality” – Dante

Six million children die each year from hunger related causes.  
**There is enough food in the world to feed everyone.**

Over 8,000 people die of AIDS everyday.  
Over 13 million AIDS orphans exist around the world.  
**AIDS is preventable.**

In the US, 30,000 lives are shortened every year due to air pollution.  
**Pollution is controllable.**

These facts are increasingly familiar. Yet it is hard to know how to help.

This guide is your answer. No matter your experience, expertise, cause or concern, there are resources here to start you on your path to doing more for global justice.

**Do Something.**

One of the most serious challenges to being a good global citizen – to recognizing the value of life around the world – is the sheer enormity of the idea. But enormity should not

undo ideals. Change is made through commitments large and small. Whether you are driven to actively create more just global economic, social and environmental systems, or you are simply committed to doing your best to do as little harm as possible through your daily decisions, the resources to enact those visions are below.

Through political participation, conscious consumerism, sharing your story, and increasing your understanding of global issues and institutions you can make a difference. It's OK to start small, but you must start. Pick one thing – choosing only fair trade coffee, or staying more up to date on international issues or explaining your international experiences to friends and family members who haven't had those opportunities – and commit to it. After you've enacted your first commitment, you can move on to another and another, until you're thinking, acting, and living in ways that are sustainable and beneficial for the whole world.

The issues our world faces are severe and, importantly, many of them are also solvable. But they will only be solved when citizens around the world begin to remember that they are all part of one human community. Being a global citizen begins with recognizing that human community, imaging yourself in others' shoes and questioning your own background and assumptions. Global citizenship becomes real through your actions.

**Imagine a Better World.  
Make it Happen.**

**Action without Borders**

<http://www.idealists.org>

Connects people, organizations and resources to help build a world where all people can lead free and dignified lives. An excellent place to find internships, opportunities and even socially and environmentally conscious jobs!

**American Apparel**

<http://www.americanapparel.net/>

Sweatshop free clothing.

**Bread for the World**

<http://www.bread.org/>

A US Christian citizens movement seeking justice for the world's hungry people.

**Campus Outreach Opportunity League**

<http://www.cool2serve.org>

An organization dedicated to educating and empowering college students through community service. A great national conference every year!

**Center for the Advancement of Nonviolence**

<http://www.nonviolenceworks.com>

Dedicated to healing and revitalizing communities through dedication to nonviolence.

**Ethical Consumer**

<http://www.ethicalconsumer.org/>

An organization that investigates and reports companies' social and environmental records, saving you the time and energy but empowering you to consume consciously! They investigate a host of multinational corporations that provide products from outdoor clothing to gasoline.



**Fair Trade Quilts**<http://fairtradequilts.com/links2.htm>

This page links to numerous other fair trade retailers and resources.

**Global Exchange**<http://www.globalexchange.org/>

An international human rights organization dedicated to promoting environmental, political and social justice.

**Global Justice**<http://www.globaljusticenow.org/>

Mobilizes young people for global justice.

- Student Global AIDS Campaign
- Student Campaign for Child Survival

<http://www.fightglobalaids.org><http://www.supportchildsurvival.org/>**Global Justice (A different one.)**<http://www.justact.org/>

Youth Action for Global Justice

**The Graduation Pledge**<http://www.graduationpledge.org/>

Students at universities around the world are urging their institutions to introduce the opportunity to sign this pledge at graduation: "I \_\_\_\_\_ pledge to explore and take into account the social and environmental consequences of any job I consider and will try to improve these aspects of any organizations for which I work." Great resource.

**National Coalition for Dialogue and Deliberation** <http://www.thataway.org/index.html>

Dedicated to fostering a world of conversation, participation, and action.

**News**

You can't make good decisions without good information. Diversify your news intake!

- The Drudge Report <http://www.drudgereport.com/>  
Slanted choice of what news appears on the top of the page, but provides links to nearly all major English newspapers, columnists, and political magazines.
- The International Herald Tribune <http://www.iht.com/opinion.html>  
The IHT's opinion page links to editorial writers worldwide.
- New Internationalist <http://www.newint.org>  
A communications cooperative dedicated to reporting on world poverty and injustice.
- What Can I Do? – New Internationalist <http://www.newint.org/index4.html>  
An excellent guide on issues from purchasing to peace.

**No Sweat Apparel**<http://www.nosweatapparel.com/>

Sweatshop-free clothing.

**Organic Consumers Association**<http://www.organicconsumers.org/>

An excellent resource for food safety, organic agriculture, fair trade and sustainability. Use your purchasing power!  
OCA's Clothes for a Change <http://www.organicconsumers.org/clothes/index.cfm>

### **Oxfam America**

[www.oxfamamerica.org](http://www.oxfamamerica.org)

- CHANGE Initiative <http://www.oxfamamerica.org/youth/art3819.html>  
An incredible and free awareness-raising and advocacy-training program for students who will be college sophomores or juniors next year. Top Notch!

## **Politics**

You just have to do it. Debt relief for developing countries in 2000, funding to fight global AIDS, loosening of environmental regulations, increasing pollution and increasing military extension around the world. Good and bad policy decisions. It all comes down to politics. Constituent pressure and voting habits have made huge changes, and they will again. Here's how to get started:

Nonpartisan information on your US representatives (even if you don't know who they are, these sites figure it out quickly and easily!). Send your reps a letter and tell them what matters to you!

- Vote Smart [www.vote-smart.org](http://www.vote-smart.org)
- Issues 2000 [www.issues2000.org](http://www.issues2000.org)
- Annenberg Political Fact Check <http://factcheck.org/>  
Helpful when sifting through political ads.
- OpenSecrets.org <http://www.opensecrets.org/>  
A zip-code-by-zip-code guide to money in the US election cycle.

### **Raise Your Voice**

<http://www.actionforchange.org/>

Dedicated to connecting, challenging, and supporting college and university students in community work, activism, leadership, and civic growth. Excellent links!

### **Stop Global AIDS**

<http://www.stopglobalaids.org/>

### **Student Environmental Action Coalition** <http://www.seac.org/>

Network of organizations and individuals working to uproot environmental injustice through action and education.

### **TakingItGlobal.org**

<http://www.takingitglobal.org/>

Online community dedicated to global inspiration, information and involvement among youth.

### **Tomorrow's World**

<http://www.tomorrowworld.com>

A company that strives to have a positive impact on people and the planet with all the products it offers.

### **The UN**

<http://www.un.org/>

“...to maintain international peace and security; to develop friendly relations among nations; to cooperate in solving international economic, social, cultural and humanitarian problems and in promoting respect for human rights and fundamental freedoms; and to be a centre for harmonizing the actions of nations in attaining these ends.” That’s an important charter. Being aware of the actual goals and efforts of the UN is helpful when approaching global issues. Here are some key documents and – believe it or not – information on the UN’s call for youth delegates!

- The Universal Declaration of Human Rights.  
<http://www.un.org/Overview/rights.html>
- Youth Delegates to the United Nations  
<http://www.un.org/esa/socdev/unyin/index.html>
- Sustainable Development Initiatives  
<http://www.un.org/works/sustainable/index.html>

### **United Students Against Sweatshops**

<http://www.studentsagainstsweatshops.org/>

## **Voluntary Simplicity**

Simplifying your life, from how much you purchase to whether you walk or drive can go a long way toward reducing your personal consumption and reinforcing your priorities. Whenever possible: reduce, reuse, recycle and compost!

## ***The Pittsburgh – Global Citizenship Connection***

### **Amizade & the Amizade Global Service-Learning Center**

<http://www.globalservicelearning.org>

<http://www.amizade.org>

Encouraging intercultural exploration, service and understanding through community-driven service-learning experiences. Opportunities to do meaningful service and academic work with community organizations in Pittsburgh and around the world!

### **Building New Hope/ El Porvenir Coffee**

[http://www.buildingnewhope.com/fair\\_trade\\_coffee.htm](http://www.buildingnewhope.com/fair_trade_coffee.htm) A Pittsburgh-based organization that, among other things, sells excellent fair trade coffee from Nicaragua. Order online or pick some up at the Quiet Storm or Whole Foods.

### **Citizens for Global Solutions**

<http://www.wfap.org/>

An organization dedicated to achieving the goals that nations cannot achieve alone: human security, just and sustainable economies, human rights and protecting the environment.

**Global Connections**

<http://www.globalconnectionsppgh.org>

A regional coalition of organizations and individuals committed to global concerns. Great membership list!

**Ground Zero Pittsburgh**

<http://www.gzpgh.com/>

A network of doers, makers, and creative people who collaborate on projects focused on Pittsburgh's urban environment and culture. Get on their mailing list!

**Penn Future**

<http://www.pennfuture.org/>

Working for a just future where nature, communities, and the economy thrive.

**Pitt's Public Service Program**

[http://www.pitt.edu/~cgs/public\\_service.pdf](http://www.pitt.edu/~cgs/public_service.pdf)

The major in public service is a way for Pittsburgh's young adults to pursue meaningful and rewarding employment in government service, nonprofit management, the corporate environment, or as a citizen activist. Many of these classes get you into the community through a partnership with Amizade!

## **The Quiet Storm**

This coffee shop at 5430 Penn Avenue carries only fair trade coffee!

**The Thomas Merton Center**

<http://www.thomasmertoncenter.org>

Pittsburgh's Peace and Social Justice Center. Sign up for the TMC Updates and check out the calendar!

**Three Stitch**

<http://www.threestitch.com/>

Affordable, sweat-shop free clothing from Pittsburgh!

**Whole Foods**

<http://www.wholefoodsmarket.com>

In Pittsburgh at 5880 Centre Avenue (412.441.7960), Whole Foods is committed to the environment, organic agriculture, food safety, seafood sustainability, and treating workers well.

## APPENDIX 4: 2003 GLOBAL CITIZENSHIP SURVEY

Information from this survey will be used as part of a research project that studies the effects of different kinds of teaching methods. Completing the survey should take a maximum of ten minutes. You were selected either as part of a control group or as part of a group that is exposed to the teaching method that is being studied. All of your answers will be anonymous. This study is designed only to track group patterns, and not to assess individuals alone. If you have any questions about this project, please feel free to call the primary researcher at 412-648-1488.

COMPLETING THIS SURVEY IS ENTIRELY VOLUNTARY  
THANK YOU

Please complete the following survey. We appreciate your honest answers. Thank you for your participation. Choose only one answer for each question unless otherwise noted. In the questions that follow, the term “serve” refers to voluntary or free work that is completed on behalf of the community, either as part of a course or completely on your own.

1. Age:

- |       |                |
|-------|----------------|
| A. 18 | D. 21          |
| B. 19 | E. 22          |
| C. 20 | F. 23 or above |

2. Your current GPA is

- |                 |                  |
|-----------------|------------------|
| A. 3.5 or above | D. 2.0 – 2.49    |
| B. 3.0 – 3.49   | E. 1.5 – 1.99    |
| C. 2.5 – 2.99   | F. 1.49 or below |

3. Ethnicity:

- |                     |                                 |
|---------------------|---------------------------------|
| A. African-American | E. Asian                        |
| B. Caucasian        | F. Hispanic                     |
| C. Native American  | G. Other (Please Specify) _____ |
| D. Pacific Islander |                                 |

Indicate the highest level of education completed by your parent(s) or guardian(s):

4. Mother:

- |   |                                    |
|---|------------------------------------|
| A. Eighth Grade                                     | D. Bachelor’s Degree               |
| B. High School                                      | E. Graduate or Professional Degree |
| C. Two Year Trade, Technical, or Associate’s Degree |                                    |

5. Father:

- A. Eighth Grade
- B. High School
- C. Two Year Trade, Technical, or Associate's Degree
- D. Bachelor's Degree
- E. Graduate or Professional Degree

6. Please indicate the yearly income range that you believe applies to your household:

- A. Under \$20,000
- B. \$20,000- \$50,000
- C. \$50,000 - \$100,000
- D. Over \$100,000
- E. I don't know or I'd rather not say.

7. When you were younger, do you recall any of the following occurring? (Indicate all that apply).

- A. Mother serving in the community.
- B. Father serving in the community.
- C. Mother and Father serving in the community
- D. Serving as a family

8. Did you serve in the community when you were a high school student?

- A. Yes
- B. No (If no, skip ahead to question 11.)

9. If you did serve during high school, please indicate your primary reason for serving.

- A. Personal Decision
- B. Parents' Urging
- C. Encouraged to as part of church activities
- D. Encouraged to for civic organization activities (student gov., 4-H, Red Cross, etc.)
- E. School Requirement
- F. Court Order
- G. Other

10. If so, how many hours per month did you serve in high school, on average?

- A. 1-5
- B. 6-10
- C. 11-15
- D. 16-20
- E. 21-25
- F. 26-30
- G. 30+

11. Do you currently serve in the community?

- A. Yes
- B. No (If no, skip ahead to question 14.)

12. If so, how many hours per month do you serve, on average?

- A. 1-5
- B. 6-10
- C. 11-15
- D. 16-20
- E. 21-25
- F. 26-30
- G. 30+

13. If you do currently serve, please indicate your primary reason for serving.

- A. Personal Decision
- B. Parents' Urging

- C. Encouraged to as part of church activities
- D. Encouraged to for civic organization activities (student gov., 4-H, Red Cross, etc.)
- E. Encouraged to in order to fulfill a Greek Organization requirement
- E. Class Requirement
- F. Court Order
- G. Other

**Please respond to the statements below using the following scale:**

**A = Strongly Agree, B = Agree, C = Neutral, D = Disagree, E = Strongly Disagree**

14. I will serve in the community one year from now.  
 A                      B                      C                      D                      E
15. I will serve in the community five years from now.  
 A                      B                      C                      D                      E
16. The real value of a college education lies in being introduced to different values.  
 A                      B                      C                      D                      E
17. Individuals have a responsibility to help solve our social problems.  
 A                      B                      C                      D                      E
18. I enjoy having discussions with people whose ideas and values are different from my own.  
 A                      B                      C                      D                      E
19. I enjoy talking with people who have values different from mine because it helps me understand myself and my values better.  
 A                      B                      C                      D                      E
20. Voting is the only real obligation placed on a citizen living in a democracy.  
 A                      B                      C                      D                      E
21. The world is run by a few people in power and there is not much the average person can do about it.  
 A                      B                      C                      D                      E
22. If I choose to participate in community service in the future, I will be able to make a meaningful contribution.  
 A                      B                      C                      D                      E
23. In the future, I will be able to find community service opportunities that are relevant to my interests and opportunities.  
 A                      B                      C                      D                      E
24. I am confident that, through service, I can help in promoting social justice.  
 A                      B                      C                      D                      E
25. Most inequality around the world is due to structural inequality and exclusion.  
 A                      B                      C                      D                      E
26. Learning about people from different cultures is a very important part of college.  
 A                      B                      C                      D                      E
27. I enjoy taking courses that challenge my beliefs and values.  
 A                      B                      C                      D                      E
28. I am confident that, through service, I can help in promoting equal opportunity.  
 A                      B                      C                      D                      E
29. Through service, I can apply knowledge in ways that solve “real-life” problems.

- A                      B                      C                      D                      E
30. I am comfortable in situations where I am a minority.  
A                      B                      C                      D                      E
31. I am able to interact easily with people from other cultures.  
A                      B                      C                      D                      E
32. The courses that I enjoy the most are those that make me think about things from a different perspective.  
A                      B                      C                      D                      E
33. It is very important to work toward equal opportunity for people all around the world.  
A                      B                      C                      D                      E
34. It is very important to me to develop a meaningful philosophy of life.  
A                      B                      C                      D                      E
35. It is very important to me to be involved in efforts to improve the community.  
A                      B                      C                      D                      E
36. Contact with individuals whose background (e.g. race, national origin, sexual orientation) is different from my own is an essential part of my college education.  
A                      B                      C                      D                      E
37. I enjoy courses that are intellectually challenging.  
A                      B                      C                      D                      E
38. It is very important to me to give 3% or more of my income to help those in need.  
A                      B                      C                      D                      E
39. It is very important to me to find a career that provides the opportunity to be helpful to others or useful to society.  
A                      B                      C                      D                      E
40. Individuals should give sometimes for the good of their community, country or world.  
A                      B                      C                      D                      E
41. Having an impact on the world is within the reach of most individuals.  
A                      B                      C                      D                      E
42. Many misfortunes that occur to people are frequently the result of circumstances beyond their control.  
A                      B                      C                      D                      E
43. If I could change one thing about society, it would be achieve greater social justice.  
A                      B                      C                      D                      E
44. The issues I address through service may also be addressed through the political system.  
A                      B                      C                      D                      E
45. I can describe the connection between my vote and the social issues I address through service.  
A                      B                      C                      D                      E
46. I feel that I can make a difference in the world.  
A                      B                      C                      D                      E
47. It is important to consider an occupation's social ramifications when choosing a career.  
A                      B                      C                      D                      E
48. By choosing to vote or not to vote, I affect people around the world.  
A                      B                      C                      D                      E



49. Political issues are often too complex for a simple, obvious answer.

A                      B                      C                      D                      E

50. The United States should consider the affect of its policies on other countries to a greater extent than it currently does.

A                      B                      C                      D                      E

51. Individuals, regardless of their nationality or citizenship, have an obligation to consider how their actions affect people around the world.

A                      B                      C                      D                      E

52. It is important to be aware of current events.

A                      B                      C                      D                      E

APPENDIX 5: 2004 GLOBAL CITIZENSHIP PRE-SURVEY

**Amizade Pre-Service Evaluation**

Please take a moment to fill out this evaluation form. Thank you for your contribution

1. Please indicate what you are hoping for from this Amizade experience.

2. Please indicate how often you do the following:

	Never	Not Very Often	Some- Times	Very Often	Always
Attend community meetings, celebrations, or activities.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
Join organizations that support issues that are important to you.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
Write or e-mail newspapers or organizations to voice your views on an issue.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
Stay updated on international news.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
Vote	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
Learn as much as possible about candidates or ballot questions before voting.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
Discuss international issues with family members or friends.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5

3. Please respond to the statements below using the following scale:

**5 = Strongly Agree    4 = Agree    3 = Neither Agree or Disagree**

**2 = Disagree    1 = Strongly Disagree**

I identify with being part of a global community.	<input type="checkbox"/> 5	<input type="checkbox"/> 4	<input type="checkbox"/> 3	<input type="checkbox"/> 2	<input type="checkbox"/> 1
I understand how actions in my local community may affect others around the world.	<input type="checkbox"/> 5	<input type="checkbox"/> 4	<input type="checkbox"/> 3	<input type="checkbox"/> 2	<input type="checkbox"/> 1

I am aware of actions I can take to improve the global community.  5  4  3  2  1

I feel I have the ability to make a difference in the global community.  5  4  3  2  1

I find ways to make a positive difference in the global community.  5  4  3  2  1

4.

	5	4	3	2	1
I adjust easily to new situations					
I have many coping skills					
I enjoy trying to communicate in another language					
I enjoy trying new food from a different culture					
I am comfortable as a minority in a new environment					
I would consider myself materialistic					
I am a very spiritual person					
I am careful with how I spend my money					
I live above my means					
I am very independent					
I am usually a conformist					
I am shy					
I have friends from many different cultures/ethnic backgrounds					
The society I live in values social status highly					
I consider social status very important for success					
I have high self-esteem					
I adapt easily					
I work well with people					
Cooperation is essential for progress					
Communication is essential for positive a relationship					
I am from an upper class family					
I am from a family of poverty					
I have been involved with projects for the poor or homeless					
I have had many interactions with people of poverty					
I have been a volunteer on many occasions					
I am well versed in global affairs					
I get homesick when I go away					

Demographics: \_\_\_\_\_ Date of Birth \_\_\_\_\_ Educational Status \_\_\_\_\_ Major  
 Marital Status: \_\_\_\_\_ Single \_\_\_\_\_ Married \_\_\_\_\_ Partner/Significant Other  
 Permanently Reside In: \_\_\_\_\_ Rural Area \_\_\_\_\_ Urban Area \_\_\_\_\_ Suburban Area  
 Racial/ Ethnic Identity \_\_\_\_\_ Gender: \_\_\_\_\_ Male \_\_\_\_\_ Female  
 Approximate annual household income: \_\_\_\_\_  
 Occupation: \_\_\_\_\_ (FT/PT)

5. What is global citizenship?

6. What are two specific ways you are a good global citizen?

7. Are there any ways you act as a global citizen at home? Explain.

8. What do you feel are the most pressing global issues and why?

**Thank you for your time. We look forward to working with you!**

APPENDIX 6: 2004 GLOBAL CITIZENSHIP POST-SURVEY

**Amizade Evaluation Form**

Please take a moment to fill out this evaluation form. It is very helpful to Amizade as it works to serve individuals and communities. Thank you for your contribution

Demographics: \_\_\_\_\_ Date of Birth \_\_\_\_\_ Educational Status \_\_\_\_\_ Major  
 Marital Status: \_\_\_\_\_ Single \_\_\_\_\_ Married \_\_\_\_\_ Partner/Significant  
 Other  
 Permanently Reside In: \_\_\_\_\_ Rural Area \_\_\_\_\_ Urban Area \_\_\_\_\_  
 Suburban Area  
 Racial/ Ethnic Identity \_\_\_\_\_ Gender: \_\_\_\_\_ Male \_\_\_\_\_ Female  
 Approximate annual household income: \_\_\_\_\_  
 Occupation: \_\_\_\_\_ (FT/PT)

**1. Please rate the following aspects of the program on a scale of 1 to 5 with 5 being the best and 1 being the worst:**

	Poor Applicable	2	Satisfactory 3	4	Excellent 5	Not
Your Overall Experience	1	2	3	4	5	NA
The Service Project(s)	1	2	3	4	5	NA
Your Interaction with Local People	1	2	3	4	5	NA
Your Learning Experience	1	2	3	4	5	NA
The Recreational Activities	1	2	3	4	5	NA
The Accommodations	1	2	3	4	5	NA
Meals	1	2	3	4	5	NA
Site Director	1	2	3	4	5	NA
Facilitator	1	2	3	4	5	NA
Instructor	1	2	3	4	5	NA
Course Content	1	2	3	4	5	NA
Course Integration with Experience	1	2	3	4	5	NA

**2. Please list three things you would keep as part of the experience:**

1.

---

2.

---

---

3.

---

---

**3. Please list three things you would change about the experience:**

1.

---

---

2.

---

---

3.

---

---

**4. Please comment on the length of work days and/or recreational activities (i.e. are they too long, too short, just right).**

**5. Please respond to the statements below using the following scale:**

**5 = Strongly Agree    4 = Agree    3 = Neither Agree or Disagree**

**2 = Disagree    1 = Strongly Disagree**

I identify with being part of a global community.     5     4     3     2     1

I understand how actions in my local community may affect others around the world.     5     4     3     2     1

I am aware of actions I can take to improve the global community.     5     4     3     2     1

I feel I have the ability to make a difference in the global community.     5     4     3     2     1

I will try to find a way to make a positive difference in the global community.     5     4     3     2     1

**6.**

	5	4	3	2	1
--	---	---	---	---	---

I adjust easily to new situations					
I have many coping skills					
I enjoy trying to communicate in another language					
I enjoy trying new food from a different culture					
I am comfortable as a minority in a new environment					
I would consider myself materialistic					
I am a very spiritual person					
I am careful with how I spend my money					
I live above my means					
I am very independent					
I am usually a conformist					
I am shy					
I have friends from many different cultures/ethnic backgrounds					
The society I live in values social status highly					
I consider social status very important for success					
I have high self-esteem					
I adapt easily					
I work well with people					
Cooperation is essential for progress					
Communication is essential for positive a relationship					
I am from an upper class family					
I am from a family of poverty					
I have been involved with projects for the poor or homeless					
I have had many interactions with people of poverty					
I have been a volunteer on many occasions					
I am well versed in global affairs					
I get homesick when I go away					

**7. Please indicate how often you plan to do the following in the future:**

	Never	Not Very Often	Some- Times	Very Often	Always
Attend community meetings, celebrations, or activities.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
Join organizations that support issues that are important to you.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
Write or e-mail newspapers or organizations to voice your views on an issue.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
Stay updated on international news.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
Vote	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
Learn as much as possible about candidates or ballot questions before voting.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5

	Never	Not Very Often	Some- Times	Very Often	Always
Discuss international issues with family members or friends.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5

Please use the following response scale for items 8 through 10.

1. Much less than in most courses I've taken
2. Somewhat less than in most courses I've taken
3. About the same as in most courses I've taken
4. Somewhat more than in most courses I've taken
5. Much more than in most courses I've taken

8. How much work did you do for this course?	1	2	3	4	5
9. How difficult did you find this course?	1	2	3	4	5
10. How much did you learn in this course?	1	2	3	4	5

Please use the following response scale for items 11 through 15.

1. Hardly at all
2. To a small degree
3. To a moderate degree
4. To a considerable degree
5. To a very high degree

The instructor:

11. Explained subject matter in a way that made it understandable.	1	2	3	4	5
12. Integrated course content with international and service experiences.	1	2	3	4	5
13. Provided useful feedback on work submitted or presented.	1	2	3	4	5
14. Stimulated student interest in this subject.	1	2	3	4	5
15. Maintained an environment where students felt comfortable asking questions.					



1                      2                      3                      4                      5

For item 16, please use the following scale:

1. Teaching was ineffective.
2. Teaching was only fair.
3. Teaching was competent.
4. Teaching was well above average.
5. Teaching was excellent.

16. Instructor's overall teaching effectiveness.

1                      2                      3                      4                      5

17. What is global citizenship?

18. What are two specific ways you could be a good global citizen?

19. Are there any ways you will act differently as a global citizen once you get home?  
Explain.

20. What do you feel are the most pressing global issues and why?

21. What, if anything, have you reconfirmed or challenged about the way you live and what is important to you at home?

22. What do you most want to tell family members and friends who you are close with about this experience?

23. What have you learned from this experience?

24. Please provide any further information you feel appropriate. We strongly urge you to indicate the reasons for any especially high or low marks on the first page in number one. Thank you very much for your time!

## Save My Global Citizen Soul

Eric Hartman

Originally Written for Student Globe. 2005. Shared with Permission.

The idea of *In Transit* struck me as long overdue. This generation has been my experience and inspiration, and I see our international travel, service, and advocacy as a parallel to the civil rights revolution that marked the 60s. But of course that unfinished project is now part of this effort, and this effort – toward what? greater global justice, understanding, knowledge? – is at once much larger in ambition and scale and far harder to define.

Yet this movement, this growing global citizenship, is no less real for the difficulty in giving it definition. There is injustice. There are areas unexplored. And we are acting. There is ample empirical evidence: increasing numbers of students are daring to explore untraditional study abroad destinations; there are enough student-initiated global service efforts that Yale recently held a conference on the topic; young people have founded NGOs to work with refugees in Africa or internally displaced people in Colombia; it was young people who played a major role in getting funding to fight AIDS in Africa on the US agenda; young people were central to the jubilee campaign to authorize debt relief; and young people are now raising voices in the One Campaign to make poverty history. We will push harder on global social issues than ever before. It is our responsibility to realize greater global justice. We can no longer pretend the world ends at the shore.

So it is here, it is important, it matters, and it is making a difference. Yet it is hard precisely to name. That is both good and bad. It's hard to raise money for a movement that refuses to fit into a bumper sticker. It's also hard to raise an army. And that's part of the reason this movement is deliberately pluralistic. It recognizes the long history of misguided attempts to promote the good. That's why good global citizenship is both supportive and challenging. It is supportive because it helps all of us better see and understand we are part of a movement, we are interconnected, and we do share some very fundamental goals and values.

It is challenging because it explicitly recognizes the great danger in supposing to solve others' problems, in attempting to do justice, or simply in interacting with other cultures disrespectfully. That recognition and challenge requires that each person who works toward some sense of global civic values thinks about the impacts their actions have in travel, in service, and in their daily lived lives. And it requires that thinking to be thorough and to consider the nearly incomprehensible series of effects that our actions can have in this world of unprecedented interconnectedness. Many of us have come to

global citizenship through urges, impulses, and actions, and through our experiences we are developing and improving ideas.

First is the impulse: to see Lake Victoria, to help kids get access to education in Nepal; to make sure your, your family's, and your community's values and goals have a voice and a place; to see, learn, serve, make friendships and relationships around the world.

It is an impulse leading to action that brings us all closer together. Aymara youth in El Alto blend local culture with urban hip hop to elevate their voices. And most amazingly, we know in the US. We learn of their efforts and can connect with their cause through unprecedented information access, speed, and flow.

College students in Europe and the US take the opportunity – they're increasingly available – simply to go. To go beyond familiarity and plunge into South Asia, East Africa and the Andes. The impulse says we can better know and do better. If whole sections of the world are systematically ignored in our educational experiences, we have not only opportunity but responsibility to go, to see, and most importantly to share. To share our experiences, our own biases, and the countless lessons learned.

Around the world, impulses drive experimentation with more just relationships: creating micro-credit in India, developing fair-trade partnerships with Nicaragua, initiating community- and eco-tourism throughout the Amazon. For the young and wild - called unrealistic, idealistic, impertinent and incorrigible – these impulses offer opportunities and possibilities. They begin as human urges toward greater justice and build into actions that inspire ideas, organizations, and improved institutions.

In many ways these things are not new. People have always sought the world, have always explored. The Ancient Greek philosopher Diogenes declared, "I am a citizen of the world," and sought with other cosmopolitans to discern ethical actions for a citizen conscious of what lay beyond the walls, conscious – to do this is still an intellectual problem and paradox for us today – of the unknown, unexplored, or misunderstood. Gandhi advocated for a new social-economic-religious order based on the unity of humanity and the opportunity to be of service. Various traditions speak of right, wrong, fairness, and justice. Today we have the opportunity to see the overlap and differences among these paths. And our communication technologies give us the knowledge that – by nearly any of the measures – justice would involve a radical departure from the world as we know it.

This is our position, inspired by the human impulse to see and to serve, informed by our actions and testing our ethics in the context of a continuous and dizzying flow of information that at once liberates from stock thinking and plunges into uncertainty. Not one, two, three, or four ways of knowing but countless. Aware of the unintended impacts of past efforts to improve societies – cultures undone by the insertion of Christianity, millions killed in the name of proletarian revolution, warfare and genocide perpetrated due to conjured ethnic identities and the employment of religious or national identity for

enhanced senses of belonging – we still wish to see and to serve. We know we must therefore do so humbly, through humble service and a humble approach to knowledge.

This is where the impulse and action returns to us as ideas. Ideas we may receive from others, share, reject and reformulate based on the concern most central to all manner of global citizens – valuing all human life equally, *and living a life that reflects that equal value*. This is powerful and persuasive on its own – or so it should be, but many people are powered to access and to live through this reality based on their understanding of Buddhism, Christianity, Judaism, Hinduism, Islam, and many other less popular understandings of the divine, the unknowable.

It is that serious. It is about how we understand the miracles around us, the complexity of the world, the human experience and purpose. For many, a secular reconciliation of races will never ring as truly or strongly as Martin Luther King's vision of the peaceable kingdom he shared the night before his assassination, "mine eyes have seen the glory of the coming of the Lord!"

But we do not know if King's Peaceable Kingdom is truer than Pope Benedict's understanding of Love, nor whether we must understand Abraham in the context of Christian, Islamic, or Jewish teachings. We know only that many teachings have understood the supremacy of Love. In villages around the world, without phones and without human rights traditions as articulated by the United Nations, human life matters. And even our best secular articulations of the need for justice, fairness, equity, and basic rights can't get started without an initial assumption of the worth of human life.

We therefore may hold to this as a fundamental truth, while we embrace the humility that allows us to value and appreciate the many different – sometimes the strangeness astounds even the most culturally sensitive – paths to achieving this final outcome, valuing human life, helping more than hurting.

This humility means not only that we must be willing and able to distance ourselves from our cultural backgrounds and assumptions about ways of being and knowing, but also that we must recognize the need to be profoundly humble in terms of our ability to even know. Gustavo Esteva and Madhu Suri Prakash have warned us of the inherent folly in 'global thinking.' There is arrogance, they argue, in pretending to God-like powers of cognition and analysis in ostensible service of a global society, the contours of which we are fundamentally incapable of truly comprehending. They position themselves with Gandhi, Illich, Wendell Berry and others in arguing for the wisdom of thinking little. Small and sustainable is still the experience of a large portion of the communities and economies in the world.

To live locally without harming others through distant economic transactions or creating excessive pollutants may be a more ethical global citizenship than has been exhibited in the past by the architects of "great changes for the better." Belgium colonists' efforts to civilize Hutus and Tutsis, Maoist reforms, the effects of Manifest Destiny on Native

Americans, and various versions of conversion at the end of a gun are among the most widely known disasters of doing good, but many effects are much more subtle.

People in the Sacred Valley of Peru are currently battling non-native and invasive eucalyptus trees that the Peace Corps planted in the 1960s. Throughout the development era, many developing countries have become net importers of food; their citizens are less able to choose to live local, sustainable lifestyles.

Change has costs and benefits. Humility means being very careful. Still, being a fully human person, being alive, caring, means nonetheless trying to live in ways that value others' lives. Living without harming is difficult for many of us in the world to imagine today, provided we think through the results of all of our actions, all of our economic transactions, life decisions, and consumption practices.

And this is our position, to be conscious of these objections, warnings, and concerns, to be aware of different ways of being and knowing, and to choose the most ethical path we can, based upon what lies behind us and before us, based not only on what is but also on what is still possible. Because for all the folly and error – make no mistake implicit in those terms is death and destruction – there has been substantial beauty and realization of possibility.

That is it. We must realize the potential and possibility, the interrelated and overlapping ethical streams, the value of different ways of being and knowing, the profound skepticism we should give our own efforts, and the chance to bring people together peaceably, equitably, respectfully. To do so would revolutionize our current experience. The possibility is better felt and understood than painted precisely. Richard Falk writes of global citizen pilgrims working toward an as-yet-unimagined tomorrow.

We are on the way. Different people will serve different ways. As engineers developing sustainable buildings, as editors allowing pluralistic voices, as revolutionaries and pragmatists, as business people developing and succeeding with fair trade products, as teachers making sure peace, justice, and diverse cultures are part of the curriculum, as writers, philosophers, poets, and small, local, sustainable farmers, as people who value their children and families and care to live in ethical communities.

We will work toward it. We will address specific problems. We will end global poverty. We will reconsider poverty. We will stop calling healthy sustainable farmers poor just because they live differently than many of us. We will recognize human flourishing in its many forms. We will be skeptical, but we will work and hope in service of the central ethic that all of our sisters and brothers must be recognized as such and valued equally. We will continue this work, creating, allowing, and engaging possibilities. We will make our own best efforts to help realize the rhyme recognized by the great Northern Irish poet Seamus Heaney:

But then, once in a lifetime  
The longed-for tidal wave

Of justice can rise up,  
And hope and history rhyme.

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