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University
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Exploring Global Citizenship Development: From Global, to Local, to the Self

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Submitted in fulfilment of the requirements of the
Degree of Doctor of Philosophy

University of Glasgow

College of Social Sciences

School of Education

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Dedication

In loving memory of my beloved “Granddad” - the original ‘Dr. Mason’ and my greatest cheerleader.

Gone but never forgotten.

(1935 - 2020)

Abstract

Global citizenship (GC) has long been promoted as an educational panacea for a plethora of global crises - from environmental degradation to poverty and war. While garnering popularity, GC has simultaneously evolved into a conceptually ambiguous and contentious concept from the perspectives of both advocates and critics. Further, global citizenship education's (GCE) historical overemphasis on international mobility pedagogies is considered problematic because such programmes are cost prohibitive and findings from studies attempting to measure the efficacy of such programmes have been mixed. The current study sought to redress the GCE gap between educational aspirations and observed manifestations by investigating GC from the perspectives of diverse GC actors. Under an interpretivist lens, and via an exploratory sequential mixed-methods approach, this study uncovered critical methodological blind spots in prior GC research. The triangulation of quantitative and qualitative data from a scoping audit, survey questionnaire and life-history interviews, enabled the untangling of dominant (idealised and abstracted) conceptions of how GC *ought* to be from how it is actually embodied (*in practice*) through observable attitudes, values and behaviours (AVBs). The 'Prevalence of Ambivalence' theme that emerged from a reflexive thematic analysis (rTA) confirmed that it is problematic to assume that individuals who work in the field of GC identify as global citizens, embody GC or are even knowledgeable about it. By making such presumptions, I argue, previous studies have stripped research participants of their personal agency and exacerbated the GCE gap by conflating injunctive and descriptive norms. Contrast analysis of self-identifying and non-identifying global citizen perspectives revealed that key GC actors are not necessarily practising what they are preaching in that not one interviewee appeared to (or claimed to) embody every dimension of GC currently promoted by international organisations (e.g., UNESCO, PISA and Oxfam).

The unbounded and longitudinal aspects of the life-history interviews additionally revealed that critical transformative experiences were mainly associated with what would appear to be seemingly mundane everyday interactions or occurrences. By illuminating successful, locally contextualised pathways to global engagement and global citizenship identification (GCID), which were not predicated upon international mobility experiences, this study has identified more readily accessible roadmaps to GC for educators than proffered by prior literature. Perhaps the most notable discovery this study highlights, however, is potential backlash effects of an 'Enlightened' GCID which confound the previously purported

relationship between GC identification and embodiment. From this study, it appears that GCID is neither necessary nor sufficient to engender GC AVBs. Based on findings from this study, I argue that preoccupations with fostering global superordinate identities may be counterproductive. This study has provided evidence that GC should be conceptualised in terms of three empirically distinct domains of enactment: identification, embodiment and promotion. The aforementioned findings have significant implications for GC policymakers, researchers and practitioners as well as aspiring global citizens. There appears to exist the propensity for a global citizenship that emanates from self-interest rather than altruism and provides scope for essentially any individual to help make the world a better place in their own capacities and their own contexts.

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I believe where you're *from* is a function of the place you were born, the place you live and the place(s) you love.

– **People of Glasgow**, you will always have my heart.

Author's Declaration

I declare that, except where explicit reference is made to the contribution of others, that this dissertation is the result of my own work and has not been submitted for any other degree at the University of Glasgow or any other institution.

Printed Name: Stephanie Mason

Signature:

List of Abbreviations

AVBs	Attitudes, values and behaviours
CM	Culturometrics
EFL	English as a foreign language
FLA	Foreign language acquisition
GC	Global citizenship
GCs	Global citizens
GCE/GCED	Global citizenship education
GCE	Collective term for global citizenship and global citizenship education
GCID	Global citizenship identification
HE	Higher education
IAH	Internationalisation at Home
IC	Intercultural competence
IGO(s)	Intergovernmental organisation(s)
ILO(s)	Intended learning outcome(s)
IPA	Interpretative Phenomenological Analysis
ISL	International service learning
MEQ	Multicultural Experiences Questionnaire (Narvaez & Hill, 2010)
NGO(s)	Non-governmental organisation(s)
OECD	The Organization for Economic Cooperation and Development
OXFAM	Oxford Committee for Famine Relief
rTA	Reflexive thematic analysis
SCT	Self-Categorisation Theory
SDGs	The United Nations' Sustainable Development Goals
SIT	Social Identity Theory

TLT	Transformative Learning Theory
UNESCO	United Nations Educational, Scientific, and Cultural Organization
UNICEF	United Nations Children's Fund

Chapter 1: Introduction

“The world is my country, all mankind are my brethren, and to do good is my religion.”

— Thomas Paine (*Rights of Man*, 1792)

1.1 Chapter Overview

Throughout time, a handful of prominent historical figures, from ancient Greek philosophers to U.S. presidents, have proclaimed to be ‘citizens of the world’ (Reyson & Katzarska-Miller, 2018, p. 1-2). In recent decades, *global citizenship* (GC) has evolved into a transnational movement for world peace and sustainability and garnered engagement from a range of diverse stakeholders. The more widespread this movement becomes, however, the more perplexing it has become to discern: ‘*Who exactly are global citizens?*’ and ‘*What qualifies someone as a ‘global citizen?*’ This study set out to demystify contemporary GC by tracing the development of diverse GC actors.

This introductory chapter provides key contextualising information to frame the narrative direction of this thesis. Section #1.2 explains why global citizenship was identified as a critically salient contemporary concept in need of an intervention. Following this, Sections #1.3 - 1.6 present the research problem, aims and questions followed by a brief discussion regarding the perceived significance of this study. Section #1.7 operationalises key terms referenced throughout this thesis (e.g., *global citizenship*, *culture*, *exemplars* and *embodiment*). This chapter then concludes by presenting an overview of each subsequent chapter in order to preface and guide the overall discussion (Section #1.8).

1.2 Why Global Citizenship?

Literature on GC frequently traces this phenomenon to the age of globalisation - an era that significantly altered how individuals around the world interact due to rapid advancements in technology, communications and transportation (Matthews & Sidhu, 2005). The increase in cross-cultural contact spurred on by globalisation and subsequent

transnational migrations (OECD, 2018) has led to more multicultural societies *within* countries as well as the foundation of what is referred to as a more interconnected *global village* (Barrow, 2017; Rapoport, 2010; UNESCO, 2015). This newly emphasised global interconnectedness has been linked to heightened awareness that contemporary global challenges may demand collective global solutions (Matthews & Sidhu, 2005; Stromquist, 2009). In other words, threats to humanity (e.g., poverty, climate change, disease, refugee crises, nuclear proliferation and terrorism) have increased the necessity of international cooperation (see Calle Diaz, 2017; Dorio, 2018; Karlberg, 2008 and Zhou, 2016). The concept of GC presently garners attention for its capacity to unite individuals across a multitude of cultural differences at all levels of society. As early as the 1950s, research began to emerge linking a global outlook, for example, to increased tolerance and sympathy towards national, religious and ethnic ‘others’ (Sharma & Jung, 1985). Soon, a range of actors - from scholars and educators to policymakers and international non-governmental organisations (NGOs) - began calling for the need to cultivate GC as a form of *educating for peace* (e.g. Dorio, 2018; Maxwell et al., 2004). Even *international corporations* (Hartung, 2017) and celebrity activists (Wilson, 2014) have joined the chorus of GCE advocates in recent years.

Global Citizenship Education (GCE) emerged as the pre-eminent ‘pedagogical response’ to these demands (Dill, 2012, p. 541). *GCE/GCED* refers to active attempts to foster GC in formal or non-formal educational contexts (Center for Universal Education, 2017; UNESCO, 2015). Youth for Understanding describes GCE as “an active learning process based on the universal values of tolerance, solidarity, equality, justice, inclusion, co-operation and non-violence” (EEE-YFU, 2016, p. 46). The United Nations Educational, Scientific, and Cultural Organization (UNESCO), similarly, promotes GCE as a lifelong learning journey devoted to cultivating ‘a more inclusive, just and peaceful world’ (UNESCO, 2015, p. 15). GCE today is promoted as an essential component of a 21st century education and is championed by a wide variety of actors from diverse disciplinary and geopolitical backgrounds (for more discussion see: APCEIU, 2019; Caruana, 2014; Dill, 2012; Goren & Yemini, 2017a; Grimwood, 2018; Hartung, 2017; Reimers et al., 2016 and Reyson & Katzarska-Miller, 2018.) Now supported by a portfolio of other prominent international organisations – including the Organisation for Economic Cooperation and Development (OECD), the United Nations Children’s Fund (UNICEF) and the World Bank (Hartung, 2017; Yates & Grumet, 2011), GCE has also been gaining footholds in locations beyond its initially Anglophone-dominant roots. In the past two decades, GCE research and pedagogy has extended to Africa, Asia, continental Europe, South America and the Middle East (APCEIU, 2019; Goren & Yemini, 2017a; Goren & Yemini, 2017b).

1.3 Why Now? (The Research Problem)

While the increasingly multidisciplinary and transnational nature of GCE may appear advantageous, its popularity has simultaneously generated complications arising from attempting to reconcile diverse preferences and aims. Despite GCE's position as a dominant, contemporary educational movement (Dill, 2012), GC has been critiqued as *controversial* (Smith et al., 2017, p. 649), *contentious* (Dorio, 2018, p. 8), *vague* (Goren & Yemini, 2017a, p.178), *tokenistic* (Pike, 2001, p. 31), *ill-defined* (Caruana, 2014, p. 88), *highly abstract* (Dill, 2012, p. 542), *blithe nonsense* (Schattle, 2008, p.2), *heavily debated* (Niens & Reilly, 2012, p. 104), *lip service* (Lilley et al., 2015a, p. 966) and an *oxymoron* or *fairy tale* (Jooste & Heleta, 2017, p. 39-47).

While emphasising the importance of reaching a conceptual consensus, UNESCO (2015) themselves have conceded there are not currently established markers of GC around the world – rendering GCE at a conceptual impasse. Various GCE advocates have exhausted much energy attempting to devise an agreed upon operationalisation of GC to remedy these charges against it, leading to the generation of over 140 GC typologies and frameworks (Their, 2016) with nuances between diverging GCE discourses (see Oxley & Morris, 2013 and Sklad et al., 2016 for overviews.) Section #2.2 details how, over the past three decades, the concept of GC seems to have evolved from its crude cosmopolitan roots into a demanding multidimensional lifestyle that requires civic activism (concerned with a range of social issues) and a seemingly implausible balancing act between the promotion of universal values and preservation of cultural relativism (for example). The main points of contention dividing concentrations of GCE supporters include considerations regarding whether GCE should: promote universal values, comprise a skillset or a mindset, necessitate active citizenship or specific intercultural experiences (e.g., international mobility) and whether GC and nationalism may be mutually exclusive concepts. The proliferation of GCE literature in recent years seems to have exacerbated the gulf between various camps of GC advocates and raised more questions than it has answered. These include debates such as:

- *Does global citizenship represent an identity, the adoption of particular values, a disposition or a combination of these elements?*
- *How does one qualify as a global citizen?*
- *Does it require the mastery of a certain number of languages or the collection of a set number of stamps in a passport?*
- *Could global citizenship one day become a recognised legal status?*

Clark and Savage (2017) suggest that, in order for GCE to cast aside its reputation as a shallow ‘buzzword’ (p. 415), more must be done to come closer to a widely-accepted operationalisation of GC concepts as well as practical guidance on how to translate the agreed upon objectives into achievable learning outcomes. Section #4.2 presents evidence of what I term *the Great GCE Gap* based on widely-cited reports of an incongruence between existing GCE frameworks and observed learning outcomes. For example, Vaccari and Gardinier (2019) previously criticised UNESCO and OECD for promoting seemingly incongruous versions of GCE and urged GC advocates to design ‘more cohesive and practical road maps’ (p. 84). Lilley et al. (2015b) and Bamber et al. (2018) concur that GCE proponents would greatly benefit from more concrete illustrations of the global citizen development process. Wannamaker and Ma-Kellams (2019) have added that more qualitative and inductive research, specifically, is needed to capture realistic indicators of GC and shape it into a more attainable, transformative concept.

1.4 Research Aims

Grounded by reflexive interpretations of the personal accounts of diverse *experiential experts*, this study has helped demystify the concept of GC and identified opportunities to reduce GCE's aforementioned theory-to-practise gap by:

- Providing practical insights into GC as a lived experience for GCE educators, policymakers and researchers
- Contextualising the GC development process by illustrating a range of pathways to GC through the experiences of a purposively diverse sample
- Exploring the significance of global citizen identification (GCID) in relation to the embodiment of global citizen prosocial attitudes, values and behaviours and the promotion of GC
- Examining whether key GCE actors (e.g., policymakers and educators) are practising what they are preaching (and what the potential implications may be if they are not)
- Considering the explanatory value of dominant contemporary GC theories

These research aims, collectively, were designed to propel GCE beyond its current 'conceptual impasse' (p. 21) by demonstrating the feasibility of GC as a lived construct and deconstructing the GC development process (see Section #3.5.1.2). By tracing potential commonalities in the development of experiential experts, for example, this study has illuminated transformational experiences (pathways to GC) that may be replicable in educational environments. Presenting a more accessible, actionable and attainable vision for GC as a lived experience, findings from this study have the potential to enhance both the reach and efficacy of GCE for future generations.

1.5 Research Questions

The aims outlined above were underpinned by the following overarching research questions:

1. *What does global citizenship 'look like', in practice? (In what ways does it manifest?)*
2. *How does one 'become' a global citizen?*
3. *In what ways do global citizen identification, embodiment and promotion interact?*

Guided by these three research questions and informed by my own positionality as a GC stakeholder (see Section #3.2), this study explored the GC development process through – what I argue should be considered – three empirically distinct domains of GC enactment: identification, promotion and embodiment (Section #3.4). To explore the complex dynamics between these interrelated domains and the existing ‘GCE gap’ (Section #2.4), the following sub-questions guided this study’s research design, participant selection and analytical processes as well as the structure of the presentation of key findings:

Central Research Themes:	1. Global Citizenship Identification	2. Global Citizenship Embodiment (AVBs)	3. Global Citizenship Development Process
Sub-questions:	How do participants reconcile a superordinate global identity with other subgroup identities?	In what ways has global citizenship manifested in participants’ everyday lives over time?	How might individuals transform into self-identifying global citizens?
	How significant is global citizen self-identification for global citizenship outcomes?	To what extent do existing theories on global citizenship account for participants’ lived experiences?	What critical experiences and contextual factors paved the pathway to global citizenship?

Table 1-1 - The Overarching Research Questions Guiding This Study

1.6 Operationalisation of Key Terms

This section differentiates between key terms employed throughout this thesis, including *conceptualisations*, *culture* and a number of interrelated GC- derivative terms: *education*, *identification*, *content*, *orientations*, *embodiment*, *exemplars*, *promotion*, *champions* and *development*. Many of these terms are conflated under the ‘umbrella’ term GC in existing literature (Jorgenson & Schultz, 2012); however, my research revealed important nuances between various manifestations of GC as a lived experience. Thus, I consider it crucial to provide a frame of reference for each before delving into more depth in later chapters.

1.6.1 Conceptualisation(s)

As explained in Section #2.4.2, in the quest to improve the conceptual clarity of GC, existing literature has made little attempt to separate *aspirations* from *reality*. Throughout this study, I employ the term GC *conceptualisation(s)* to refer to theoretical (abstracted) references to GC (based on perceptions of how individuals believe it *should* or *could* look) without taking into account whether reality reflects these ideals. One of the main arguments presented in this study is that the overreliance on conceptualisations as building blocks for GCE is likely a main source of the GCE gap frustrating GC advancement.

1.6.2 Culture

Culture, for the purpose of this study, refers to an informal system of beliefs, identities and practices shared across individuals belonging to a social group. Whilst the term *culture* was historically associated with nation states and ethnicities, since the ‘culturalist turn’ in sociology in the 1990s (Keating, 2008, p. 102), it has expanded to encapsulate a broad range of social groupings - from social classes, to genders and epistemic communities. Culture is an important phenomenon to research due to its well-documented influence over human attitudes, emotions, motivations and behaviours (Hornsey, 2008; Morris et al., 2015). The design of the present study was underpinned by the framing of GC as a prospective, internationally diffuse cultural identity.

1.6.2.1 EMIC versus ETIC Culture

Coined by linguist Kenneth Pike (1967; cited in Feleppa, 1986) *EMIC* and *ETIC*, today, are anthropological terms used to differentiate between *insider* and *outsider* perspectives of a culture. *EMIC* perspectives are constructed from self-reports of ‘what goes on inside of people’s heads’ (Harris, 1976, p. 329); whereas, *ETIC* perspectives are derived from patterns of behaviour observed by outsiders. Although these two perspectives are intended to be distinct, it is believed one cannot really understand one without also understanding the other (Harris, 1976). To put it differently, *EMIC* and *ETIC* perspectives mutually inform one another by delineating the boundaries of group norms that separate *us* from *them* and *them* from *us*. To this, logic follows that in order to understand what something *is*, it is helpful to understand what it is *not* perceived to be and all else in between. Boromisza-Habashi (2012)

equates EMIC and ETIC perspectives to a ‘pair of eyes’ that, together, improve conceptual clarity (p. 309).

1.7.3 Global Citizenship (GC) and Related Terms

As illustrated in Chapter #2, the term *global citizenship* (GC) has been utilised in a variety of ways over the past several decades. The term *global citizen*, although highly subjective, is now commonly used to describe individuals who express solidarity with humankind at large and who embrace diversity (Dorio, 2018). As such, it is positioned as the antithesis of prejudice, ethnocentrism, xenophobia, racism and other manifestations of an aversion to difference (Dorio, 2018; Niens & Reilly, 2012). GC is often conflated with terms such as *global consciousness* (Dill, 2012; Dorio, 2018; Haigh, 2014; Pashby, 2011) and *global mindedness* (Parsons, 2010; Smith et al., 2017). The term *enactment* is employed throughout this thesis to refer to direct engagement with GC – by promoting it to others, embodying normative GC AVBs or self-identifying as a *global citizen* (see Section #3.4), and GC *actors* refers to individuals who engage with GC in any of these capacities.

1.7.3.1 GC Education (GCE)

GCE refers to pedagogical attempts to foster GC in formal or non-formal educational contexts. One of the most vocal champions of GC, UNESCO (2015), compartmentalises GCE into three complementary learning domains: cognitive, socio-emotional and behavioural. In relation to UNESCO’s intended learning outcomes (ILOs), the cognitive domain of GCE pertains to the acquisition of knowledge (e.g., global awareness), whereas socio-emotional ILOs reflect the development of both inter- and intra-personal capacities and values (e.g., empathy, self-awareness and ethnorelativism) and the behavioural dimensions of GCE emphasise the actual application of GC-affiliated knowledge and values.

In the context of GCE, *ethnorelativism* (or *cultural relativism*) is often expressed in ILOs as an *openness* towards different cultural values and norms (EEE-YFU, 2016). Its antithesis, *ethnocentrism*, involves favouring one’s own cultural context while taking for granted, minimising or even discriminating against other perspectives and lifestyles (Hammer et al., 2003). Taking into account GC’s cosmopolitan roots, it is easy to see why ethnorelativism has long been a central feature of GCE ILOs (see Appendix #1). However, proponents of GCE often grapple with how to strike an appropriate balance between upholding the principles of ethnorelativism while simultaneously promoting ‘universal’ values

that appear to privilege specific, predominantly ‘Western’, cultural perspectives (Andreotti, 2006; Dill, 2012). In its endeavour to explore GCE’s theory-to-practise gap, this study sought to observe whether exemplar GCs promote and/or embody particularised normative GC AVBs (e.g., sustainability and critical thinking). (GCE is discussed in further depth in Section #2.2.)

1.7.3.2 GC Identification (GCID)

Pike (2001) considers a fluid superordinate identification (which transcends other social group loyalties) to be the ‘bedrock’ of GC (p.30). As with the terms *GC* and *global citizens*, there exists little consensus on what global citizenship *identification* (GCID) comprises or how it should be measured. Zhou (2016) defines GCID as ‘feelings of belonging or attachment to the world as a whole that transcend nation-states’ (p. 153-154) while McFarland et al. (2019) describe it as ‘identification on the highest possible human level’ (p. 143) and Snider et al. (2013) and Katzarska-Miller et al. (2014), rather, define GCID as the *degree of psychological connection* felt towards the concept *global citizenship*.

Social identity theorists Nario-Redmond et al. (2004) assert ‘the decisive criterion for social identification is the recognition and acceptance of one’s [group] membership as self-defining’ (p. 144). However, in this thesis, I will argue the case¹ that GC literature tends to circumvent considerations of research participants’ own agency in the *global citizen* categorisation process by treating GCID as an externally ascribed social category. (Iva Katzarska-Miller and Stephen Reysen, who routinely² incorporate empirical measures for GCID into their studies, are notable exceptions). Sindic (2011, p. 206) cautions that externally ascribed social categories can erase the ‘subjective importance’ of a social group and notes that individuals may sometimes reject the social categorisation someone else has assigned them. I argue that (what I term) *speculative* GCID is problematic because it treats research participants as passive subjects by taking for granted their respective positionalities and erasing their personal agency. Often, in these cases, it is also unclear what the parameters are for inclusion in the *global citizen* classification since *all* research participants are presumed to be global citizens. Additionally, speculative GCID approaches fail to take into account the potential multidimensionality of social identities.

To redress these aforementioned risks, I have framed GCID as a self-categorising (Reimer et al., 2020) (rather than an externally ascribed) social category. Therefore,

¹ See Sections #2.4.2, #3.5, #10.2.1, #11.3.2 and #11.4.1.

² See, for example: Katzarska-Miller et al. (2012), Katzarska-Miller et al. (2014), Reysen & Katzarska-Miller (2013) and Reysen & Karzarska-Miller (2017).

throughout this study, *GCID* refers to personal alignment with the label *global citizen*. This self-definition, which afforded my research participants agency over their sense of belonging, was a central feature of this study's research design, data collection and analytic processes. However, in Section #1.7.3.4, I explain that I found the construct of *identification* to be too reductive to effectively encapsulate the nuanced positionalities of my interview participants in Phase Three of the study. This complication saw me develop a new, more multifaceted term to extend the concept of *identification* (see Sections #9.2.1 and Chapter #10).

1.7.3.3 GC Content

A social group's *content* refers to the norms typically associated with that group's collective identity (Reysen & Katzarska-Miller, 2017). *Norms* are the attitudes, values and behaviours (what I collectively term, *AVBs*) that are perceived to be characteristic of a particular social group. In turn, norms tend to serve as prescriptions for desirable in-group behaviour and therefore may have a self-fulfilling quality (Hornsey, 2008). With norms such as social justice, intergroup helping, valuing diversity and sustainability (Reysen & Katzarska-Miller, 2017), GC is often associated with what is termed *prosocial* group content (Sanderson & McQuilkin, 2017). In other words, GC promotes norms designed to extend benefits beyond one's own self and in-group members.

However, as culture is intersubjective and GC remains widely debated, it is important to note that normative GC content varies according to context and source (as evidenced by the aforementioned conceptual ambiguity surrounding GC). To illustrate the variance which exists between dominant conceptions of GC content, Appendix #1 presents a range of GC typologies collated from previous literature. For this study, I adopt Katzarska-Miller and Reysen's (2018) concept of *dimensions* to distinguish between the various areas of concentration or priorities promoted by dominant GC actors. It is worth noting that *normative GC dimensions* were reconceptualised periodically throughout this study as data gathered from the literature review, scoping audit, survey questionnaire and life-history interviews, respectively, led to new insights.

1.7.3.4 GC Orientations

GC *orientations* is an original term I constructed to capture the complexity of the positionalities my participants exhibited towards GC during the Phase Three life-history interviews. In Section #9.2.1, I explain how I determined the term *identification* is too reductive after observing that the majority of my interview participants exhibited an ambivalent relationship with GC that did not involve explicit self-categorisation. *Orientations* provided a more robust alternative to encapsulate the tensions in my participants' expressed positionalities. Following Phase Three of the study, four orientation classifications were created to distinguish between my interviewees relative positionalities toward GC: *non-identifiers*, *neutral identifiers*, *critical self-identifiers* and *uncritical self-identifiers* (#10.2.1). These were viewed as a function of complex interrelationships between self-categorisation, alignment with normative GC content and critical perspective taking.

1.7.3.5 GC Embodiment

GC *embodiment*, in the context of the current study, refers to the application of GC norms through congruent, observable attitudes and behaviours. Throughout this thesis, I will argue that embodiment is the most crucial – and also the most overlooked – domain of GC enactment.

1.7.3.6 GC Exemplars

A group prototype, or *exemplar*, is an in-group member who optimally embodies their social group's normative content (AVBs) (Bronk, 2012; Morris et al., 2015; Reysen & Karzarska-Miller, 2013). As the perceived standard bearers for group norms and expectations (Hornsey, 2008), studying *exemplars* is particularly useful for delineating upper-level developmental bounds for lived constructs. In an attempt to qualify research participants' *exemplar* status, quantitative survey measures were implemented during Phase Two of this study to capture self-assessed GC embodiment (based on previously validated measures of normative GC content) (see Section #6.3.2).

1.7.3.7 GC Promotion

As described in Section #3.4, this study centred around conceptualising GC as a lived experience in terms of three distinct domains of GC enactment: identification, embodiment and promotion. After locating a gap in existing literature attributable to, what I consider to be, critical methodological oversights (see Section #2.4), I constructed the concept of GC *promotion* to differentiate between how GC is preached (promoted via prescriptive AVBs) and how it is practised in reality (embodied) through observable behaviours of actual global citizens. Examples of what I would term GC promotion include working or volunteering in the field of GC or contributing to GC research or scholarship. In past research³, such activities have been presumed to signify that an actor identifies as a global citizen and/or would serve as an appropriate prototype for GC; however, in Section #2.4.2, I illustrate that this is a common fallacy and one that may be a significant source of the conceptual confusion surrounding GC. Therefore, *promotion*, for the purpose of this study, refers simply to the ways in which GC is conceptualised by actors involved in the field. The act of GC promotion, I argue, should not be assumed to be indicative of GCID nor embodiment.

In Section #2.4.2, I outline my argument that, by failing to distinguish between insider (EMIC) and outsider (ETIC) perspectives on normative GC content or between idealisations of GC (injunctive norms) and actual observed manifestations of GC (descriptive norms), previous studies were reinforcing unrealistic, unfounded expectations for GC embodiment. Without indicators of GC AVBs grounded in lived experience, GCE is effectively setting aspiring global citizens up for failure. Therefore, more care should be taken not to conflate GC *promotion* with *identification* or *embodiment*.

1.7.3.8 GC Champions

For the purpose of this study, the term GC *champion[s]* is invoked to describe actors who actively engage in GC promotion. GC *champions* were the subject of interest for the Phase One scoping audit and Phase Two survey questionnaire, and GC *champion* designation was predicated upon active involvement in GC-themed conferences (as speakers, presenters, moderators, etc.)

³ For example: see my discussion on Schattle (2008) in Section #3.6.1.

1.7.3.9 GC Development

Schattle (2008) describes GC as ‘a progression continuing in stages throughout the course of a lifetime’ (p. 3). For the purposes of this study, GC *development* was conceived as the processes and circumstances through which individuals develop GC-oriented identification, begin to embody GC prosocial content and/or promote GC through engagement with others. In sum, I view GC development as becoming more deeply entrenched in any/all of the three domains of GC enactment (see Section #3.4).

Existing literature (see Section #3.5.1) often implies GC development is predicated upon internal transformations that equip individuals with GC-associated capacities such as critical reflection and intercultural empathy (APCEIU, 2019; Fricke et al., 2015; Galinova, 2015; UNESCO, 2015). However, this purported internal transformation process has not been rigorously explored or delineated.

In Section #7.2, I invoke a river metaphor to explain how life-history interviews were used in this study to explore diverse pathways to GC, which uncovered both critical experiences (see Section #3.5.1.2) and various contextualising factors that may have engendered or inhibited GC development over the course of interviewees’ lives. *Exemplar sampling* (interviewing individuals who were targeted on the basis of GC self-categorisation and high levels of GC embodiment) enabled me to explore real-life, contextualised indicators of GC development. In Chapter 9, I discuss how comparisons of the experiences of individuals at various stages of development through contrast analysis revealed counterintuitive findings about the GC development process (e.g., evidence of *backlash effects* from GC embodiment) as well as nuances between the various domains of development.

1.8 Significance of This Study

This pragmatic mixed-methods approach to the exploration of GC, inspired by an interpretivist worldview, uncovered illuminating insights with important implications for GC research, policy and practice. It is hoped the illustrative accounts of GC as an applied concept, grounded in the lived experiences of diverse GC actors, will increase GCE’s perceived relevance to the wider community – thereby expanding its potential impact. I consider my deliberative effort to untangle idealised (injunctive) conceptualisations of GC from observed manifestations of GC embodiment to be the central and most unique feature

of the present study and one that I believe positions my research to elevate contemporary understandings of GC.

1.9 Summary of Chapters

This chapter has provided foundational context for the origination of this study, by introducing the concept of GC, locating the research problem within wider GC discourse and presenting the research questions and aims designed to redress the contemporary GCE gap. Next, it provided operationalises for key terminology employed throughout this thesis and then summarised the significance of this study's findings.

Chapter #2 expands upon the concepts introduced in this chapter by situating key terminology within a review of prior literature. First, I share how my initial review of GC literature inspired me to conceive of the evolution of GCE discourse, metaphorically, in terms of four distinct, yet overlapping, *waves*: global consciousness, global competences, critical consciousness and globalisation. After discussing how each respective GC wave came to fruition and influenced dominant GC discourse (Section #2.2), Section #2.3 summarises dominant pedagogical approaches to GC development – including, international mobility, internationalisation at home (IaH) and foreign language acquisition. Next, Section #2.4 highlights areas of opportunity to expand contemporary understanding of GC based on previously identified barriers to its advancement.

To enhance the trustworthiness of my research and frame the development of my lines of enquiry, Chapter #3 opens with candid details about my own dual positionality as a GC practitioner and self-identifying global citizen with a pragmatic interpretivist lens. It then details how two main psychosocial theories (e.g., Transformative Learning Theory and the Social Identity Perspective) (#3.5.1) and four studies from other fields (#3.5.2) empowered me to craft a research design that could explore the methodological oversights discovered during the literature review and help fill the GCE gap.

Chapter #4 provides a broad overview of the sequential mixed-methods research design that resulted from my eclectic approach to the research problem. It then illustrates how the Phase One scoping audit, Phase Two survey questionnaire and Phase Three life-history interviews are interconnected. Next, Section #4.3 introduces the analysis approaches selected for each phase of data collection. Chapter #4 concludes with a discussion on overall ethical considerations that arose when designing this study.

Chapter #5 details how the Phase One scoping audit was originally conceived and how GC *champions* became the targeted sample population for the subsequent Phase Two survey questionnaire. Next, Section #5.5 provides step-by-step descriptions of how the data collection process unfolded. Sections #5.6 and #5.7 explains the scoping audit thematic analysis process and presents surprising results.

Chapter #6 presents the design, piloting, data collection and analysis processes for the Phase Two survey questionnaire. Next, the results of the Phase Two survey are presented – highlighting the sociodemographic and international diffusion of the survey participants. It also discusses significant correlations observed between various GC concepts and ends with a discussion on ethical considerations unique to the survey questionnaire phase of research.

Chapters #7 - 9 are devoted to the more rigorous and final phase of the study – the life-history interviews conducted with diverse GC actors. Chapter #7 recounts the interview design process, including a lengthy discussion on how the sampling approach evolved in response to emerging qualitative insights. Section #7.4 then provides background information on the final 13 interview participants. Section #7.5 explains each section of the interview protocol, and the final sections discuss the interview procedures and ethical considerations specific to the interview phase of research. Chapter #8 describes in detail the interview analysis process – beginning with the considerations that went into selecting the optimal analytical approach (#8.2.1). The remainder of Chapter #8 details, step-by-step, how the final 10 interview themes were arrived at via reflexive thematic analysis (rTA). Chapter #9 then presents each of the interview themes in detail using rich excerpts from the life-history interviews to bring the themes to life and craft an insightful story about global citizenship as a lived experience.

Chapter #10 triangulates the data gathered from each of the three phases of research and situates the findings within the wider GC landscape. Finally, Chapter #11 reviews the major findings from the present study and discusses the potential implications of this study's findings for key GC actors. First, however, Chapter #2 will deconstruct the concept of global citizenship so that the subsequent chapters can reassemble it in a new, enlightened form.

Chapter 2: Literature Review

2.1 Overview

By means of a thematic review of extant GC literature, I will now explore how GCE made its journey from an education for peace initiative into a multidimensional ‘revolutionary paradigm shift’ in formal educational institutions (Dill, 2012, p. 541). To illustrate its complex nature, I begin by discussing the evolution of dominant conceptions of GC in four distinct waves: global consciousness, global competences, critical consciousness and glocalisation. Section #2.2 describes how each of these approaches have uniquely framed the conceptualisation and practice of GCE over time. This discussion is followed by an overview of dominant pedagogical approaches to GCE (Section #2.3). Section #2.4 then highlights the main debates dividing various GC camps as well as commonly cited barriers. Section #2.4 also introduces the GCE gap and demonstrates how I uncovered ‘blind spots’ in existing GC literature that merited deeper investigation and around which this study was constructed.

2.2 The Evolution of GCE

In this section, I invoke a *waves* metaphor to illustrate how various stakeholders and international phenomena have influenced the direction of GCE over time. Just as waves out at sea, dominant conceptions of GCE have experienced some overlapping, at times, making it difficult to discern precisely where one wave fades and another surges. Figure #2.1 (below) depicts four such waves (dominant approaches to GCE) that I discovered through my review of literature: *global consciousness* (#2.2.1), *global competences* (#2.2.2), *critical consciousness* (#2.2.3) and *glocalisation* (#2.2.4). Despite discernible overlap between various waves and the continuity of each over time, I observed that the emergence of each respective wave was distinguishable by a perceptible shift in priorities and purported aims for GCE advancement (i.e., *frames*) – including *peace education*, *global graduate skills development*, *civic activism*, *sustainability* and *interculturality*. Altogether, the *waves* metaphor symbolises that GC is fluid, evolving, and (– just as waves are bound to the tides), GCE has been influenced by various macro-level forces over time while retaining its foundational elements.

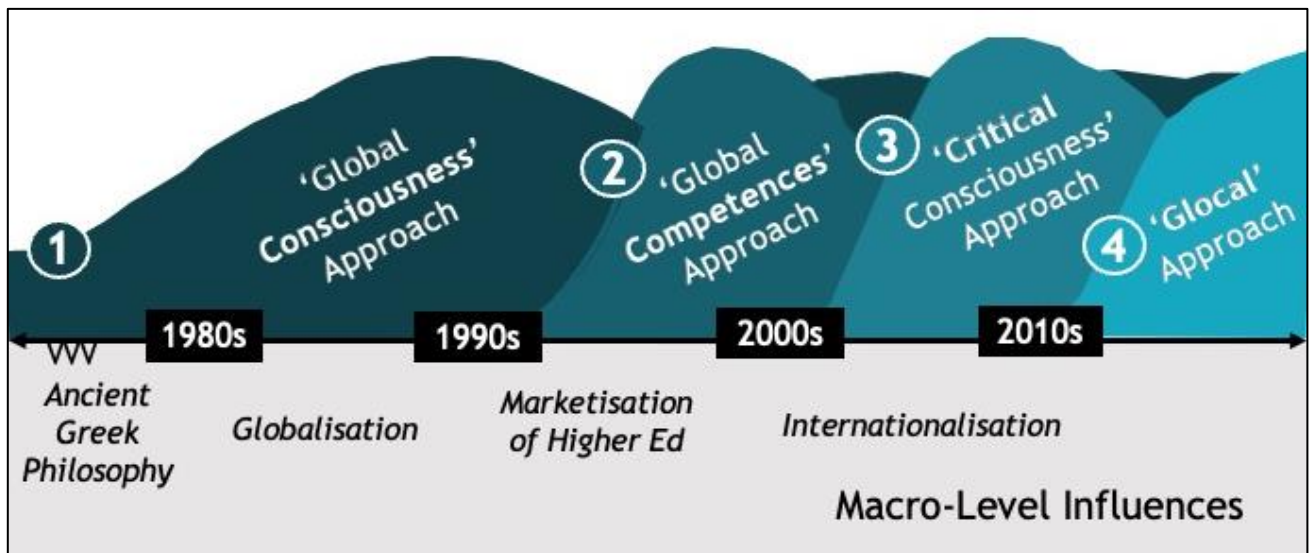


Figure 2.1 - The Evolution of GCE 'Waves'

The first wave of GCE (global consciousness) was born from an *education for peace* approach that largely centred around ancient Greek notions of cosmopolitanism (Section #2.2.1). The second wave (global competences) came about in the wake of the 'internationalisation' era in the field of education that transitioned GCE from a mainly *values*-oriented approach to one which prioritised *skills* development (Section #2.2.2). The increased popularity of GCE eventually ushered in a third (critical consciousness) wave that employed an active citizenship frame (Section #2.2.3). The fourth, and most contemporary, wave (glocalisation) introduced an interculturality frame and a *glocal* (global + local) focus while blending elements from all three prior approaches (Section #2.2.4).

It is important to emphasise that certain key elements of GCE have endured despite observable shifts in dominant priorities over time - namely, the promotion of intercultural awareness, ethnorelativism and an appreciation for diversity. First-wave GCE sought to instil these values in individuals. Second wave GCE focused on identifying ways to help individuals acquire the knowledge and practical skills necessary to promote these foundational 1st-wave GCE values. Third wave GCE sought to put the skills acquired through 2nd wave GCE into practice and utilise them to do good for others. Contemporary, 4th wave, GCE has blended together all of these approaches by exploring how to promote 1st wave prosocial values, utilising 2nd wave competences while embodying a 3rd-wave reflexivity and desire to make an impact. This continuity of underlying themes is traceable in the Appendix #1 list of various GCE ILOs that have been proposed over the past 15 years. The following sections elucidate how GCE experienced splintering that culminated in these respective waves over time while the foundational elements were sustained.

2.2.1 1st Wave GCE: A ‘Global Consciousness’ Approach

The first wave of GCE I categorise as a *global consciousness* approach for its emphasis on instilling certain prosocial values such as empathy, intergroup tolerance and a superordinate global identity (Haigh, 2014; Karlberg, 2010; McGuire-Snieckus, 2015). This initial wave of GCE was heavily influenced by cosmopolitan philosophies. Indeed, the term *global citizen* is derived from the ancient Greek word for *cosmopolitan* or *citizen of the world* (Hartung, 2017; Rizvi, 2009). This possibly explains why the terms GC and *cosmopolitanism* are often treated as synonymous concepts in public discourse and scholarly literature (Oxley & Morris, 2013) despite more recent iterations of GCE containing only traces of its early, more cosmopolitan, roots. Nevertheless, Karlberg (2010) suggests cosmopolitan ideals remain the ‘cornerstone’ of GC (p. 133).

Although the first invocation of the term *global citizen* may be traced back to the year 1944, the concept of GC was not consistently referenced in academic literature until the 1990s (Reysen & Katzarska-Miller, 2018, p. 3-4). Contemporary GCE is often traced back to Martha Nussbaum’s publications on cosmopolitanism in the late 1990s and early 2000s (see Clifford & Montgomery, 2014; Haigh, 2014; Oxley & Morris, 2013; Skovgaard-Smith & Poulsen, 2018 and Stein, 2015). Inspired by ancient Greek philosophers, Nussbaum (2002) prominently called upon the field of education to actively cultivate a ‘rich network of human connections’ equipped to work together to tackle modern global crises (p. 291-294). Recognising the capacity for GC values to connect individuals not only from different countries but also from diverse ethnic, religious and socioeconomic backgrounds, Nussbaum (2002) championed harnessing GC to help bridge divides not only *across* national borders but also *within* them. She also proposed that *critical reflexivity*, *global identification* and [her novel concept] *narrative imagination* are the three central components of GC. In the wake of Nussbaum’s theories on cosmopolitanism, the term witnessed a splintering of typologies but with enduring connective tissues in the form of intercultural *openness*, *tolerance* and *solidarity* (Skrbis et al., 2004; Goetze & de Guevara, 2014). These cosmopolitan capacities subsequently served as the foundation of contemporary conceptions of GC.

The rise of IGOs and NGOs focused on alleviating global crises in the 1990s led to a surge of interest in cosmopolitanism and GC under an education for peace frame (Bryan, 2012; VanderDussen Toukan, 2018). International and non-governmental organisations significantly contributed to the advancement of GC by publishing educational guides in attempts to operationalise the concept and its related terms (Suša, 2019). In 1997, one such organisation, Oxfam, produced one of the first attempts to formally operationalise GC, and

other international organisations soon followed suit (Reyson & Katzarska-Miller, 2018). UNESCO officially joined GCE discourse in 2012 when the UN Secretary-General's Global Education First Initiative (GEFI) promoted GC as one of its three educational priorities (UNESCO, 2015, p.7). Then, in 2015, UNESCO published its first comprehensive guide on GCE – designed to ‘ensure that learners of all ages and backgrounds can develop into informed, critically literate, socially-connected, ethical and engaged global citizens’ (UNESCO, 2015, p. 7). Section #2.2.2 outlines how the pressures of globalisation at the turn of the 21st century shifted the structure of the education field and inspired more widespread incorporation of GC into formal curricula as well as attempts to formulate measurable GCE learning objectives.

2.2.2 2nd Wave GCE: A ‘Global Competences’ Approach

The dissonance between the 1st and 2nd waves of GCE may be thought of as a *mindset* versus a *skillset* orientation, *global solidarity* versus *global competition* (Buchanan et al., 2018) or *global consciousness* versus *global competences* approaches. To put it differently, during the 1st wave, GCE was primarily pursued under an educating-for-peace frame; whereas the 2nd wave employed a *global-graduate skills* frame - inspired by the emergence of *internationalisation* and *marketisation* eras in the field of education. In the wake of globalisation, the 1990s transformed the operational landscape of particularly higher education (HE) (Hammond & Keating, 2018; Matthews & Sidhu, 2005). This period was marked by a reduction in government funding for education which forced HE institutions to innovate new revenue streams. Soon, colleges and universities began to cater to an ‘audit culture’ (Yates & Grumet, 2011, p. 10) or ‘culture of performativity’ (Bamber et al., 2018, p. 225) that placed strong emphasis on measuring learning outcomes via quantitative indicators as accreditation, and therefore hopes of funding, became linked to international rankings. These rankings were, in part, determined by level of international engagement (internationalisation) and graduate employment rates (Hammond & Keating, 2018; Lilley et al. 2015a). The *internationalisation of education* refers to a widespread 21st-century trend whereby [predominantly higher education] institutions actively seek opportunities to incorporate *international*, *intercultural*, *multicultural* and *global* dimensions into their policies, practices and overall ‘ethos’ (Bosio & Torres, 2019, p. 755). This new emphasis on internationalisation and graduate employability rates, in turn, led to a focus on the cultivation of intercultural graduate attributes (or *competences*) in order to increase citizens’ long-term employability prospects and bolster national security in an ‘increasingly globalised workforce’ (Haigh, 2014, p. 13).

In contrast to its predecessor, the *global consciousness* approach, this new *global competences* approach to GCE framed globalisation in terms of the emergence of a competitive global *marketplace* rather than a cohesive global society and emphasised the development of intercultural communication and vocational skills over prosocial values (Dill, 2012; Feng, 2016; Lilley et al., 2017; Suša, 2019). In addition to other 21st century skills (such as technological literacy), ILOs for globally competent graduates (*global citizens*) often included: adaptability, flexibility, critical thinking, reflexivity, openness, curiosity, global mindedness and intercultural communication skills (Camilleri, 2016; Lilley et al., 2017; Reimers et al., 2016.) Thus, as GC became more frequently promoted in educational policies and discourse, the concept became noticeably more complex. For example, the inclusion of intercultural communication (IC) skills implies that being a global citizen involves more than the mere expression of attitudes of goodwill towards cultural others but also requires being able to put these sentiments to practise by learning how to effectively communicate across cultural divides. In other words, during the 2nd wave, GCE transformed from a concept describing mainly attitudes and values (a mindset) into one that additionally emphasised the acquisition of certain *skill sets*. In this vein, 2nd wave GCE elevated the concept of GC from a passive outlook to a more active lifestyle approach involving the *application* of globally-oriented AVBs.

However, the 2nd wave of GCE was quickly subjected to intense criticism for promoting an individualistic orientation, potentially undermining the interpersonal orientation that the prior global consciousness approach sought to inspire (Dorio, 2018; Hammond & Keating, 2018; Moskal & Schweisfurth, 2018; Pais & Costa, 2017; Suša, 2019). Snider et al.'s (2013) experiment at one U.S. university presents a cautionary tale to *global competences* approaches: how globalisation is initially framed could ultimately impact how receptive individuals may be to the concept of GC. More specifically, by implementing an experimental primer, Snider et al., (2013) found that when globalisation was described using threatening (negative) terms (e.g., references to a more competitive workforce) during a survey overview, students self-reported lower levels of both GCID as well as lower 'endorsement of prosocial values' (p. 1599) than when it was framed in a more positively-slanted light (e.g., increased intercultural 'opportunities') (p. 1601). Such concerns prompted deeper reflections on the philosophies and practices behind GC which culminated in a 3rd wave of *critical* GCE perspectives.

2.2.3 3rd Wave GCE: A ‘Critical Consciousness’ Approach

In addition to a critical lens, 3rd wave GCE additionally welcomed the application of a new, active citizenship frame that argued that there are certain *responsibilities* inherent to GC and infused it with sustainable development, civic engagement and human rights discourses. While the global *consciousness* and *competences* waves emphasised the foundation of globally-oriented values and skills, respectively, the critical consciousness wave, with its emphasis on *active citizenship*, turned attention to behavioural manifestations of GC. As Goren and Yemini (2017a) put, there is a need for more *active* GC that permeates throughout the everyday lives of individuals, rather than a GC that exists in only in the form of ‘mere passive knowledge of the world’ (p. 178) (i.e., global awareness). Critical GC should also entail more than mere *tolerance* towards difference. As Galinova (2015) asserts, fostering GC values is a ‘futile’ objective if the values promoted do not lead to congruent changes in behaviours (p.30). 3rd wave GC thus re-shifted GC from *intrapersonal* to *interpersonal* orientation once more. Dorio (2018) further suggests global citizens should share a sense of ‘outrage’ (p.19) towards various forms of intolerance and injustice and view these as ‘objectives to dismantle’ (p. 7).

The 3rd wave of GCE additionally featured a succession of assaults aimed at the construct of GC itself. The main protestations featured assertions that GCE promotes ‘highly particularised’ (Dill, 2012, p. 545), *elitist*, *neoliberal* and *Western-centric* values that, in reality, tend to exacerbate rather than alleviate global inequalities (Aktas et al., 2017; Andreotti, 2006; Caruana, 2014; Dill, 2012; Jooste & Heleta, 2017; Le Bourdon, 2018, Oxley & Morris, 2013; Pais & Costa, 2017). 3rd wave GCE lamented the marketisation of HE and cautioned against this promotion of what Lilley et al. (2015a) have referred to as a ‘dominant neoliberal economic paradigm’ (p. 965). Some scholars even associate the marketisation of higher education in the 1990s with the demise of universities as a public good and their simultaneous transformation into profit-maximising businesses preoccupied with the bottom line (Boni & Calabuig, 2017; Dorio, 2018; Haigh, 2014; Lilley et al., 2015a; Pais & Costa, 2017). It has been argued that, what are considered by some, *neoliberal capitalist values*, such as a preoccupation with personal gains, are antithetical to GC AVBs promoting intergroup cooperation (Galinova, 2015; Pais & Costa, 2017).

Further, as GCE largely seeks to instil a respect for cross-cultural differences, some 3rd wave GCE scholars proposed that the promotion of specific values is antithetical to its very foundation (Boni & Calabuig, 2017). As Pashby (2011) asked, ‘Can we still desire and work towards unity, community and solidarity without falling back on a static notion of

universality?’ (p. 433-434). The underlying logic conveyed here is that *all* values are particularised and so none can authentically be presented as universal. Therefore, instead, 3rd wavers advocated for cultivating a general *critical consciousness* featuring capacities such as *critical reflexivity* and championed teaching pupils *how* to think rather than *what* to think (Lilley et al., 2015a). Even GCE trailblazer Martha Nussbaum attracted criticism from 3rd wavers for what some deemed the promotion of universal values (Pashby, 2011).

However, I consider Nussbaum’s vision of GCE very much aligned with 3rd wave critical perspectives in important ways. Although she does advocate for the promotion of *human rights*, she only makes explicit reference to relatively open-ended and uncontroversial terms such as *justice* and *mutual respect* (Nussbaum, 1994, p. 3). Further, Nussbaum (2002) herself positions the ‘universal validity or lack of validity of the language of rights’ to be one of ‘the most urgent questions’ for global citizens to ponder (p. 297). This seems to imply that Nussbaum does not view human rights in absolute or static terms. In fact, another common theme in Nussbaum’s work is an emphasis on ethnorelativism and learning how other cultures view and experience the world. Additionally, I would argue that, by stressing the importance of cultivating critical thinking abilities, Nussbaum exemplifies the critical consciousness philosophy espoused by 3rd wavers. For example, Nussbaum (2002) asserts that a capacity for critical thinking is crucial in order to discourage blind acceptance of authority or tradition and advocates for perspective taking to consider the multidimensionality of various issues.

Vanessa Andreotti has been recognised as a pioneer of critical approaches to GCE (Pais & Costa, 2017). Since Andreotti’s (2006) publication of *Soft versus Critical Global Citizenship Education*, there has been a growing chorus of concerns that GC may be becoming a form of Western cultural imperialism that continues to subvert the Global South (Aktas et al., 2017; Goren & Yemini, 2017a; Hartung, 2017; Pais & Costa, 2017). GCE approaches that depict non-Western nations as those that require rescuing (also termed *white-saviour* narratives of GC) came under particular scrutiny during 3rd wave GCE (Dorio, 2018, p. 19). Jooste and Heleta (2017) condemn white-saviour-imbued GC narratives for what they deem to be propagating a *global citizens* of the North vs a *global subjects* of the South power imbalance (p. 43). Perhaps Andreotti’s (2006) greatest Critical GCE legacy has been the coining of what she termed *soft* (or *banal*) forms of cosmopolitanism which Andreotti suggests represent superficial cross-cultural understandings that lack critically reflexive considerations. For example, Braun et al. (2018) found that individuals who self-identified as *global citizens* on the Eurobarometer demonstrated only banal cosmopolitan understandings of GC because they indicated merely *feeling* more connected to other cultures through the process of globalisation. Braun et al. (2018) noted this does not reflect any meaningful transformation in

prosocial behaviours or attitudes. As banal cosmopolitanism is often linked to consumerism and international mobility (McGuire-Snieckus, 2015), it also reinforces criticisms that GC may be *elitist* in that (due to financial or other constraints) opportunities to engage are likely to be disproportionately experienced across individuals.

Some of the charges raised against GCE by *3rd wavers* are not without merit – especially concerns that GCE should refrain from adopting normative claims about *universal* values. To begin, a close examination reveals that the evolution of GC discourse seems to have been primarily driven by influential international organisations (e.g., UNESCO and OECD), who have infused GCE frameworks with priorities from their own agendas. For example, normative values from the UN’s Universal Declaration of Human Rights have been enshrined in many GCE frameworks and policies (Reimers et al., 2016). Additionally, in 2017, UNESCO published a GCE guidebook that makes direct references to goals outlined in the UN’s 2030 Agenda for Sustainable Development (Center for Universal Education, 2017). The first section of this document is even conspicuously titled, *Education for Global Citizenship in the Era of the Sustainable Development Goals*. As UNESCO is the branch of the UN responsible for achieving these goals, it would appear that UNESCO could be actively attempting to influence the international GCE agenda to serve its own ends.

2.2.4 4th Wave GCE: Glocalisation and the Blending of Previous Approaches

The 4th and most recent wave of GCE may be characterised by the blending of prior waves and an emphasis on *glocalisation* under a new frame: interculturality. ***Glocalisation*** emerged as a dominant theme in GCE discourse over the past decade (McGuire-Snieckus, 2015). By promoting a *think global; start local* approach to GC, the *glocal* movement encourages individuals to learn and grow from everyday intercultural encounters within their own communities (Sklad et al., 2016). This approach has circumvented key criticisms raised during prior waves and arrived at a time when GCE proponents sought to look beyond traditional GCE pedagogies (such as international mobility programs and service learning) for fear these were exacerbating inequalities and promoting banal cosmopolitanism (see Section #2.3).

Interculturality is yet another complex, multidimensional concept that appears to be under construction (Holmes et al., 2016). As a frame for GCE, interculturality involves the development of intercultural competence but through meaningful cross-cultural encounters and positive, productive dialogues (EEE-YFU, 2016). *Intercultural competence* (IC) pertains to

intercultural awareness, sensitivity and communication skills (Holmes et al., 2016). IC, as an educational discourse, emerged in response to the GCE-associated *internationalisation* era – during which HE stakeholders began to identify opportunities to capitalise on the rich, multicultural campus environments afforded by sharp increases in the transnational flow of students. IC has since been largely promoted as a mutually-beneficial approach to transformative learning. More specifically, by creating opportunities to develop cross-cultural awareness and sensitivity (for example) through IC initiatives, HE institutions are able to simultaneously improve the experiences of visiting students while also equipping *home* students, staff and faculty members with valuable 21st century skills.

Although 4th wave (*glocal*) approaches incorporate key elements of all three prior GCE waves, IC is unique for several reasons. First, IC is a heavily applied approach to GCE that actively seeks opportunities to ground theoretical concepts in the everyday lives of individuals by leveraging the myriad forms of diversity which exist in their own local contexts. Therefore, 4th wave approaches are able to redress criticisms that previously dismissed GC as an *abstract* concept (Caruana, 2014; Dill, 2012; Jooste & Heleta, 2017) that lacks relevance to students' lives (Goren & Yemini, 2017a; Niens & Reilly 2012). Additionally, 4th wave approaches have critically increased the accessibility of GC (see Section #2.3.1) by extending transformative learning opportunities beyond international mobility students to domestic students, university personnel and even individuals within wider local communities (Holmes et al., 2016). Although IC also seeks to cultivate the development of skills, unlike the 2nd wave *global competences* approaches, the 4th wave employs a highly interpersonal (rather than individualistic) orientation. Harkening back to a 1st wave *education for peace* orientation, 4th wave approaches also seek to foster pluralistic social identities but go a step further by actively aiming to dismantle various forms of intergroup intolerance – including prejudice, stereotypes and discrimination (Schweisfurth & Gu, 2009). 4th wave approaches also infuse elements of critical 3rd wave approaches by attempting to move beyond essentialist and superficial notions of culture and placing emphasis on teaching pupils *how* to think rather than *what* to think (e.g., through dialogue and critical reflection) (Holmes et al. 2016).

Recent GCE guides published by organisations such as OECD and European Educational Exchanges - Youth for Understanding (EEE-YFU) serve as useful examples of how 4th wave approaches to GCE blend key elements of the prior three waves. For example, the PISA global competence assessment guide (OECD, 2018) advocates for the development of global consciousness and global competences while also emphasising active citizenship and a *glocal* focus on everyday practices of GC. The *Coloured Glasses Educational Framework* published by

EEE-YFU (2016), represents what I consider to be a model 4th wave pedagogical resource for GCE. Exceeding 200 pages in length, this manual serves as a comprehensive guide that includes step-by-step instructions for facilitating more than 25 transformative, perspective-changing and identity-shaping intercultural learning activities within a local context. By framing *culture* and *identity*, *human rights* and *responsibility*, *intercultural communication* and *stereotypes* as well as *prejudice*, *discrimination* and *inequality* as the pillars of GCE, this guidebook presents a detailed framework for the types of knowledge, skills, values and behaviours which should (ideally) be embodied by *exemplar* global citizens. Although perhaps commendable, the breadth of such frameworks may also be criticised for their contributions to the conceptual confusion surrounding GC (Section #1.3). Nevertheless, due to the observed pervasiveness of their influence over contemporary GC discourse (#2.4.2), the present thesis positioned the AVBs presented in these guides as the initial markers of contemporary GC ‘norms’ while investigating the nuances between GC *identification*, *promotion* and *embodiment*.

2.3 Pedagogical Approaches to GCE

2.3.1 International Mobility and Service Learning

Prior to the 4th wave of GCE, the most conventional pedagogical approaches revolved around international mobility (study abroad) and international service learning (ISL). This was due, perhaps, to what seemed obvious advantages of gaining first-hand international experience for developing intercultural sensitivity and awareness (capacities that are now commonly featured in GCE ILOs). International mobility programmes, also commonly referred to as *study abroad* or *exchange* programmes, began to increase in popularity in the United States as early as the 1980s and were originally conceived as a way to facilitate a ‘diffusion of culture’ in the hopes of increasing intercultural understanding, reflexive thinking and instilling a global outlook in students capable of transcending national boundaries (Sharma & Jung, 1985, p. 378).

Some studies have suggested that even short-term international mobility experiences may enhance personal characteristics such as agreeableness (Niehoff et al., 2017) and have the capacity to foster greater intergroup tolerance (Livert, 2016). Hunter et al. (2006) traced the emergence of global competence approaches back to a 1988 report that urged US

universities to invest in international mobility programs in order to strengthen American students' employability skills. The report particularly emphasised the utility of programmes lasting longer than 3-months and taking place in non-native English speaking countries that are not frequented by Americans. ISL became a popular pursuit more recently in response to the increased emphasis on active citizenship during 3rd wave GCE (Aktas et al., 2017).

Despite their popularity, both international mobility and service-learning initiatives have been subjected to intense scrutiny over the past few years for purportedly undermining critical GCE values. One primary concern with an overreliance on international mobility programmes for fostering GC is that GCID requiring international travel may become an inherently exclusionary and 'elitist' construct (Jooste & Heleta, 2017, p. 43). Hunter et al. (2006), for example, compared U.S. study abroad programmes today to "an updated version of the 18th-century 'Grand Tour' that young continental European and British aristocrats took to certify themselves as sophisticates" (p. 277). Inaccessibility attributed to high costs and rigorous selection processes is a widely-acknowledged barrier to both mobility (Bamber et al., 2018; Gu & Schweisfurth, 2011) and ISL programmes (Sklad et al., 2016; Tyran, 2017). Likewise, there is concern the neoliberal (civilising) nature of some ISL programmes are reproducing colonial power imbalances and are thus a modern form of Western imperialism (Aktas et al., 2017; Sklad et al., 2016). Further, there exist concerns that the often short-term and superficial nature of international mobility programmes is not only insufficient to inspire meaningful personal transformations but could actually be counterproductive (Bamber et al. 2018). Research has shown that negative intercultural experiences can lead to backlash effects such as the reinforcement of prejudice and ethnocentrism (Pike & Sillem, 2018; Reid & Garson, 2017), and the lack of intentional programming associated with most mobility programmes is thought to exacerbate these risks (Caruana, 2014; Salter & Halbert, 2017; Tarrant et al., 2014). Wannamaker and Ma-Kellams (2019) found that international travel is neither a necessary nor a sufficient condition for GC development. Overall, empirical research has produced inconclusive evidence about the potential efficacy of international mobility programmes in part due to common methodological limitations; notably, small sample sizes and the omission of control groups or pre-tests (Reimers et al. 2016).

2.3.2 Internationalisation at Home (IaH)

Traditional conceptions of transformative GCE involve expanding one's comfort zones (Boni & Calabuig, 2017) through engagement in meaningful interactions with diverse others (Lilley et al., 2015b). However, the shortcomings associated with mobility schemes and ISL (#2.3.1), in conjunction with the emphasis 4th wave GCE placed on glocalisation, inspired educators to innovate new ways to facilitate transformative learning experiences closer to home. Recently, particular consideration has been given to *internationalisation at home* (IaH) pedagogies that provide more cost-effective and accessible experiences. Some of these alternative pedagogies have included virtual exchanges (Camilleri, 2016; Roberts et al., 2013), storytelling (Křepelková et al., 2019), local service learning (Tyran, 2017) and cross-cultural peer mentoring programs (Jon, 2013). The propensity for IaH to situate learning in the context of daily life provides an additional benefit, because pupils have commonly found it challenging engaging with the vague nature of GC and perceiving its direct relevance to their own lives (Goren & Yemini, 2017a).

2.3.3 Foreign Language Learning

It has been suggested that foreign language education has the potential to foster GC development (Porto, 2018), yet foreign language acquisition (FLA) is notably absent from dominant GC pedagogical framework, and there have been few empirical studies attempting to assess the effectiveness of FLA in the context of GC. The few empirical studies on formal English as a Foreign Language (EFL) teaching practices in China (Chen, 2011), Japan (Davidson & Liu, 2020) and Columbia (Calle Díaz, 2017) have reaffirmed the GCE theory-to-practice gap (#2.4). Despite the 'potential' FLA has to serve as 'the ideal place to incorporate the teaching and learning of global citizenship education, given its cross-cultural nature' (Calle Díaz, 2017, p. 155), the findings from the above studies has suggested that formal FLA curricula, in practice, are not sufficient for fostering GCID or the embodiment of normative GC AVBs. What's more, both Davidson and Liu (2020) as well as Chen (2011) found that the essentialising narratives contained in EFL textbooks could be more deeply entrenching problematic cultural stereotypes. More promisingly, however, both Davidson and Liu (2020) and Chen (2011) also found that informal cross-cultural spaces have the propensity to supplement the shortcomings of formal EFL curricula by providing opportunities for more meaningful and in-depth intercultural learning. This suggests that FLA, augmented by applied

learning through healthy cross-cultural engagement, could potentially facilitate GC development.

2.4 The GCE Gap

While much early GCE empirical research focused on collecting data from educators or other facilitators of GC, recently, researchers have finally begun to probe whether GCE is having the intended effects by examining the perspectives of pupils. Some results have uncovered important insights that further complicate conceptions of GC and suggest GCE, in its current form, is not producing its intended outcomes (APCEIU, 2019). This GCE attainment, or *theory-to-practice, gap* is widely alluded to throughout previous GC literature (e.g., Goren & Yemini, 2017A; Kuleta-Hulboj, 2016; Rapoport, 2013; Thier, 2016).

Massey (2014) and Cho (2016), for example, interviewed Canadian and South Korean students, respectively, and found that students' understandings of GC reflected banal cosmopolitan notions of cultural consumption (#2.2.3) and lacked evidence of *critical reflexivity*— which is a commonly cited GCE ILO (see Section #2.2). In a study of ILOs in one Canadian GCE-related course, Robinson and Levac (2018) also found that many students lack critical reflexivity and very few students were able to ground the theoretical knowledge they acquired during the course in personal experience to make GC a less abstract concept. However, Robinson and Levac (2018) suggested incorporating a more longitudinal element into studies on transformative learning in future could capture potentially *delayed* learning effects. Based on findings from their study, Robinson and Levac (2018) further proposed that truly transformative learning may require practical application grounded in daily life. These considerations — highlighting methodological areas of opportunity to enhance GC research — inspired this study's aims to explore how, and under what conditions, GC development takes shape over time.

2.4.1 Practical Barriers to GCE

Although there appears to be a growing consensus that effective GCE requires an infusion in both formal and informal curricula, attempts to incorporate GCE into formal curricula appear nascent and rather tentative. A number of studies have illuminated that while educators mainly support the goals of GCE, there are significant barriers to GCE, in practice. The most commonly cited barriers pertain to a lack of confidence teaching the

subject (Camilleri, 2016; Clifford & Montgomery, 2014; Niens & Reilly, 2012; Rapoport, 2010; Schweisfurth, 2006) and a desire to avoid controversial topics (Dill, 2012; Dorio, 2018; Symeonidis, 2015). It could be argued, due to contemporary GCE's aforementioned emphasis on fostering critical reflexivity, ethnorelativism and perspective taking, that the avoidance of controversial topics is particularly problematic. Enhancing intercultural sensitivity, in essence, requires engaging with challenging themes (such as race, stereotyping, prejudice and colonialism) to confront one's own potential unconscious biases. If these subjects are not navigated effectively, they may backfire by reinforcing negative stereotypes (Chen, 2011; Niens & Reilly, 2012). Therefore, it is critical for educators to feel empowered and informed enough to lead these discussions productively. Educators themselves have suggested that more training could help alleviate a lack of self-efficacy (Camilleri, 2016). However, time and resource constraints are other commonly cited barriers to transformative GCE (APCEIU, 2019; Rapoport, 2013). Because GCE typically occupies only a peripheral and optional component of education curricula it tends to fall to the wayside in the prevailing marketisation of HE era, which is preoccupied with topics subjected to formalised testing⁴ for access to funding. Many GCE proponents are, therefore, concerned GC has been relegated to merely a *buzzword* in reality (Akkari & Maleq, 2019; Clark & Savage, 2017; Franch, 2020; Goren & Yemini, 2017a; Jooste & Heleta, 2017; Katzarska-Miller & Reysen, 2019; Pathak-Shelat, 2018).

2.4.2 Suspected Methodological Blind Spots in Existing GC Literature

Although widely accepted as a worthy aspiration within the HE community (Braskamp, 2008; Hunter et al., 2006; Niens & Reilly, 2012), in its current state, the lingering ambiguity undermines the perceived legitimacy of GCE, and this remains a significant barrier to its impact. Several studies have noted there exists significant dissonance between how GC is conceptualised by the general public, higher education professionals, educators and students as well as how it is promoted in policy documents (see, for example: Braun et al., 2018; Cho, 2016; Ellis, 2013; Goren & Yemini, 2017a; Horey et al., 2018; Smith et al., 2017; Thier, 2016 and Zhou, 2016). In this section, I will demonstrate that the reported gap between GC aspirations and attainment may be attributable to a few common oversights in existing GC literature, which I believe are inhibiting GCE's progress by reinforcing untenable

⁴ APCEIU (2019) asserts GCE must be incorporated into formal assessment in order to become a more integral part of educational curricula and achieve transformative learning goals (p. 93).

expectations. These include: the failure to distinguish between *injunctive* (idealistic) and *descriptive* (observed) norms and problematic presumptions about research participants' positionalities.

Early empirical GC literature focused on either document analyses or the perspectives of education *experts* and educators in order to ascribe meaning to GC (Horey et al., 2018). Educators in support of GCE have described feeling 'demoralis[ed]' (Schweisfurth, 2006) and disillusioned (Goren & Yemini, 2017a) by the aforementioned barriers to teaching GCE (Section #2.4.1), and, as Rapoport (2010) argues, '[t]he absence of such unambiguous guidance only sends mixed messages and undermines teachers' motivation to engage students' (p. 188). APCEIU (2019) suggests that it is vital for educators, as key actors in GCE, to identify with the tenants of GC and feel empowered to lead students through a transformative journey (Galinova, 2015). Interestingly, in their systematic review of GC literature, Goren and Yemini (2017a) discovered policymakers and educational professionals tend to avoid engaging with the term 'global citizenship' despite its popularity amongst scholars. Critically, as Bosanquet et al. (2014) concede about their own study, by excluding the perspectives of students these studies were examining 'intended' rather than 'enacted and experienced' curricula (p. 59).

This concession from Bosanquet and colleagues (2014) uncovered an additional critical (yet undetected) methodological oversight in previous GC studies: an overreliance on injunctive norms. Over the past few years publications have emerged *outside* of GC exploring the differential effects of what are referred to as *injunctive* versus *descriptive* norms – respectively, 'perceptions of how people *should* behave' (Smith & Bond, 2019, p. 4) versus actually observed 'prevalent or common behavio[u]r' (Heinicke et al., 2022, p. 200). In human behaviour research there appears to be a consensus that *injunctive* and *descriptive* norms produce independent effects and thus should be treated as empirically distinct constructs (Heinicke et al., 2022; Raihani & McAuliffe, 2014; Warner et al., 2022; Zou & Savani, 2019). Troublingly, Stephen Reysen and Iva Katzarska-Miller and colleagues (e.g., Reysen et al., 2014; Reysen & Katzarska-Miller, 2013) were the only GC researchers I encountered, who attempted to distinguish between injunctive and descriptive norms. Reysen and Katzarska-Miller (2013) compartmentalise injunctive norms by conflating them with a *normative environment* that represents a network of 'valued others embedded in one's everyday settings (e.g., friends, family)' (p. 867). However, the two quantitative items designed to measure *normative environment*⁵, appeared to be more reflective of third party

⁵ 'Most people who are important to me think that being a global citizen is desirable' and 'If I called myself a global citizen most people who are important to me would approve' (Reysen & Katzarska-Miller, 2013, p. 862)

alignment with GC rather than indicative of injunctive norm *content*. Moreover, many of the items Reysen and Katzarska-Miller (2013) employ to measure descriptive GC content (termed *outcomes*), I believe, are not fit for purpose. For example, the two items Reysen and Katzarska-Miller (2013) employ to measure the normative GC value of *environmental sustainability*⁶ are abstracted value judgements which, I argue, should not be considered evidence of GC embodiment/outcomes. Firstly, these items appear to measure attitudes and judgement statements without ascertaining whether these self-reported values are substantiated through behavioural manifestations. Arguably, attitudes and values are relatively inconsequential (and are liable to reinforce unrealistic ideals for GC) if they are not supported by congruent behavioural manifestations. Further, I consider the two items that Reysen and Katzarska-Miller (2013) employ to measure *intergroup helping*⁷ to be indicative of self-reported (hypothetical) behavioural *intentions* rather than descriptions of actual behaviours. I posit such measures, when detached from lived experience, fall far short of evidencing observable prototypical GC behaviours necessary for making claims about the embodiment of GC content.

One example that illustrates complications resulting from the conflation of insider and outsider perspectives on GC and *injunctive* and *descriptive* norms is Kuleta-Hulboj's (2016) qualitative study designed to explore *ideal* GC through the perspectives of 12 individuals who were targeted for interviews exclusively based on their employment at NGOs that broadly engaged with *global education*. From the accounts provided, Kuleta-Hulboj (2016) makes (idealistic) normative claims about GC, which appear to be unproblematically presented as descriptive examples of GC embodiment. For example, the author asserts:

“[a] global citizen understands global processes and global connections, is aware of their complexity and realises the impact his or her decisions and actions may have on a whole planet and people living nearby as well as in distant areas” (p. 227-228).

However, in many of the excerpts Kuleta-Hulboj (2016) provides to evidence such claims, participants are employing third person, hypothetical language that could be interpreted as denoting a level of detachment from GC rather than personal alignment with the concept. It would appear Kuleta-Hulboj (2014) simply presumed their participants were self-identifying

⁶ ‘People have a responsibility to conserve natural resources to foster a sustainable environment’ and ‘Natural resources should be used primarily to provide for basic needs rather than material wealth’ (Reysen & Katzarska-Miller, 2013, p. 862)

⁷ ‘If I had the opportunity, I would help others who are in need regardless of their nationality’ and ‘If I could, I would dedicate my life to helping others no matter what country they are from’ (Reysen & Katzarska-Miller, 2013, p. 862)

global citizens due to their professions, yet findings from the current study support the suspicion of false positive (*speculative*) GCIDs as a common methodological fallacy. Indeed, Kuleta-Hulboj (2014, p. 227) notes that interviewees in their study provided descriptions of GC that seemed to mirror GCE ILOs commonly prescribed by UNESCO (e.g., *empathy, equality* and *responsible action*). Kuleta-Hulboj (2014) then further conceded they observed discrepancies between interviewees' definitions of GC and the attitudes and behaviours actually conveyed by the interviewees. I consider Kuleta-Hulboj's study significant for two main reasons:

1. It provides illustrative examples of GC actors not practising what they are preaching.
2. It also provides evidence of how GC research may simply be reinforcing unrealistic and particularistic objectives for GC promoted by international organisations (e.g., UNESCO).

This suggests that, by capturing how GC actors 'conceptualise the notions of the global citizen and global citizenship' (Kuleta-Hulboj, 2016, p. 220) (regardless of their own positionalities), researchers may actually be measuring the extent of participants' awareness of, and ability to recall, injunctive GC norms prescribed by international organisations rather than indicators of GC embodiment. Indeed, Kuleta-Hulboj (2016) confessed, 'since the ideal of the global citizen was (re)constructed in the context of global education and its goals, it is a highly normative vision [...] consistent with UNESCO Global Citizenship Education model' and admit their findings lack a 'citizenship as practice' perspective (p. 237). These findings reiterate the importance of constructing normative GC aims based on actual, rather than idealised, ingroup behaviours. If those who preach GC (e.g., policymakers and educators) are not found to be themselves embodying the behaviours GCE prescribes, then expectations and ILOs should be adjusted accordingly.

In addition to these suspected methodological blind spots pertaining to taken-for-granted assumptions about positionality and the conflation of injunctive and descriptive norms, the literature review stage of this study also revealed several critical gaps and limitations common to existing empirical GCE research, including: a lack of longitudinal analyses (Cho & Chi, 2015; Songer & Breitzkreuz, 2014, Urban et al., 2018; Zierer, 2017), an overreliance on convenience sampling, an overemphasis on mobility programmes (Hammell et al., 2015; Lilley et al., 2015b) as well as potential social desirability (Lilley et al., 2015b; McGuire-Snieckus, 2015; Their, 2016), self-selection (Bourke et al., 2012; Margiotta, 2018;

Tyran, 2017) and response-shift biases (Feng, 2016). Each of these were highlighted as areas of opportunity to contribute to the field of GC through future research.

2.4.3 “What’s in a Name?” The Contested Confines of GC

3rd wave GCE, with its emphasis on active citizenship, activated literal interpretations of citizenship (as a legal status) and questions concerning *rights* and *responsibilities*, which, in turn, sparked heated debates over both the feasibility and desirability of GC. Schattle (2008) argues:

“Rarely does global citizenship at the dawn of the twenty-first century carry any direct implications for the institution of national citizenship or amount to advocacy for centrali[s]ed worldwide government institutions” (p. 2-3).

Nevertheless, one of the main barriers to a wider embrace of GC seems to be perceptions that proponents of GC, by nature, are advocating for the establishment of a post-national supra-governmental structure that could threaten national sovereignty and autonomy (Bhattacharya, 2017; Pike, 2001; Rapoport, 2013). Pike (2001), however, echoes Schattle (2008) by arguing that the act of promoting GC should not be interpreted as an automatic attack against *national* forms of citizenship or equated to support for a centralised supranational government. Instead, Pike (2001) suggests, supporters of GC seek to extend the concept of *citizenship* – especially concerns of *responsibilities* towards others – beyond individuals’ immediate spheres of concern (p. 32).

National attachment has been proposed as both a potential facilitator of GC development at times (Katzarska-Miller et al., 2012) and an inhibitor in other contexts (Dorio, 2018; Geelan, 2018; George-Jackson, 2010; Karatekin & Taban, 2018; Karlberg, 2010; Pike, 2001; Quaynor & Murillo, 2018; Reysen et al., 2014). Overall, empirical evidence remains inconclusive and highly context-dependent (Reysen et al., 2014; Zhou, 2016). Pike (2001) suggests that *citizenship*’s close association to nationhood may perpetuate an ‘exclusionary mindset’ (p. 30) fuelled by national interests over security and resource competition – a mentality which would be in direct conflict with the prosocial aims of GC. In light of their findings on how positive/negative framing of globalisation led to differential levels of receptiveness towards GC (see Section #2.2.2), Snider et al. (2013), similarly, suggest that *global* and *national* identities may be perceived as ‘incompatible’ to citizens of particular countries (– in this case, the U.S.) (p. 1605).

Emotionally-charged debates about the desirability of GC are related to more pragmatic and commonplace debates about its feasibility. *Legalistic* views of citizenship (Evans et al., 2009, p. 29) refer to a preoccupation with literal interpretations of the term *citizenship* (in a legislative sense) – which confers upon nationstates the power to govern individual-level *rights and responsibilities* (Pike, 2001, p. 32). (Rich illustrations of legalistic arguments against GC from a range of stakeholders are featured in the discussion below.) These controversies surrounding the nomenclature of GC revealed, to me, an additional critical blind spot in existing GCE literature involving two taken-for-granted assumptions:

- 1) that individuals who self-identify as global citizens will necessarily embody GC in their attitudes, values and behaviours
- 2) conversely, that individuals who embody GC would necessarily self-identify as global citizens

As I completed my literature review of GC, I suspected that these prior assumptions, too, were fallacies and that the oft-reported GCE gap (see Section #2.4) likely stemmed from a disconnect between GC as an identity and GC as an embodiment of certain AVBs (manifested in individuals' everyday lives). Qualitative data from other GC literature supported this suspicion (though did not acknowledge these potential shortcomings) and provided evidence of a problematic aversion to the label *global citizen* which, to me, merited deeper investigation. The following excerpt from William Gaudelli's book *Global Citizenship Education: Everyday Transcendence* (2016), for example, seemed to exemplify the potential dissonance that even key proponents of GC may experience between GC identification, promotion and embodiment:

“There is something naive in talking about global citizenship even in today's integrated planet. Most people do not make declarations about being world citizens, including someone like me who chooses to write a book about it, as it seems too grandiose to get one's head around [...] We are much more likely to describe our civic identity in national or even local/regional terms than in such all-encompassing ways that global connotes [...] No one is a global citizen in a legal sense and so the phrase can invoke uncertainty, disbelief and even disorientation.” (Gaudelli, 2016, p. 3 -9)

2.5 Chapter Summary

This chapter provided an overview of the findings from the early literature review process which paved the foundation for the aims and design of the current study. It illustrated how GC discourses, research, practices and debates have evolved over the past 30 years while maintaining key ideas. It also highlighted common limitations in GC research as well as known barriers to GC promotion. The literature review uncovered several areas of opportunity to advance GC research arising from limitations in previous studies. In this chapter, I raised my early suspicions that observed taken-for-granted assumptions about research participant positionality and the conflation of injunctive and descriptive normative GC content could be major sources of the GCE theory-to-practise gap.

Armed with heightened awareness of areas of opportunities to advance GC research (Section #2.4), I approached my research design with the aim to demystify GC by identifying ways to make it less abstracted from everyday reality. What became clear from the literature review was that there is a palpable demand for researchers, policymakers and practitioners to innovate ways to make GC a more accessible construct that has the potential to appeal to wider audiences and is easier to implement, in practice. There is also a resounding call for GCE to become more accessible by moving away from an overreliance on international mobility to foster GC. In addition to the benefit of gaining more reach, expanding access to GC could at least partially reduce the self-selection bias that plagues many GC studies. Next, Chapter #3 explains the formation of the conceptual framework that enabled this study to extend existing knowledge of GC by redressing some of the key *areas of opportunity* uncovered during my review of literature.

Chapter 3: Conceptual Framework

3.1 Overview

This chapter bridges the Literature Review and Methodology chapters. It expands the prior two chapters by explicating how I designed an eclectic, multi-phased study to approach the exploration of my research questions and attempt to reduce the GCE gap. First, I make transparent my multi-dimensional positionality as a researcher, practitioner and self-identifying global citizen (Section #3.2). Next, in Section #3.3, I explain my personal research philosophy. Then, I provide an overview of the two main theories that underpinned this study; namely, Social Identity Perspective (see Section #3.5.1.1) and Transformative Learning Theory (Section #3.5.1.2), demonstrating how they equipped me to approach the investigation of GC as a lived experience. To conclude this conceptual framework chapter, I discuss in-depth how four prior studies from other social sciences disciplines inspired specific elements of my complex research design.

3.2 Researcher's Positionality

The next section (#3.3) will expand on my research philosophy, but first I consider it essential to make transparent my positionality as the researcher because this was fundamental to the formulation of my research questions and aims as well as the design of the methodology for this study and the interpretations I derived from my research findings. In the same vein, I asked my interview participants to share critical experiences and contextual factors that may have influenced their respective journeys towards GC (see Section #7.5.2), I will now describe some of the formative experiences that have shaped my own orientation towards GC and therefore my approach to this study (#3.4).

To begin, I was very fortunate to have tremendously generous grandparents, who took me along on many of their adventures abroad and passed on their sense of wanderlust to me. My first experience outside of my home country (the US) was a magical trip to Mexico when I was just six years old, and from that first encounter, I was in awe and filled with an insatiable desire to engage with the wider world. Through my experiences abroad that followed, I deepened my sense of allophilia and other cosmopolitan values and simultaneously began developing critical reflexivity and cultural humility.

When I entered university, I was keen to take advantage of all of the resources at my disposal and expand my connections with the world. I enrolled into a few intensive German language courses, spent six months studying abroad in Austria and became highly involved in a cross-cultural student organisation - which I still consider to be the most enriching, fulfilling and formative experience of my life to date. This latter experience led me down a 10-year career path in international education, primarily supporting incoming international and exchange students in the U.S. The more people I met from all over the world, the more I found myself being filled with the desire to experience as much of the diversity the world has to offer as possible.

In 2016, I was working as an international student advisor at a university in Alabama and was devastated by the overnight imposition of the protectionist immigration ban in the wake of the US election (Singhvi & Parlapiano, 2017). It deeply affected me to see my students, in the wake of the new deeply discriminatory policies, suddenly being harassed, feeling unwelcome and unsafe and worrying about their futures in my country - their current home. As an American, I felt somehow responsible for their pain and yet powerless to stop it. Therefore, I voted with my feet (so to speak) and decided to pursue a graduate degree abroad, where I could decompress and organise my thoughts in an environment that I felt more closely aligned to my own core values. I found a new home in Glasgow, Scotland, the land of *Refuweegee*⁸, and the rest is history, as they say.

When I began my PhD journey, my initial research interest was intercultural relations, which I had received some prior knowledge of through my career in international student services and my master's programme in International Relations. Ultimately, concerned about the increasingly pervasive prejudiced sentiments in my home country in recent years⁹, I was inspired by a motivation to understand the processes through which individuals might develop intergroup tolerance and, through my research, aspired to glean insights that could be translated into educational settings to foster a more harmonious world.

Although I have identified as a *global citizen* for as long as I can remember, prior to my current research I had no awareness of formalised GC-related constructs. The literature review process for this study was eye-opening for a few reasons. The first revelation I experienced was gaining an awareness of the multidimensionality of GC and realising other *global citizens* could have different, and at times even seemingly opposing, priorities to my own. When curious family, friends and colleagues enquired about my research, initially, I

⁸ A local charity in Glasgow, Scotland that is devoted to supporting refugees with resettlement and helping all to feel like “welcome” members of the ‘Weegee’ (Glaswegian) community. Visit <https://www.refuweegee.co.uk> to learn more about Refuweegee’s global-citizen-esque vision.

⁹ See: Black Lives Matter Movement (Encyclopaedia Britannica, 2023).

defined GC as “approaching various forms of difference with a sense of curiosity rather than aversion.” However, after becoming more familiar with the myriad ways GC is interpreted by others while conducting my literature review, I reflected that my own interpretation of GC was only one particularised viewpoint that mostly seemed to align with the 1st wave cosmopolitan-esque global consciousness approach to GCE (Section #2.2.1).

The second important revelation I had when conducting my literature review was that findings by other researchers, purporting to represent the views of *global citizens*, sometimes poorly reflected my own perspective and experiences. Even as a self-identifying *global citizen*, I found the long checklists of prescribed *global citizen* attributes I came across (see Appendix #1) quite intimidating and considered them unfeasible. At times, this even provoked feelings of imposter syndrome, whereby I questioned my own merit as a *global citizen* and whether I qualified as one at all. On the other hand, I also began to recognise repeated traces of (nearly verbatim) international organisation (IO) conceptualisations of GC peppered throughout other sources, including interview excerpts from a range of stakeholders that were meant to capture personal reflections on GC. This caused me to question if the voices of actual global citizens risk being lost in dominant GC discourse - drowned out by the aspirations and particularised agendas of major international organisations.

There are both advantages and potential drawbacks to my dual positionality as a researcher of GC and a self-identifying global citizen. One advantage is that my EMIC (insider) perspective enabled me to recognise instances of problematic taken-for-granted assumptions about *global citizens*. In addition to my commitments as a researcher, generally, having personally felt the effects of previous research not adequately reflecting my experiences, I felt a stronger duty of care to my own research participants. This motivated me to ensure I was diligent about avoiding the replication of the taken-for-granted assumptions I argued against (see Section #2.4.3). I was also intent to actively engage in reflexivity throughout my study (e.g., reflecting on my reflections of participants’ reflections) and consider my findings from multiple angles. Finally, I strove to prioritise reclaiming GC for global citizens (rather than IOs, for example).

Adopting an interpretivist lens (Section #3.3) enabled me to maximise the benefits of my dual positionality by leveraging my expertise and in-group awareness to design an informed and rigorous study (Boromisza-Habashi, 2012). As an interpretivist, I believe research is inherently subjective and that my personal experiences would incontrovertibly colour how I interpreted my research findings (Boromisza-Habashi, 2012; Grix, 2010) - just as it shaped how I framed and approached my research questions. However, by acknowledging

and foregrounding my positionality, I have had the opportunity to critically reflect on my potential biases and blind spots (Slootman, 2018) and enhance my self-awareness to prevent privileging my own viewpoint.

3.3 Research Paradigm

This section extends the prior reflection on my positionality by contextualising it within the interpretivist research paradigm. It first provides an overview of interpretivism and then highlights unique features of interpretivism that were particularly relevant to the design, sampling, data collection and analyses phases of this study. I found Bhattacharjee's (2012) definition of interpretivism to be the best reflection of my own worldview and approach to research. According to Bhattacharjee (2012), interpretivism is:

“a research paradigm [...] based on the assumption that social reality is not singular or objective, but is rather shaped by human experiences and social contexts (ontology), and is therefore best studied within its socio-historic context by reconciling the subjective interpretations of its various participants (epistemology)” (p. 103.)

An interpretivist paradigm emphasises that understanding social phenomenon hinges upon the exploration of *lived experiences* from the perspectives of diverse *insiders* (Grix, 2010; McChesney & Aldridge 2019). Owing to this prioritisation of subjective *insider* perspectives (Grix, 2010), interpretivist approaches are apt to employ theoretically purposive sampling strategies (Bryman, 2012) that target prospective research participants who have a personal link to the concept of interest or are ‘uniquely suited’ to the research based on specific qualities (Bhattacharjee, 2012, p. 104). The aims of interpretivism were therefore inimitably compatible with my positionality as an *insider* of the construct of interest (GC).

Rather than approaching a study armed with a fixed agenda, an interpretivist is interested in understanding who or what experiences and/or conditions may have had significance throughout research participants' lives (Grix, 2010). Due to its emphasis on subjective experiences, interpretivist research is also attuned to how language constructs communication of meanings (Grix, 2010, p. 77). Interpretivism, for these reasons, tends to be associated with qualitative methods but may be augmented by mixed methods employing both qualitative and quantitative data collection or by multi-methods utilising more than qualitative approach (Bhattacharjee, 2012; Denzin, 2010; Slootman, 2018). Approaching the

problem of GC (Section #1.3) with an interpretivist worldview in this study, transferred agency back to *global citizens* to construct more realistic norms for GC embodiment based on their own lived experiences.

Credibility and *trustworthiness* in interpretivist research is acquired through intentional practices such as transparency and systematic and rigorous approaches to collecting and interpreting data (Grix, 2010; Sloodman, 2018). Sloodman (2018), for example, recommends interpretivist researchers share a detailed crumbtrail that traces how their own positionality may influence interpretations of research data and findings. In this respect, the next section (#3.4) explains how my unique positionality and worldview informed my approach to the research problem at hand: the GCE gap (Section #2.4).

3.4 Domains of GC Enactment

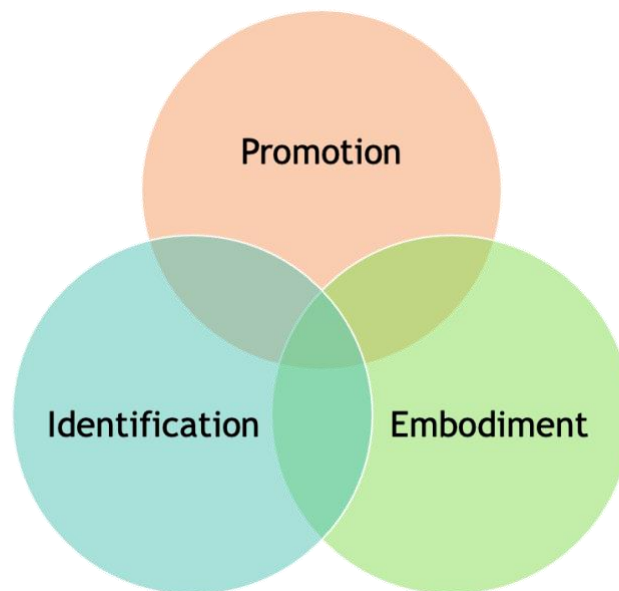


Figure 3.1 - Three Domains of GC Enactment

Owing to my insider positionality (#3.2), I posit there are three main ways (*domains*) to enact GC: identification, embodiment and promotion (Figure #3.1). For the purpose of this study, the *GC development process* describes observable growth in any of these three domains (see also: #1.7.3.) Prior to this study, each of these component aspects of GC have been, I argue, problematically conflated under what other researchers have presented as all-encompassing terms and empirical concepts (e.g., *global citizen[s]* or *global citizenship*). By failing to distinguish between these distinct components of GC and relying on misguided taken-for-granted assumptions, previous research was fraught with critical blind spots, which

exacerbated the contemporary GCE gap (#2.4). With the understanding that a clearer picture of how GC manifests in practice requires a holistic exploration of how the component aspects of GC as a lived experience (identification, embodiment and promotion) interact with one another, I set out to devise a research study that would enable me to dissect these component pieces of GC development. For example, I considered, “*what might be the significance if someone promotes and embodies GC but does not identify as a global citizen, or vice versa?*”

The inductive nature of the interpretivist paradigm (Grix, 2010) was amenable to this complex exploration by stripping away a priori expectations about what global citizens *look like*, how they act, what they value, etc. and instead making space for unanticipated interpretations to arise (Bryman, 2012). As Bhattacharjee (2012) suggests, “It is the job of the interpretive researcher to ‘see through the smoke’ (hidden or bias[s]ed agendas) and understand the true nature of the problem’ (p. 105). As such, the interpretivist lens was also useful for teasing out injunctive norms from global citizen in-group content – getting away from the abstract and idealistic images of GC projected by IOs and arriving closer to the AVBs actually embodied by real-life global citizens.

3.5 Closing the Theory-to-Practice Gap

As Della Porta and Keating (2008) noted, ‘[c]oncepts often arise in the social sciences by different tracks, derived from slightly different starting points but ending in similar places’ (p. 35). So too, it seems, GC has come to take on different meanings for different actors in the field as is evidenced by the breadth of existing GC dimensions (see #2.2). Guided by an exploratory sequential mixed-methods approach, under an interpretivist lens, this study aimed to better understand how contrasting subtypes of *exemplar* global citizens (self-identifiers and non-identifiers) arrived at seemingly opposing camps along the stream that is GC. This study also sought to understand why individuals who champion GC as a social imperative and who embody prototypical *global citizen* characteristics (AVBs) may not self-identify as *global citizens*. Demystifying GC in this way reduced the perceived gap between GC as an untenable ‘armchair philosophy’ (Skrbis et al. 2004, p. 131) and the ways GC actually manifests in individuals’ lives. While Grix (2010) argues against combining approaches from both positivist and interpretivist paradigms due to perceived incompatibilities, Denzin (2010) counters that mixed-method interpretivist approaches are useful for exploring how individuals may view *themselves*.

3.5.1 Theoretical Underpinnings for This Study

This section provides an overview of the theoretical underpinnings for this study, including the Social Identity Perspective and Transformative Learning Theory. Neither of these theories have received in-depth application in prior GC literature nor have they been explored in conjunction with one another. Yet, I viewed these theories as the potential missing pieces of the GC puzzle that, together, could frame a holistic exploration of all three domains of GC development. Table #3.2 (below) illustrates how these theories, respectively, aided the exploration of my initial research questions.

Central Research Themes:	1. Global Citizenship Identification	2. Global Citizenship Embodiment (AVBs)	3. Global Citizenship Development Process
Sub-questions:	How do participants reconcile a superordinate global identity with other subgroup identities?	In what ways has global citizenship manifested in participants' everyday lives over time?	How might individuals transform into self-identifying global citizens?
	How significant is global citizen self-identification for global citizenship outcomes?	To what extent do existing theories on global citizenship account for participants' lived experiences?	What critical experiences and contextual factors paved the pathway to global citizenship?
Theoretical Foundations:	Social Identity Perspective		Transformative Learning Theory

Table 3.2 - Theoretical Underpinnings of the Main Research Questions

3.5.1.1 Social Identity Perspective

Social Identity Perspective (SIP) describes the theoretical merging of insights from Social Identity Theory (SIT) (Tajfel & Turner, 1979) and its more contemporary iteration Self-Categorisation Theory (SCT) (Turner et al., 1987) as well as other interrelated *sub-theories* that explain social relations according to interpersonal and intrapersonal processes (Hogg & Reid, 2006). According to Hogg and Reid (2006), the main premise of SIP is that social groups play a significant role in the formulation of one's self-concept. McFarland et al. (2019) clarify that SIP elucidates processes of self-categorization – including how people begin to affiliate

with certain social groups and how they begin internalising and emulating respective group norms.

Hornsey (2008) explains that Social Identity Theory and Self-Categorisation Theory ‘share most of the same assumptions and methods and emerge from the same ideological and meta-theoretical perspective’ (p. 207-208) but highlight different aspects of social dynamics. SIT is widely attributed to Henri Tajfel and John Turner’s (1979) exploration of intergroup relations to explain human behaviours (cited in Hornsey, 2008; McFarland & Hornsby, 2015; Mols & Weber, 2013; Rosenmann et al., 2016 and Snider et al., 2013). Examples of social identities under SIP include, but are not limited to, ascribed categories assigned at birth (e.g., race, sex or nationality) or status-oriented affiliations (e.g., professional, educational, religious or political) that may vary over the course of an individual’s life (Ashmore et al., 2004; Reimer et al., 2020).

One of the main premises of SIT is that group membership can activate biases and discriminatory behaviours – e.g., *in-group favouritism* (Mols & Weber, 2013, p. 507) and *outgroup derogation* (Hornsey, 2008, p. 207) – even when an individual does not feel a strong connection to their associated in-group. One criticism of SIT, which was formulated based on controlled social experiments, is that it implies social group identities are necessarily predicated upon discernible *out*-groups as a reference point (Ashmore et al., 2004). However, clear outgroups are not always distinguishable in the natural world – especially in the case of superordinate identities (e.g., ‘humans’ or ‘global citizens’).

According to Hornsey (2008, p. 208), SCT was later introduced when Turner et al. (1987) expanded SIT by:

1. shifting the focus from passive to active group membership
2. focusing on *intragroup* as well as intergroup dynamics
3. differentiating between *superordinate*, *intermediate* and *subordinate levels* of social identification (*human*, *social* and *personal*, respectively)

Whereas SIT seemed to imply that in-group identification was more or less automatically activated upon the introduction of a distinctive out-group¹⁰ – even under minimal conditions such as the arbitrary creation of *us* and *them* categories (Hornsey, 2008, p. 206), SCT positioned the role of group saliency as more complex and context-dependent. More specifically, contemporary SCT posits that group self-identification and the embodiment of

¹⁰ More recent research has suggested that the presence of a distinctive out-group is not essential for in-group identification to develop (McFarland et al., 2019).

in-group norms is more likely to become activated if it appears both relevant and helpful to the individual within a specific context (Mols & Weber, 2013). In addition, SCT theorises that the strength of one's identification with a group is liable to independently mediate the embodiment of in-group proscriptions or norms (Hornsey, 2008; Rosenmann et al. 2016). In other words, SIP suggests that if an individual identifies as a *global citizen*, adherence to GC norms is more likely to become important for maintaining their *self-concept* (Rosenmann, 2016). In turn, that individual is more likely to embody normative global citizen *content* (AVBs). Yet, *who determines global citizen content and under what conditions might someone identify as a global citizen?*

Ashmore et al. (2004) extended SIP theorisation by distinguishing between *social* identities and *collective* identities - the latter of which, they argued, do not require the presence of an outgroup. To address the multidimensionality of group associations (*collective identities*) in the natural world, Ashmore et al. (2004), proposed there are nine main 'elements' of collective identification: self-categorization, evaluation, importance, attachment and sense of interdependence, social embeddedness, behavioural involvement and content and meaning. According to Ashmore et al. (2004), these distinct, but at times interrelated, elements collectively influence an individual's propensity to align themselves with specific groups. Although Ashmore et al. (2004) assert that *self-categorisation* is a 'pre-condition for all other dimensions of collective identity' (p. 84), they also discuss potential barriers to self-categorisation – including ambiguous markers of in-group features, self-perceptions of a lack of 'fit' with the prototypical features of a group and/or concerns that a group may be stigmatised. Ashmore et al. (2004) note that *self-categori[s]ation* is often taken for granted in social science studies and decry the common practice of confounding various elements of collective identification. They criticise researchers for presuming, for example, that an individual who expresses a positive evaluation of a particular group would necessarily embody normative behaviours attached to that group.

To date, SIP theorisation is inconsistently referenced and superficially applied in GC literature. As with the introduction of the distinction between *injunctive* and *descriptive* group content, the introduction of SIT/SCT theories into GC research has been led by Stephen Reysen and Iva Katzarska-Miller and colleagues (see, for example, Katzarska-Miller et al., 2014; Reysen & Katzarska-Miller, 2013; Reysen & Katzarska-Miller, 2017; Reysen et al., 2014 and Snider et al., 2013). Due to the theorised significance of in-group self-identification, I found it troubling that frameworks for GC such as the *Global Citizenry Scale* (Wannamaker & Ma-Kellams, 2019) and the *360 Degree Model for Educating Socially-Responsible Global Citizens* (Breitkreuz & Songer, 2015) are based on empirical studies which made no apparent

attempts to apply existing social identity lenses. Wannamaker and Ma-Kellams' (2019) research surveyed convenience samples from one U.S. university's general student population, and Breitkreuz and Songer's (2015) study was designed to measure the efficacy of a GCE course at another U.S. university which featured a short-term (10-day) ISL trip to Belize. Significantly, neither of these studies included measures to ascertain whether their research participants considered themselves *global citizens*. These serve as more examples of GC literature uncritically conflating *EMIC* (insider) and *ETIC* (outsider) perspectives and *injunctive* and *descriptive* norms (#2.4.2) to construct what they claim is normative GC content.

In light of these critical reflections, my approach to this study centred around my argument that constructing more realistic standards for GC requires more in-depth consideration of whether the 'right' voices are representing the perspectives of global citizens. SIP provides a framework for restoring personal agency to research participants and distinguishing between insider and outsider perspectives to ensure global citizens are speaking for themselves.

3.5.1.2 Transformative Learning Theory

"To achieve Agenda 2030, we need a significant shift in how people think and act, and that shift can only be achieved with the help of transformative learning. This education needs to be life-long, and encompass informal and non-formal settings, in addition to formal ones." (APCEIU, 2019, p. 27)

Despite GCE's emphasis on cultivating *lifelong learning* and through personal transformation and frequent references to its *transformative* potential (see also: Fricke et al., 2015; Galinova, 2015 and UNESCO, 2015), Transformative Learning Theory has also received minimal attention or application in previous GC literature. Critically, as outlined in Section #1.3, there are no uncontested markers for *transformative* GC (Bamber et al., 2018). While reflecting on the GCE gap (#2.4), APCEIU (2019) suggested educators are currently ill-equipped to implement GCE's lofty prosocial aspirations. Without evidence of cases in which transformative learning successfully led to the development of GC prosocial outcomes, recommendations in regard to fostering transformative learning opportunities are merely speculative. Owing to these reported insight gaps inhibiting GCE progression, one of my priorities for this study was to answer Vaccari and Gardinier's (2019) call for 'cohesive and practical road maps' to GC development (p 84). I recognised locating realistic indicators of

GC development would require deeper theoretical engagement to explain how, and in what contexts, desired transformations may occur.

My approach for tracing *pathways* to GC development was therefore inspired by *Transformative Learning Theory* and centred around a *critical event approach* (Webster & Mertova, 2007) to focus the rich narratives my interviewees shared about their lives. *Critical experiences* are termed such for the meaningful, yet not necessarily obvious, significance they generate in an individual's life (Webster & Mertova, 2007). Although sometimes associated with negative, traumatic events (Goldstein & Naglieri, 2011; Taylor, 2017a; Webster & Mertova, 2007), *critical experiences/events* may also have a positive impact in an individual's life by inspiring positive transformations (Goldstein & Naglieri, 2011). These may be inspired by personal experiences or even macro (societal) level events (Goldstein & Naglieri, 2011; Webster & Mertova, 2007). For the purpose of this study, *critical experiences* is employed as an all-encompassing term for different types of atypical experiences associated with transformative learning, including: *a-ha moments* (Hendershot & Sperandio, 2009; Robinson & Levac, 2018), *epochal* events (Laros, 2017; Mezirow, 1997; Robinson & Levac, 2018), *critical incidents* (Hendershot & Sperandio, 2009; McAllister et al., 2006; Mezirow, 1997; Savicki & Price, 2021; Webster & Mertova, 2007) and *disorienting situations* (Lilley et al., 2015b), *dilemmas* (Laros, 2017; Savicki & Price, 2021; Stone et al., 2017; Taylor, 2017a), *encounters* (Tarc et al., 2013) and *experiences* (Margaroni & Magos, 2018).

The origination of contemporary Transformative Learning Theory (TLT) is widely attributed to a series of publications on 'transformations of meaning perspectives, frames of reference, and habits of mind' (Illeris, 2014, p. 148) by Jack Mezirow from 1978 into the early 2000s (cited in Bamber et al., 2018; Hoggan, 2018; Illeris, 2014; Robinson & Levac, 2018; Taylor, 2017b). Although the subjects of Mezirow's research evolved over time, Hoggan (2018) suggests:

"Through all his work, Mezirow focused specifically on the way that individuals' meaning-making processes can be scrutini[s]ed and modified through processes of critical dialogue and critical self-reflection. In so doing, it seems he was interested in showing how intentional educational processes can be used to create a more just society" (p. 36-37).

According to Hoggan (2018), there are three defining characteristics common to various transformative learning experiences: 'depth, breadth and relative stability' (p. 35). In other words, the impact of a *transformative* experience is, by definition, expected to stimulate an enduring alteration to an individual's overall outlook on the world. *Critical*

experiences are theorised to be the primary facilitators of transformative learning. Retrospection is a key element of critical experiences because it is not possible to predict prior to an experience whether it will have a lasting and/or significant impact on one's life; this can only be revealed through the test of time and evidence of changes (Webster & Mertova, 2007). With this knowledge in mind, TLT inspired me to consider ways to incorporate a *longitudinal* aspect into my study that may enable me to locate instances where effective transformative learning has occurred in real life. In light of Taylor's (2017b) suggestion that locating 'barriers that inhibit transformative learning' may also be helpful for identifying areas to improve learning attainment gaps (p. 25), I also reflected that it may, likewise, be helpful to explore instances where GC development has *not* occurred. Providing more concrete examples of pathways and conditions that have engendered or inhibited GC development (respectively), I believed, would help ground the concept of GC.

3.5.2 Model Studies

This section highlights four prior empirical studies that served a foundational role in the development of this exploratory sequential mixed-methods research approach that, informed by SIP and TLT, sought to reveal real-life examples of GC development. Here I will explain how various elements of previous social psychology studies by Monroe (1996), Schattle (2008), Skovgaard-Smith and Poulfelt (2018) and Boufoy-Bastick (2014) inspired me to conduct contrasting life-history interviews with *exemplar* global citizen subtypes while framing GC as a form of cultural identity.

3.5.2.1 Life History Interviews

In Section #7.2, I explicate how incorporating life-history interviews into my study provided 'a unique opportunity to trace the paths (streams) of diverse GC actors back to their origination and provide illuminating insights through rich, unbounded narratives of their lives.' There were two previous life-history studies, on altruism and GC, respectively, which inspired the design of the current study: *The Heart of Altruism* (Monroe, 1996) and *The Practices of Global Citizenship* (Schattle, 2008). This section provides an overview of each of these works and foregrounds the unique features of each study that seemed compatible for exploring my own research questions.

3.5.2.1.1 *The Heart of Altruism*

Although Kirsten Monroe's book *The Heart of Altruism: Perceptions of a Common Humanity* (1996) does not directly link to GC, it became one of the main sources of inspiration for this study after I discovered it referenced by both Karlberg (2008) and McFarland and Hornsby (2015) during my literature review on GC. Similarly to GC today, altruism in the 1990s was simultaneously experiencing increased scholarly attention, mounting conceptual ambiguity and charges that it was an unrealistic concept. Despite being an empirically infrequent phenomenon, Monroe observed that the mere existence of altruism severely challenged dominant social theories at the time - particularly self-interest theory. Monroe, a political psychologist, therefore set out to solve the *puzzle* of altruism by exploring the worldviews of real-life altruists from a variety of backgrounds. After conducting a comprehensive and interdisciplinary review of existing literature on altruism and related social theories, Monroe began a three-year research project by mapping real-life examples of altruism on a continuum of behavioural archetypes. She then conducted life-history interviews with 25 ideal-type altruists from a range of backgrounds, obtaining accounts from each subtype.

Several elements of the current study's research design were borrowed from Monroe's quest to demystify altruism. The natural sequencing of events that unravelled during the life-history interviews of Monroe's participants helped uncover various critical incidents that shaped participants' worldviews and identities over time. Monroe also incorporated an extensive 14-page survey questionnaire at the end of each interview in order to enhance the provided narratives, investigate the explanatory value of existing theories on altruism and explore potential alternative explanations for behaviours. In the end, participants' accounts debunked existing theories about the origins of altruism (e.g., religiousness) and instead revealed one common theme: a worldview that valued a collective humanity.

I credit Monroe's book for illustrating the potential value of combining the relative advantages of life-history interviews, sequential mixed-methods research designs and varied prototype sampling. Through a combination of these methods, Monroe was able to demystify the concept of altruism by identifying commonalities in the perspectives of diverse prototypes as well as uncovering a variety of pathways that eventually led to its embodiment.

3.5.2.1.2 *The Practices of Global Citizenship*

“While scholars in recent years have advanced and debated various theories of global citizenship, we know comparatively little about the practices of global citizenship from the points of view of individuals around the world who now think of themselves as global citizens [...] [T]his book aims to help close such gaps in our knowledge by allowing numerous self-described global citizens and advocates of global citizenship to speak directly to us about how they have chosen to think about this idea.” (Schattle, 2008, p.4)

Hans Schattle’s *The Practices of Global Citizenship* (2008), featuring life-history interviews with 157 ‘self-described global citizens’ (p. 4), is arguably the most robust study of GC to date. Schattle’s study was particularly inspiring because it applied Monroe’s life-history interview approach to the context of GC - exploring the component domains of GC (identification, promotion and embodiment) as well as pathways to GC in tandem. Schattle also managed to recruit a fairly internationally-diverse sample; however, it is worth noting that 83% of his interview participants were from primarily anglophone countries (the US, UK, Canada, Australia and New Zealand). Findings from Schattle’s study were compartmentalised into chapters that described a range of GC stakeholders (educational institutions, international organisations, activists, multinational corporations and governments), pathways to GC (formative experiences, immigration, political and social activism, educational programs and professional opportunities) and GC-related characteristics (awareness, responsibility, participation, cross-cultural empathy, achievement and international mobility).

Schattle’s book is a fascinating read that wonderfully encapsulates the pluralities of modern-day GC. However, I will share a few critical reflections that suggest Schattle’s study may have reproduced abstract conceptualisations rather than achieving its aims of providing ‘a vivid and detailed portrait of myriad practices of global citizenship’ (Schattle, 2008, p. 5). A slight lack of transparency in the presentation of Schattle’s findings makes it challenging to discern whether perceived shortcomings in Schattle’s book may have stemmed from methodological oversight or a lack of rigour, for example. By not making more explicit his research philosophy and analytical approach, to me, Schattle undermines the trustworthiness of his findings. I was initially encouraged by Schattle’s purported aim to give global citizens agency over the construction of GC but then reflected that this aim was undermined by Schattle’s approach. For example, in the introduction quoted above, Schattle asserts:

“this book aims to close [...] gaps in knowledge by allowing numerous self-described global citizens and advocates of global citizenship to speak directly to us about how they have chosen to think about this idea.” (p. 4)

This statement, in retrospect, unveiled a few key methodological issues. To begin, by grouping all of his participants’ accounts together under the label ‘self-described global citizens’, irrespective of their relative positionalities as self-identifying global citizens or merely ‘advocates of global citizenship’ (p. 4), Schattle effectively erases his participants’ personal agency and conflates EMIC and ETIC perspectives. The other interesting point the above statement raises is that *thinking* about an idea is a conceptualisation (an injunctive norm), rather than evidence of GC embodiment *in practice*, that is likely to reproduce untenable markers for GC.

I consider the primary weakness of Schattle’s (2008) research design to be his sampling criteria, which implicitly qualified individuals as *global citizens* solely based on the act of publicly referencing GC or related terms. As explained in Section #1.7.3, such actions, to me, reflect simply GC promotion and should not be considered an automatic indication of self-identification. I posit that taking for granted that individuals who promote GC or are involved in GC initiatives (who I would instead term GC *champions* or *actors*, respectively) would by default self-identify as *global citizens* is an all-too-common and problematic methodological fallacy in existing GC literature. It would not be sound to assume that a Religious Studies educator, because they promote world religions to others, necessarily identifies with any of the religions they educate others about; yet, researchers continue to jump to similar conclusions about a range of GC actors, and not without consequence, I argue. As highlighted in Section #2.4.3, there is a growing amount of evidence that it is not necessarily the case that those who promote GC naturally self-identify as global citizens. Indeed, in places throughout the book¹¹, Schattle (2008) concedes that some of his interviewees explicitly rejected a *global citizen* label, yet he proceeds to refer to all of his interview participants collectively as ‘self-described global citizens’ throughout the text. In making no apparent effort to distinguish between *self-identifying* and *non self-identifying* global citizen accounts, Schattle (2008) conflates EMIC (insider) and ETIC (outsider) perspectives on GC and appears to take for granted the potential significance of self-categorisation. Taken-for-granted assumptions about self-categorisation, in general, should not be glossed over due to the influence self-identification has been found to have over the embodiment of in-group content (Hogg & Reid, 2006; Hornsey, 2008). Further and more specifically, GCID has been found to

¹¹ See anecdotal accounts on pages 15, 17 and 19, for example.

mediate the adoption and embodiment of GC prosocial content¹² (Reysen & Katzarska-Miller, 2018).

Beyond the conflation of *EMIC* and *ETIC* perspectives, many of the anecdotal examples Schattle provides, which are intended to provide ‘tangible’ evidence of GC *practices* (p. 6), are actually abstract conceptualisations detached from his interviewees’ personal experiences. Interestingly, the framing of the interview questions¹³ in Schattle’s semi-structured interview protocol (p. 5) would suggest they were designed to elicit more abstract conceptualisations rather than concrete examples of GC grounded by interviewees’ personal experiences. In the following interview excerpt that was provided to evidence the theme ‘awareness’, for example, the interviewee invokes 3rd person language to describe what a global citizen should, ideally, be - in hypothetical terms:

“I define “global citizen” as a girl from Southland, perhaps off a farm, being able to go and live and work in just about every country in the world and know that the universalities of human experience are going to be far greater in her modern world than the differences. And where the differences exist, she will be able to understand and respond to them.” (Interview Participant cited in Schattle, 2008, p. 31)

The excerpt above provides a vivid illustration of an injunctive norm (aspirational ideal) being conveyed as a descriptive norm (or *evidence* of GC). (See Section #2.4.2 for a more in-depth discussion on the distinction between injunctive and descriptive norms and the potential implications for confusing the two.) Without evidence grounded in lived experience or behavioural manifestations to substantiate these expressed ideals, it appears Schattle (2008) has produced a rich text illustrating the many ways GC is being preached (promoted to others) rather than embodied (practised). To put it differently, Schattle (2008) has illustrated how his interview participants ‘talk the talk’, but readers are left wondering, ‘*Do these ‘self-described global citizens’ also ‘walk the walk’ (so to speak)?*’

The critical reflections outlined above prompted me to consider how I might circumvent these perceived limitations in my own study. I recognised there were opportunities to extend Schattle’s (2008) work to advance GC, for example, by untangling *injunctive* from *descriptive* norms and distinguishing between *EMIC* and *ETIC* perspectives on GC. Taking a more systematic and rigorous approach in these ways, could enable me to more

¹² Reysen and Katzarska-Miller (2017) found that “when a global citizen identity is salient, greater identification will predict greater endorsement of peace values” (p. 413), for example.

¹³ For example: “Taking away the term “global,” what does it mean to you to be a citizen?” and “What other ideas figured into your thinking when you turned to “global citizenship?” (Schattle, 2008, p. 5)

closely align normative GC aspirations with lived experiences which might be emulated by aspiring GCs.

3.5.2.2 GC as a Cultural Identity

In addition to the two life-history interview studies described above, there were two articles pertaining to cultural identity that inspired the design of the current study. Below, I discuss specific features that I drew from Skovgaard-Smith and Poulfelt's (2018) study on cosmopolitan expatriates and Boufoy-Bastick's (2014) *culturometrics* framework, respectively.

3.5.2.2.1 Imagining 'Non-Nationality': Cosmopolitanism as a Source of Identity and Belonging (Skovgaard-Smith & Poulfelt, 2018)

My research was also influenced by Skovgaard-Smith and Poulfelt's (2018) study that framed cosmopolitanism, a concept closely linked to GC (see Section #2.21), as a cultural identity while conducting an ethnographic study of expatriates in the Netherlands. Skovgaard-Smith and Poulfelt uncovered an interesting paradox in the attitudes of their research participants, who embodied prototypical cosmopolitan AVBs¹⁴ while simultaneously avoiding the cosmopolitan label. They note that this collective group of expatriates preferred labelling themselves *non-nationals*, *internationals* or *global persons* – which the researchers described as in-group EMIC labels (Skovgaard-Smith and Poulfelt, 2018, p. 137).

Skovgaard-Smith and Poulfelt's study stuck with me because, while conducting a literature review on GC (e.g., Gaudelli, 2016 and Rapoport, 2013) and through personal experiences working in international education, I similarly observed individuals publically championing the tenets of GC while simultaneously decrying, or exhibiting scepticism towards, the label *global citizen*. Notably, Lilley et al. (2017) also found evidence of this pattern in their research on 'ideal-type' global citizens, who rejected a global citizen label in favour of alternative labels such as *cosmopolitanism*, *intercultural competence*, *cross-cultural capabilities* and *global perspectives*. In Schattle's (2008) study of 'self-described global citizens' (p. 4), as well, there was anecdotal evidence of some participants employing alternative self-labels such as 'planetary citizen' (p. 37). This suggests that normative GC content is possibly being shaped by *ETIC* (outgroup) perspectives, which bears an impact on conclusions that are drawn in existing studies. As Olive (2014) cautions, 'if a researcher takes

¹⁴ For example, the 'embrace of diversity' (Skovgaard-Smith & Poulfelt, 2018, p. 142).

a purely ETIC perspective or approach to a study, he or she risks the possibility of overlooking the hidden nuances, meanings and concepts within a culture' (p. 5). These paradoxes inspired me to want to explore the potential dynamics between GC identification, promotion and embodiment in more depth. Also, by framing cosmopolitanism (a closely related construct) as a cultural identity, Skovgaard-Smith and Poulfelt (2018) additionally prompted me to consider whether GC might be framed as a type of cultural identity.

3.5.2.2.2 Culturometrics: A Constructionist Philosophy for Humanistic Inquiry in Qualitative Identity Research (Boufoy-Bastick, 2014)

By planting seeds in my mind that GC may be evolving into its own cultural identity, perhaps the greatest impact Skovgaard-Smith and Poulfelt's (2018) study had on me was indirectly leading me to the discovery of Boufoy-Bastick's (2014) concept of *culturometrics* (CM), which they describe as a 'new person-centred research philosophy that has shaped new tools for measuring and revealing the subjectivities of cultural identities' (p. 1). Boufoy-Bastick (2014) provides the following synopsis of CM:

"Culturometrics uses pseudo-indicators to measure Cultural Identity (CId). It makes no claim to understand CId in order to measure it. The purpose of this measurement is to identify strong/weak CIds, differences in CId, and changes in CIds so that these situations can be researched to better understand the meanings of specific cultural identities and compare subjective self-evaluations of identity." (p. 4)

Inspired by Boufoy-Bastick (2014)'s illustration that social constructs may be reframed as cultural identities that represent shared values, attitudes, beliefs and intentions, I reframed GC as a type of cultural identification in its own right for the purposes of this study. As outlined in the Literature Review chapter, GC has mainly been framed as an educational discourse or, less commonly, as a superordinate identity category. Framing refers to 'the different ways in which people define and conceptuali[s]e' a given subject (Della Porta & Keating, 2008, p. 35). Reframing a subject by presenting it in a different way is sometimes apt to lead to different interpretations and reactions, in turn. The design of this study was underpinned by the assumption that the previous framing of GC as idealisations communicated by outside observers (non global citizens) likely contributed to criticisms that GC is too detached from everyday lived experiences.

Boromisza-Habashi (2012) note, '[t]he interpretivist approach to culture [...] requires you to move back and forth between ETIC and EMIC ways of sense-making' (p. 309). Under the interpretivist paradigm and a social constructivist lens, newly armed with Boufoy-Bastick's (2014) 'humanist constructionist philosophy' (p.2), I set out to compare EMIC (ingroup) and ETIC (outgroup) perspectives on GC to explore more realistic demarcations for normative GC content.

The 'eclectic' and 'humanistic' CM framework (Boufoy-Bastick, 2014, p. 3) was uniquely amenable for addressing my research questions and aims because it positioned research participants' personal agency at the forefront of consideration. With its focus on *pseudo-indicators* (observable 'behavioural demonstrations of people's [in-group] values') (p. 9), it also provided a systematic mechanism for identifying injunctive norms from GC content. Further, CM's *contrast interviewing* strategy (p. 10), which purposively targets both *emically high (strong)* and *emically low (weak)* cultural identity samples (p. 2-5), coupled with a venn diagram analytic tool (p. 10) facilitated a more clear delineation of what GC *is* from what it is *not*, in practice.

Although I was inspired by Boufoy-Bastick's (2014) CM framework and utilised several features, it is worth noting my application of CM departed from Boufoy-Bastick's in key ways to suit the conditions and context of my study. To begin, due to my unique dual positionality and pragmatic time-constraints, I did not find it necessary or feasible to incorporate all of the complex elements of Boufoy-Bastick's (2014) sequential mixed-methods framework. Notably, Boufoy-Bastick's (2014) CM assumes that the researcher is not an in-group member of the culture they are interested in studying. Therefore, several key features of their CM approach (particularly the recommended sampling strategies) are designed to circumvent misguided stereotypical presumptions. While I consider this a commendable feature of CM, my positionality as both a self-identifying global citizen and GC practitioner (#3.2) enabled me to 'emically' inform my participant sampling approach (Boufoy-Bastick, 2014, p. 19). As an added supplement, I also incorporated an initial scoping audit step into my research design (#4.2.2). My Phase One scoping audit (see Chapter #5) broadened my understanding of relevant stakeholders (#5.7.1) and GC dimensions (sub-group nuances) and was a more efficient alternative to Boufoy-Bastick's recommended 'directed social network sampling' (p. 11) techniques. (This design adaptation was further justified because, in addition to being designed for unfamiliar ETIC researchers, such CM sampling strategies were specifically conceived for nascent or emerging cultural identities with relatively unclear (latent) markers of in-group membership; whereas, global citizenship is a more mature concept with clear existing communities of practice.) Finally, I also substituted Boufoy-Bastick's (2014, p.5)

celebrity questionnaire approach for measuring self-categorisation and in-group content *consensus* with a GC self-assessment embedded into my Phase Two survey questionnaire (see Section #6.3.2). This adaptation served as a more straightforward way to employ a ‘compound two-phase systematic sampling’ approach (p. 19) to arrive at an ‘optimum’ (p. 12) dispersion of contrasting global citizen sub-groups. It additionally enabled me to explore the theory-to-practise gap by directly comparing my findings to those derived from existing quantitative GC measures.

Overall, Boufoy-Bastick’s (2014) CM framework provided the most systematic and rigorous approach I came across for untangling EMIC and ETIC perspectives and injunctive and descriptive norms, thereby providing me with the best possible opportunity to arrive at more realistic understandings of GC as a lived experience than existing literature afforded.

3.6 Chapter Summary

This chapter has explained how I leveraged my dual positionality as both a GC practitioner and a self-identifying global citizen to address perceived methodological blind spots in existing GC literature. It then conveyed how a dynamic interpretivist lens introduced me to an eclectic suite of theories and approaches that, collectively, empowered me to explore GC as a function of identification, promotion, embodiment (in conjunction). Through a combination of exemplar sampling, contrast analysis of EMIC and ETIC perspectives on GC and life history interviews, I sought to make a unique contribution to research on GC by exploring whether GC actors (e.g., policymakers and educators) embody the AVBs (prosocial content) that normative GC espouses. In other words: *Are GC advocates practising what they preach? If not, what could be the source of these discrepancies and what are the implications?* My conscious intention to detangle injunctive GC norms from actual behaviours, as manifested in my participants’ everyday lives, was a key and distinctive feature of my study. Ultimately, through this approach, I was able to uncover more practical indicators of GC as an everyday practice that, in turn, may inform more realistic, attainable and accessible learning objectives in answer to those who decry GC as too abstract and idealistic. The next chapter will explain my research methodology in depth, including the design, data collection and analysis stages of the study.

Chapter 4: Methodology

4.1 Overview

This chapter presents an overview of the methodology employed to carry out this research study and address the GCE gap identified in the previous two chapters. It provides insight into how I leveraged my position as interpretivist researcher and self-identifying global citizen to explore the *problem* of GC (Section #1.3) via a sequential, three-phased, mixed-methods approach. An overview of the selected research design is first presented, followed by an explanation of each phase of the data collection process – from Phase One scoping audit to Phase Two survey questionnaire and Phase Three life-history interviews. (A detailed flowchart depicting the relationship between these three phases of research is featured in Figure #4.1 below.) Then follows a discussion of early ethical considerations surrounding this study (Section #4.4). The concluding section (#4.5) features reflections on the potential opportunity costs for pursuing various methodological decisions made throughout this study. The specific methodology of each of study phases introduced in this chapter are contextualised in more specific detail in Chapters #5 - 9. This overview, however, serves to illustrate how they each are interrelated and informed the development of one another.



Figure 4.1 - Overview of the Sequential, Mixed-Methods Research Design

4.2 Research Design

This study's research design was ultimately informed by exposure to existing psychology, sociology and GC literature during the literature review process, as well as by my own experiences interacting with globally-minded individuals in my personal and professional networks. The project was designed under the premise that existing literature on GC, undermined by certain fallible assumptions, did not sufficiently account for GC as a lived experience. To tackle these questions from a novel angle, a sequential mixed-method research design was employed. The three-staged data collection process comprised an online scoping audit, a survey questionnaire and life-history interviews in order to capture the global citizen development process from the perspectives of contrasting sub-types of GC 'champions'. As a sequential methodology, each phase of research informed the sampling selection process for the subsequent phase. To explore the depths of suspected blind spots in existing GC research, this study launched from a similar starting point – by locating active GC stakeholders (GC *actors*). Then, phase by phase, in a pragmatic approach to interpretivism, steps were taken to detangle *injunctive* from *descriptive* normative GC content through a contrast analysis of *EMIC* and *ETIC* perspectives on GC (initially framed as a cultural identity).

This approach addressed several of the critical gaps in existing GC literature by systematically engaging with multidisciplinary theories, enhancing correlational analysis with rich qualitative data, incorporating a longitudinal aspect and exploring the interplay between three component aspects of GC as a lived experience (identification, embodiment and promotion). In its quest to identify diverse pathways to GC, this study also answered McFarland and Hornsby (2015)'s prior calls for the exploration of the global superordinate identity development process as well as Pashby (2018)'s call for more concrete illustrations of how GC may manifest in everyday life.

4.2.1 An Exploratory Mixed-Methods Approach

This study capitalised on the combined advantages of both qualitative and quantitative research using a sequential mixed-methods approach to circumvent anticipated methodological blind spots. Through the combination of a scoping audit, survey questionnaire and life-history interviews, I embarked on a holistic exploration of the GC development process from contrasting perspectives to illustrate complex intersubjectivities and multiple pathways to GC.

An exploratory sequential mixed-methods research (MMR) design allows the direction of the research to respond to emerging insights as the research is underway, thereby minimising the risk of taking knowledge or new perspectives for granted (Creswell & Creswell, 2018). The data collected and analysed during each phase of the sequential MMR research process informs the sampling criteria and design of the subsequent phase (Bronk, 2012), which enabled me to focus on a specific domain of GC as a lived experience during each phase. The Phase One scoping audit focused on the ways GC is promoted. Phase Two's survey questionnaire concentrated on measuring GC identification and embodiment. The final life-history interview phase infused the study with an exploration of pathways to GC but, as the most robust phase, and benefitting from retrospection, also explored facets of GCID, embodiment and promotion.

To begin, through an online scoping audit, this project identified key contemporary GC actors, who were termed GC *champions* for the active roles they played as presenters and/or facilitators at GC-themed conferences. Next, through survey questionnaires administered to the previously identified GC *champions*, this research attempted to measure self-reported levels of both GC *embodiment* and *identification* to recruit a purposively diverse sample of global citizen *exemplars* (#1.7.3.6) for contrast analysis through life-history interviews.

4.2.2 Data Collection Processes (By Phase)

This section provides only a brief overview of each of the three phases of research conducted in this study. Each respective phase is later discussed in much more depth in subsequent chapters; however this overview demonstrates how each phase informed the approach to the next.

4.2.2.1 Phase One: Scoping Audit

In the initial phase of the study, utilising the online public domain during the COVID-19 pandemic, a desk-based scoping audit of GC stakeholders was conducted in order to source potential research participants and a prospective sampling site. The goal of the scoping audit was to identify key actors, who may serve as a prospective sample of *exemplar* global citizens. The search began very broadly in order to minimise the risk certain actors would be precluded from inclusion in the final sample. A type of primary data collection method involving independent desk-based research, this scoping audit was used to build a database of prospective research participants and featured a simple content analysis of online primary resources. By coding each GC actor's online content for promoted dimensions of GC (informed by the literature review), the database helped ensure a satisfactory saturation was met to achieve the goal of a purposively diverse sample. Once the scoping audit was complete, and satisfactory saturation had been reached, individual GC *champions* recorded in the scoping audit were invited to complete an online survey questionnaire.

4.2.2.2 Phase Two: Survey Questionnaire

The Phase Two survey questionnaire featured questions pertaining to all three proposed domains of GC (*identification*, *embodiment* and *promotion*) as well as the overall GC development process (including the exploration of potential *pathways* to GC). The survey incorporated a careful combination of previously validated GC and related measures from existing literature on the topic. This helped to later frame the research findings within wider discourse and debates. The survey was designed with multiple functions in mind, helping to connect and inform the prior and subsequent phases of data collection. It was intended to supply points of differentiation for cross-case comparisons as well as provide opportunities to compare findings to previous GC and social psychology research. By quantifying participants' levels of GC embodiment and self-identification, it also proved a useful sampling tool for the final phase of data collection (life-history interviews).

4.2.2.3 Phase Three: Life-history Interviews

The third and final phase of data collection centred around life-history interviews with contrasting GC *champion* subtypes identified during the Phase Two surveys. Life-history interviews are a form of oral history method designed to situate individuals' lives in the

context of wider macro-level events (Jessee, 2018). However, life-history interviews deviate somewhat from other oral history interview methods in that the interviewer is expected to take a more active role in what is considered ‘co-creation’ of meaning with research participants (Jessee, 2018, p. 1). Life-history interviews also create space for the intersubjective nature of research topics to unfold naturally with gentle prompts from the interviewer and thus were considered the ideal method for extracting in-depth EMIC perspectives on GC while facilitating exploration of this study’s research questions and themes. The innately in-depth and longitudinal characteristics of life-history interviews aligned with the goals of interpretivist research to uncover ‘rich’, ‘contextually situated understandings’ of phenomenon (McChesney & Aldridge, 2019). The life-history interviews also enabled the contextualisation of the global citizen development process (McFarland & Hornsby, 2015) and exploration of the interplay between GC identification, promotion and embodiment.

4.3 Data Analysis

Mixed-methods sequential analyses contrasting the perspectives of *self-identifying* and *non-identifying* GC actors led to a more nuanced understanding and ‘thick description’ of GC based on commonalities and points of differentiation between participants’ respective accounts (Jessee, 2018, p. 13). As such, this approach facilitated the exploration of events and conditions that have the propensity to engender or inhibit the development of global citizens. The distinct but complementary data collection phases were triangulated to explore a more nuanced, holistic and applied understanding of GC than previously depicted. In the process of thematically analysing the Phase One GC ‘champions’ scoping audit database, for example, I was able to extend the concept of GC *dimensions* beyond insights gathered during the prior literature review phase (see Section #5.7.1 and Appendix #6). Correlational analysis results and descriptive statistics from the Phase Two survey are presented in Sections #6.6 and #6.7. Chapter #8 is devoted to an explanation of how Braun and Clark’s (2022) reflexive thematic analysis (rTA) framework was selected as the preferred analytical approach for interpreting the Phase Three life-history interviews. It also presents detailed illustrations of how rTA guided the construction of the qualitative research themes presented in Chapter #9. Chapter #10, organised according to domains of GC enactment, discusses both common and distinctive findings from the triangulation of results from each of the three phases of data collection.

Viewing GC from the perspectives of GC actors with diverse life experiences and positionalities provided the novel insights necessary to finally position GC as more than an ‘armchair philosophy’ with untenable aims (Skrbis et al., 2004, p. 131). An overview of the the GC *champions* identified through the Phase One scoping audit is located in Section #5.7. The socio-demographic profiles of survey and interview participants are presented in Sections #6.6.1 and #7.4 (respectively). The insights shared by my generous participants may be used to inform future GCE research, design and pedagogy by providing rich and grounded illustrations of how GC is enacted – in practice.

4.4 Ethical Considerations

In adherence to University of Glasgow’s ethical standards, in order to conduct research with human participants, this project underwent a rigorous ethical approval process. In addition to a comprehensive application, this process required the production of a detailed Consent Form and separate Participant Information Sheets and Privacy Notices for the phase two survey questionnaire and phase three interviews. All research participants were over 18 years of age and qualified to provide consent.

In preparation for seeking ethical approval, a number of resources on data management, mitigating ethical risks, health and safety risks and government legislation were consulted. Sources such as the College of Social Sciences’ Research Risk Guidance, University of Glasgow’s official Zoom security guidance, the European Union’s General Data Protection Regulation (GDPR) (2018) and Scotland’s Freedom of Information Act (2002) guided the consideration of an array of ethical risks and the development of contingency plans to ensure no harm would befall the participants as a result of the research. I also took part in the university’s compulsory Research Integrity, Equality and Diversity, Information Security, Data Management and GDPR courses for postgraduate researchers.

As a research methodology may be constrained by a researcher’s abilities and skills, I additionally completed several optional methods trainings and webinars through University of Glasgow to further bolster my preparedness to carry out a successful and rigorous doctoral research project. These additional trainings included but were not limited to: *Excel: Working with Data*, *Introduction to EndNote*, *Qualitative Interview Training*, *Preparing Semi-Structured Interviews*, *Introduction to SPSS*, *Introduction to R*, *Using R in Education Research*, and an *Intercultural Communication* course. I also completed an online *Basic Statistics* course hosted by University of Amsterdam on the online Coursera platform.

In adherence to University of Glasgow's official guidelines during the coronavirus pandemic, all data collection took place online – using internet-based research for the Phase One scoping audit, Online Surveys for the Phase Two survey questionnaires and Zoom for the phase three interviews. Efforts were made to minimise the time commitments required of participants and to conduct the research during normal working hours. All data was securely stored in line with the European Union's General Data Protection Regulation (GDPR), the British Psychological Society (BPS) ethical guidelines. Following University of Glasgow's data management protocol, all research data will be stored at University of Glasgow for 10 years after the completion of the thesis project. During this period, it may be used to produce journal articles, conference papers or other research publications. Once this 10-year period has expired, the data will then be destroyed. Personal data was retained no longer than was necessary for processing and was securely destroyed immediately thereafter.

4.5 Methodological Reflections

As an interpretivist researcher (Section #3.3), I consider it important to reflect on considerations that shaped methodological decisions made throughout this study (e.g., why I may have opted to pursue certain lines of enquiry over others.) For example, it could be argued that opening up the Phase Two survey questionnaire to include a wider set of individuals (e.g., individuals who have nothing to do with GC) may have increased the variation in socio-demographic characteristics (e.g., education levels) of my research sample and that this, in turn, may have broadened the scope of this study's findings. However, importantly, the goal of interpretivist research is not to generate universally-applicable findings but rather to understand a phenomenon from the perspectives of those who experience it (McChesney & Aldridge, 2019). That is not to suggest findings from this study have not produced insights useful to those who are *not* GC exemplars or champions. In fact, the goal of this study was to help make GC a more accessible and applicable construct by grounding GCE ILOs in lived experience rather than unrealistic idealisations in the very hopes GCE may appeal to wider populations in future. First, I argue, it is essential to reconcile GCI ILOs with lived experience by exploring the ways those who seek to cultivate GC in others actually enact GC in everyday life. Therefore, the sampling approach for each phase of this study was carefully constructed to target critical GC actors ('experiential experts').

It is also worth discussing the potential opportunity costs and net trade-offs for pursuing a sequential three-stage mixed methodology (MMR). The iterative and conscientious nature of interpretivist sequential MMR saw substantial time devoted to the analysis and

synthesis of information and curation of sampling approaches for subsequent phases of research. This meticulousness, it could perhaps be argued, in ways came at the expense of collecting additional data or pursuing alternate lines of inquiry, for example. To a degree, this sequential three-phased design also resulted in less time and space to devote to the analysis of quantitative findings generated by the Phase Two survey questionnaire. Some may question the choice to feature bivariate correlational analyses of the Phase Two survey data (Section #6.7) rather than multivariate analyses when multiple regression could have provided greater insights into the relative strengths of the relationships between formative experiences, normative environment and socio-demographic factors, for example, and Cognitive, Affective and Behavioural dimensions of GCID. While I look forward to having the opportunity to explore the Phase Two survey data further in future publications (e.g., via factor analysis and multiple linear regression), I considered the qualitative life-history phase of the study to be the most essential for illuminating potential pathways to GC development, contextualising the dynamics between various domains of GC enactment, detangling insider from outsider perspectives on GC and grounding GC in everyday lived experience. Therefore, I considered it critical to identify the Phase Three target sample from the Phase Two survey data and expeditiously begin recruiting interview participants to ensure there would be sufficient time to collect and analyse rich, longitudinal and contrasting personal accounts of GC as a lived experience. I prioritised the Phase Three life-history interviews over multivariate analysis because rich, longitudinal qualitative data has the capacity to contribute insights into causality as well as confounding variables and the potential interaction effects between variables, whereas multiple regression falls short of comprehensive story telling (Bryman, 2012). Correlational analysis is a necessary precursor to multivariate analysis and enabled me to consider the potential relationships between various measures of GC-related concepts used in previous literature. I then elected to provide my research participants the opportunity to holistically colour in the story of GC development through the qualitative phase of the study rather than attempting to infer the potential dynamics between variables from the quantitative data via multiple variate analysis.

In terms of the Phase Three life-history interviews themselves, the time devoted to the pursuit of a sequential MMR design was again accompanied by costs. Arguably, the most prominent opportunity cost for pursuing a scrupulous multi-staged sampling approach was having less opportunity to develop a deep and meaningful rapport with interviewees. As the open-ended and innately personal nature of life-history interviews often asks more of interviewees than a traditional semi-structured interview, it is considered best practice to conduct life-history interviews over multiple meetings (Wicks & Whiteford, 2006). In addition

to providing more time to foster trust, comfort and openness, this practice also provides opportunities for interviewees to share deeper and more wide-ranging reflections. However, I attempted to remedy this opportunity cost, at least in part, by encouraging interviewees to reach out to me if they recalled additional information they wanted to share after the interview. Furthermore, I sent each interviewee a copy of the interview transcript (prior to the analysis stage) and invited them to clarify, expand on, or redact any information they had previously shared. A few of my interviewees, indeed, took the opportunity to share additional reflections during this follow-up outreach.

Notably, in addition to paradigmatic considerations, the design of this study was also influenced by practical limitations (such as the time-bounded nature of doctoral research and word-count limitations) and conditions outwith the scope of my control as a researcher (e.g., bans on face-to-face data collection during Covid-19 lockdowns). For example, the Covid-19 lockdowns prevented me from being able to meet with my interviewees face to face. Further, it was primarily ethical limitations associated with doctoral research (e.g., obligations to reduce the amount of time participants are requested to commit to the research), rather than conscious decision making, which precluded me from conducting longer, or additional rounds of, interviews.

Ultimately, I consider the aforementioned trade-offs for conducting sequential MMR research to be justified given this study's aims and the rich findings¹⁵ this approach inspired. The sequential MMR design was uniquely positioned to respond to emerging insights¹⁶ and therefore enabled a reflexive exploration of the contours of the GCE gap, potential pathways to GC development and previously taken-for-granted methodological assumptions. The rich findings this approach generated provided nuanced understandings of the potential interplay between various forms of GC enactment (identification, embodiment and promotion) -- which, in turn, led to the generation of practical recommendations for GCE policymakers and practitioners as well as aspiring GCs.

4.6 Chapter Summary

This chapter provided an introductory overview of each of the three phases of data collection this study employed and illustrated how they were interconnected. It also

¹⁵ See Chapters #9 - 10 and Sections #5.7 and #6.6 - 6.7.

¹⁶ See, for example: the discovery of novel GC dimensions in Phase One (Section #5.7.1), the potential utility of including Phase Two survey engagement as a selection criteria for Phase Three interviews (Section #7.3.2) and the Prevalence of GCID Ambivalence in Phase Three (Section #9.2.2).

addressed some of the study's overall ethical considerations and discussed some of the potential trade-offs for pursuing an exploratory sequential MMR design. The next chapter will delve into details of how Phase One of the study (a scoping audit of key GC actors) unfolded – from the design, to data collection and analysis stages. It will also present the findings from the Phase One scoping audit, which informed the sampling selection process for Phase Two of the study.

Chapter 5: Scoping Audit

5.1 Overview

This chapter provides an in-depth overview of the first stage of research: a scoping audit of key GC actors. It first discusses the scoping audit method more broadly and explains why a scoping audit was selected as an appropriate approach to source GC champions. A step-by-step account of the 5-stage scoping review process follows. It then details how the sampling criteria were devised in various stages as well as the rationale behind the decision made to refine the initial search criteria. This chapter concludes with a presentation of the findings as well as a discussion of emerging themes that led to the solidification of the sampling criteria for the second phase of research: the survey questionnaire.

5.2 Scoping Audit Overview and Rationale

As previously highlighted in Section #2.4.2, it was observed early on in this study that previous research on GC featured a surplus of convenience samples of GC stakeholders. There also appeared to be a dearth of *exemplar* cases to illustrate how GC manifests itself, in practice, by those who promote it. Prior to this study, fields such as sociology, psychology, and education, had only experienced shallow engagement with one another in previous literature on GC. This study was designed under the belief that for GC to be advanced as a more cohesive and applicable educational imperative, scholars, researchers and educators would benefit from a fusion of these disciplines to better understand the GC development process and its component parts (the adoption of prototypical prosocial attitudes and values, the enactment of reflected behaviours and self-identification with the global citizen label). Aiming to redress these oversights in existing GC research by seeking out new and more diverse sources of information to paint a more vivid picture of GC as a lived, but varied, experience, there were a few relative advantages that scoping reviews offer.

Popular in the health sciences field, a *scoping audit* (or, more commonly, *scoping review*) is a five-step iterative literature search process that begins broadly with a general question about a topic (Raitskaya & Tikhonova, 2019) then redefines search criteria (often multiple times) as more insights are gained through the research process. Scoping reviews naturally encourage synthesis from an array of fields (Raitskaya & Tikhonova, 2019) and

encourage researchers to consider sources beyond peer-reviewed journals. This not only reduces the risk of selection bias but also enables the exploration of potential gaps in existing knowledge (Raitskaya & Tikhonova, 2019). A scoping audit, thus, was determined to be the optimal method for broadening the search for key GC actors.

5.3 Scoping Audit Design

This section explicates the design of Phase One of the primary data collection process: a desk-based scoping audit of GC-affiliated actors. It begins with an overview of the general design of this step in the research process. It will then outline the sampling criteria and the measures included. Next, it details how Phase One was carried out and why refinements were made to the initial sampling criteria. Finally, this section ends with a brief overview of ethical considerations which arose during the scoping audit phase.

To satisfy the guidelines of *exemplar* (or critical case) research, this study needed to source global citizens from where they were ‘mostly likely’ to be found (Ellis, 2013, p. 115). Due to the tightly time-bounded nature of a PhD thesis, rather than pursuing Boufoy-Bastick’s (2014) approach of conducting network or systematic snowball sampling to identify key actors, this study sought to source prospective research participants by means of an online scoping audit of GC actors in the public domain.

5.4 Sampling Criteria

The purpose of the scoping audit was to build a broad, diverse database of key GC *actors* to prospect sampling sites for GC *exemplars*. To minimise the risk of precluding unsuspected stakeholders from consideration, the search began, at first, broadly - collating an extensive list of any organisations, programs, events or individuals that promoted GC by featuring the term(s) *global citizenship* or *global citizen[s]* (in English) in the title, mission/vision statements or homepages of websites or other online promotional materials. Due to the immediate closure of libraries and University buildings resulting from the ongoing Covid-19 pandemic at the time data collection began for this study, the scoping audit was limited to online desk-based research of actors (at both individual and organisational levels), who were affiliated with publicly-facing GC initiatives.

5.5 Data Collection Procedure

Following the scoping review protocol originally designed by Arskey and O'Malley (2005) (as cited in Raitskaya & Tikhonova, 2019 and Sucharew & Macalusu, 2019), Phase One of this study was carried out in 5 distinct stages: identifying the research question, searching for relevant sources, defining inclusion and exclusion criteria, collating the data and identifying and summarising the key themes. The following sections provide detailed step-by-step explanations of the procedures applied.

5.5.1 Identifying the Research Question (Step 1)

The first step is to devise a broad research question that will help determine the scope of the sources available on a subject area of interest. This approach increases the opportunity to identify gaps in existing literature on a topic and explore engagement with a subject from the perspective of various fields (Raitskaya & Tikhonova, 2019). Following the gaps identified during the scoping literature review conducted earlier (Section #2.4) and taking into account the aims and known limitations of this study, the scoping audit began with the following research question in mind: *How best might global citizen exemplars be identified and contacted by means of searching the online public domain?*

5.5.2 Searching for Relevant Sources (Step 2)

Step two involved examining a broad range of sources with perceived relevance to GC. Conferences, for example, are one recommended resource to mine when conducting scoping reviews and seek potentially illuminating insights beyond peer-reviewed journal articles (Raitskaya & Tikhonova, 2019; Sucharew & Macalusu, 2019). As is customary in scoping review practices, to begin, a database was created to store information pertaining to any GC initiative or actor that publicly promoted *global citizenship* or *global citizen[s]* online (in English).

To organise, manage and protect the data gathered, an encrypted Excel spreadsheet was created on a secure University of Glasgow OneDrive account. To carry out the audit, the online search engine Google was used to identify actors (both individual and collective) that prominently promoted GC. For each actor/initiative included, a column was created to record their name/title, the general classification of initiative (an event, organisation or individual), a brief description (e.g., an excerpt from the mission statement if an event or

organisation or a bio, if available, for individual actors), the location, the date of discovery, the means of discovery (e.g., through the literature review or search engine results and, if the later, what search terms were used), the GC dimension(s) it reflected and a link. Because the study relied upon a sequential data collection approach, it was imperative that contact information could be traceable for prospective research participants using the online public domain. Therefore, a five-year time frame was initially set for the search criteria, meaning only initiatives/individuals with demonstrated GC activity from 2016 to 2020 were included in the initial database. This minimised the risk that prospective survey participants would be untraceable or no longer active in the field.

Based on a preliminary search during the earlier literature review, it was estimated the online scoping audit would generate roughly 50 GC actors (e.g., private businesses, educational institutions, not-for-profit organisations, and NGOs). In actuality, the initial search generated 54 GC-themed organisations, 27 events and a handful of individual champions. These early results were categorised into five separate Excel workbook tabs, each representing a distinct classification of initiative: events, organisations/programmes, awards, individuals and a *miscellaneous* tab for all other types of actors identified that did not fit neatly into the first four classifications upon initial inspection. As new initiatives were discovered, a list of visibly affiliated individual actors was simultaneously logged (if conferences, any known conference speakers were logged; if awards, known finalists and winners were logged; if organisations, board members were logged). This step was taken to gauge how much information may be accessible for later contacting prospective survey participants for Phase Two of the study. Appendix #2 provides a detailed list of the GC organisations (54) and awards (16) identified during this initial stage of data collection. In total, the sample contained 1746 individual speakers from 26 conferences held in 2016 - 2020.

5.5.3 Defining Inclusion and Exclusion Criteria (Step 3)

The next stage involves selecting the sources that merit more in-depth study. As scoping reviews are iterative exercises, this step sometimes requires refining the search strategy to pursue the most relevant sources for one's research aims or to create a more manageable sample size (Raitskaya & Tikhonova, 2019). Due to the time and resource constraints imposed by the PhD research programme, it became clear after the initial search that it would be beyond the scope of this study to feature all categories of *champions* identified in the final sample and that the sampling criteria would need to be more narrowly

defined. There were several parameters to take into consideration before narrowing the sampling criteria. At the start of the study, the initial goal was to collect survey responses from about 200 GC *champions* during the second phase of research. Although the average response rate for online surveys in published educational research is estimated to be around 44.1%¹⁷, the response rate for this study's survey was expected to be lower (~20 - 35%) largely because my database of prospective survey participants comprised many *elite* individuals (top-level executives, celebrities, high-ranking government officials, etc.). Therefore, to optimise the chances of meeting the goal of 200 survey responses, it was estimated that a sampling method was required for the Phase One scoping audit that would generate around 600 - 1000 prospective survey participants.

Another aim of the study was to parsimoniously capture a purposefully diverse sample of GC actors to illustrate an array of perspectives, lived experiences and contexts. Several approaches were considered to meet these conditions and a combination of the approaches was also considered. The relative benefits of each approach were weighed carefully before narrowing the sampling criteria. First, I considered focusing on individual champions associated with the growing list of GC-affiliated initiatives. However, a consistent strategy would be needed to mine individual champions, and the question then became: *which types of roles, consistent across organisations, would be accessible and most likely qualify as GC champions?* More importantly, having only identified a handful of independent champions thus far in the process, it was determined that a more efficient and systematic way of identifying champions was needed than attempting to scour the web for 600 to 1000 independent individuals. Next, the prospect of surveying GC award winners and finalists was considered. Although award winners and finalists seemed ideal to fit the description of *exemplars*, at only 100 in number, there were far too few to survey. The additional concern regarding awardees was that many were students, and it would be difficult to ascertain whether or not they were legal minors (and therefore ineligible to contact for research due to ethical considerations). Finally, also because many awardees were students, who likely lacked full-time employment, it would be exceptionally difficult to track down contact information for these actors with few known professional, public-facing affiliations. Board members of GC-affiliated organisations were also briefly considered due to their visibility and volume; however, as board members are often selected for expert knowledge beyond an organisation's particular remit, it was determined that serving on a board was not an accurate reflection of an individual's commitment to GC. Beyond board members there were no clear GC-champion

¹⁷ According to a meta-analysis of 1071 online surveys in the field of education by Wu et al. (2022).

figureheads consistent across organisations. Another concern, in regard to using organisations and programmes to source champions, was an anticipated lack of national diversity. GC organisations were identified in only 16 nations, and there was a significant over-representation from the Global North with 72% of these organisations headquartered in the USA, UK or Canada. Finally, there remained the option of surveying individuals associated with GC *events* (mainly conferences), of which 23 had already been identified during the initial search for GC initiatives. While the COVID-19 pandemic certainly created barriers to research, it was also observed that, with the move to virtual settings, the barriers to participation commonly associated with conferences drastically decreased, participation increased and there was a unique opportunity to reach wider and more diverse audiences. Many conferences at this time were waiving registration fees and opening up participation to students and even the general public, who could now participate from any geographic location. In this way, the coronavirus pandemic ushered in a new era of accessibility with the emergence of visible, transnational knowledge communities composed of not only seasoned HE experts but also educators, personnel from varying levels of NGOs, early career researchers and students — all united by an enthusiasm for GC.

Particularly during the coronavirus pandemic, when this study was designed and conducted, conferences offered several relative advantages as potential research sites. With definitive dates, conferences would provide more confidence that prospective research participants were active in the field of GC during the specified timeframe. Conferences provided another key advantage in that they often collate biographical and contact information for each of the speakers in one central location and indicate speakers' particular areas of specialisation. Owing to their size and reach, conferences were also discovered to serve as inimitable hubs of diversity. (For example, the 2019 AFS Conference alone, attracted more than 168 speakers from a wide-range of countries.) Finally, conferences provided a simple way to gauge whether potential research participants spoke English fluently (a requirement for participation in subsequent phases of the study due merely to my own monolingualism).

Taking the above into account, of all the potential sampling sites, conferences appeared to offer the most systematic and accessible means to mine a diverse sample of GC champions. Using online conferences as a sampling site also presented the opportunity to expand the scope of the sample beyond educators and seasoned academics and thus created the prospect of generating novel insights. The diverse makeup of conference actors, the self-selection element of conference participation and the professional legitimacy mechanisms inherent in conference speaker selection processes were all amenable conditions for the aims

of this particular study. Therefore, conference speakers (including moderators and facilitators) became the sample of interest (*GC champions*) to be contacted for the Phase Two survey questionnaire. At this stage, a new copy of the database was made (titled *Final Scoping Audit Database*) and all but the title cells were left blank. The existing database was renamed *Excess Database*. The *Excess* spreadsheet retained the data gathered thus far and housed any data collected that was omitted from the final database. A new column was created to document the specific rationale for each omission. This excess information was predominantly retained in anticipation of the inclusion/exclusion criteria potentially being revisited as new insights unfolded.

After the search terms were narrowed to focus on GC-themed conferences, to formally complete the scoping audit, two distinct searches were made using the search engine Google: First, a search for *global citizenship conference* was made followed by a search for *global citizen conference*. These searches returned over 59,000,000 and 188,000,000 results, respectively. Prior to completing the final search for GC conferences, it was determined that data saturation would be considered reasonably achieved when no data satisfying the sampling criteria appeared after continuing forward 10 additional page numbers in the Google search results. However, the search results were exhausted after 23 and 15 pages, respectively.

Once the search engine results for *global citizenship conference* and *global citizen conference* had both been exhausted, information pertaining to individual conference speakers was recorded. Before proceeding with logging the complete details for all 1746 individuals, a thorough test was conducted in order to ensure there would be sufficient access to a satisfactory sample of prospective research participants using the conference speaker approach. This was done by sorting the individual speaker names alphabetically and then gathering the available contact information for all of the individuals whose first names began with the letter A (N = 99). The minimal contact information required included either an email address, phone number, a link to a qualified social media account (Facebook, LinkedIn, Instagram, Twitter or ResearchGate profile) or any combination of those sources of information. Of the 99 speakers beginning with the first name A, using this approach, contact information was obtained for all but 12 individuals (12%). Applying that 12% rate to the remainder of the database, it was estimated the conference approach would produce 1450 accessible research participants. As the goal was to generate a database of 600 - 1000 potential survey participants, it was confirmed that conferences should meet the requirements and aims of the study.

5.5.4 Collating Data (Step 4)

The fourth step involves extracting all relevant information from the selected sources (Sucharew & Macalusu, 2019). Before proceeding, however, it was first determined that the sampling criteria should once again be narrowed to reach a more manageable amount of data to work with. The decision was made that only conferences held between the years 2019 and 2020 would be included in the final database and any others were transferred to an *excess* spreadsheet. (A mitigating strategy was devised to incorporate another year of data, one by one, if it was later determined the sample did not satisfy saturation criteria). The final database of GC champions contained 602 individual 2019/20 conference speakers.

Conferences that did not provide a programme containing the following information were omitted from the final database and transferred to the excess database. First, the names of individual speakers were necessary. Additionally, the programme should include either the title of each speaker's topic or an overall conference theme (subtitle). This information would be needed to code each individual and ensure that there would be sufficient representation from each *dimension* of GC (Section #5.4) in the final sample. Finally, either the role or job title of each speaker (or the name of an affiliated organisation) was needed to verify the identification of each individual and to source contact information.

The complete information of all conference speakers was recorded into the database beginning with what could be gleaned from the conference programmes and/or websites. Basic information for each GC *champion* included: first and last name, the title of the conference(s) attended, the title of the role(s) occupied, the name of affiliated organisations (e.g., current or previous employers, educational institutions or volunteer organisations), the title(s) or general topic(s) of the respective conference presentation and contact information (email, phone number and links to social media accounts). Social media accounts included the following online platforms by which individuals could be reached via private message: Facebook, Instagram, LinkedIn, Twitter and ResearchGate. In some cases, the conference websites contained direct links to the social media profiles or email addresses of individual speakers. If there were gaps in information remaining, however, then a search was later conducted using individuals' names and affiliated organisations in an attempt to record more modes of contact.

5.5.5. Collating, Summarising and Identifying Key Themes (Step 5)

The final step involves collating, summarising and reporting the results of the review. This includes identifying possible emerging themes or gaps in knowledge (Raitskaya & Tikhonova, 2019). After reducing the sample to only conferences that took place during 2019 or 2020 and that contained the minimally required information, the final database contained 26 conferences. In order to protect the anonymity of my Phase Three interview participants, the titles of these conferences, which served as sampling pools for the Phase Two surveys, are not disclosed. 12 conferences were ultimately omitted from the final database due to insufficient information available in the online public domain. Any speakers associated with these 12 conferences (unless they presented at another qualifying conference) were also omitted from the champion database and transferred to the excess database. To conclude, the speaker list was sorted alphabetically to check for any duplications. Table #5.1 (below) presents quantitative snapshots of the final 2019 and 2020 GC conference samples.

Makeup of Final Scoping Audit Database	
2020 Conferences	2019 Conferences
12 Events	14 Events
221 Individual Speakers	381 Individual Speakers
38 Nationalities	58 total nationalities (including 2020 sample)

Table 5.1 - Quantitative Scoping Audit Database Results

5.6 Analysis

A simple thematic content analysis was conducted to determine each *champion's* dominant GC dimension(s). The coding key constructed for this purpose (Table #5.2 below) was informed by my review of literature (see Chapter #2).

Initial Global Citizenship 'Champions' Coding Key	
GC Waves	Keywords (Dimensions)
Global Consciousness	Peace, tolerance, cosmopolitanism
Global Competences	Competence, 21st century skills, Self-awareness, intercultural competence/communication
Critical Consciousness	Sustainability, responsibility, human rights, climate, activism, civic, social justice, active citizens
Glocalisation	Glocal, local, diversity, inclusion

Table 5.2 - GC Dimensions Coding Key for the Phase One Scoping Audit

For individual conference speakers, codes were determined by the theme of the speaker's presentation topic(s) (if disclosed). If there was no record of an individual speaker's topic then the theme of the overall conference was applied to that individual. GC dimensions were not treated as mutually exclusive; rather, it was possible for a champion to receive multiple codes. Ensuring each wave (dimension) of GC identified during the literature review process was included in the sample helped signify saturation and that a reasonably diverse sample of GC perspectives may be included in the Phase Two survey.

5.7 Results

The aim of the scoping audit phase of the study was to identify a significant and diverse, but manageable, sample size of key GC actors to approach for Phase Two of the study (survey questionnaires). The final database included 381 speakers from 2019 and 221 from 2020, for a total of 602 GC champions. This achieved marked diversity in national origins, professions and areas of specialisation (GC dimensions). There was a fairly even

dispersion of each of the five dimensions (global consciousness, global competences, civic activism, sustainability and glocalisation). Perhaps most significantly, it was encouraging that, during the process of conducting the scoping audit, there was evidence of several of the final *champions* openly self-identifying as *global citizens*. The 602 individuals included originated from 58 known nationalities and all six of the world's inhabited continents. Table #5.3 (below) illustrates the known national diversity of the final sample of GC champions that could be ascertained from publicly accessible information. (It is worth noting that this is not an exhaustive list as many participant nationalities were indeterminate based on the information that was available in the online public domain).

(Known) 2019 - 2020 Conference Speaker Nationalities			
Algeria	Estonia	Lithuania	Slovenia
Argentina	Ethiopia	Macedonia	South Africa
Australia	Finland	Malawi	Spain
Austria	France	Malaysia	Sri Lanka
Bangladesh	Germany	Mexico	Sweden
Belgium	Greece	The Netherlands	Switzerland
Bosnia and Herzegovina	Germany	New Zealand	Syria
Brazil	Ghana	Nigeria	Thailand
Bulgaria	Greece	Northern Ireland	Trinidad & Tobago
Canada	Guatemala	Oman	Tunisia
Chile	Haiti	Peru	Turkey
China	Hungary	Poland	Uganda
Colombia	India	Portugal	Ukraine
Costa Rica	Indonesia	Republic of Ireland	United Arab Emirates
Croatia	Italy	Republic of Korea	United Kingdom
Cyprus	Japan	Romania	United States
Czech Republic	Kenya	Russia	Vietnam
Denmark	Lebanon	Rwanda	Zambia
	Liberia	Scotland	

Table 5.3 - GC Conference Speaker Nationalities

In addition to national diversity, the final database GC champions captured a wide range of professional roles and fields. These included primary and secondary educators, religious leaders, healthcare professionals, attorneys, scientists, independent consultants, corporate trainers, television stars, writers, artists, activists, comedians, journalists and award-winning filmmakers. The champions featured in the final sample also included top-ranking government officials, leaders of IOs and multinational corporations (such as British Petroleum, Engel & Völkers, Enterprise Rent-a-Car, JP Morgan Chase & Co, Oxford Analytica, PricewaterhouseCoopers and Twitter) and a wide spectrum of higher education actors (professional services and administrative staff members; a student union president; presidents, chairs, directors and deans; master's students, PhD researchers and postdoctoral researchers, readers and assistant, associate and senior lecturers and professors.)

Although the GC *champion* database was narrowed down to conference speakers, it nevertheless captured several of the individuals from the early GC-themed *award nominees* and *organisations* databases. Overall, nearly a quarter (22%) of the 54 organisations identified in the initial GC champion scoping audit were included in the conference speaker sampling approach. It is likely that an even greater percentage of these organisations would have been included if longer-term employment history was taken into account. However, the database only recorded each individual speaker's current or most recent roles at the time the conference(s) they participated in was/were held. Nevertheless, this approach produced a far more eclectic sample than would have been afforded by the more traditional convenience sampling methods.

5.7.1 Surprising Findings

This outcome-based approach to sampling also uncovered some surprising findings that influenced the adjustment of the original sampling criteria and expanded the scope of dominant GC dimensions. A list of modified GC dimensions that emerged from the scoping audit is featured in Table #5.4 (below). In addition to *global consciousness*, *global competences*, *global activism*, and *glocalisation*, the scoping audit uncovered the following (previously un-/under-represented) frames for GC: *citizenship investment*, *international development*, *human rights* and *foreign language learning*.

Modified GC <i>Dimensions</i> Coding Key (Based on Scoping Audit Results)	
GC Dimension	Keywords
Active Citizenship	activism, civic, responsibility
Cosmopolitanism	cosmopolitanism, differences, diversity, humankind, peace, respect, solidarity, tolerance
Critical GC	decolonial, feminist, middle-class, privilege, Western, white
Glocalisation	glocal, local
Human Rights	equality, equity, human rights, justice,
Intercultural Competence	awareness, critical thinking, intercultural communication, knowledge, skills
International Development	access, aid, helping, poor
Citizenship by Investment	citizenship, move
Sustainability	climate, environment, nature, planet, sustainability, SDG(s)

Table 5.4 Modified (Post-Scoping Audit) GC Dimensions Key

When the original search engine results for *global citizenship conferences* returned information about a number of citizenship-by-investment organisations, which often applied legalistic frames of GC, it presented a crossroads in decision making regarding the inclusion criteria of the scoping audit. One example citizenship-by-investment organisation featured in my initial scoping audit was Henley & Partners - a self-described “Firm of Global Citizens” and “global leader in residence and citizenship planning” - which is headquartered in the United Kingdom but has 30 offices around the world¹⁸. With its vision of “enhancing human potential through global citizenship” and mission to promote “global citizenship while supporting the development of countries and their people,” I felt it would be remiss to dismiss Henley & Partners from a list of *GC champions*. Henley & Partners’ annual Global Citizenship Conference attracts an impressively large and diverse portfolio of international actors each year. From the years 2018 to 2020 alone, Henley & Partners claims¹⁹, they managed to assemble a total of 118 nationally-diverse speakers including CEOs of multinational companies. Interestingly, attendees also included academics and heads of state. This finding was significant because it demonstrated that the lines between citizenship by investment and the GC presented in dominant educational discourses were perhaps more fuzzy than GCE proponents might care to admit. My earlier literature review revealed that one significant challenge to GC is the perception that it seeks to establish a supranational form of governance at the expense of national sovereignty (#2.4.3). The emergence of citizenship by investment, as a form of enacted *political* GC (Katzarska-Miller & Reysen, 2018; Oxley & Morris, 2013) that promotes legal forms of multinational citizenship, could be seen to undermine other forms of GC. By affiliation with GC, it certainly challenges Schattle’s (2008) assertion that it is merely a myth that GC proponents seek to exert influence over legal forms of citizenship (see Section #2.4.3). Despite the potential controversy, or perhaps owing to it, after careful deliberation, the decision was made to include the citizenship-by-investment GC actors in the final champion database for the following reasons:

¹⁸ Learn more about Henley & Partners via their official website: <https://www.henleyglobal.com/about>

¹⁹ See <https://www.henleyglobal.com/events/>

- It appears that the citizenship-by-investment industry, whether or not GCE advocates care to acknowledge it, is here to stay and is influencing GC discourse.
- There was evidence from my scoping audit that there exists overlap between GCE and citizenship-by-investment actors.
- To avoid replicating the (perceived) oversights previous GC research committed, I must avoid consciously precluding certain types of individuals from the spectrum of lived experiences or favouring traditional GCE actors.
- It presented a unique opportunity to expand existing knowledge by exploring how GC is potentially evolving.

In addition to these emerging themes, the surprising diversity of the professions featured in my sample – including religious leaders, artists, politicians and healthcare professionals – appeared to confirm my suspicions that previous research on GC had been shortsighted and should look beyond the roles of educators, scholars and students for a more inclusive view of GC.

5.8 Chapter Summary

This chapter discussed the Phase One scoping audit, including its design, data collection and analysis processes and presented a summary of the key and surprising findings. The next chapter will discuss Phase Two of the study: a survey questionnaire sent to the 602 GC *champions* identified during this phase.

Chapter 6: Survey Questionnaire

6.1 Overview

A crucial step in the overall study, the Phase One scoping audit laid the foundation for the participant selection of a carefully designed survey questionnaire in Phase Two of the study that aimed to distinguish between GC *champions* and *exemplars* by measuring self-reported levels of both GC embodiment and identification. This study's design was constructed under the assumption that, although neglected in previous GC research, this step in critical case selection (measuring GCID) is paramount due to the mediating role that self-identification has been found to have on the embodiment of GC norms (Reysen & Katzarska-Miller, 2013). Relatedly, research on SCT has also found that “the effects of prototypicality and norms on social influence emerged only under conditions of high salience and/or identification” (Hornsey, 2008, p. 213).

This chapter details the design process and implementation procedures related to this study's Phase Two survey questionnaire. Beginning with an overview of the survey design, it discusses the specific measures featured in the final survey and the rationale for the inclusion of certain previously-validated measures of GC and related concepts over others. Next, it sets out the survey piloting and data collection processes followed by an overview of the survey participants. Then the results of the survey are shared. This chapter concludes with a discussion of ethical considerations specific to this phase of research.

6.2 Survey Questionnaire Design

Phase two of the data collection process featured an online survey questionnaire hosted by the University of Glasgow-endorsed Online Surveys website. As a sequential mixed-method research design, the purpose of the Phase Two survey questionnaire was multi-fold. The data analysed from the survey was used to triangulate findings from the previous and subsequent stages of research, as well as to generate the sampling criteria for the final stage of data collection: life-history interviews with diverse *exemplar* global citizens. The survey questionnaire was informed by existing GC literature and also incorporated questions pertaining to theories from other relevant fields that had not yet been systematically explored in relation to GC (e.g., politics and psychology) (see Section #3.5.1). In addition to

capturing sociodemographic factors, the survey featured variables useful for examining the explanatory capability of existing theories pertaining to GC content, global citizen self-identification and predictors of GC. Survey questions were mainly informed by prior GC literature and then accented by research on SIP and other related social psychological theories (e.g., xenophilia).

Unlike Monroe (1996) (Section #3.5.2.1.1), who collected questionnaire data from verbal responses at the end of each life-history interview, this study administered the survey questionnaires prior to the interview phase in line with its sequential mixed-methods research design. To identify GC *exemplars*, the sampling criteria for the final (life-history interview) phase of research was derived from an initial analysis of the survey results. Another advantage of collecting and analysing survey data prior to the interview phase was that any surprising results that emerged during statistical analyses could later be probed for expansion during individual interviews. This reflects one of the unique benefits of sequential mixed-method research designs espoused by Mayoh and Onwuegbuzie (2015) and Sloodman (2018).

6.3 Survey Questionnaire Measures

The phase two survey questionnaire comprised a combination of 28 open-ended and Likert-style questions and was divided into the following main sections: (1) consent and contact information, (2) a GC self-assessment, (3) views on GC, (4) multicultural experiences, (5) free response and (6) sociodemographics. Each section served its own primary function in relation to the overall research agenda. Based on piloting (Section #6.4), it was estimated the survey should take approximately 15-20 minutes to complete. A breakdown of each survey question, its original source and its relation to this study's research questions is included in Appendix 3.

The survey questions were either originally conceived or derived from previously validated measures of GC and related concepts, including Barbarino and Stürmer's (2016) xenophilic behaviours measures, Narvaez and Hill's (2010) *Multicultural Experiences Questionnaire*, Katzarska-Miller and Reysen's (2018) *Global Citizen Types Scale*²⁰, Reysen and Katzarska-Miller's (2013) *Model of Global Citizenship* and Morais and Ogden's (2010) *Global Citizenship Scale*. Explicit permission was received to use these measures from each of these

²⁰ Katzarska-Miller and Reysen's (2018) four-item 'economic' global citizen measures were omitted from my survey questionnaire because it was the only of the eight global citizen types included in their research that was not found to be positively correlated with GC identification and outcomes (p. 6).

researchers prior to launching the survey. Although care was taken to preserve the order, phrasing and intent of the original measures, some items were deconstructed and combined with similar questions from other studies to form new measures. The restructuring process is discussed in more detail in the subsequent sections and changes to specific phrasing are highlighted in Appendix #3.

Other measures initially considered for inclusion in the GC self-assessment portion of the survey included: Wannamaker and Ma-Kellams' (2019) 8-item *Global Citizenry Scale*, McFarland et al.'s (2012) *Identification with All Humanity Scale*, Lee et al.'s (2013) *Character and Values as Global Citizens Assessment* (CVGCA), Tarrant et al.'s (2014) *Global Environmental Citizenship* scale, Breitzkreuz and Songer's (2015) *360 Global Ed Model*, Türken and Rudmin's (2013) *Global Identity Scale* and Braskamp et al.'s (2012) *Global Perspectives Inventory*. However, the inherently time-bounded and resource-constrained nature of PhD research, once again, dictated a parsimonious and selective construction of survey measures. Ethical obligations concerning time sensitivity towards research participants, additionally meant it would have been far too tedious and time-consuming to include each of these complete scales in my survey. Appendix #4 compares each of the external measures that were considered for inclusion in the survey from prior GC studies. The CVGCA (Lee et al., 2013) was deemed unsuitable because it is highly slanted towards the sustainability dimension of GC and mainly measures attitudes towards practices in natural sciences (e.g., embryo testing, GMOs and the use of scientific technology). Measures such as the Big 5 personality traits were also omitted, because, operating under a social constructivist lens, the study began with the assumption that perspectives on GC are likely shaped more by experiences and context rather than what are perceived to be relatively fixed personality traits. If the belief is that GC is predicated upon innate personal qualities then the implication would essentially be that any attempts to foster GC through education would be more or less futile. As a researcher and practitioner, I rather believe GC is more likely born of transformative life experiences and therefore is accessible to anyone under the right conditions. My research sought to uncover such pathways and illuminate an array of manifestations of GC. The following sections will provide a more in-depth explanation of each of the measures included.

6.3.1 Consent Form and Contact Information (Section I)

The first page of the survey featured a plain language statement followed by an electronic consent form. These included hyperlinks to the survey's participant information sheet and privacy notice. Importantly, before gaining access to the survey questions, prospective participants were reminded that participation in the research was entirely voluntary and they would have the right to withdraw at any point. In the event a participant consented to being contacted for follow-up research, they were additionally asked to provide their first and last name and preferred email address before proceeding. Notably, an unprecedented 87.2% of survey participants consented to follow-up research.

6.3.2 Global Citizenship Self-Assessment (Section II)

The first section of the survey, the GC self-assessment, featured 36 likert-style questions presented in four separate matrices ranging from 8 - 10 items each. These items were designed to measure participants' self-reported normative GC embodiment based on dominant contemporary conceptualisations of GC. In addition to measures for GC self-categorisation, the self-assessment covered each of the GC dimensions previously discovered through the literature review (Chapter #2) and Phase One scoping audit stages of research (#5.7.1): *citizenship-by-investment*, *cosmopolitanism*, *critical GC*, *glocalisation*, *human rights*, *intercultural competence*, *international development* and *sustainability*. The self-assessment was organised into three subscales coinciding with *cognitive*, *affective* and *behavioural* dimensions of normative GC (described in greater detail below). In this section of the survey, participants were asked to evaluate their own competences, values and behaviours relating to GC using a 7-point likert-style scale (ranging from 1 = *strongly disagree* to 7 = *strongly agree*). Reysen and Katzarska-Miller's (2013) *Model of Global Citizenship* was used to form the foundation of the GC embodiment self-assessment because it was found to be the most comprehensive validated measure of normative GC content in existing literature (see Appendix #4). Items from Morais and Ogden's (2010) *Global Citizenship Scale* and Katzarska-Miller and Reysen's (2018) *Global Citizen Types Scale* were incorporated into the self-assessment to augment Reysen and Katzarska-Miller's (2013) measures and fill gaps in remaining GC dimensions.

6.3.2.1 Cognitive GC

The first subsection of the GC self-assessment represented a cognitive dimension of GC embodiment. *Cognitive* GC relates to knowledge, awareness and competencies. This section featured 8 items pertaining to knowledge, skills and other capacities associated with normative GC content (e.g., *global awareness*, *empathy* and *intercultural competence*). (Revisit Section #2.2 for a deeper discussion on each of these normative aspects of GC.)

6.3.2.2 Affective GC

The second subsection of the GC self-assessment represented an *affective* dimension of normative GC content – i.e., attitudes towards dominant GC values identified during the Literature Review and Phase One scoping audit (see Section #5.7.1). Fourteen items pertained to dominant contemporary dimensions of GC such as *valuing diversity*, *intergroup helping*, *human rights*, *sustainability* and *civic activism* (Appendix #3, Q#4.1-5.3). One original item (Q#5.10) was added to probe for attitudes towards the newly emerging *citizenship-by-investment* dimension of GC. While *citizenship by investment* is not normatively associated with GC, in Section #5.7.1, I argue it has been critically overlooked by previous research. This section also featured six items (Q#5.4-5.9) to explore participants' sentiments towards *universalism* – another divisive contemporary GC value (see discussion in Section #2.2.3).

The *affective* GC subscale of the questionnaire was divided into two 10-question matrices in order to fit all of the questions onto one screen for readability. To maintain consistency, both matrices in this subsection featured the same 7-point Likert scale as the cognitive GC subsection.

6.3.2.3 Behavioural GC

The final subscale of GC self-assessment was included to attempt to capture actual (granted, self-reported) GC *embodiment* (or behavioural manifestations of GC norms). As discussed in Chapters #2 and #3, while much literature on GC features civic activism, for example, as an GC ILO, most studies merely measure cognitive and affective aspects of GC embodiment at the expense of understanding whether knowledge and attitudes are substantiated by behaviours which reflect these. *Affective* dimensions of GC are reflected in declarative measures (e.g., “There should be...” or “I believe”). Notably, Katzarska-Miller and

Reysen (2018) themselves concede the measure of professed intentions rather than actual behaviours is a limitation in their own research and suggest that more research should attempt to assess behaviours. Attempts to measure behaviours in existing GC literature are limited to self-reported *intentions* (e.g., “I would...”, “I will,” etc.) rather than descriptions of actual behaviours. To this, one of the aims of this study was to illustrate GC *in practice*. In Section #2.4 I argue that behaviours are paramount to gain clearer vision of GC as an applied construct rather than an ideal. Therefore, the final subsection of the GC self-assessment portion of the survey featured an 8-item 7-point Likert-scale matrix derived from Morais and Ogden’s (2010) *Global Citizenship Scale* to capture participants’ GC-affiliated behaviours. These normative GC behaviours also reflected a range of the normative GC values captured in the Affective GC subsection of the survey (e.g., sustainability and civic activism), therefore providing an opportunity to apply theory to practise and ascertain whether attitudes may be reflected in congruent behaviours. To attempt to capture self-described behaviours rather than intentions, the time-frame was altered from “*Over the next six months...*” to “*Over the past three years*” and from future to past tense. The time frame was also extended to three years rather than six-months to account for the ongoing global pandemic as well as seek information about more consistent, long-term behavioural patterns.

6.3.3 GC Development (Section III)

The third section of the survey questionnaire featured two questions and was designed to capture GC development processes - including sites for initial exposure to GC, strength of self-identification and potential *facilitating* or *antecedent conditions* (Reysen & Katzarska-Miller, 2013) that may serve as pathways to GC. The specific items included for each measure are set out in more detail below.

6.3.3.1 Global Citizenship Exposure

The first question in this section (“*In which of the following environments did you learn about global citizenship?*”) was an original design included to explore potential pathways to GC development. (The perceived relevance of GC pathways to this study’s research aims is discussed in greater depth in Section #3.5.2.) Five anticipated pathways were included based on prior GC literature (e.g., school, home environment, friends and workplace). Participants were asked to select all influences that applied and also had the

option of indicating *Other* (unanticipated) pathways to GC via a free-response text box or could, alternatively, select “*I am not familiar with global citizenship.*”

6.3.3.2 Self-Identification

The final question in this section featured a 5-item matrix with a 7-point Likert scale (ranging again from 1 = *strongly disagree* to 7 = *strongly agree*.) Clustered together for readability, this matrix included items pertaining to three distinct, but interrelated, concepts: nationalism, GCID and normative environment. (Each of these measures, and how they were perceived to relate to one another for purposes of this research, is described in the following subsections.)

6.3.3.2.1 National Attachment

One item (Q#8.1) was added to the survey to attempt to gauge individual participants’ strength of attachment to their national subgroup (Appendix #3, Q#8.1). Although only a single-item measure, this was included to help explore the widely-debated potential interplay between national attachment and GCID, promotion and embodiment (see Section #2.4.3). To later explore more contextualised dynamics between national attachment and GCID through qualitative life-history interviews, I aimed to capture varying degrees of national attachment in my interview sample.

6.3.3.2.2 GCID

Two items from Reysen and Katzarska-Miller’s (2013) previously validated two-item measures for GCID were featured in this section to provide a quantitative measure of the extent to which survey participants self-identified with GC (Appendix #3, Q#8.2 and 8.3). In addition to laying the foundation for the exploration of the interplay between GCID, embodiment and promotion, this step was critical for providing a means to target contrasting global citizen subtypes for the final phase of this study. This also enabled the exploration of the extent to which existing theories may explain participants’ lived experiences. Reysen and Katzarska-Miller (2013), for example, posit that GCID plays an intermediary role in antecedent conditions and prototypical GC outcomes.

6.3.3.3 Normative Environment

Two more items from Reysen and Katzarska-Miller's (2013) *Model of Global Citizenship* were included to explore *normative environment* as a potential pathway to GC (Appendix #3, Q#8.4 and 8.5). Reysen and Katzarska-Miller (2013) define a *normative environment* as "people and settings (e.g., friends, family, school) that are infused with global citizen related cultural patterns and values" (p.860). For this survey, *normative environment* was featured under GC development because Reysen and Katzarska-Miller (2013) found that a normative environment predicted GCID in their research on undergraduate students at one university in Texas. This seemed to suggest a normative environment could make GC a more salient identity to individuals, and I hoped to explore this potential connection further with my own research participants. See Section #2.4.2 for further discussion on Reysen and Katzarska-Miller's (2013) concept of *normative environment* and how it relates to this study.

6.3.4 Multicultural Experiences (Section IV)

The *Multicultural Experiences* section of the survey questionnaire was subdivided into three parts, each designed to serve distinct functions (Appendix #3, Q#9-17.8). The items in this section were intended to capture participants' histories of cross-cultural, cosmopolitan and international behaviours and experiences, including but not limited to, foreign language acquisition, social connections, media consumption and travel. These measures were included to provide a means to explore potential pathways to GC as well as the extent to which existing theories on GC and related socio-psychological theories (e.g., *Contact Theory*²¹) account for my participants' lived experiences.

Part I (Q#9-15) featured seven questions designed to measure the extent of participants' prior multicultural experiences. Part II (Q#16.1-16.12) contained a 12-item matrix, featuring six items from Narvaez and Hill's (2010) *Multicultural Experiences Questionnaire* (MEQ) and six items from Barbarino and Stürmer's (2016) measure of *xenophilic behavioural tendencies*. The third and final part of the *Multicultural Experiences* section (Q#17.1-17.8) was designed to enable a sequencing of multicultural experiences by asking participants to indicate the age ranges they were when they engaged in certain expected GC-related experiences (e.g., learning a second language, IC training; travelling to, living in or working in a foreign country; befriending someone from a different cultural-racial-ethnic background). It also probed at what ages participants first learned about GC and began identifying as a *global citizen*. The longitudinal aspect of this Formative Experiences matrix

²¹ See Dovidio et al. (2005) for further discussion on Contact Theory.

permitted later sequential analysis to explore whether certain multicultural experiences could be conducive to the development of GCID.

6.3.4.1 Cross-Cultural Experiences

The first 7 questions in the *Cross-Cultural Experiences* section were designed to quantitatively measure the extent of cross-cultural experiences each of the survey participants had previously. The first item (“*I have lived in [#] countries for 6 months or longer*”) was an original design, added because living abroad, through studying, working or volunteering— even for a short period — has been found to be correlated to GC identification and embodiment in past research (see, for example: Hendershot & Sperandio, 2009; Karatekin & Taban, 2018 and Kishino & Takahasi, 2019). Six months was selected as the cut - off point due to its association as a critical time frame in cultural adaptation models when the experience of being abroad becomes normalised and the effects of initial culture shock are reduced (Ward et al., 1998; Xia, 2020). Lilley et al. (2015b) suggest the ‘novelty’ of sojourn experiences fades by 6 months (p. 230). The next 6 items were adapted from Narvaez and Hill’s (2010) *Multicultural Experiences Questionnaire* (MEQ) (2010) to measure various forms of cross-cultural engagement (including foreign travel, intergroup contact and foreign language learning). These MEQ items were included because, as discussed in Section #2.3, multiculturalism and international experiences have been found to be correlated with GC, but the potential nature and direction of these relationships is not well understood. Triangulating the Phase Two survey findings with Phase Three qualitative interview data, however, enabled the exploration of these relationships in more depth.

6.3.4.2 Cosmopolitan Behaviours

The first of the matrices in the Multicultural Experiences section featured a 12-item, 7-point Likert scale (ranging from 1 = *Not time at all* to 7 = *very much time*) to measure cosmopolitan behaviours. The first 5 items in this section were borrowed from Narvaez and Hill’s (2010) 15-item *Multicultural Experiences Questionnaire*, used to measure cross-cultural behaviours, and the final seven items were borrowed from Barbarino and Stürmer’s (2016) measure for xenophilic behavioural tendencies.

The rationale for combining measures for xenophilic behaviours with cross-cultural behaviours into a single scale under the umbrella of *cosmopolitanism* is that xenophobia (the opposite of xenophilia) is considered antithetical to cosmopolitan attitudes (Ide, 2018;

Türken & Rudmin, 2013). Cosmopolitanism has been characterised as cultural openness, global prosociality and respect for cultural diversity (Leung et al. 2015), which parallels Barbarino and Stürmer's (2016) description of xenophilia as 'an attraction to foreign cultures or people that manifests itself in curiosity and benevolent cross-cultural exploration' (p. 432-433). While featuring Barbarino and Stürmer's (2016) xenophilic behavioural measures, this survey omitted measures for xenophobia, firstly, because it aimed to measure self-reported behaviours over attitudes where possible (and Barbarino and Stürmer did not offer a behavioural tendencies measure for xenophobia). Xenophobic measures were also excluded because my survey was designed for global citizen champions who were targeted for this study based on the assumption they would be likely to embody the highest limits of GC. The survey therefore concentrated on capturing positive GC outcomes rather than negative ones (hence the absence of reverse-coded items). Additionally, this research had an ethical obligation to participants to design a parsimonious survey and so it was not possible to include every subscale employed by in previous research.

The Likert scale used for this matrix was consistent with Barbarino and Stürmer's (2016), but it is worth noting that Narvaez and Hill's original MEQ (2010) featured instead a 5-item Likert scale (ranging from 1 = *Never* to 5 = *Always*). Barbarino and Stürmer's (2016) 7-point scale was favoured because their items comprised the majority of this matrix. It also afforded consistency with the remainder of the measures included in the survey and so was a more amenable fit for correlational analysis.

It is also worth noting that, while the items in this section measured *behaviours*, they were not featured in the GC self-assessment section of the survey because these particular behaviours have not previously been found to be significantly correlated to GC. Indeed, in previous GC literature, cosmopolitan-associated acts relating to the cultural consumption of *foreign* foods, music, television, etc. have often been portrayed as problematic (see Section #2.2.3). Notably, such behaviours have previously been framed as potential *outcomes* of GC rather than explored as potential *facilitators* of GC development. Narvaez and Hill (2010), however, proposed that *multicultural experiences* may lead to the development of a 'growth mindset', for example (p. 51), and suggested that future studies could benefit from more *longitudinal* analyses to explore any potential influences that multicultural experiences may bear on personal development.

6.3.4.3 Formative Experiences Timeline

In answer to Narvaez and Hill's (2010) call (above), the second matrix in the *Multicultural Experiences* section was an original design created to infuse a longitudinal aspect into the survey (Appendix #3, Q#17.1-17.8). It featured 8 items designed to capture formative experiences and the relative time frames in which they occurred. One item (Q#17.1) was borrowed from Barbarino and Stürmer's (2016) *xenophilic behavioural tendencies* measure, and the remaining seven items were reformulations of earlier cross-cultural experiences measures.

6.3.5 Conceptualising GC (Free Response Questions) (Section V)

The second-to-last section of the survey featured three optional free-response questions designed to probe participants' own conceptualisations of GC, including any potential distinctions they might make between GC and global citizens (Appendix #3, Q#18-20). (Section #7.3 discusses how the free response survey questions were also utilised as a sampling tool for the final stage of data collection.) Although the first two free-response questions appear similar, posing two subtly different questions in tandem was designed to covertly explore how GCID may impact the endorsement of particularised GC AVBs. Q#18 was expected to elicit more abstract and normative interpretations of GC; while Q#19 was designed to provoke more *applied* interpretations and once again gauge whether each participant identified as *global citizens* themselves – or, at least, whether they viewed GC as a salient social category. More than any of the other survey questions, the three qualitative questions helped illustrate the respective *camps* our champions associated with (in other words, which GC *dimensions* they appeared to prioritise) and allowed for the emergence of novel themes as responses were not constrained by a priori themes.

6.3.6 Socio-Demographic Information (Section VI)

The final section of the survey contained 13 socio-demographic questions regarding age, gender, nationality, occupation, religious affiliation and education (Appendix #3, Q#21-28.2). Although each question was compulsory, for each of the demographic questions there was a “*Prefer not to say*” option included to preserve participants' privacy. Owing to this study's aim to rectify blind spots in previous research on GC, sociodemographic questions were cultivated to capture multidimensional cultural identities. For example, four distinct

questions were included to more diligently capture the potentially pluralistic *national* diversity of individual survey participants and, thereby, avoid overly reductive categorisations.

6.4 The Piloting Process

Two peer University of Glasgow social sciences PhD researchers were recruited to pilot the survey prior to its launch. Both pilot participants confirmed the survey matched the intended 15-20 minute completion time and had minor, but helpful, comments on issues such as formatting and the phrasing of questions. Although there were some concerns presented around the application of specialist terminology in the survey, in the end it was decided that since this survey was designed for a targeted group of *experiential experts* and professionals in the field of GC, specialist language was deemed appropriate.

6.5 Final Survey Questionnaire Procedure

The survey was administered through the website OnlineSurveys and launched on February 2nd, 2022. Due to my *exemplar* sampling approach (see Chapter #4), the survey link was not shared publicly or outwith the targeted samples of GC champions identified during the Phase One scoping audit (N = 602). Instead, survey invitations were sent directly to targeted individuals in two stages. Each participant was sent the same link to the survey via a personal email invitation (Stage 1) or direct social media message (Stage 2). The call for participation email included a direct link to the online survey questionnaire that opened with a Participant Information Sheet and Consent Form. A copy of the wording used for each of the email and social media invitations is included in Appendix #8.

During the first round of invitations, any GC champions from the Phase One audit database with publicly-accessible email addresses were emailed an invitation and direct link to the survey. This included 388 individuals (a total of 135 and 253 of the 2019 and 2020 champions samples, respectively). Of these, 23 emails from the 2019 sample and 12 of the 2020 sample were returned as *undeliverable*. Two prospective participants, unfortunately, had passed away prior to the launching of the survey. It was also discovered that five individuals were no longer with the organisation they were associated with during their respective GC conference. (However, two of these individuals provided forwarding email addresses in their autoreply messages and their invitations were successfully redirected).

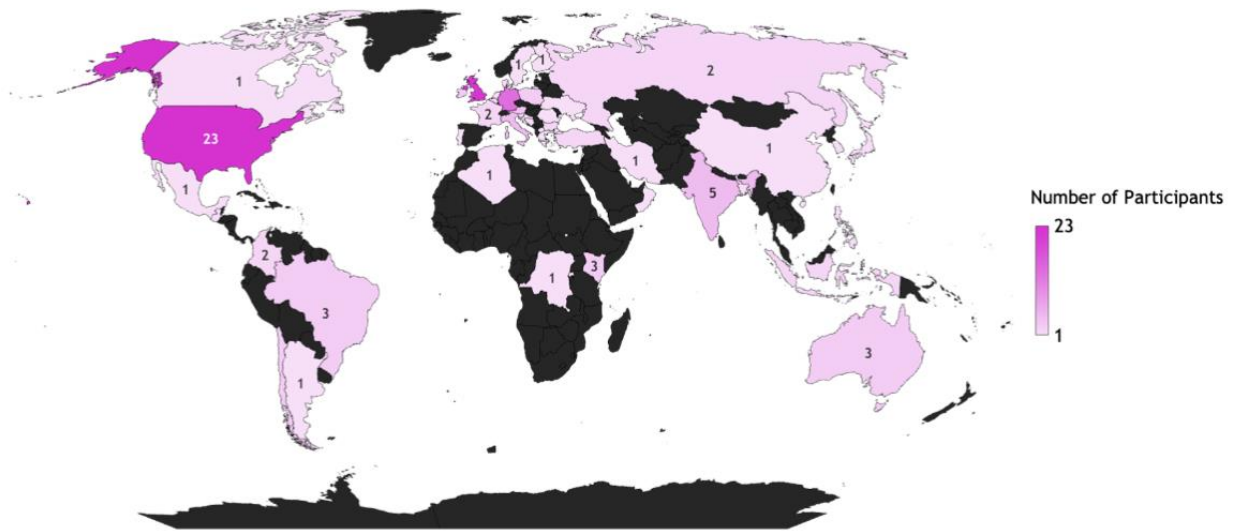
The second round of survey invitations involved attempting to contact the remaining 213 Phase One champions via private messages over social media, where possible. Overall, social media invitations were sent to an additional 88 GC champions over a combination of LinkedIn (n = 39), Facebook (n = 26), Twitter (n = 15) and Instagram (n = 8). Identical language was used in the social media messages as the email invitations. No follow-up invitations were sent over social media as this step felt too invasive for personal platforms (as opposed to more professional communication channels). The initial aim was to collect between 100 - 200 survey responses from individual GC champions identified during the Phase One scoping audit. The survey was closed after 54 days (on March 28th, 2022) once the goal of 100 participants had been exceeded.

6.6 Results

6.6.1 Participants

In total, 133 of the 476 GC *champions* invited participated in the survey for a response rate of 27.94%, and an unprecedented 87.2% (n = 116) of the individuals surveyed consented to being contacted for a follow-up interview. There was at least one response collected from 21²² of the 26 GC-themed conference sampling pools, including speakers from conferences organised by both formal and informal educational institutions as well as intercultural competency, religious, healthcare and citizenship-by-investment organisations. As hoped, the sample included a wide range of GC actors from diverse national, religious and professional backgrounds with varying levels of self-reported GC identification and embodiment scores. The next sections provide more in-depth details on the socio-demographic makeup of the GC *champions* surveyed.

²² Sampling pools were indeterminate for the 18 survey participants who elected to remain anonymous and did not consent to prior research.



6.6.1.2 Religiosity

Overall, 34.6% of participants identified as *not religious at all* and 4.5% identified as *very religious*. 20% of the participants surveyed (n = 27) identified as *Agnostic* and 18% (n = 24) as *Atheist*. Of the 78 survey participants who affiliated with a religion, 67% (n = 52) were primarily Christian, 12% (n = 9) were primarily Muslim, 3 participants primarily affiliated with Judaism, 3 with Buddhism and 2 with Hinduism. There was also one participant who identified as primarily Greek Orthodox and another who was primarily Jainist.

6.6.1.3 Education

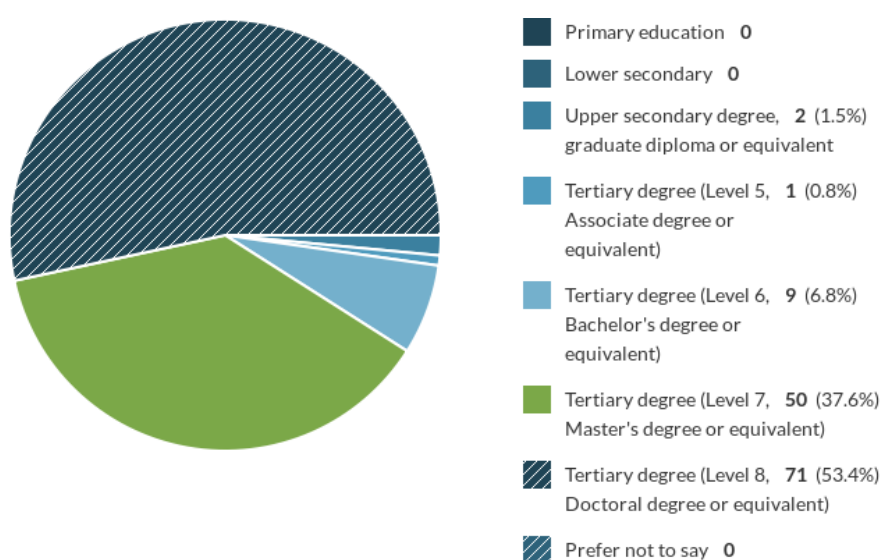


Figure 6.3 - Survey Participant Education Levels

Notably, this participant sample was highly educated. The highest education levels achieved ranged from upper secondary (n = 2) to terminal degrees. 91% (n = 121) of the GC champions sampled had earned postgraduate degrees, and more than half (n = 71) had earned doctoral degrees. Additionally, an impressive 78% of the GC champions sampled (n = 104) spoke more than one language fluently, and nearly half of those surveyed (n = 62) spoke three or more languages fluently. Figure #6.3 (above) depicts the relative education levels of the sample.

6.6.1.4 Employment

The majority of GC champions surveyed (58.5%) were primarily employed in education-related fields at the time the survey was administered. 47 survey participants were employed primarily in higher education and an additional 31 were employed in other educational fields (e.g., foreign languages, international education and secondary or primary education). The primary professional roles for the remaining participants were in non-governmental organisations (n = 20), consultancy (n = 10), research (n = 7), medicine (n = 4), government (n = 3), intercultural communication (n = 2) and international organisations (n = 2). The sample also contained individuals who worked in citizenship by investment, media and training/facilitation as well as writers, social entrepreneurs and retirees. Previous fields of employment also included human relations, medicine, marketing, communications, translation, STEM, travel/recreation and religious organisations.

6.6.2 Quantitative Self-Assessment Results

6.6.2.1 GCID

As predicted, a significant majority of survey participants (94%) self-identified as *global citizens*. Of the 133 participants, only eight individuals (6%) did not identify as global citizens and half of these individuals provided neutral scores (neither associated with nor disassociated from GCID). A quarter of survey participants (n = 34) *strongly* identified as global citizens and the remaining 68% identified as global citizens to some extent. These results seemed to validate the project's novel approach of using GC conferences as a sampling site for GC *exemplars* and point to conferences as fertile ground for researching critical case, ideal-type and exemplar global citizens in future studies.

6.6.2.2 GC Embodiment

6.6.2.2.1 Normative GC Behaviours

Quantitative behavioural self-assessment scores for GC embodiment were based on Morais and Ogden's (2010) previously validated measures for *global civic engagement*. These eight items captured prosocial behaviours related to political voice and involvement with civic organisations. By employing active language ("Over the past three years I have...") this subsection of the survey was uniquely designed to capture self-reports of actual behaviours

rather than merely self-reported intentions or attitudes. Figure #6.4 below illustrates the number of survey participants who engaged in various behaviours at least once from 2019 to 2022.

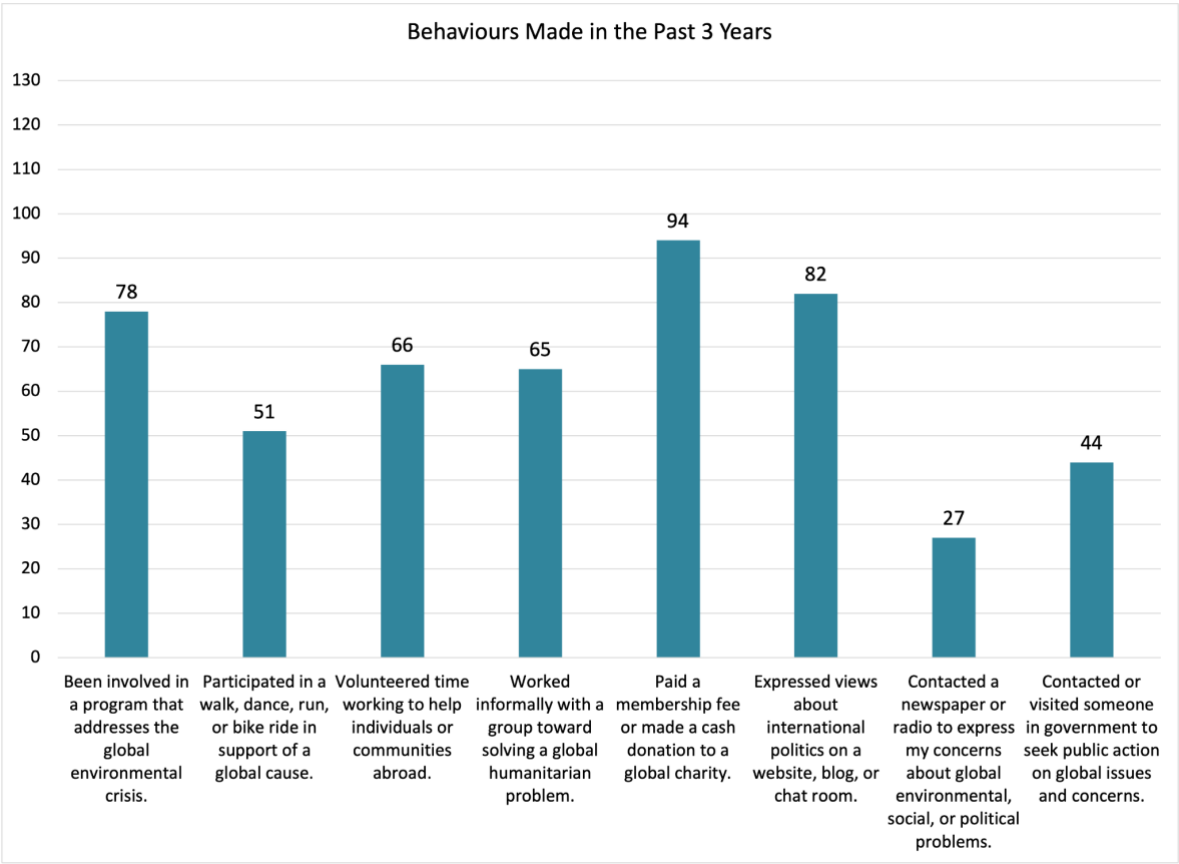


Figure #6.4 - GC Behaviours Enacted over the Prior 3 Years

The most common manifestation of global civic engagement involved making financial contributions to a global charity. 71% of the GC actors surveyed (n = 94) had paid a membership fee or donated to a global charity in the three years prior to the survey. In their doctoral dissertation on GCE discourse in South Korea, Cho (2016), likewise, found ‘fundraising-driven’ behaviours (e.g., charity donations) were the most prevalent form of GC (p. 162). While acknowledging that charitable donations may be a valuable way to actively contribute to GC, Cho (2016) cautioned that an overreliance on charity donations as a means of embodying GC could potentially be problematic if not supplemented with critical self-reflective practices or reciprocal learning opportunities.

The least common form of global civic engagement self-reported by the GC actors surveyed was contacting a radio program or newspaper to express views on global issues. However, this is unsurprising given the relative rise in popularity of virtual communication channels in recent years. To this, expressing views on global issues online was the 2nd most

popular normative GC act self-reported by this sample of GC actors. More than 75% (n = 78) of those surveyed had engaged with environmental organisations in the three years prior to the survey. More than 50% of those surveyed had volunteered for an international cause and worked with a humanitarian aid organisation. However, fewer than half of the GC actors surveyed had participated in a walk/dance/run/bike for a global cause or contacted a government official to express concerns over global issues in the three years prior to the survey. It is worth noting that survey results were collected from February to March, 2022 in the midst of the Covid-19 pandemic, during which communities around the world experienced strict social distancing measures that limited the possibility to engage in prosocial activities. In private follow-up email messages, one survey participant cautioned the atypical nature of the 2019 to 2022 pandemic period was reflected in their survey self-assessment scores and suggested these scores would have been higher if collected prior to the pandemic.

6.6.2.3 Multicultural Experiences

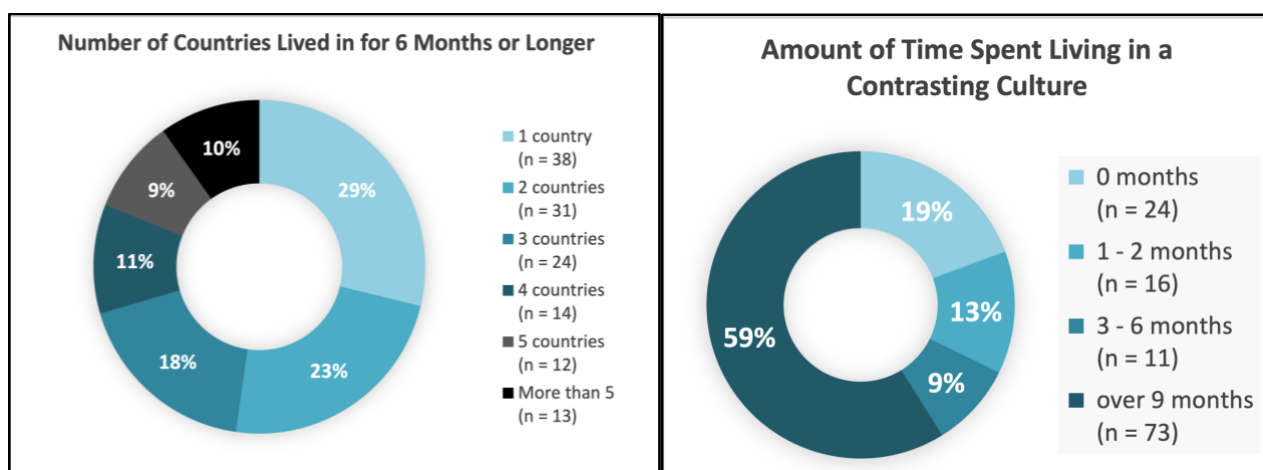


Figure #6.5 - Number of Countries Resided in for Over Six months

Figure #6.6 - Amount of Time Spent Residing in an Unfamiliar Culture

As anticipated, the purposively targeted sample of GC actors were not only internationally diverse, they also had extensive intercultural experience. All 133 of the Phase Two survey participants had travelled abroad at least once. More than half of those surveyed (n = 73) had travelled abroad prior the age of 15, and 97% had been abroad by the age of 30 (n = 129). Fewer than 15% of my participants (n = 19) have never lived in a foreign country, and more than 77% had lived in a foreign country before the age of 30. What's more, 71% (n = 109) of the global citizenship champions surveyed had lived in more than one country for 6 months or longer. Fewer than 20% of those surveyed (n = 24) had never worked in a foreign

country. Of the 80% of GC champions who had worked abroad, 20% (n = 27) had by the age of 20 and more than 66% (n = 88) had worked abroad by the age of 30.

6.6.2.4 Critical Periods Timeline

The Phase Two survey incorporated measures to ascertain whether certain external conditions (e.g., international mobility) may correlate with GCID and self-reported GC embodiment. Figure #6.7 (below) illustrates the earliest ages participants recall being exposed to certain (potentially critical) experiences which, it has previously been theorised, may engender GC development (#6.3.4). This approach to data visualisation, complemented by the in-depth and longitudinal qualitative life-history interview data gathered later created opportunities to construct meaningful insights from otherwise abstracted quantitative figures.

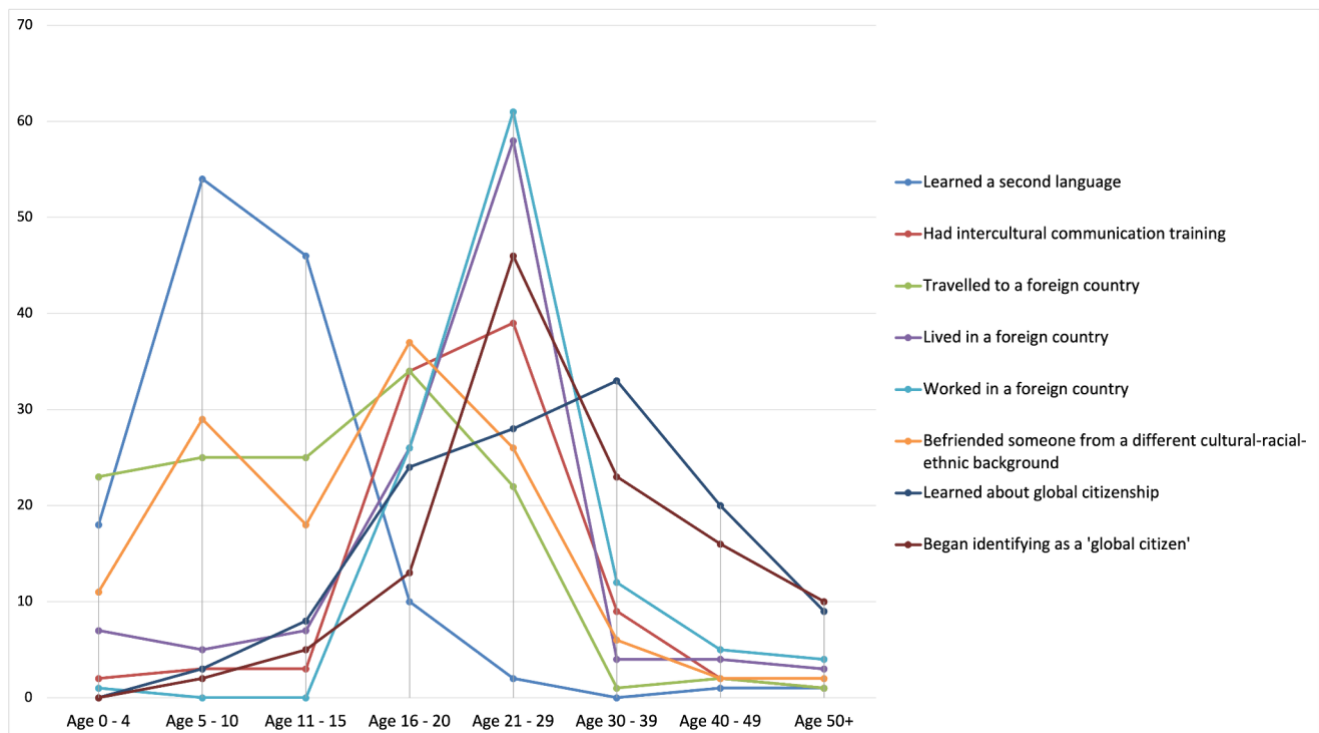


Figure #6.7 - Critical Periods Timeline

The highest peaks on the critical periods graph pictured above (Figure #6.4) indicate that nearly half of all survey participants moved and or worked abroad for the first time between ages 21 and 29. The earliest peak period on the graph represents learning a foreign language. Nearly half of the survey participants began learning a second language before the age of 10. Interestingly, the latest peak on the graph represents learning about global citizenship. According to the data, roughly a quarter of the survey participants did not learn

about GC until they were in their 30s. Another interesting observation is that, according to this graph, the majority of survey participants began identifying as a global citizen in their 20s; however, nearly half (n = 62) did not learn about GC, formally, until they were in their 30s. Although 25% of the Phase Two survey participants indicated they learned about GC between the ages of 16 and 20, only 15% of participants identified as *global citizens* by that same age. Most survey participants (35%) did not begin identifying as *global citizens* until into their 20s. 35% (n = 66) of survey participants began identifying as *global citizens* between the ages of 21 and 29, but the greatest peak was between the ages of 30 to 39. (These potential implications of these findings will be explored in the Discussion chapter.)

6.6.2.5 Exposure to GC

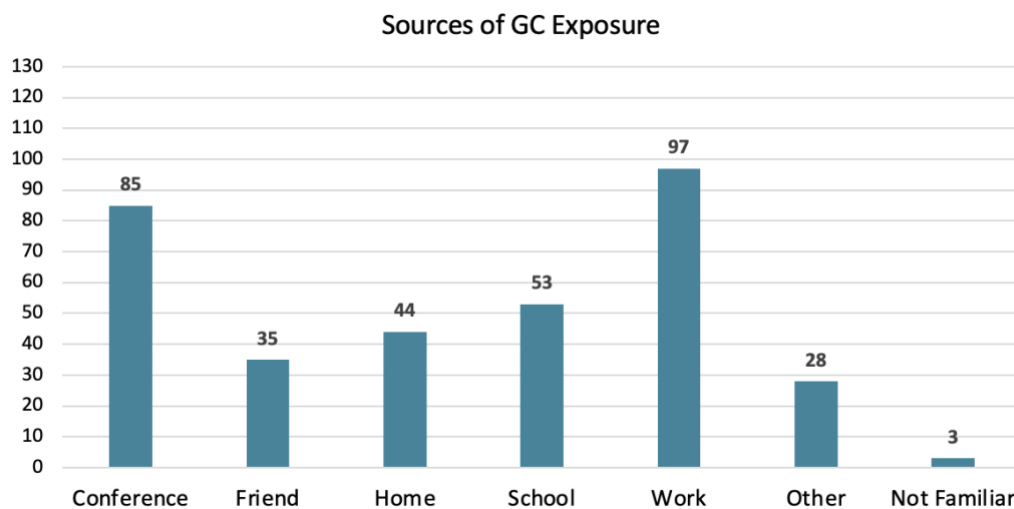


Figure #6.8 - Sources of GC Exposure

Results from the Phase Two surveys revealed that most participants (n = 97) actually learned about GC through their respective vocations; whereas, surprisingly, only 40% of GC actors surveyed (n = 53) learned about GC through formal education. Conferences were found to be the 2nd most common site for exposure to GC. (These findings - that professional careers and conferences were key sites for GC development were supported by qualitative Phase Three life-history interview data (#9.3.1.1) and became a central theme relating to pathways to GC). It was curious to find that friends, home environments and school were less common sources of GC exposure when Reysen and Katzarska-Miller (2013) suggest those very influences are the foundation of one's *normative environment*, which they posit is closely linked to GCID (6.3.3.3).

6.7 Correlational Analysis

In addition to utilising the survey data as a sampling tool for identifying global citizen *exemplars* to interview, quantitative analysis of survey data was conducted to observe whether certain life experiences or sociodemographic factors may engender or inhibit GC development (as a function of both GCID and normative prosocial content.) The section below presents the results of a correlational analysis computed using Statistical Package for the Social Sciences (SPSS). Chapter #10 discusses highlights from these findings grounded in previous GC research.

As seen in Table #6.9 (below), all four measures of GC as a lived experience (identification and cognitive, affective and behavioural prosocial content) were found to be strongly and positively correlated with one another using previously validated single author scales.

Pearson Correlations for Normative GC Content and GCID				
	Cognitive GC	Affective GC	Behavioural GC	GCID
Cognitive GC	1	.420**	.285**	.489**
Affective GC	.420**	1	.199*	.418**
Behavioural GC	.285**	.199*	1	.288**
GCID	.489**	.418**	.288**	1
** Significant at the 0.01 level			* Significant at the 0.05 level	

Figure 6.9 - Survey Questionnaire Correlation Coefficients

Correlations for GCID were computed using a single item measure from Reysen and Katzarska-Miller's (2013) previously validated model of GC ("*I strongly identify with global citizens.*") Cognitive GC content Pearson correlations were computed for six items borrowed from Reysen and Katzarska-Miller's (2013) sub-measures for *global awareness* and *intergroup empathy*. Affective GC correlations were computed for nine items borrowed from Reysen and Katzarska-Miller's (2013) subscales for valuing diversity, belief in social justice, belief in environmental sustainability, intergroup helping and a felt responsibility to act. Behavioural GC correlations were computed for the eight *global civic engagement* items borrowed from

Morais and Ogden's (2010) *Global Citizenship Scale*. Although Pearson correlations were computed using single-author measures, it is worth noting that the multi-author measures for GCID, as well as cognitive and affective GC content, produced strong Chronbach's alpha reliability scores ($\alpha = .866/.867$, $\alpha = .767/.769$ and $\alpha = .859/.867$, respectively). The single-author behavioural GC content scale saw weaker internal reliability ($\alpha = .520/.522$).

Pearson correlations were computed first for GCID against the three facets of GC content (cognitive, affective and behavioural), as seen in Table #6.9 (above). The strongest of these relationships was between *GCID* and *cognitive* GC; whereas, the weakest relationship was between *affective* and *behavioural* GC. Pearson correlations were then computed for the remaining Likert-scale items from the survey (measures of age, gender, moral and political global citizenships, normative environment, multicultural experiences, xenophilic behaviours, national pride, investment citizenship and the number of countries lived in for 6 months or longer) also using single-author scales. When computing Pearson correlations, multi-item measures were first converted into mean scores for each participant. Minimal data cleaning was necessary as all questions on the survey were mandatory to answer meaning there were no missing items. However, four *prefer not to say* responses were removed from inclusion for *religiosity* and two were removed for *gender*.

For this sample, *GCID* was found to be strongly and positively correlated with all three of the dimensions of GC prosocial content (cognitive, affective and behavioural). It correlated most strongly (.489**) with cognitive GC, followed by affective (.418**) and then, more weakly, with behavioural GC (.288**). As predicted GCID was most strongly and significantly correlated to Reysen and Katzarska-Miller's (2013) measure for normative environment (.643**). It was also correlated moderately with multicultural experiences (.497**) and xenophilic behaviours (.339**) and more weakly with national pride (.197*) as well as with Moral (.199*) and Political (.203*) GC from Katzarska-Miller and Reysen's (2018) *Global Citizen Types Scale*.

The summed *behavioural* GC items were weakly, but significantly, correlated with number of countries lived in for 6 months or longer (.196*) and normative environment (.172*). Reysen and Karzarska-Miller's (2013) two-item measure for *normative environment* was, unsurprisingly, strongly positively correlated with GCID (.643**). Normative environment was also correlated with national pride (.268**) and Moral GC (.228**). The three items borrowed from Katzarksa-Miller and Reysen's (2018) *Global Citizenship Types Scale* for *Moral* GC were weakly, but significantly, correlated to GCID (.199*), Political GC (.203*) and national pride (.197*). The two items from Katzarska-Miller and Reysen's (2018) *Global Citizen Types Scale* used to measure attitudes towards the establishment of a one-world

government (*Political Global Citizenship*) were correlated with investment citizenship (.447**), Moral GC (.302**) and xenophilic behaviours (.231**), GCID (.203*) and multicultural experiences (.172*). The single item measure for *national pride* (“*I am proud to be a citizen of my country*”) significantly correlated with GCID (.197*), Moral GC (.284**) and normative environment (.268**). The single item measure for *investment citizenship* (“*Individuals should be able to purchase citizenship to countries*”) was significantly correlated with Political GC (.447**) and, more weakly, with the number of countries lived in for 6 months or longer (.188*) and multicultural experiences (.196*). Barbarino and Stürmer’s (2016) *xenophilic behavioural tendencies* items strongly correlated with multicultural experiences (.629**) and more weakly with GCID (.497**), Political GC (.231*), normative environment (.218*) and number of countries lived in for 6 months or longer (.177*).

The originally designed item to measure international residency (“*I have lived in [#] of countries for 6 months or longer*”) was negatively correlated with Moral GC (-.184*) and weakly correlated with behavioural GC (.196*), investment citizenship (.188*) and xenophilic behaviours (.177*). The six items from Narvaez and Hill’s (2010) MEQ were strongly correlated with xenophilic behaviours (.629**), GCID (.497**) and normative environment (.409*) and more weakly correlated with investment citizenship (.196*), Moral GC (.180*) and Political GC (.172*).

The only significant negative correlation in the dataset was found between Moral GC and number of countries lived in for 6 months or longer (-.184*). Notably, neither age nor gender were significantly correlated to any of the measures. There was, unfortunately, not enough variation in the sample to compute correlations for dual citizenship nor specific countries, religions, occupations or educational disciplines. The potential implications of these findings are addressed in Chapters #10 and #11.

6.8 Ethical Considerations

There were several measures put into place to ensure the Phase Two survey questionnaire was conducted ethically and professionally. The survey opened with a Plain Language Statement on the first page followed by an electric Consent Form on page two. These two forms clearly communicated the purpose of the research to prospective participants along with information pertaining to how the research data would be collected and stored. The forms also emphasised the voluntary nature of the study. Personal data collected from the survey questionnaire was de-identified and replaced with numerical codes to protect the anonymity of participants. Only the researcher had access to these codes and

they were stored in a secure location. In order to preserve confidentiality, the survey data collected was de-identified using numerical values and the key was stored separately in a secure location only accessible to the primary researcher. At the end of the survey, participants were provided with the option to elect out of being contacted for follow up research.

6.9 Chapter Summary

This chapter has provided an in-depth overview of the Phase Two survey questionnaire. It began by explaining the rationale and design of the survey then provided an explanation of the sampling approach. Next it explicated the data collection and analysis processes. The chapter concluded with a presentation of the survey results followed by a discussion of ethical considerations specific to this phase of the study. (See #11.5 for a discussion on the limitations of the Phase Two survey). The focus of the next chapter is the final phase of data collection: Phase Three Life-History Interviews.

Chapter 7: Life-History Interviews (Design and Data Collection)

7.1 Overview

This chapter begins with an overview of the Phase Three life-history interviews. It then explicates the rigorous sampling approach I devised to collect diverse in-depth accounts of GC as a lived experience from my Phase Two survey sample. This is followed by an overview of my interview participants. Next, the design of the semi-structured life-history interview phase of research is explained, including its aims, the interview protocol structure and procedures. This chapter concludes with a discussion of the ethical considerations unique to this final phase of data collection.

7.2 Interview Design

The final phase of data collection, Phase Three, comprised 13 life-history interviews with a diverse sample of global citizen *exemplars* identified from the Phase Two survey sample. Information pertaining to the sociodemographic profiles of each of my interview participants is featured in Section #7.4 (including birth country, gender, religious affiliation, primary occupation and initial sampling stream). To review, *exemplars* are considered the individuals within a social group, who are most likely to embody the psychosocial prototypical content associated with that group (Bronk, 2012). A detailed explanation of the method used to select exemplars is featured in Section #7.3. These interviews served as the final piece in the data collection process aiming to explore GC as a holistic lived experience. The purpose of this final stage of data collection was to gather rich contextualisations of the GC development process, including conditions and critical experiences that may either inhibit or engender the development of GC identification and/or embodiment. Using this qualitative data to supplement the data collected during the previous two stages aimed to position this study as a more robust exploration of the nature, and the direction, of the relationship between GC self-identification and the embodiment of GC prosocial content.

There were three main guiding questions for the interview design, based on emerging data from Phases One and Two of the project and existing gaps in understanding of GC as a lived experience:

1. *How does global citizenship manifest in everyday life, in practice?* (Embodiment)
2. *What experiences or contextual factors may engender (or inhibit) global citizenship development?* (Pathways to GC)
3. *What is the relationship between global citizen identification, embodiment and promotion?*

As Della Porta and Keating (2008) reflected about the tendencies of social sciences constructs in general, it was clear through the literature review and first two data collection phases of this project that GC has, indeed, taken on diverse interpretations for various actors in the field. To explore the nuances and commonalities in the lived experiences of diverse GC exemplars, a *Streams* metaphor was conceived which created a longitudinal instrument to explore the GC development process from points of origination throughout various participants' lives. In metaphorical terms, interviewees' common ground (active participation in GC conferences) represented the mouth of the river that is GC and the starting point of my journey as the researcher (an outcome-based sampling approach). The rivers' bends (surrounding ecosystems and properties), represented the transformative experiences, external influences and dimensions of GC, respectively, that have shaped interviewees' lives and their positions on GC. The life-history interviews were thus incorporated to provide a unique opportunity to trace the paths (streams) of diverse GC actors back to their origination and provide illuminating insights through rich, unbounded narratives of their lives.

7.3 Sampling Approach

As characteristic of the iterative nature of sequential mixed-methods interpretivist research, the sampling criteria for the final phase life-history interviews with global citizen *exemplars* was predicated upon insights gained during prior phases of research. A purposive outcome-based sampling technique (Bronk, 2012) was employed to compare the experiences and prototypical content of GC actors. In particular, the survey questionnaire from phase two was utilised as a 'sampling tool' for the Phase Three interviews (Robinson, 2014, p. 26). While the *champions* identified during Phase One promoted GC in some capacity by actively engaging in GC conferences, *exemplars* were considered individuals who both promote *and* embody normative AVBs of GC. As *exemplars* represent highly developed examples of a construct, viewing GC from the lens of *exemplars* helped to ground the concept by delineating more realistic aspirations for global citizen development (Bronk, 2012).

In reference to the research question ‘*What does ‘being’ a global citizen ‘look’ like?*’ in order to understand GC, it is prudent to also understand what it is *not*, in contrast (Boufooy-Bastick, 2014). Initially, the aim was to interview two distinct cohorts of *champions (self-identifying and non-identifying)*, to better explore the potential interplay between GC promotion, identification and embodiment. Each of these three domains were considered distinct, but interrelated, ways to *enact* GC through lived experience.

It was neither feasible nor desirable to approach all 133 survey participants for follow-up interviews. The process of narrowing down a sampling approach for the Phase Three interviews triggered critical considerations concerning the act of qualifying individuals as *exemplars*. For example, as a researcher I began to wonder, “*could someone be considered an exemplar if they do not self-identify as a global citizen?*” From both personal and professional experience as well as insights that emerged during the literature review and Phase One scoping audit, it was apparent that there are individuals who could be labelled global citizen exemplars by others based on their promotion of GC or their embodiment of prototypical GC AVBs (thereby making GC an ascribed social category). However, these same individuals simultaneously do not always self-identify as global citizens. Would their own personal agency negate their qualification as global citizens in this instance? That is, if these individuals do not themselves identify as global citizens, should someone else be able to label them as such? Conversely, could someone be a *global citizen* if they do strongly self-identify but do not embody the classical prototypical AVBs of GC *exemplars*? What role does, or should, self-determination have in categorisation? As a researcher, how do identification and attribution intersect when attempting to evaluate someone’s ‘global citizenship-ness’? This conundrum thus became an important question that guided the final stage of data collection as well as the overall analysis of the research data for the remainder of the study.

As a result, for my purposes, *exemplar* status was qualified based on three empirical dimensions of global citizenship enactment: identification, embodiment and promotion. A more detailed discussion of how various survey measures were factored into the sampling criteria for the final stage of data collection is included in Sections #7.3.1-#7.3.3.

7.3.1 Calculating Individual GC ‘Scores’

To begin, the anonymised survey data was downloaded from OnlineSurveys and saved as an Excel file in a University of Glasgow secure OneDrive folder that was only accessible by myself and my supervisors. Next, the responses for the 17 survey participants who did not consent to being contacted for follow-up research were moved to a separate tab (as they would not be eligible for the final interview sample). Then survey responses were converted to *scores* in order to sort individual participants according to GC content and GC identification to determine *exemplar* status. As there were no inversely-coded items in this survey, converting the Likert-scale survey responses into equivalent numerical *scores* was a rather straightforward process (see Table #7.1 below). Using the *Find and Replace* function on Excel, Likert scale responses were converted to the following *points*:

Likert Scale to Score Conversions							
Original Response Options:	Strongly Disagree	Disagree	Slightly Disagree	Neither Agree Nor Disagree	Slightly Agree	Agree	Strongly Agree
Replaced with [#] points:	1 (Min.)	2	3	4	5	6	7 (Max.)

Table #7.1 - GC Self-Assessment ‘Score’ Conversions

Once survey responses had been replaced with numerical values, individual GC content and identification scores for each survey participant were totalled using the GC self-assessment component of the survey. A breakdown of the items used to calculate each of these can be found in Appendix #5. GC identification scores were calculated by averaging two items from the self-assessment and ranged from 1 to 7. GC *content* scores were based on the composite score of 29 items from the GC self-assessment and possible scores ranged from 0.67 to 7.33. The total GC Content score was a function of *cognitive* (8 items), *affective* (13 items) and *behavioural* (8 items) GC sub-scores. Because behavioural GC items were based on *yes/no* responses rather than Likert Scale scoring, they were summed manually rather than

averaged. Thereby the *affective*, *cognitive* and *behavioural* sub-scores each bore roughly an equivalent amount of weight on the overall GC content total score (a maximum of 7, 7 and 8 points, respectively). It was thought the slightly inflated maximum *behavioural* scores were allowable because, although more commonly overlooked in empirical research and pedagogical practices (Cho, 2016), I argue that behavioural dimensions of GC are likely of greater consequence to GC embodiment than *cognitive* and *affective* dimensions. Figure #7.2 below depicts the distribution of the GC Content and Identification scores for all 116 interview-consenting survey participants, which were used to develop a sampling strategy for identifying GC exemplars.

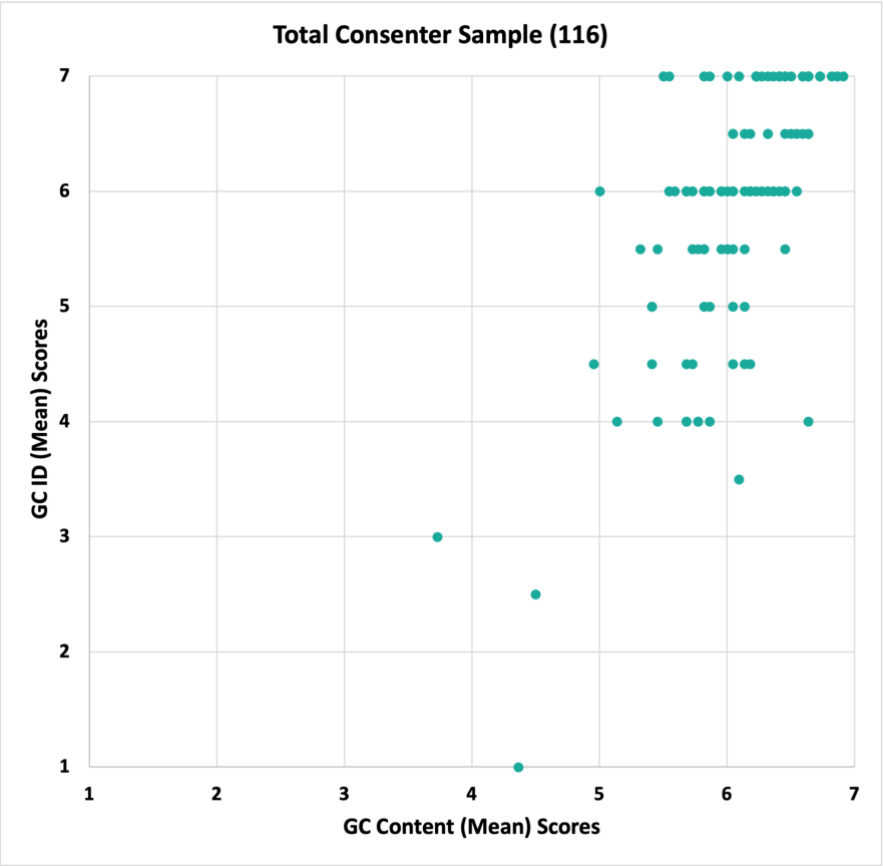


Figure #7.2 - Interview Consenting Survey Participant Scores

7.3.2 Comparing Sampling Approaches

In total, 14 different sampling approaches were thoroughly compared to discover which may best meet the objectives of a maximally diverse and highly-engaged Phase Three interview sample. (See Appendix #7 for an illustration of the decision-making process that ultimately led to the selection of the *5 Streams* approach to interview sampling). To begin narrowing down the sampling approach options, first the *GC Content* and *Identification* scores for each individual were converted to scatterplots to identify any obvious gaps in perspectives. This resulted in the elimination of nine sampling cohorts from consideration. Next, a more in-depth comparison of the respective advantages and limitations of the remaining five sampling approaches was conducted by examining the diversity afforded by each approach. A careful consideration of each of the study's research themes and questions led to the formulation of four critical sampling criteria objectives, and it was determined that an ideal interview sampling pool would feature:

1. A range of *GC identification* and *content* strength levels (*high*, *low* and *neutral*) to enable the exploration of the relationship between *GC identification* and *embodiment*, compare EMIC and ETIC perspectives on GC and illuminate more nuanced understandings of *being* a global citizen
2. A *diverse* sample containing a range of *subgroup* identities (e.g., nationalities, religions, professions) and range of lived experiences (e.g., ages to reflect different stages in life)
3. Representation of different global citizenship *dimensions*
4. High levels of *engagement* with this research as an internal measure of GC promotion

After scatterplots were used to assess the fit of each sampling cohort option according to Criteria #1, the remaining cohort options were then assigned scores for each of the final three sampling criteria: diversity of lived experiences, range of GC dimensions and levels of engagement with the Phase Two survey.

Capturing diversity was crucial for increasing the accessibility of GC as a lived experience and for rectifying gaps created in previous research which relied heavily on convenience sampling. For the purposes of this research, *Diversity of Lived Experiences* was calculated as an average of eight sub-scores: national and continental diversity, religiosity

(range and intensity of religious affiliations), employment fields, ages, genders and education levels.

Next, each of the remaining sampling cohort options was scored according to the range of GC dimensions evidenced in qualitative survey responses. For this measure, the Phase One scoping audit coding key was modified and expanded to include nine GC dimensions: active citizenship, cosmopolitanism, critical GC, globalisation, human rights, intercultural competence, international development, investment migration and sustainability. As with the four dimensions featured in the Phase One scoping audit coding key, these nine new dimensions are neither exhaustive nor mutually exclusive. In fact, most individual responses reflected multiple dimensions across the three questions. A table illustrating the evolution of the GC dimensions coding schemes from Phases One to Two is depicted in Appendix #6.

One unique and important feature of interpretative sequential mixed-methods research is continuously revisiting your research design in light of emerging insights from your data. When recruiting participants for qualitative interviews, it is advised researchers seek out individuals who will provide rich accounts of the construct of interest (Vasileiou et al., 2018). To this, a critical insight that arose during the Phase Two survey data collection stage unexpectedly shaped the (re)design of the Phase Three interview sampling approach. As the survey invitations began generating responses, I also received more than 40 enthusiastic follow-up emails from survey participants confirming their participation, thanking me for the opportunity to contribute to knowledge on GC and asking me to provide follow-up communication based on my findings, as well as offers to participate in follow-up research. A resulting revelation was that there were highly motivated individuals with fascinating life experiences who were being excluded from the final survey sample of global citizen exemplars based on the existing selection criteria. That is, individuals who did not have the highest or lowest scores on the GC self-assessment component of the survey questionnaire were being excluded from participation in the qualitative interviews yet these individuals may have had valuable insights to contribute. As this study sought to rectify oversights and taken-for-granted assumptions in previous research, it was decided that a participant's enthusiasm and passion for the subject of GC should not be dismissed and, rather, should be taken into account when considering *exemplar* status. After all, engagement with the study could be considered a behavioural manifestation of global citizenship promotion. Therefore, each sampling cohort option was also scored according to levels of engagement with the Phase Two survey questionnaire. Engagement was measured by the proportion of optional qualitative survey questions completed and the proportion of participants who sent follow-up communication.

To conclude the interview sampling selection process, the *GCID/Content* clustering, diversity of lived experiences and GC dimension sub-scores were summed together to produce a final score for each sampling option, which were then ranked in order of preference. The sampling cohort option with the highest score (the *5 Streams* approach) appeared to offer the most favourable option.

7.3.3 The ‘5 Streams’ Sampling Approach

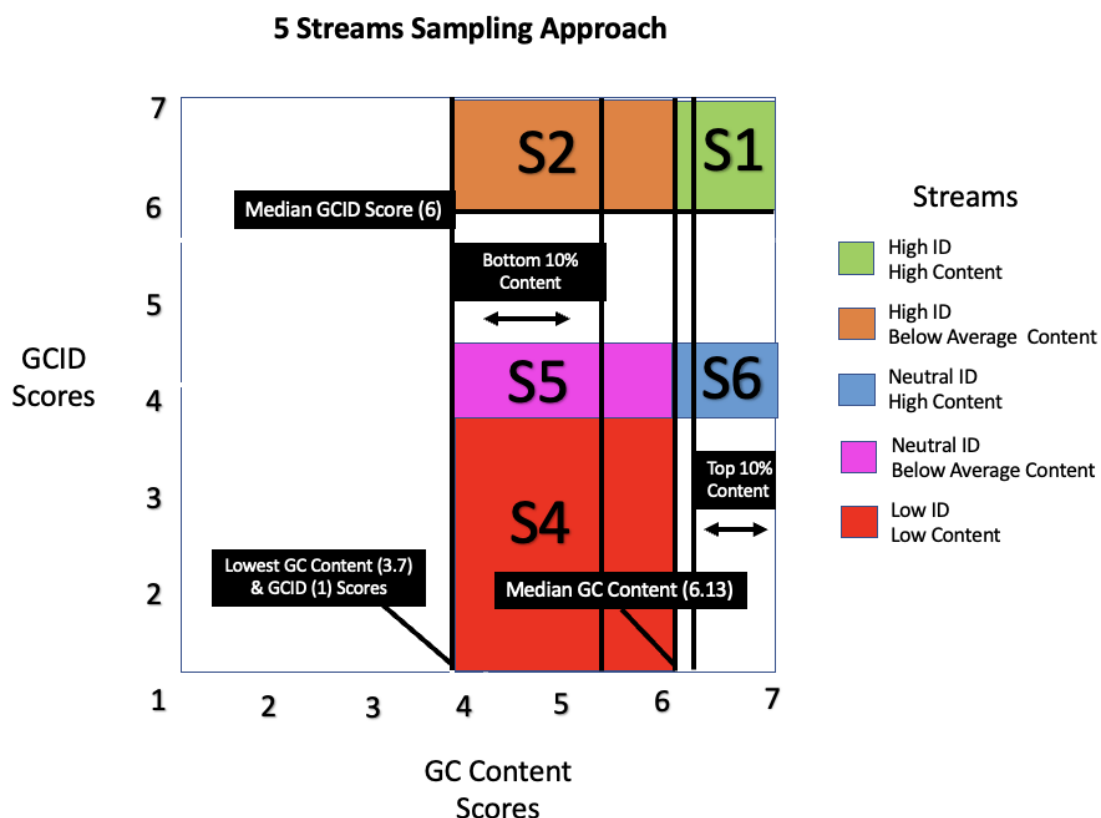


Figure #7.3 - Development of the 5 Streams Sampling Approach

The final *5 Streams* interview sampling approach featured a total of 15 individuals with varying levels of GC *identification* and *embodiment* scores (see Figure #7.3). By capturing both GCID and GC Content at three contrasting points on a continuum (*low*, *neutral/mid-range* and *high*), this approach afforded cross-case comparisons of the interplay between GC *identification*, *embodiment* and *promotion*. It was also considered the best fit because it allowed for maximal diversity of sociodemographic backgrounds and GC dimensions. For these reasons, the *5 Streams* sampling approach was selected as the optimal method for recruiting interviewees, who would provide rich and diverse accounts of GC as a lived experience. The

next section will illustrate the diversity of the final sample of 13 interviewees obtained from this *5 Streams* approach.

7.4 Participants

Initially, 15 survey participants (the original *5 Streams* targeted sample) were invited for a follow-up interview. However, only six individuals from the original 15 *5 Streams* cohort replied to the invitation and consented to follow-up research. Invitees were sent only one follow-up invitation via email after two weeks of non-response. (A copy of the interview invitation is included in Appendix #8). Non-responses were expected and resulted in the sampling criteria scores being incrementally expanded until the initial goal of 12 to 16 interviewees was reached in October 2022. In total, 32 survey participants were invited for a follow-up interview. Only one of these individuals outright declined the invitation for an interview, citing insufficient time to commit. This 41% response rate once again demonstrated high levels of motivation from the initial *champion* sample, which further validated the unique sequential sampling approach employed throughout this study.

Innovating this *5 Streams* approach to interview sampling proved fruitful as a diverse sample of interviewees was achieved. Interview participants ranged in age from 30 to 69 and averaged 48 years of age. 38% (5) were female and 62% (8) were male. Four were agnostic, three were atheist, three were Christian, two were Muslim and one reported no religious designation. Additionally, the 13 interview participants originated from 12 countries of birth (spanning six continents), resided in 10 different countries, and two interviewees possessed more than one national citizenship. There was therefore representation from each of the world's inhabited continents in the final interview sample. A world map is featured in Image #7.4 (below) to illustrate the dispersion of birth countries and sampling *streams* included in the final sample of 13 life-history interviewees.

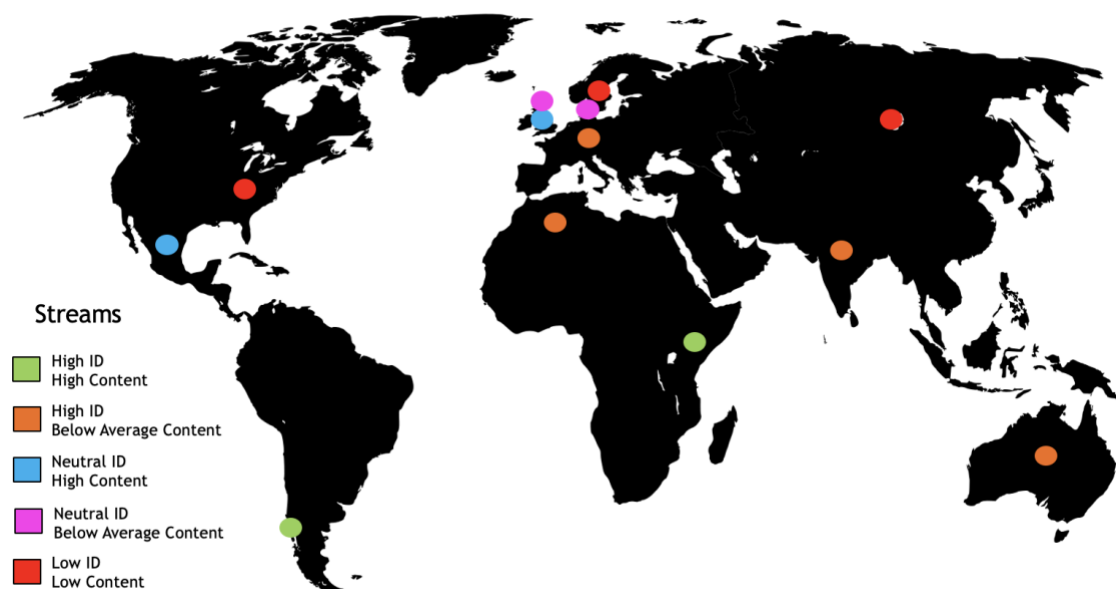


Image #7.4 - Map of Interview Participant Birth Countries and Sampling Streams

Most interviewees predominantly worked in higher education (disciplines included mostly foreign language education but also engineering, maths and politics); although, the interview sample also featured individuals employed in law, healthcare, nongovernmental organisations and even the citizenship-by-investment industry. Seven held doctoral degrees, five had Master's degrees and one had an Associate's degree. The entire range of *GC Content* and *GCID* (the maximum and minimum scores) from the survey was represented in this final interview sample. It contained all four survey participants who indicated *negative* GCID, four of the 34 survey participants who indicated *maximum* GCID and three of the eight survey participants who indicated *neutral* identification. A side-by-side comparison of the makeup of the final 13 interview sample and the overall survey sample (n = 133) can be found in Appendix #9. In addition to providing snapshots of select demographic information for each interviewee, Table #7.5 (below) also indicates the sampling *stream* (subgroup) from which each participant was derived.

Profile of Participants			
Stream	Gender	Religion	Field
High ID, High Content	F	Atheist	Higher Ed (Foreign Languages)
High ID, High Content	M	Muslim	Consultancy/Law
High ID, Below Avg Content	F	Muslim	PhD Researcher
High ID, Below Avg Content	M	Agnostic	Higher Ed (Engineering)
High ID, Below Avg Content	M	Agnostic	Higher Ed (Foreign Languages)
High ID, Below Avg Content	M	Atheist	Citizenship by Investment
Neutral ID, High Content	F	None	Higher Ed (Maths)
Neutral ID, High Content	F	Agnostic	Higher Ed (Foreign Languages)
Neutral ID, Low Content	F	Christian	Higher Ed (Foreign Languages)
Neutral ID, Low Content	M	Atheist	Healthcare
Low ID, Low Content	M	Christian	Higher Ed (Foreign Languages)
Low ID, Low Content	M	Christian	Higher Ed (Politics)
Low ID, Low Content	M	Agnostic	Nongovernmental Org

Table #7.5 - Profile of Phase Three Interview Participants

Of the 16 conferences represented in the survey questionnaire, the interview sample featured at least one participant from: the AACU's *Global Citizenship for Campus, Community and Careers Conference*, LMU's *Educating the Global Citizen Conference - International Perspectives on Foreign Language Teaching in the Digital Age*, Henley & Partners' *Global Citizenship Conference*, INU's *International Student Seminar for Global Citizenship & Peace*, NHS Scotland's *Global Citizenship Conference*, *Transform Our World - A Free Global Citizenship Conference for Secondary Teachers* and Yale International Alliance's *Conference on Global Citizenship*. The hope was that increasing representation from different conferences (as distinct sampling pools) would provide diversity in GC *dimensions* (e.g., peace education, sustainability and civic activism) because the conferences featured in

the final Phase One scoping audit were carefully selected to include a full-range of GC dimensions (#5.4). Further, as each conference was organised by different organisations, in different global locations and promoted different GC themes (dimensions), it was considered likely each attracted different *camps* of global citizen actors (with some possible overlap).

7.5 Interview Structure and Aims

This section explains the structure and aims for the Phase Three life-history interviews conducted for the final stage of data collection. It also details the types of questions asked of the participants. It is generally advised to keep interruptions to a minimum in order to preserve the integrity of life-history interviews (Jessee, 2018). However, in line with best practices for semi-structured interviews more generally (Castillo-Montoya, 2016; Davies et al., 2018), several open-ended questions were constructed in an interview protocol prior to the launch of the interviews. Inherent to semi-structured interviews, the interview protocol served as merely a guide rather than an agenda to be covered systematically or in full. It was a useful research tool in that it enabled more active listening and provided prompts to redirect focus back to relevant research themes when needed. The interview protocol, in this way, instilled me with more confidence and ease as a researcher. By creating an element of consistency in questioning, while permitting flexibility, the interview protocol also helped establish some common ground for the sake of contrast interviewing and to draw comparisons between participants' experiences. Following qualitative exploratory practises, which are by necessity iterative, additional questions were incorporated into the interview protocol as new insights and avenues of intrigue were raised by these *experiential experts* (Noon, 2018, p. 75; Smith & Osborn, 2015, p. 42) during individual interviews. Appendix #10 provides an illustration of how the interview protocol was designed to align with the study's overarching research questions and aims, including how specific interview questions explored various domains of GC enactment.

The interview structure was organised into eight sections: a welcome and introduction, opening questions, contextualising questions, primary questions, secondary questions, tertiary questions, a wrap-up question and closing remarks. Questions were grouped into sections on the protocol according to their aims, importance and relevance to respective research themes. As is best practice with life-history interviews (Jessee, 2018), the beginning of each interview featured intentionally broad, open-ended questions, and questions became more specific as the interviews drew to a close. As semi-structured participant-driven life-history interviews, each section was not covered with every

participant and there was much variation in the order of questions. The avoidance of an inflexible, pre-specified agenda afforded space for the interviewee to guide the discussion towards novel insights on the subject of global citizenship and was more amenable to the exploratory nature of the research study.

Although the design of my Phase Three life-history interviews was largely guided by the works of Schattle (2008), Roddick (2008), Monroe (1996) and Lilley et al. (2017) (see Section #3.5.2 on *Model Studies*), there were several intentional differences which will be highlighted below as each interview section is presented in more detail.

7.5.1 Welcome and Introduction

Establishing trust and rapport is essential for productive life-history interviews and so the first 5-10 minutes of each interview began with a brief welcome and introduction. Each interview first opened with small talk to stimulate conversation and establish a rapport with each interviewee. Once personal introductions were exchanged and each interviewee was warmly thanked for participating in this project, a standardised script was read that explained the aims, overview and protocols for the interview process. For example, participants were reminded during this time that there would be no such thing as right or wrong answers but rather I was seeking their open and honest interpretations of their own lived experiences and perceptions. During this time, participants were also invited to ask questions about the study and interview process. After each interviewee indicated they had no further questions and were ready to begin the second part of the interview (the opening questions) began and interviewees were encouraged to take the wheel for the remainder of the interview by steering the conversation.

7.5.2 Opening Questions

For the purpose of contrast interviewing, there were two standard opening questions posed to each of the 13 interview participants, which would later enable the exploration of potential commonalities (or points of differentiation) between participants' lived experiences and perceptions of GC. As life-history interviews are intended to begin as open-ended as possible (Jessee, 2018), each interview began with the same general prompt: "*Could you please tell me a bit about your personal and professional background...*" In her life-history interviews with ideal-type altruists, Monroe (1996) reflected that this approach was the best way to build rapport with her interview participants and to prime them for follow up

questions. The 13 interviewees spent an average of 8 ½ minutes responding to the initial opening question, but individual responses ranged from one to 21 minutes. These opening narratives, as anticipated, provided many avenues for further exploration.

Once each participant indicated they were finished narrating their life history, each participant was then informed that they were approached to participate in this research due to their role in a specific GC conference. They were provided with the name of the conference, the year it was held and their associated conference topic. They were then asked to contextualise how they became involved with that conference. Prompting each participant to recall events that led to their involvement in a GC conference, in addition to uncovering critical experiences, it was hoped would also, to some extent, reveal how they became associated with certain *camps* (or *dimensions*) of GC. As alluded to in Section #7.2, the rationale for this second opening question and its consistent application was establishing a starting point in the narrations of interviewees. Monroe (1996) also opened her narrative interviews with ideal-type altruists by asking them to recount how they became involved in their respective professions and noted that this question was initially intended to merely stimulate conversation but proved to be a ‘critical component’ of her research (p. 19).

7.5.3 Contextualising Questions

The next set of questions employed were also open-ended and broad. Contextualising questions were specifically designed to elicit, indirectly, more information about each participant’s relationship with GC including whether they self-identify as *global citizens* and whether they view GC favourably or exhibit a particular passion for it. Questions such as ‘*How would you describe your personal relationship to global citizenship? And how has it evolved over time?*’, ‘*In what ways, if any, do you identify or connect with (normative) global citizenship in its broadest terms?*’ did not feature in the original interview protocol. Rather, these questions arose as improvised probing questions during early interviews when participants shared minimal information in response to the opening questions. The contextualising questions provided participants with an opportunity to clarify their views while setting the stage for follow-up questions during the remainder of the interview.

Unlike Roddick (2008), I actively avoided asking my interview participants directly whether they self-identified as *global citizens* for a number of reasons. To begin, I did not want to operate under the assumption (as other researchers have before) that *global citizen* was a salient identity to any of my research participants. For the purposes of observing GC as a lived experience, it was important to discover whether participants would naturally

volunteer such information. Permitting this information to arise organically enabled a more natural conversation rather than a formal interview. This provided a more nuanced perspective on self-identification. Finally, as self-identification was directly addressed during the Phase Two survey questionnaires, there were other questions pertinent to the research themes not covered by the surveys considered more crucial to probe during the interviews.

7.5.4 Primary Questions

Primary questions, considered most essential to the research objectives, were given priority by positioning them near the beginning of the interviews, where possible. This increased the possibility they would be explored and ensured there was ample time to do so. For example, the question, *‘In what ways, if any, would you say that you practise global citizenship, as you see it, in your everyday life (even in seemingly insignificant ways)?’*, made a unique contribution to this research study because it sought to capture descriptive (rather than prescriptive) behavioural manifestations of GC. Exploring potential commonalities in everyday behaviours of real-life global citizens, especially behaviours which may seem mundane, it was posited, would provide practical contributions to knowledge and understanding of GC as a *lived experience*. This, in turn, would help extend the accessibility of GC as an *applied construct* and help set more realistic bounds for normative GC content.

Previously, researchers have asked questions such as *“What do you think are the most important qualities in a global citizen?”* (Roddick, 2008) in an attempt to capture normative global citizen ‘content.’ Whereas, seeking to understand GC as an applied construct rather than an abstracted one, my interview protocol featured questions such as *‘Why is global citizenship personally important to you?’* and *‘What aspects of global citizenship resonate with you the most?’* This seemingly subtle difference in phrasing helped me ground concepts such as GC dimensions in participant’s personal lives and provided more realistic (as opposed to idealistic) conceptions of GC. It was thought responses to these questions would reveal participants’ values and illuminate dimensions of GC that they most likely align themselves with. *Why* questions also had the potential to again elicit information about critical experiences.

7.5.5 Secondary Questions

Secondary questions were mainly follow-up questions to the opening questions designed to illuminate more detailed information on potential development *pathways* to GC. The question ‘*Going back to your earliest memories, could you please describe any particular experiences or ‘aha moments’ that you believe may have [contributed to/led to/inspired] this [outlook, attitude/decision/point]?*’ was often employed when an interview participant revealed a particular stance on GC (including critical ones). As discussed in Chapter #2, most prior research on GC did not include a longitudinal element; when they did, only the short term (e.g., a few months or a few years) was examined. These methods were also usually employed in experimental designs created to explore the effectiveness of specific GC programming. Invoking reflections on experiences in the long-term, without bounds and in the context of participants’ general lives, therefore afforded a unique opportunity to explore rather uncharted terrain in research on GC.

Time permitting, the question ‘*Thinking back, could you describe any individuals who served as models of global citizenship your life? If so, in what ways?*’ was also posed to interview participants. As this study sought to explore to what extent existing theories on GC account for participants’ experiences, this question was added to explore Lilley et al.’s (2015b) theory that *cosmopolitan role models*, such as educators, may pave the way for the development of a *global citizen* mindset.

7.5.6 Tertiary Questions

Tertiary questions served mainly as additional prompts in the event an interview participant was providing less thorough answers and seeking more guidance from me than those engaged in free-flowing dialogue. While not essential, tertiary questions were designed to provoke personal stances on disputed topics in contemporary GC and were nonetheless intriguing to explore. Being somewhat contentious, these topics helped to frame the relative positions of interviewees in terms of *camps* (#3.5). Tertiary questions included, but were not limited to:

- *What other identities are important to you or salient to you, and how do you feel that they either complement, or perhaps are at odds with, your views on global citizenship?*
- *What reason(s), if any, might you distance yourself from the term ‘global citizen?’*
- *Would you say certain individuals possess innate qualities, which make them predisposed to becoming global citizens, or do you believe that, through education or through certain experiences, it would be possible for virtually anyone to become a global citizen? And, if so, in what ways?*

7.5.7 Wrap-Up Question

Jessee (2018) recommends it is good practice to draw life-history interviews to a close with a wrap-up question that encourages participants to ‘reflect back on their life as a whole’ (p. 11). My initial concept for a wrap-up question was also inspired by Monroe (1996), who asked ideal-type altruists to share personal credos they live by. However, after only the first interview it became apparent this question seemed awkward and out of place when it caught my interviewee off guard. I then quickly realised I could likely conceive of a more appropriate and directly relevant wrap-up question that could might each interview full-circle. After a few interviews it became natural to close with the question, “*How do you envisage engaging with global citizenship in future (in the short-term, medium-term and long-term?)*”. This closing question made for a much more effective fit as it stimulated far more reflection and bridged reflections on the past and present with a future orientation. Thus, after the first interview, this was consistently employed throughout the remainder of interviews when time permitted.

7.5.8 Closing Remarks

The concluding minutes of each interview involved inviting interviewees to pose their own questions, reiterating my gratitude and providing a brief overview of follow-up procedures. At the beginning of each interview, I shared with participants that I would endeavour to reserve the final 10 minutes of each interview for participants' questions and concluding thoughts. In addition to encouraging participants to reach out if they had any further comments or questions at any point in future, I also explained to each participant that I would be sending them a copy of the interview transcript to review and/or retain for their own records.

7.6 Interview Procedure

Bearing in mind the time-consuming nature of life-history interviews, to ensure a balance between capturing diverse perspectives while also permitting careful attention to individualised accounts, interviews were limited to a single, hour-long period with each of the 13 participants.

As an interpretivist, social constructionist researcher it was vital to minimise projecting my own views on what should be considered relevant to GC onto my participants' accounts. In the spirit of life-history qualitative interviews, which encourage unbounded narration and are intended to be steered mainly by the interviewees themselves, I did not interrupt any of the participants at any point. In fact, some spoke for 20-minute intervals without pause and as a result no potential insights were precluded from consideration. Some interview participants were very freely speaking and eager to self-direct the interviews. A few provided brief, to-the-point responses to questions and sought more focused direction. Most interviews fell somewhere in the middle with periods of long narratives followed by short, successive follow-up or probing questions and responses.

The duration of the interviews ranged from 35 minutes to one hour and 20 minutes and averaged 55 minutes in length. All interviews took place over Zoom due to the ongoing global coronavirus pandemic and the widespread geographical locations of the research participants. The audio clip of each interview was recorded for transcription purposes with each participant's explicit permission. Permission to record and automatically transcribe the interview was obtained three times from each participant first via Consent Form prior to the interview and then verbally and through the acceptance of a pop-up confirmation on Zoom

during the introduction phase of each interview. As the interviewer, my video camera was left on throughout the duration of each interview to help foster more of a personal and intimate environment as is critical for the levels of trust required in constructive life-history interviews (Wicks & Whiteford, 2006). However, participants were informed of their option to leave their videos switched off during the interview first in the Participant Information Sheet and at the beginning of each interview. Participants were encouraged to do whatever made them feel most comfortable, and in the end each of the 13 interviewees opted to leave their video cameras on throughout the duration of the interview. Relying on more than just verbal communication additionally helped to enrich rapport and nurtured more attentive interpretations of the stories shared.

As promised, once each transcript was complete, it was first privately shared with the respective interview participant for final review by means of University of Glasgow's secure file transfer service. This provided each participant with the opportunity to clarify their meaning, expand certain points or redact information they no longer felt comfortable sharing. Although optional, this important step in life-history interviewing (Davies et al., 2018) was added to enhance trustworthiness of the data and quality of any conclusions I arrived at as a co-constructor of interpretation (Wicks & Whiteford, 2006). Affording interview participants the opportunity to clarify their meanings is especially good practice when working with non-native speakers (Davies et al., 2018). This step was also beneficial because, although the automatic Zoom transcript was very helpful in speeding up the transcription process and for allowing the researcher to focus on active listening during the interviews, the Zoom transcripts were riddled with errors and required numerous modifications.

7.7 Ethical Considerations

There were several ethical considerations and measures unique to the interview phase of the study; however, the unique nature of my *exemplar* sampling approach helped mitigate ethical risks associated with the time-consuming, open and personal nature of life-history interviewing. (See Wicks and Whiteford, 2006 for a more in-depth discussion on the potential risks unique to life-history interviewing). As research participants were approached on the basis of a demonstrated commitment to the advancement of GC as a social and/or educational initiative, participation in this study enabled the participants to further contribute to a personally meaningful cause. The life-history interviews enabled me to establish reciprocity with my participants through sharing my own insights on and experiences

with the subject of GC (Wicks & Whiteford, 2006). Indeed, during the conclusion of the interviews, a few interviewees did raise their own questions about my research. One, for example, asked about the diversity of my sample and was particularly interested to know if I was including non-Western perspectives. Most interview participants expressed encouragement and emphasised their passion for my research topic; several even thanked me for conducting this research. These benefits were expected to compensate for any ethical risks associated with participation and for the burden of time required for participation in the research. Sharing the transcripts with each participant for final approval also helped increase trustworthiness, and, as a gesture of goodwill, each participant was offered a copy of the final thesis upon the completion of the research project.

As indicated in the University of Glasgow ethics application, it was not expected for participants to face any social or economic risks in relation to this research as care was taken to ensure confidentiality and interviews took place virtually at participants' convenience. While GC is not considered a sensitive topic in its own right, at times the open-ended, participant-driven nature of life-history interviews opens up the possibility for discussions to steer towards other sensitive topics as participants recount personal experiences (Noon, 2018). Because my interview participants, as *exemplars*, were expected to be highly-developed GC professionals, it was deemed less likely they would experience unexpected distress during their reflections. Further, an advantage of conducting flexible semi-structured interviews is that they enable participants to have significant control over the tone and "direction" of interviews (Smith & Osborn, 2015, p. 42). Nevertheless, I was attentive to participants' emotions throughout the interviews and contingency plans were prepared in advance in the unlikely event any participants displayed signs of distress (including pausing the interview and allowing time for the participant to regain composure, if necessary).

Prospective interview participants were only contacted in the event they explicitly indicated consent to being contacted for follow-up research during the Phase Two survey questionnaire. As a researcher, it was my ethical responsibility to clearly communicate to all prospective participants this study's aims and what participation in the research would entail (Robinson, 2014). This information was supplied to each invited participant in advance via a Participant Information Sheet (written in plain language) and Informed Consent Form. The signed Consent forms were stored separately from the primary data to maintain confidentiality. These documents also emphasised the voluntary nature of the research and the right to withdraw from participation without penalty at any point and explained the steps that would be taken to preserve confidentiality.

Interview participants were provided with the option to be named in the research only with explicit, signed consent. As public global citizen *champions*, and in some cases elite public figures, it was expected that some participants would be open to being named in order to promote their respective causes. In total, 10 out of the 13 interview participants (77%) consented to being named and one other participant consented under the condition that it would be ‘absolutely necessary.’ To preserve the confidentiality of all to the best of my ability, each interviewee’s name has been replaced with numerical code (e.g., ‘Interviewee #1’ or ‘I#1’). Numerical coding was opted for over traditional pseudonyms in order to avoid gendering participants or assigning names which may stem from unconscious cultural stereotyping. When information was supplied pertaining to other (non-participating) individuals, care was taken to maintain the anonymity of both parties by the use of pseudonyms and the avoidance of the inclusion of potentially identifying information (such as the name of organisations these individuals are/have been associated with). Although every measure was taken to maintain confidentiality, it was disclosed to participants on the Participant Information Sheet that they may be identifiable to others in the published thesis due to the inherently detailed and personal nature of life-history interviews (Jessee, 2018) and the small sample size of interview participants. The *exemplar* status of participants may exacerbate this risk in that *exemplars*, as highly developed examples of a phenomenon, comprise a relatively small sample population, and the interview participants were informed of this risk.

In line with University of Glasgow’s official Zoom security guidance, the following measures were taken to protect the research data and privacy of interview participants:

- A unique meeting ID and passcode was randomly generated for each interview and shared with only that individual research participant.
- A waiting room was created for each interview to ensure privacy throughout the duration of each interview. Only the invited participant and the researcher were admitted to each respective meeting.
- Each interview was conducted from a private room in the researcher’s private residence.
- Each interview’s audio file was automatically recorded to the University’s official, secure Zoom account, where it was stored until the transcription process was completed.
- Each audio recording was immediately and securely destroyed once the transcript was complete and approved by the respective interviewee.

7.8 Chapter Summary

This chapter detailed the sampling and data collection processes for my Phase Three life-history interviews. It also provided an overview of my interview sample and discussed the ethical considerations unique to the life-history interview phase of the study. (See #11.5 for a discussion on limitations). The next chapter will provide a step-by-step overview of the processes I navigated to select and carry out my qualitative approach to analysing my interview data.

Chapter 8: Life-History Interviews (Analysis)

8.1 Overview

This chapter details the decision-making processes that led to the development of the qualitative themes presented in Chapter #9 in order to maximise the trustworthiness of my findings. It begins by making transparent the decisions that led to the selection of Braun and Clarke's (2022) *reflexive thematic analysis (rTA)* framework as tool of choice for analysing the Phase Three life-history interviews. First it explains the rationale for forgoing other possible qualitative analysis approaches including narrative analysis, grounded theory and interpretative phenomenological analysis (IPA). The remaining sections of this chapter provide a reflexive, step-by-step, account of the rTA process I traversed to arrive at the 10 themes presented in the next chapter (see Figure #8.10) – from the data familiarisation phase to coding, identifying themes and the writing up process.

8.2 Analytical Approach

A detailed account of the Phase Three life-history interview analysis method and processes is provided in this section. It begins by explaining the logical decision-making that led to the selection of rTA as the analytical approach of choice for the third and final stage of data collection (life-history interviews with diverse GC *champions*.) Other qualitative analysis methods that were considered are discussed first, including explanations of why each was eventually abandoned in favour of rTA. The subsequent subsections then explain how the rTA process unfolded, in practice.

8.2.1 Narrowing Down a Qualitative Analytic Approach

The qualitative analysis of life-history interviews with 13 *experiential experts* augmented my quantitative analysis by providing more nuanced and holistic views of GC as a lived experience. While the quantitative data lent insight into *what* and *who* questions (such as *who* does and does not identify as a global citizen and *what* attitudes, values and behaviours non- and self-identifying global citizens may have in common), the longitudinal qualitative component of the study uniquely provided an opportunity to explore *how* and *why*

questions pertaining to the GC development process. More specifically, the life-history interviews helped illuminate *how* specific individuals developed certain values, what experiences were critical to their development and more about the *direction* of the relationship between GC identification and embodiment. This was an important contribution to the field because although Phase Two quantitative data revealed a correlation between GC embodiment and identification (Section #6.7), it did not provide insight into whether GC identification may precede embodiment or vice versa. Without qualitative insights to sequentially contextualise this relationship, any conclusions about the GC development process are merely speculative.

After concluding the life-history interviews phase of the study, I found myself in possession of a wealth of rich and diverse first-hand accounts of GC as a lived experience. This was both encouraging and intimidating. Next came the responsibility of finalising a mixed-methods compatible qualitative analysis approach. I was concerned with remaining open to the most suitable method for exploring diverse but realistic accounts of GC as a lived experience. While researchers may often have the propensity to favour certain analytical approaches due to their disciplinary backgrounds (Braun & Clarke, 2021b), as a researcher with an interdisciplinary background and focus, I did not preclude any qualitative analysis approaches from consideration.

As a result, prior to narrowing down my qualitative analysis method to rTa, I also considered narrative analysis, grounded theory and interpretative phenomenological analysis (IPA). To make an informed decision, I began by creating an Excel file matrix to weigh the relative advantages and disadvantages of each analysis method. I then researched each of the aforementioned analytic approaches, envisaging where each lens might lead my qualitative inquiry and whether the qualitative analysis method in question could be compatible for triangulation with my quantitative survey questionnaire findings. As recommended by Larkin (2015), I considered my epistemological position, research-methods experience and skill level, practical limitations and research aims while evaluating these various analysis methods. Simultaneously, as Braun and Clarke (2021a, p. 38) recommend, I also considered my initial research goals, including my inspiration for conducting this research study and the gaps I sought to redress. With these considerations in mind, my analysis selection process was guided by the following criteria:

1. compatible with mixed methods research to enable the triangulation of the three phases of data collection
2. the flexibility to explore uncharted terrain (blind spots in existing research)
3. the possibility of garnering practical insights for the design and provision of GC educational initiatives
4. would enable contrast analysis
5. feasible to complete within my remaining doctoral thesis timeline, sample size (N = 13) and as a solo researcher

Despite **narrative analysis'** close links to life-history interviewing (Bryman, 2012; McAlpine, 2016) and interpretivism (Josselson & Hammack, 2021), I considered its preoccupations with fixed chronological sequencing (McAlpine, 2016) and isolated accounts (Slootman, 2018) incompatible with nuanced exploration of contrasting GC perspectives. **Grounded theory** initially attracted consideration due to its concern for advancing policy and practices by uncovering everyday (causal) processes through the eyes of individuals with first-hand experience in a subject (Charmaz, 2014). However, grounded theory's emphasis on abductive reasoning and abstract theory generation seemed antithetical to my research aims of reducing the GCE gap (#2.4) by illustrating *realistic* examples of GC as a lived experience. Further, from a practical stance, as a famously demanding analytical approach that requires a flexible and open-ended timeframe, grounded theory was not a feasible pursuit in the late stages of my time-bounded PhD thesis.

For several reasons, **Interpretative Phenomenological Analysis (IPA)** seemed a natural fit for exploring everyday *lived* GC through life-history interviews. As with rTA, IPA embraces researcher subjectivity (Braun & Clarke, 2021a). It is also compatible with exploratory mixed-methods research designs, supports purposive sampling and is interested in both *convergences* and *divergences* in patterning *within* and *across* cases (Alase, 2017; Smith et al., 2022). IPA's emphasis on exploring how contextual factors (Alase, 2017; Noon, 2018) and experiences (Smith et al., 2022) may influence individual worldviews would also have enabled the exploration of conditions that may inhibit/engender GC development (i.e., GC pathways). In the end, however, it was the time-consuming and restrictive nature of line-by-line analysis as well as the prioritisation of idiographic (individual-level) and relatively homogenous accounts (Smith et al., 2022) that saw IPA abandoned in favour of rTA.

8.2.2 (Reflexive) Thematic Analysis

Thematic analysis is widely used in mixed methods research, including research on global citizenship, and so it was one of the first analysis methods I became acquainted with. Traditional thematic analysis is what Terry and Hayfield (2020) describe as a ‘horizontal method’ in that it focuses on analysis *between* data items rather than internally focused (p. 437). Of the dominant versions of thematic analysis, Braun and Clarke’s (2022) reflexive thematic analysis (rTA) appeared most aligned with my research philosophy and aims. The coding process in rTA may be inductive or deductive, and is often a combination of both (Braun & Clarke, 2022). This theoretical flexibility provided me with the capacity to locate my own research within the wider field of GC and related concepts, while also exploring uncharted territory.

Unlike other forms of thematic analysis (TA), reflexive thematic analysis (rTA), is premised upon the view that a researcher is an active constructor of what is considered to be inherently subjective knowledge. As Braun and Clarke (2022, p. 56) note, ‘who we are always shapes what we notice about our data and the stories we tell about them’. That is, in rTA approaches, a researcher’s knowledge and experience are not only acknowledged but overtly steer the line of inquiry. As such, themes are considered consciously constructed by researchers rather than passively emerging from the data (Braun & Clarke, 2022). Braun and Clarke (2022)’s metaphor of a rTA researcher as an ‘artist’ (p. 179) particularly resonated with me and was reflected in the original title of this thesis (*Painting a More Realistic Picture of Global Citizenship: Tracing the Life-Histories of Global Citizen Exemplars*)²³ and my designs to illustrate, using rich, longitudinal narratives, how diverse masterpieces (*exemplars*) evolved into global citizens. My mixed-methods research was designed with the belief that by understanding the medium, colours and techniques used to create these *global citizens* (in other words, the conditions and experiences that shaped them and coloured their outlooks), GC practitioners would be more equipped to replicate effective and accessible GC development opportunities. My analysis of how GC has manifested in the everyday lives of my experiential experts over time was expected to provide the tangible and realistic accounts that GC scholars and practitioners have long sought after (Lilley et al., 2015b; Wannamaker & Ma-Kellams, 2019).

This reflexive aspect of rTA set it apart from other qualitative methods as my novel research design was inspired by practical insights I gained on GC through nearly 10 years of

²³ (In Section #10.3.1.2, I explain how insights gained through the iterative and reflexive nature of this study’s research design ultimately led to the reconstruction of its title).

professional experience working in international education. Braun and Clarke (2021b) suggest that disciplinary training and assumptions have the propensity to imprint on a researcher's interpretations of and approaches to data. Therefore, it was hoped that my interdisciplinary background, with knowledge of business, politics and educational discourses and practices, would equip me with a broad analytic 'toolkit' (Clarke et al., 2015, p. 251). Indeed, through my own experiences and worldview, I recognised there were several, what I considered to be misguided, taken-for-granted assumptions committed in previous research on GC, and I sought to explore these blind spots through my own research. rTA provided me with the agency and confidence to capitalise on my unique positionality, insights and interdisciplinary training and approach the research problem from my own 'unique standpoint' as a researcher, practitioner and self-identifying global citizen (Braun & Clarke, 2021b, p. 130). Braun and Clarke (2021b) consider these conditions, along with a systematic and reflexive application, to be the foundation for establishing 'trustworthiness' in rTA research (p. 131).

While I viewed my unbridled interdisciplinary lens as advantageous, it also meant I had a penchant for viewing *everything* as potentially significant and, thus, had great difficulty narrowing down my focus at every stage of my research project because I was afraid to make the 'wrong' decision by preemptively dismissing any lines of inquiry. At first, my tendency to stockpile data made me vulnerable to decision paralysis, which negatively impacted my efficiency and progress. Braun and Clarke's rTA uniquely empowered me as a researcher by lending me an established flexible, but focused, framework. This, in turn, instilled me with a vital sense of direction and agency over the decisions I would face throughout my analysis journey. While always striving for transparency and rigour, rTA, empowered me to become more comfortable accepting that my research will never be 'perfect' or 'complete' (Braun & Clarke, 2022, p. 92). This understanding of data analysis I found to be liberating and, it instilled me with conviction, therefore, to more confidently step into my role at the command centre of the knowledge-generation process. I was then able to systematically proceed through the analysis process while acknowledging the limitations of my thesis study and taking inventory of the unexplored rabbit holes but ultimately remaining focused on my research questions and the overall story I was bringing to life from my seemingly disparate data.

Due to the epistemological and methodological similarities rTA and IPA share, and my hesitancy to eliminate either approach prematurely, I familiarised myself with my interview data before making a final decision about which of the two analytic approaches would be the most suitable. As data familiarisation and informal note taking are the recommended initial first steps for both rTA and IPA analysis, it was anticipated that the practical application of

each analytical lens would provide me with a more enlightened perspective on both approaches, which, in turn, would enable me to have more conviction about my final choice.

During this time, I reviewed my reflexive journal and could recognise myself embodying an rTA approach. By questioning my own questions, assumptions and approaches and critically considering latent meanings that might be hiding behind my participants' stories, I engaged reflexively with my data. The time and consideration that I took to make this decision in itself also reflected a reflexive mindset with an understanding that the decisions that I make directly impact the outcomes of my analysis. My meticulousness also made me adept at the level of 'rigour' required to conduct quality rTA (Braun & Clarke, 2022). Early discoveries during the data familiarisation process then reaffirmed my decision to approach my life-history interview data using an rTA framework. For example, no fewer than three of my interview participants emphasised their eagerness to participate in my research specifically due to my aims of capturing more "realistic" and practical depictions of GC. One participant shared:

"[T]he fact that your research is about global citizenship, a realistic stand, if I'm not mistaken, a realistic perspective of what global citizenship is [...] Through your research, I found that it was an opportunity for me to express myself. It was an opportunity for me to take part in the research and actually be of some kind of help." (Interviewee #13)

Referring to GC as "meaningless," "performative" and "nonsense," several other interviewees echoed dominant criticisms of GC (#1.3). These reflections from my interviewees reinforced my commitment to reduce the GCE gap (#2.4) by exploring more *realistic* interpretations of GC through my interviewees' personal accounts. I also had an ethical obligation to ensure the time, generosity and care my participants committed to my research would not be in vain. In sum, it was crucial for me to illustrate GC as an *applied* construct rather than an abstracted one, and rTA was better positioned than IPA to enable me to circumvent blind spots overlooked in previous research.

However, there are a few important distinctions between rTA and IPA. For example, unlike IPA, the rTA prioritises patterned meanings across participants over in-depth, individualised accounts of a phenomenon (Braun & Clarke, 2021b). Contrast analysis, by means of the exploration of the relative perspectives and experiences of individuals at different stages of global citizen development, was a central feature in my research design. Comparing EMIC and ETIC views on GC enabled me to explore the relationships between GC identification, embodiment and promotion as well as elucidate pathways to GC development.

Because it can be applied to small or large datasets (Terry & Hayfield, 2020), rTA was also the more capable analytical method for linking my qualitative data with the quantitative data collected from my Phase Two survey questionnaire. In sum, the key relative advantages that ultimately led me to pursue rTA (rather than IPA) were: its capacity to provide reassurance and focused, but malleable, guidance to a novice researcher, its scope for criticality and its encouragement of subjective, independent coding (Braun & Clarke, 2021b).

8.3 rTA in Practice: Conducting my Interview Analysis

This section begins with an overview of rTA as an analytic method and details how I traversed Braun and Clarke's (2022) rTA framework to arrive at my illuminated life-history interview themes - from 1) reflecting on my own underlying theoretical assumptions as a researcher prior to becoming engrossed in rTA to 2) familiarising myself with my data, 3) coding, 4) constructing themes and, finally, 5) writing up a cohesive narrative to reflect the outcomes of my rigorous interview analysis.

8.3.1 Addressing Underlying Theoretical Assumptions

Braun and Clarke (2022, p.10) propose there is not a singular, prescriptive approach to rTA but rather several possible variations based on a researcher's preferences and underlying philosophical views along four dimensions: essentialist versus constructionist epistemology, experiential versus critical orientation to data, inductive versus deductive analysis and semantic versus latent coding. Byrne (2022) expanded Braun and Clarke's rTA framework to include a formal preliminary step, whereby the researcher articulates their relative positionings. However, Braun and Clarke (2022) do not deem it necessary for a researcher to pre-emptively solidify their positions prior to conducting their analysis; rather, they suggest the key is merely to be engaged in reflexivity throughout the analysis process. In other words, in rTA, it's crucial to critically reflect on the assumptions you make, how you arrive at certain takeaways and what the potential implications are for the approaches you take. Indeed, my own positionality became much more apparent to me once I began to engage with the data. To consider my own positioning, I began by again reflecting on my initial research questions and aims, including the intentionality behind the novel sequential mixed-methods approach I weaved from my multidisciplinary training to explore GC as a lived experience. This served as a reminder that my thesis sought to avoid reproducing abstract, idealised

conceptions of GC and instead focus on providing implementable illustrations of GC as a lifestyle or practice (lived experience). After undergoing the first two phases of data collection, my understanding of GC as a lived experience had expanded to feature four components (domains): identification, promotion, embodiment and development. With a constructionist epistemology, I decided to approach the analysis of life-history interviews with a critical orientation to data and a combination of both inductive and deductive analysis as well as both semantic and latent coding.

An *essentialist* epistemology is closely related to an experiential orientation to data, deductive analysis and semantic coding. Essentialism is apt to view language as ‘a simple reflection of our articulated meanings and experiences’ (Byrne, 2022, p. 1395). To experiential researchers, ‘language is a tool for communicating experience in a relatively straightforward way’ (Braun & Clarke, 2022, p. 163). *Semantic coding* is concerned with presenting data ‘as communicated by the respondent’ without critically reflecting on possible implicit meanings or ‘underlying assumptions, ideas, or ideologies’ (Byrne, 2022, p. 1397). Thus, semantic coding lacks interpretation and leads to face-value descriptions.

Conversely, according to Braun and Clarke (2022), a *constructionist* epistemology— in which my research is positioned — is characterised by the belief that researchers actively *construct* research findings through interpretation of participants’ accounts. Constructionist research, Braun and Clarke (2022) add, also has a ‘suspicious’ (p. 187) and ‘critical’ (p. 183) orientation concerned with exploring how the language research participants employ may shape interpretations of meaning. These constructionist priorities are reflective of my intent to differentiate between *conceptualisations* of GC and observable manifestations of GC *embodiment* through exploring nuances in language.

As is common practice in rTA, in the end, I constructed a combination of semantic and latent codes. From the beginning, as I read through interview transcripts, I distinguished between direct and indirect responses to research questions as well as taking note of ambiguous language, contradictions in messaging and what I suspected was *not* being said by my interviewees. That is, I sought to venture beyond the surface-level meanings of my research data by using latent coding, which is more interpretive and creative (Byrne, 2022). However, I think it important to clarify that my resistance to presenting transcript data at face value was not due to a lack of trust in my interview participants, and I did not assume any of my participants were consciously omitting or misrepresenting information. On the contrary, I found all of my interview participants to be very open, and I was very grateful for their generosity. Interpretivism, however, innately involves making sense of research participants making sense of their experiences. That said, I endeavoured to stay as close to

my participants' meanings as possible, and Braun and Clarke (2022) have argued latent coding is not 'disrespectful' to research participants (p. 58).

Although I aimed to conduct inductive, data-driven open coding, as an interpretivist, I believe that no analysis can be purely devoid of prior knowledge. Further, as a sequential mixed-methods design, my research was informed by existing social theories (such as transformative learning theory, social identity theory and theories of GC development) and was premised upon the assumption that former research on GC contained critical oversights that painted an incomplete and blurry picture of GC. Thus, my analysis would need to somehow address these pre-existing theories. Therefore, in practice, my analysis contained a combination of both inductive and deductive codes, as is also common in rTA (Bryne, 2022).

8.3.2 The Data Familiarisation Phase

Before launching into systematic (reflexive) thematic analysis, it is considered essential to first familiarise yourself with your dataset by reading through each data item (in this case interview transcripts) multiple times. The goal of the data familiarisation phase of rTA is to gain an understanding of both the big picture as well as the nuances that exist within the data (Braun & Clarke, 2021a). As previously mentioned, before initiating the formal coding process or even deciding on rTA as my analysis method of choice, I spent significant time reading and re-reading through each individual interview transcript to become more intimate with my research data and my participants' diverse accounts. Each iteration of transcript readings was intentional and maintained consistent focus on one feature of the transcripts at a time. Figure #8.1 below depicts an overview of the eight phases of data familiarisation I traversed before attempting to rigorously analyse the interview data. To protect interviewees' privacy, it is not intended for these images to be readable. Rather, these screenshots are shared here to illustrate the rigour I employed throughout the analysis process as well as the many angles from which I considered my interviewees' accounts.

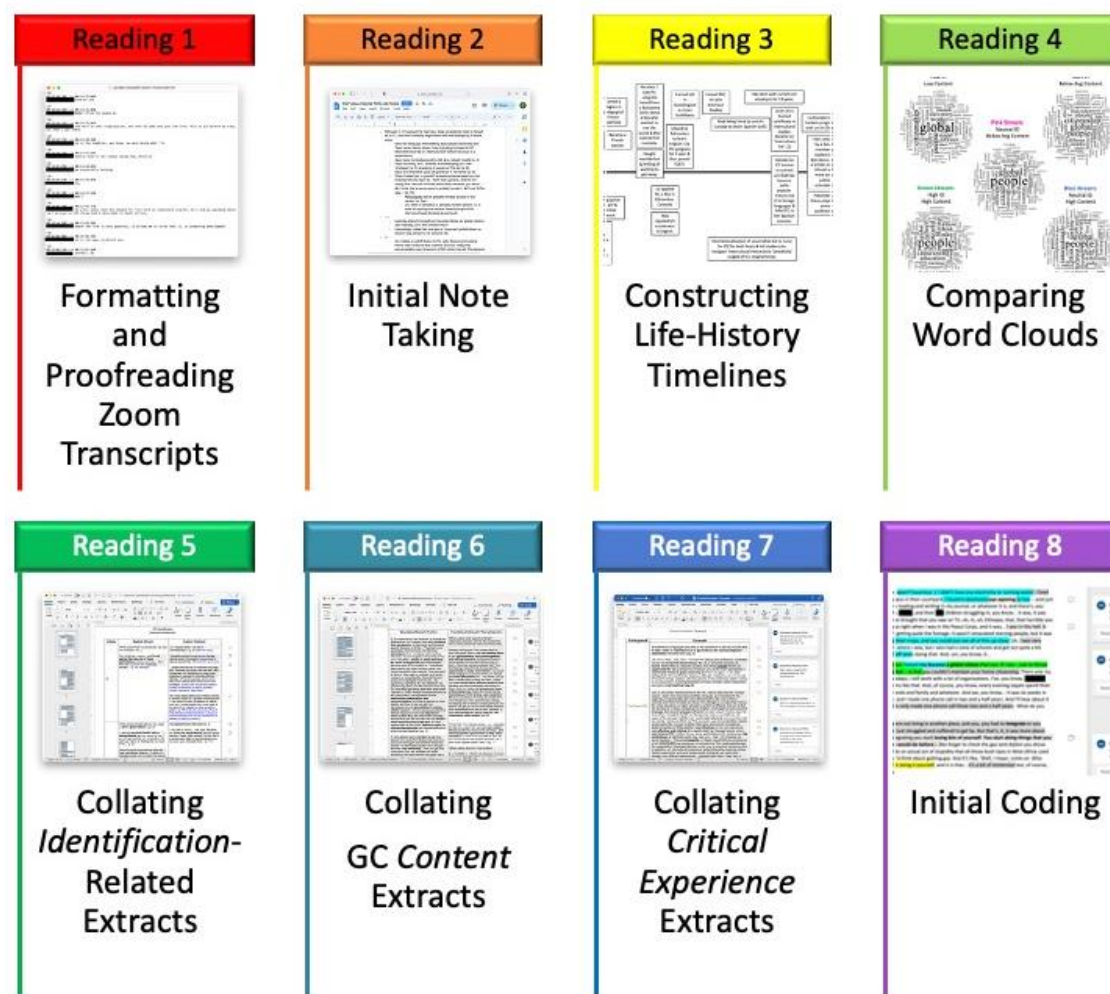


Figure 8.1 - Overview of Interview Data Familiarisation Phases

During the first read-through, I focused on checking the automated Zoom transcripts for accuracy. The second round of transcript readings involved initial note taking. In the third round of transcript readings, I constructed a life-history timeline for each interviewee using Microsoft PowerPoint. Next (Round #4), I created word frequency clouds to try to observe any clear differences in the focus of each interview or the language used by participants across individuals and subgroups. Then (Round #5), I focused on reconfiguring the identification *classifications* of my participants by being attuned to the language they each invoked and the relative strength of each interviewee's convictions. During the 6th round of transcript readings, I collated any segments of text from each transcript that I perceived as pertaining to global citizenship identification into a single Microsoft Office Word document table. Next (in the 7th round), I collated segments of transcripts pertaining to GC *conceptualisations* or examples of *embodiment*. In the final (8th) round of transcript readings, I collated all segments of text that referenced transformative experiences in my interviewees' lives. After eight readings of all 13 transcripts, I felt confident my knowledge of my interview data

satisfied Braun and Clarke's (2022) familiarisation test: from that point, even if my transcripts had been lost, I would still have been able to broadly describe the diverse accounts my interview participants provided.

To enhance the trustworthiness of my research findings, I have shared in-depth details regarding the approaches pursued during each of these eight data familiarisation readings. Appendix #11 provides in-depth details on the first four iterations of the data familiarisation process (formatting and proofreading the Zoom transcripts, initial note taking, constructing life-history timelines and comparing WordClouds). While the first four transcript readings assisted with gaining a broad overview of the interview data, they did not lead to significant insights. Details surrounding the final four rounds of transcript readings (the collating of *identification*, *GC content* and *critical experiences* extracts, respectively, and the subsequent generation of initial *codes*), however, are discussed in Section #8.3.2.1 below. These later *Readings* (#5-8) are featured in the main body of the thesis rather than Appendix #11 because they encapsulate the interpretivism and reflexivity that steered my Phase Three interview analysis approach. The act of sorting extracts, in itself, reflected deeper knowledge of and engagement with the interview data. Further Readings #5-8 inspired the organisation of my rTA approach and set the stage for the illumination of themes across and within interviewees' individual accounts (discussed in Sections #8.3.3-8.3.6).

8.3.2.1 Readings 5-7: Collating 'Identification', 'Embodiment' and 'Critical Experience' Extracts

In contrast to other forms of qualitative analysis approaches, it is neither essential nor desirable to code line-by-line in reflexive thematic analysis. Rather, rTA encourages a coding process that focuses on only segments of content pertinent to the research questions at hand (Braun & Clarke, 2022). As Braun and Clarke (2022, p. 88) state: 'Your analytic task is to tell a particular story about the data that addresses your research question, not to represent everything in the dataset'. In line with my research questions and aims, I made the decision to analyse my interview data in relation to what I have identified are three distinct *domains* of GC enactment (*identification*, *embodiment* and *promotion*) as well as *pathways* to GC development. The final three iterations of data familiarisation concentrated on compartmentalising interview transcripts by research focus beginning with *identification*, then *embodiment* and *conceptualisations* of GC norms and finally critical (transformative) experiences (potential GC *pathways*). Having already highlighted references to critical experiences in green, I next scanned each transcript one by one, highlighting references to

GCID in blue. Lastly, I went through each transcript once more highlighting any outstanding references to (conceptualised or embodied) GC *content* in grey. At times, *identification/content/pathways* segments overlapped, in which case the excerpts were recorded on multiple extract documents.

Image #8.2 (below) features a screengrab of one interview transcript at the end of the data familiarisation stage with green, blue and grey highlights denoting identification, embodiment/conceptualisation and critical experience excerpts, respectively. Some information (such as names and other identifying details) has been redacted from the transcript to preserve the anonymity of my interviewee and their associates. The following three subsections (#8.3.2.1.1-8.3.2.1.3) explain the inclusion and exclusion criteria for the *identification*, GC *content* and *pathways* compartmentalisation processes in more detail.

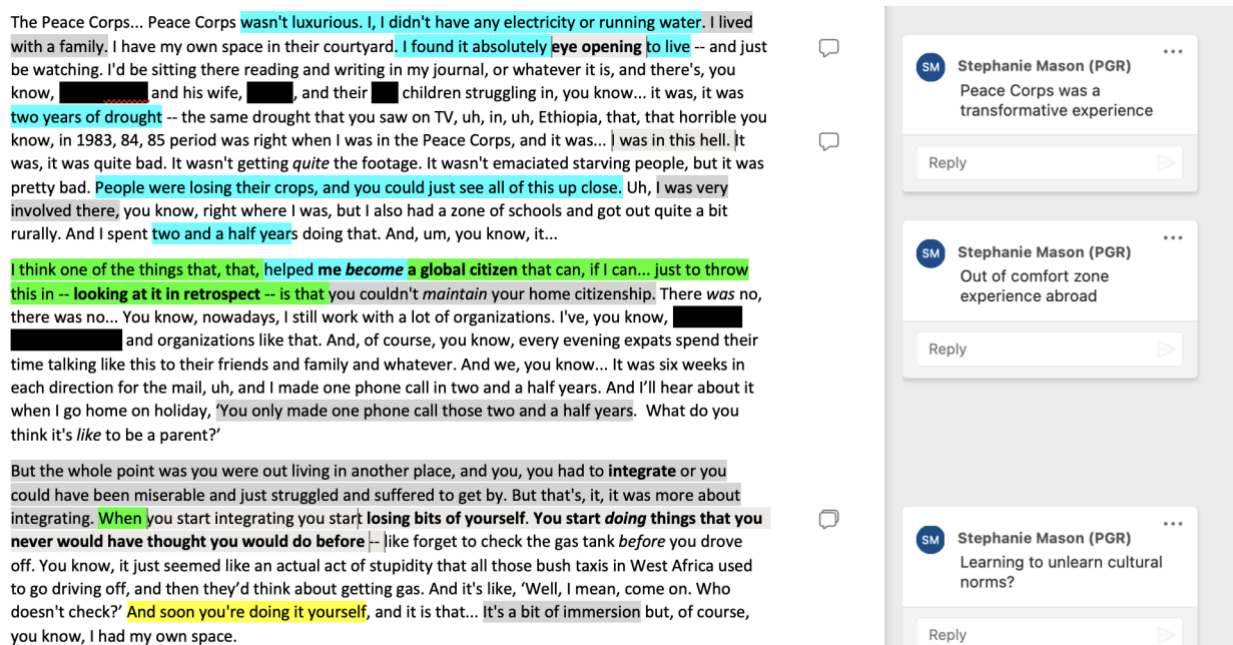


Image 8.2 - Example of Transcript Coding during the Data Familiarisation Phase

8.3.2.1.1 Identification

Collated *Identification* extracts for all participants were contained in a single 14-page Word document in the form of a table. In addition to headings, the table was divided into 13 rows, (one for each interviewee) and two columns that separated explicit (direct) from implicit (indirect) references to GCID. Explicit references contained two distinct elements: 1) they invoked the term *global citizen* verbatim and 2) they were declarative statements that indicated a participant's personal positionality towards GCID (whether an interviewee did or

did not identify as a *global citizen*). For example, the following excerpts were featured for separate participants in the *explicit* identification column:

- “I think that I probably wouldn’t describe myself particularly as a global citizen.” (Interviewee #1)
- “I don’t need to identify as a global citizen. I *don’t* identify as a global citizen.” (Interviewee #12)
- “[...] I don’t think I would consider myself a global citizen [...]" (Interviewee #8)
- “[...] one of the things that helped me become a global citizen [...]" (Interviewee #3)
- “So I became a global citizen, let’s say, when I started university education.” (Interviewee #4)
- “[...] we are, my whole family, we are global citizens.” (Interviewee #11)
- “[...] I identify myself as a global citizen [...]" (Interviewee #13)
- “[...] I really think of myself as a global citizen [...]" (Interviewee #7)

An *implicit* reference to GCID, on the other hand, lacked a combination of those two defining elements (both a direct reference to GC *and* a declarative statement about the participant’s self-identification). For example, each of the following reflections from Interviewee #6 provide indirect references to feeling like a global citizen but do not contain clear declarations of self-identification:

- “I think that is important and relevant to my journey towards global citizenship.”
- “That was a huge boost to my becoming aware of being a global citizen.”
- “[...] that’s kind of also where my global citizenship comes into play on a feelings base.”

References to identifications that could be conceived as related to GC but were not verbatim matches were also contained in the *Implicit* column (for example, the following references:)

- “[...] I’ve travelled a lot and that has not necessarily made me more global to be totally honest.” (Interviewee #10)
- “A globally-minded person knows that we cannot control the powerful, so we have to also do our part.” (Interviewee #5)

Additionally, *Implicit* references included references to GCID that were generalised rather than personal to the interviewee or that related to collective rather than singular first person pronouns. For example:

- “[...] even that terminology of being a global citizen, having access to be a global citizen, having a wee badge that says, ‘I’m a global citizen’ - it’s all nonsense.” (Interviewee #12)
- “[...] I think it's more important than ever that we see ourselves as global citizens.” (Interviewee #9)
- “[...] whatever it means to be a global citizen, we should take advantage of that.” (Interviewee #2)

References to other types of social identifications (e.g., national, religious, occupational, political) were included only when featured in a segment of text that alluded to a GC orientation. For example, Interviewee #6’s reflection:

“[F]or a long, long time I've never identified as a [nationality] but as a European, well, actually [region in home country] first -- regional -- and then as a European, as a global citizen.”

I also initially included all of the interviewees’ self-concept references²⁴ (references to personal characteristics and traits) in the identification excerpts. This was deemed possibly relevant due to speculations in existing research that certain individuals may be more or less predisposed to adopting GC due to innate personality traits (Bourke et al., 2012; Caruana, 2014; Roberts et al., 2013), particular political ideologies (Katzarska-Miller et al., 2014; Katzarska-Miller & Reysen, 2018; Lilley et al., 2017; McFarland et al., 2012; Wannamaker & Ma-Kellams, 2019) or certain philosophical orientations (Wannamaker & Ma-Kellams, 2019). In any case, many self-concept descriptions were captured in the existing identification extracts. For example:

“I would identify as a global citizen, as a social innovator/entrepreneur, as an educator, of course, as an engineer, in more personal settings as a traveller -- as an incorrigible traveller, thrill seeker.” (Interviewee #7)

²⁴ For example: “I would definitely describe myself as a kind of nomad socially, you know. I kind of want to listen in on everybody and find a way to get into every group if I possibly can, but I don't want to be strongly categorised as any of them. I think I probably hate labels, actually, which is interesting. Don't know why, but definitely think I hate labels.” (Interviewee #1)

8.3.2.1.2 GC Content (*Conceptualised and Embodied Norms*)

After compiling a list of identification-related extracts, I next focused on collating transcript extracts that referenced GC *content* – initially, a blend of both *conceptualisations* of GC norms as well as examples of my interviewees’ *embodiment* of GC²⁵.

Conceptualisations captured any references to content my participants either implicitly or explicitly associated with GC. I employed the term *embodiment* to denote participants’ (self-described or observed) demeanour and behaviours that reflected either normative conceptualisations of GC (see Section #2.2.4) or conceptualisations of GC expressed by individual interviewees. Utilising my expertise on GC as a researcher and practitioner (#3.2), I recorded excerpts that contained both semantic and latent references to GC embodiment. (Detailed depictions of different ways my interview participants embodied GC are provided in Sections #9.4 and #10.3.1.2). Importantly, I did not attempt to qualify whether examples of embodiment that interviewees provided fit prescriptions of normative GC as prototypical GC content remains highly contested (see Chapter #2). It was also beyond my capacity or desire to attempt to confirm whether my participants’ self-reports of embodiment were ‘accurate’ representations of their actions. What was important to me, rather, was distinguishing between what they *think* GC is *in theory* and what they *model* as GC, *in practice*.

I began reviewing excerpts in this round in alphabetical order by orientation subgroups, beginning with *non-identifiers*, then scanning excerpts from *neutral identifiers* and concluding with the transcripts of the *self-identifying global citizens*. The *embodiment/conceptualisation* excerpts for each participant were organised into two distinct columns and contained in separate Word documents. Appendix #12 provides illustrative examples of how descriptions were categorised as either *descriptive* (embodiment) or *injunctive* excerpts (conceptualisations) based on the language invoked by an interviewee. For the purposes of my analysis, I defined *descriptive* as examples that use more active verbs and were personal to the interviewee; whereas *injunctive* examples use more passive language that is abstracted from the interviewee’s personal experiences as well as auxiliary verbs (e.g., *could*, *should*, *would*). Separating injunctive and descriptive excerpts into distinct columns facilitated the later exploration of more realistic bounds of GC as lived experience and the potential sources of GC’s theory-to-practice gap. The *embodiment* examples provided include not only references to embodiment that participants explicitly

²⁵ As explained at length in Chapter #2, prior studies had commonly conflated conceptualisations with embodiment, the implications of which are explained at length in Chapter #10.

linked to GC but also examples of normative GC AVBs that I observed throughout the course of the interview. In addition to references to the *content* my participants associated with GC, I also included direct and indirect references to content my interviewees positioned as *antithetical* to GC. The rationalisation for this was that of contrast analysis: by delineating what GC is *not*, I could gain a better understanding of what GC *is*.

8.3.2.1.3 Pathways to GC

This phase, at least in part, began deductively in that, combining my knowledge of existing educational and psychological theories of learning and development (see Section #3.5.1), I sought markers of changes within my participants' accounts that may reflect critical (*transformative*) experiences (see Section #3.5.1.2). However, I also approached the process of identifying critical experiences inductively in that I did not attempt to predict in advance what *kinds* of experiences would qualify as *critical* nor what specific language would be invoked to signal that an experience was formative for my interviewees.

When collating *critical experience* excerpts, I began with the transcripts I had previously highlighted in green to construct the life-history timelines (see Reading #3). I then simultaneously expanded and shifted my focus to identify explicit and implicit references to any experiences that:

1. were described as *important* or *interesting*
2. made a lasting impression
3. led to critical reflection or a form of change in my participants' lives

I looked to the language invoked by my interview participants, the experiential experts, to 'distil' the experiences that were significant in their respective journeys (Webster & Mertova, 2007, p.72). Because these life-history interviews were conducted under the frame of GC, and it was explained to each interviewee prior to the start of the interview that I sought to explore how their respective relationship to GC "emerged and has evolved over time," any experiences or events referenced throughout the interviews were considered salient to shaping my participants' experiences with and outlooks on GC.

Beginning at the semantic level, I first scanned the transcripts for any explicit references to *change*. For example:

- “[...] I think *it changed for me* when I went to [...]” (Interviewee #9)
- “[...] *that perhaps changed my point of view*, or formed my point of view” (Interviewee #5)
- “[...] that really *changed the way I viewed* um, immigration” (Interviewee #8)
- “Having grandchildren kind of *changes your life* because [...] it provokes future thinking [...]” (Interviewee #1)

I then expanded my search to include language that did not explicitly invoke the term *change* but used other language to signify transformations. Examples of language I perceived as indicating disorienting events, perspective changes and other impactful moments in my participants’ lives included:

- “[...] that kind of *affected me* personally -- that event. And I, I’ve kind of bought into this view that the whole concept of citizenship and, you know, by extension the passport you hold because of your citizenship, is kind of unfair.” (Interviewee #8)
- “It was an ‘*a-ha*’ moment for me.” (Interviewee #13)
- “[...] working for this company kind of *opened my eyes*.” (Interviewee #8)
- “that was my first kind of *awakening*” (Interviewee #5)
- “-- for me, [that] was *a milestone cognitively*. Because then, basically, everything else kind of makes sense and falls into place when it comes to culture and social issues, um, because we’re all in this together.’ (Interviewee #6)
- “[that] was a *wake-up call* and I was like, you know, ‘What do I really want from my life?’” (Interviewee #7)
- “*from that point on*, I knew [...]” (Interviewee #6)

The *pathways* excerpts also featured direct and indirect references to experiences that led to my participants engaging in *critical reflection*, which is considered a crucial mechanism of transformative learning (Savicki & Price, 2021; Taylor, 2017a). References to critical reflection can be seen in the following excerpts, for example:

- “[...] that moment really *got me thinking* [...]” (Interviewee #2)
- “[...] but as time went on, and *I thought about it more* [...] I remember kind of thinking afterwards [...] I have come to have a *different perspective* [...]” (Interviewee #1)
- “that was really a great *learning experience*” (Interviewee #7)

Segments of transcript that were attached to experiences that my participants described as *critical, formative, impactful, powerful, important, enriching, inspiring, pertinent, instrumental* or *influential* were also featured in the pathways excerpts table. For example:

- “[...] when you mentioned *critical*, um, situations or experiences [...] two situations came to mind.” (Interviewee #13)
- “[...] I'll come back to that later -- why I think that is *important and relevant* to my journey towards global citizenship.” (Interviewee #6)
- “[...] I think that was actually a fairly *important formative*, uh, experience.” (Interviewee #11)
- “[...] that really *impacted me at a deeper level*.” (Interviewee #7)
- “[...] had a *massive impact* on me in terms of thinking about the natural world [...]” (Interviewee #1)
- “[...] I think they really *influenced* the way I think in many ways.” (Interviewee #2)

As Webster and Mertova (2007) suggest, ‘[t]he longer the time that passes between the event and recall of the event, the more profound the effect of the event has been and the more warranted is the label critical event’ (p. 74), I also included segments of transcript that were attached to references to experiences that made lasting impressions on my interviewees. For example:

- “So these two experiences *stuck with me* and helped me -- even the first one helped me --develop an understanding of what *global citizen* means or who is the global citizen or who can *be* a global citizen.” (Interviewee #13)
- “*I've never forgotten that* [experience] and I've never forgotten, um, you know, it's, *it's stayed with me* this kind of sympathy towards fair trade.” (Interviewee #1)

References to experiences that sparked a chain of events in my participants' lives were included as well. For example:

- “That combination *led me to...*” (Interviewee #2)
- “[...] that *led me down this journey* [...]” (Interviewee #7)
- “[...] that year *opened a lot of doors*, both mentally and in terms of career” (Interviewee #6)

Because transformative experiences may, at times, be ‘subtle’ (Laros, 2017, p. 87; Robinson & Levac, 2018, p. 113) or occur through a series of seemingly insignificant *everyday* experiences, I also searched for potential latent meanings nestled within the transcripts. For example, Interviewee #12’s statement, “[...] I come from a deprived working class area [...] where it’s instilled what you do is you help people,” although not attached to a specific event, was included in the critical experiences excerpts because this interviewee appeared to be implying that these sociocultural conditions shaped their own character development. I also included experiences that my interviewees described as *interesting*, *fascinating*, etc. Such phrasing, in the context of a life-history interview about GC, seemed to indicate an experience was both formative and relevant to an interviewee’s journey with GC. For example, in the following quote one interviewee appears to be reflecting that everyday interactions with their family helped shape them into the person they are today and had an impact on their outlook:

“[C]oming back to *my* house every evening and having dinner with my family was a problem, because I was coming with all these new ideas that were not necessarily accepted in my own family. So I had to learn to argue, uh, from a very early age and, uh, lost all arguments, of course, cause they were my parents. Uh, but then I also had to learn how to lose and still believe what you believed. So, I guess that was an interesting experience too.” (Interviewee #2)

The critical experience excerpts from all participants were collated into a single 28-page Word document table. To provide more context during the later analysis stages, in the excerpts I attempted to retain not only descriptions of what experiences were significant but also my participants’ reflections on why these were meaningful experiences and what changes these experiences may have led to in their lives. Once all of the *identification*, *GC content* and *critical experience* excerpts were copied into tables and I felt confident I had reached a satisfactory level of familiarisation with my interview data, I began coding my data.

8.3.3 Coding the Data

According to Braun and Clarke (2022), a code is the equivalent of ‘an analytically interesting idea, concept or meaning associated with particular segments of data’ (p. 53). A single code may be *summative*, *descriptive* or *conceptual* (p. 52), and any text that may be significant to your research questions should be recorded into codes in the initial stages. Collectively, codes ‘should illustrate both the diversity and patterns in the overall dataset’ and create the ‘widest scope for later theme development’ (Braun & Clarke, 2022, p. 59).

Rather than utilising a qualitative data analysis software (e.g., NVivo) to assist with the coding process, I made the decision to manually code the interview transcripts using the *Comment* function in Microsoft Office Word. Coding in this way was more amenable to the reflexivity and fluidity characteristic of rTA and enabled me to become increasingly intimate with my data. Braun and Clarke (2022) go so far as to assert that the ‘efficiency’ promoted by qualitative analysis softwares such as NVivo is antithetical to rTA principles and associated with more ‘realist’ approaches that seek to uncover a ‘(singular) truth’ (p. 66). Manually coding and analysing the data enabled me to minimise the risk of ‘analytic foreclosure’ (Braun & Clarke, 2022, p 66.) by remaining attuned to differences between *semantic* (surface-level descriptions) and *latent* (conceptual or implicit) codes (p. 35).

Using the three Word documents I had produced during the data familiarisation stage, I first coded the *identification* excerpts, then the *critical experiences* excerpts and, finally, the GC *content*-related excerpts. A screenshot depicting the preliminary coding process for one interviewee is featured in (anonymised) Image #8.3 (below).

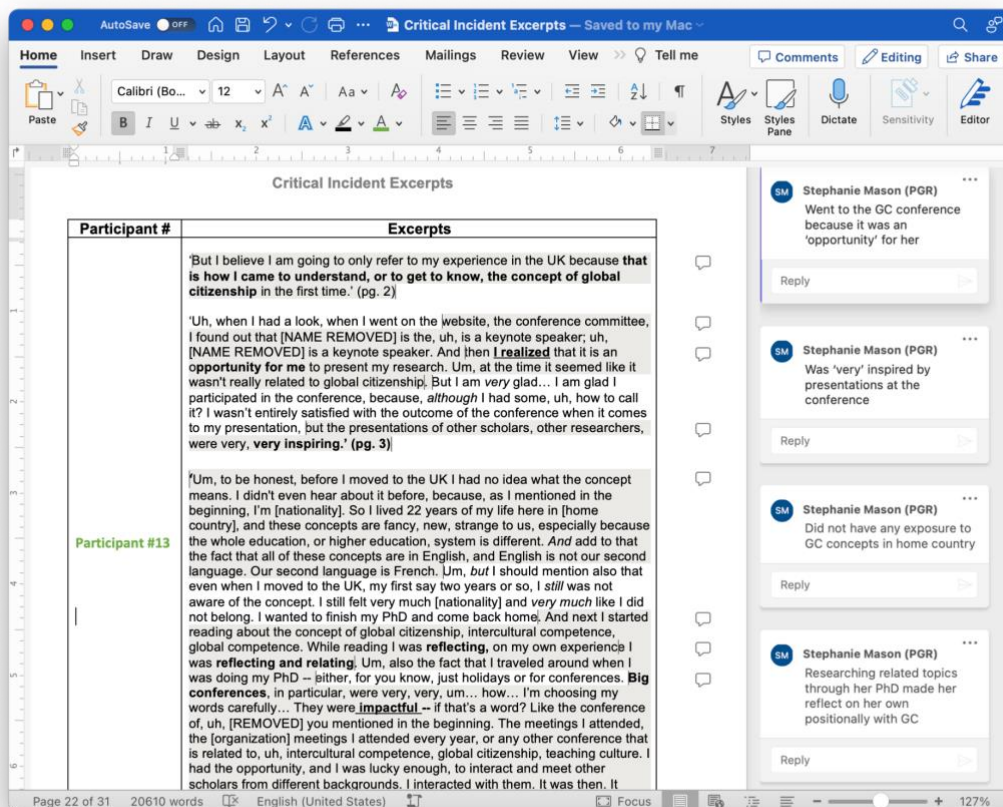


Image #8.3 - Interview Transcript Coding Example (Screenshot)

Individual codes from each interview transcript (such as the codes depicted as Word.docx comments in the screenshot above) were copied into a coding matrix using Microsoft Excel to help organise my data and facilitate later comparisons across the data. There were coding matrices created as three separate tabs for identification, embodiment and critical experiences excerpts. Organising code labels into matrices in this way enabled me to keep track and easily search for 'patterned meaning' (Braun & Clarke, 2022, p. 35) across the dataset and check for internal consistency within each participant's narrative. Each interviewee made up a column in the matrix, and code labels were added to individual cells. The interview excerpts coinciding with the code labels were added as *notes*, enabling them to be easily viewable as pop-ups when hovering over individual code cells. Interviewees' participant numbers as well as page number references were included in the code cells. This feature facilitated more seamless data visualisation and comparisons by condensing the data into one window while also providing instant access to additional context when desired. A screenshot of the critical experience coding matrix is included below (Image #8.4) to illustrate the design and utility of the coding matrices as well as demonstrate the level of rigour dedicated to the coding process. *Embodiment* codes were subdivided into separate

embodiment and *conceptualisations* columns for each interviewee to distinguish my interviewees' personal prosocial behaviours from injunctive norms when conducting my analysis.

K4 ▾ Having a big, multicultural family makes him a gC by 'necessity' ('as well as inclination')

	J	K	L	M
1	P#10	P#11	P#12	P#13
2	His uncle was 'very instrumental'/'important' for developing his interest in the 'global'	Thinks having a big, multicultural family has made him a 'global citizen'	Associates his working-class communitarian values with his aversion to performative GC	Wanted to only talk about her experiences from the UK onwards, b/c that's the period she associates with becoming a GC
3	His uncle's interest in & expertise of International things (history, flags, etc.) rubbed off on him	Multiculturalism/global citizenship is 'both a function of [his family's] outlook on life as well as what drives it'		Her exposure to GC was the Munich conference
4	Specifically it was a game that his uncle gifted him that made him more aware of & interested in international things	Having a big, multicultural family makes him a gC by 'necessity' ('as well as inclination')	'Uh, that's kind of who my family is, and that's, you know, in a sense, uh, that's both a function of our outlook on life as well as what drives it really. It's kind of a, you know, circular effect. And, um, so I think that personal story, really, you know, speaks to why, um -- really of necessity as well as inclination -- we are, my whole family, we are global citizens, and not bound by the, if you will, generalistic, uh, perspective of a particular nation or thinking that you have to be...' (P#11, pg. 2)	the Munich conference because it was 'opportunity' for her
5	It was movie about the Guatemalan Civil War & US interference in 5th or 6th grade that 'made a tremendous impact' on him & made him want to pursue IR as an academic	Can't have a nationalistic/ethnocentric outlook because family is so diverse		'inspired by [unclear] at the conference
6	A board game & a film he saw in 5th/6th grade sparked his interest in the international so much that he felt 'there was no other option' than to study politics/IR/human	Going to a non-segregated, ethnically diverse school was 'a fairly important formative		Did not have any exposure to GC concepts in home

Image 8.4 - 'Critical Experience' Coding Matrix Screenshot

Although there's no clear prescriptive end to coding, Braun and Clarke (2022) suggest you are ready to move on to the theme development phase once you find yourself making modest tweaks to codes. They also advise the more time you spend familiarising yourself with your dataset at the early stages of analysis, the less revising your codes may require. They suggest going through and coding the dataset at least twice to check for 'consistency and thoroughness' (Braun & Clarke, 2022, p. 71) and alternating the order data is reviewed in to potentially reveal new insights. Having read through each individual interview transcript at least eight times before attempting to code my data, I was finally ready to begin identifying some commonalities and intriguing points of departure between interviewees' diverse accounts – which inspired the refinement of code labels. While I was not able to discern clear commonalities in my interviewees' lives during early phases of data familiarisation (for example, by comparing life-history timelines), potential themes eventually became apparent through open-minded consideration of latent meanings and by branching away from a fixation on circumstances that were expected to be significant (e.g., international mobility). For the sake of rigour, after separately coding the *identification*, *content* and *critical experiences*

extracts, I performed another round of coding to check for consistency between my initial code labels derived from the (focused) extracts and the original, intact, transcripts and then reviewed my early personal memos to ensure no potentially illuminating themes were forgotten. This led to minor modifications of code labels signalling I was ready to move on to the theming stage of analysis.

8.3.4 Generating Themes

According to Braun and Clarke (2022), the main distinction between *codes* and *themes* is that *codes* are designed to ‘capture a specific or a particular meaning,’ whereas *themes* should encompass ‘broader, shared meanings’ from across the dataset (p. 35). Themes are created from ‘clusters of codes’ that lend important or interesting insight to your research questions (Braun & Clarke, 2022, p. 35). For the purpose of analysing my life-history interviews, my overarching research question (“*What is the relationship between global citizenship identification, embodiment and the global citizenship development process?*”) was informed by sub-questions related to each element of GC as a lived experience. (See Table #8.5 below for a complete list of guiding sub-questions.)

Questions Guiding the Life-History Analysis Process
GCID
<ol style="list-style-type: none"> 1. To what extent do my interview participants identify as global citizens? 2. In what ways do my interviewees align themselves with or distance themselves from GC?
Critical Experiences (Pathways to GC)
<ol style="list-style-type: none"> 1. What experiences may have inhibited or engendered GC development for my interview participants? 2. How did my participants' pathways come to cross (at the GC conference from which I recruited them)? 3. What was the initial <i>spark</i> that led each participant down their respective path to GC?
GC Embodiment (vs Conceptualisation)
<ol style="list-style-type: none"> 1. Are GC actors practising what they are preaching? 2. What is the possible significance if not?

Table 8.5 - Subquestions That Guided the Analysis of Phase Three Life-history Interviews

I began by provisionally sorting *Identification*, *Embodiment/Conceptualisation* and *Critical Experience* codes into **candidate theme** clusters (Braun & Clarke, 2022), separately. Beginning with *Identification*, I transferred the coloured codes from Microsoft Excel to PowerPoint. As I proceeded transferring codes one-by-one, one participant at a time, I began grouping similar codes together into tentative *candidate themes* on separate slides. I then repeated this process for *Critical Experience* codes, sorting them into provisional themes on separate slides as I went along and creating a *Miscellaneous Critical Experience* codes slide to retain other potentially insightful data. Image #8.6 (below) illustrates how the technology and approaches I used facilitated a strategic and organised theming process. I preferred using technology rather than more traditional print copies of data for both environmental and pragmatic reasons. Searching for patterning and nuance across such an expansive dataset poses challenges, but technical functions such as *F1 (Find)* significantly improved both the efficiency and effectiveness of my coding process, enabling me to devote more time to

reflection. (For example, retaining each participant's orientation subgroup colouring enabled me to easily trace common themes both *across* and *within* subgroups.)

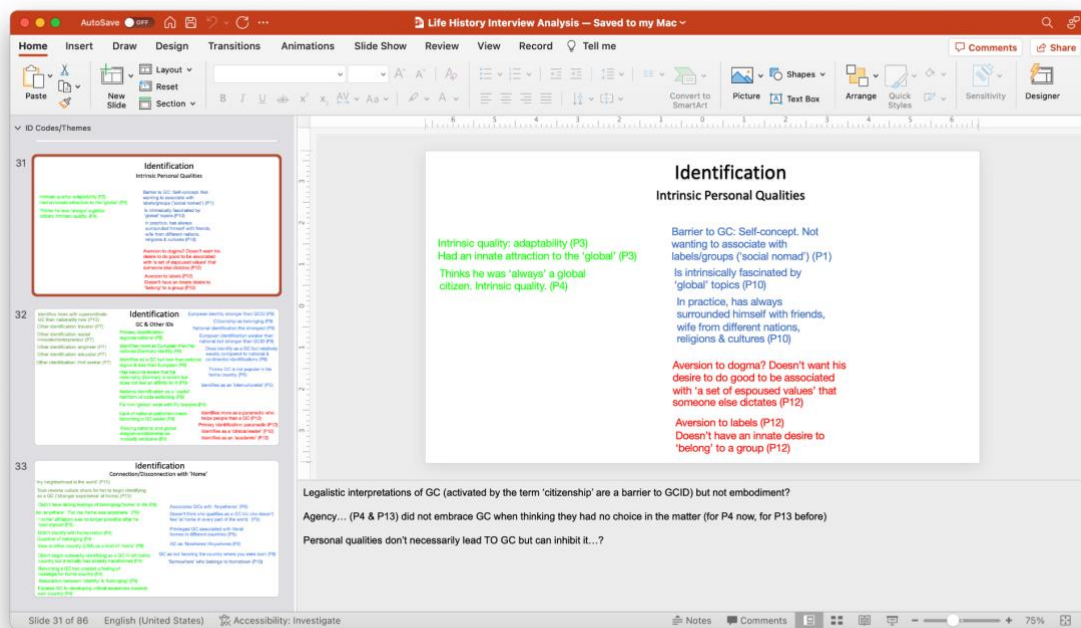


Image 8.6 - Screenshot of the Interview Transcript 'Theming' Process

The initial theme generation process differed slightly for *Embodiment* and *Conceptualisation* codes, which I wanted to analyse concurrently while discerning possible distinctions. To address this challenge creatively, I utilised Microsoft PowerPoint to create a venn diagram for each interviewee that was divided into *embodiment* and *conceptualisation* codes. Anonymised examples of this *embodiment/conceptualisation* mapping process are illustrated in Image #8.7 (below). The central, overlapping domain represented what I termed *alignment* because it contained codes depicting what interviewees associated with GC (*conceptualisations*) that they also personally *embodied* (as evidenced by their own self-reports or my personal observations during the interviews). This convergence of *embodiment* and *conceptualisation* was, from my perspective, where evidence of *practising* and *preaching* GC overlap.

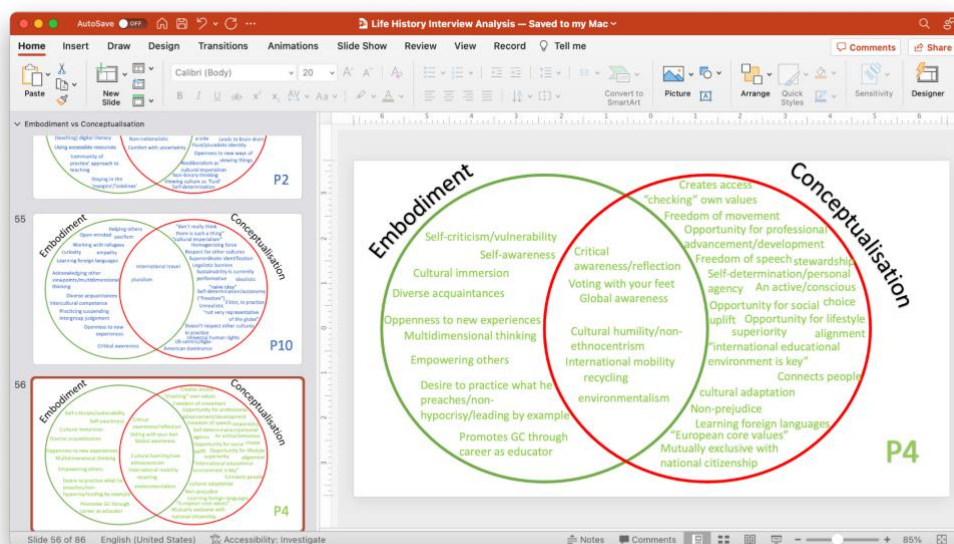


Image 8.7 - Screenshot of My Venn Diagram Approach to Untangling GC Embodiment from Conceptualisations

Using these data visualisation tools, I developed separate *candidate themes* for each domain of GC (*identification*, *embodiment* and *pathways*). I then began analysing these themes in conjunction with one another.

8.3.5 Developing and Reviewing Themes

Once I had identified provisional themes from my interview data, the next phase of rTA involved considering these themes in conjunction with one another and their fit with the overall dataset in order to provide a ‘convincing and compelling story’ (Braun & Clarke, 2022, p. 35). Up to this phase, Braun and Clarke (2022) recommend keeping things ‘in play’ (p. 64) to minimise the risk of analytic foreclosure. The *developing and reviewing themes* phase is when they recommend *letting things ‘go’* (p. 36), or - in other words - retaining only the most directly significant data for your research questions and aims. Throughout the theme development process, I referred to Braun and Clarke’s (2022) ‘principles of good theme work’ (p. 97) to evaluate the potential relative (and collective) value of each of my candidate themes.

Beginning with at the code-level, I began to combine the analysis of *identification*, *embodiment* and *critical experiences* to search for any potential overlaps that may help fill in gaps in understanding. For example, one code under the *identification*-related candidate theme *Criticisms of Global Citizenship* was combined with a more robust clustering of similar

codes under the *conceptualisation Not ‘Global’ in Practice/Cultural Imperialism* candidate theme.

Braun and Clarke (2022) recommend that codes should ideally be connected to multiple data strands but add that single-use codes may be worth highlighting if particularly pertinent or insightful in relation to the research questions at hand. However, due to my prioritisation of contrast analysis, time and word-limit constraints and intention to minimise abstraction, I did not promote any singular codes to themes for this study. Rather, I paid particular attention to codes that reflected a spread, or particular concentrations, of different GC orientations (*non-*, *self-* and *neutral* identifiers) by scanning for dispersion of colours across theme-level slides.

Upon further analysis in this phase, I realised that many of my *themes* were actually what Braun and Clarke (2022) would deem superficial *topic summaries* or categories of ‘everything the participants said about a particular topic’ (p. 77). The initial candidate theme *Criticisms of Global Citizenship*, for example, contained different clusters of sub-topics (e.g., *grandstanding* and *elitism*) with no trace of a *central organising concept*, which Braun and Clarke (2022) consider to be the ‘essence’ of a theme (p. 89). This indicated I should revisit some of my provisional themes and probe deeper into possible latent meanings.

To strategically inform my theme ‘sculpting’ process (Braun and Clarke, 2021b, p. 154), I created concept maps of my candidate themes on PowerPoint. Braun and Clarke (2022) caution that there is a careful balance to strike between the ‘structural complexity’ of themes (levels) and ‘analytic depth’ (multifacetedness) (p. 88-89). By facilitating observations of interconnectedness or distinctiveness between candidate themes, this mapping exercise assisted with weighing opportunities to collapse or split them. For example, the candidate theme *Disenchanted GCs* was subsumed under the ‘umbrella theme’ *The Prevalence of Ambivalence*, where it was combined with *Would-Be* and *Could-Be* GC subthemes (Braun & Clarke, 2022).

To illustrate: the *Not ‘Global’ in Practice/Cultural Imperialism* theme was relegated because this theme was already established in prior literature (#2.2.3) and thus – according to Tracy’s (2010) criteria for ‘good’ qualitative research (as cited by Coyle, 2021, p. 30) – this theme would not make a new or particularly ‘significant’ contribution to the field of GC. Rather, I focused on potential novel insights as my data presented a number of possibilities for expanding understanding of GC as a lived experience.

The theme *Connection/Disconnection with Home* under *Identification* was promoted, combined with codes from *Embodiment* and *Critical Experiences* slides and then split into [eventually abandoned] sub-themes *Somewheres*, *Anywheres*, and *Elsewheres* (see Image

#8.8). The resulting ‘umbrella’ (or ‘overarching’) theme (Braun & Clarke, 2022, p. 87) had the capacity to provide a ‘thick description’ of GC as a lived experience in differing contexts. Coyle (2021) defines *thick description* as “in-depth, detailed illustrations of phenomena that are central to the research question, with proper attention paid to the role of context in shaping those phenomena” (p. 31).

Image #8.8 (below) depicts the *crystallisation of themes* process I navigated with the help of conceptual mapping. Once again, the technological data visualisation tools I had developed using PowerPoint and Excel served instrumental functions as I zoomed in and out between varying levels of data (from individual quotes to the overall picture) until substantial complementary themes had been crafted. After narrowing down my themes to those that were distinct, focused and rich (Braun & Clarke, 2022), I was ready to progress to the final phase of theme development.

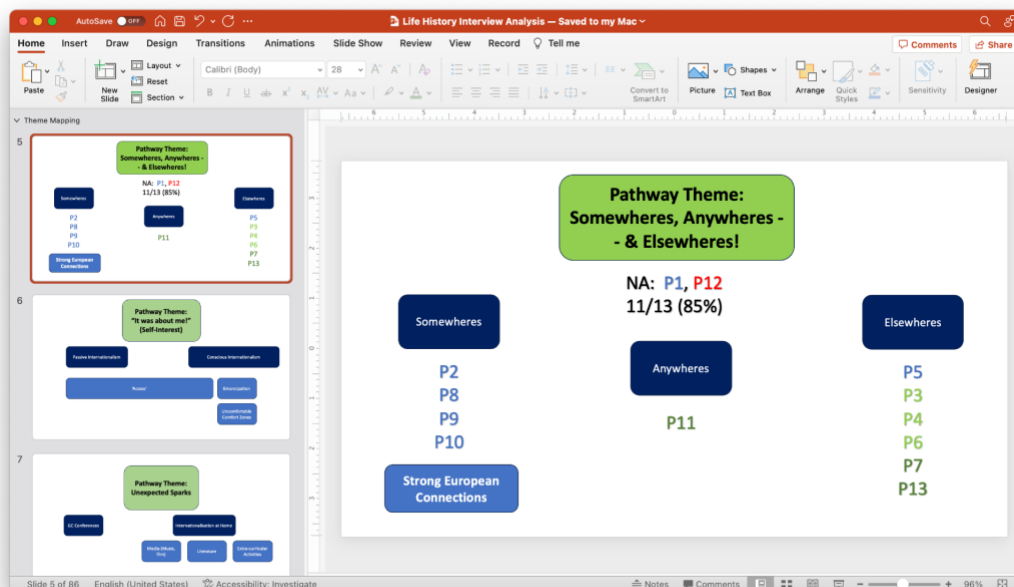


Image #8.8 - Screenshot of the Interview Themes Conceptual Mapping Process

8.3.6 Refining, Defining and Naming the Final Themes

Braun and Clarke (2022) consider revisions to be a best practice in rTA to remain true to its iterative nature. As Braun and Clarke (2021b) suggest (p. 141), I found that launching into the writing-up process and beginning to piece together an overarching ‘narrative’ from my qualitative analysis by incorporating rich excerpts helped me enhance the individual clarity and collective balance of my themes. Writing up *theme definitions* served as a final check that each theme was ‘clearly demarcated’ (Braun & Clarke, 2022, p. 36) and multifaceted (p. 89). Figure #8.9 (below) illustrates the initial themes I constructed from the conceptual mapping exercise conducted using Microsoft PowerPoint (Section #8.3.5).

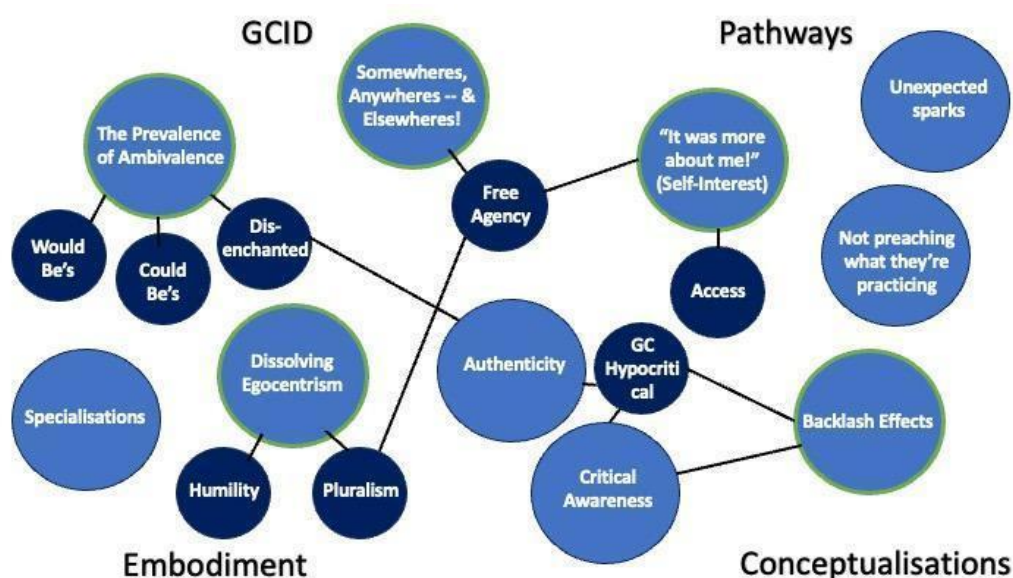


Figure 8.9 - Initial Interview Candidate Themes

While these initial themes (Figure #8.9) were interesting and fully realised, collectively, they lacked the narrative cohesion that would be necessary for gathering *practical* insights to contribute to the advancement of GC. This resulting lack of direction and narrative flow is likely one reason Braun and Clarke (2022) recommend presenting no more than 2-6 themes in a final rTA write up. Therefore, the above themes underwent conceptual remodelling and were eventually condensed into five main qualitative interview themes (*The Prevalence of Ambivalence*, *Unexpected Sparks*, *It Was Really About Me!*, *Charting Your Own Course* and *Paying it Forward*) and five subthemes (*Would Be GCs*, *Could Be GCs* and *Disenchanted GCs*; *GC Conferences* and *The Arts*) to feature in my discussion. These

‘recursive’ rTA phases helped me finally arrive at the point that I felt confident I had developed a ‘coherent and persuasive story’ from my interview data (Braun & Clarke, 2022, p. 36). In accordance with Braun & Clarke’s (2006) *checklist for good thematic analysis* (cited in Braun & Clarke, 2021b, p. 144), these final 10 themes (pictured in Figure #8.10 below) were selected based upon their analytical depth, relevance to my research questions and capacity to expand existing knowledge as well as their combined ability to produce an overall compelling story concerning my interview data, and their internal coherence, consistency and distinctiveness.

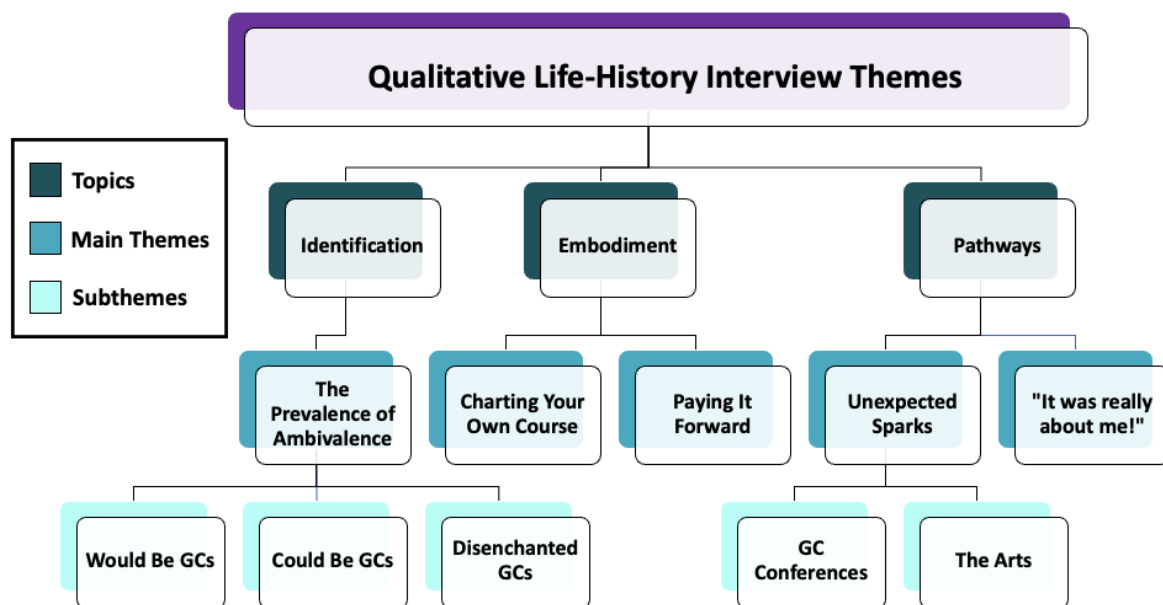


Figure 8.10 - Final Life-History Interview Themes and Subthemes

8.4 Chapter Summary

This chapter has reflexively explained the decision-making processes that informed my qualitative analysis approach for Phase Three of my study. It then explained, step by step, the reflexive thematic analysis (rTA) process I underwent to generate meaningful themes from the 13 life-history interviews I conducted. I also shared my strategies for organising my interview data and rationale for each of the analytical steps taken. Each of these themes is expanded in depth in Chapter #9. Chapter #10 then discusses the life-history interview themes in relation to findings from phases One and Two of the study as well as previous literature on GC.

Chapter 9: Qualitative Interview Themes

9.1 Chapter Overview

The first sections of this chapter discuss the main themes that were developed in light of the exploration of my interview participants' accounts of GCID. The main *identification* theme explored is the complex nature of GCID, including *The Prevalence of Ambivalence*, which is subdivided into *Could-Be*, *Would-Be* and *Disenchanted* global citizens. Next, the exploration of *pathways* to GC culminates in the themes *Unexpected Sparks* (#9.3.1), which comprised sub-themes surrounding *GC Conferences* (#9.3.1.1) and *The Arts* (#9.3.1.2), as well as *It was really about me!* (#9.3.2). Finally, the main themes resulting from the exploration of GC *embodiment* – *Charting Your Own Course* (#9.4.1) and *Paying It Forward* (#9.4.2) are explored. Isolated quotes from individual interview participants are featured throughout the chapter to exemplify each theme/subtheme. In line with rTA, the strategically selected excerpts demonstrate both the connections and variance between themes as well as individual interviewees.

9.2 GCID

One of my research aims was to explore to what extent existing theories on GC account for my participants' lived experiences. As previously discussed (Section #2.4.2), studies on GC often take for granted that research participants are *global citizens* (insiders) as a starting point without providing participants with an opportunity to clarify their positionalities. The perspectives and experiences of all research participants (which may include outsiders) are then packaged as that of *global citizens*. Viewing this assumption as a problematic blind spot in previous research, I aimed to uncover insights into what the implications could be for such methodological oversights through my outcome-based contrast analysis design exploring both the respective positionalities of my interviewees, as well as the ways GC has manifested in my interviewees' lives over time.

Prior to each interview, in both the interview protocol shared and then verbally at the start, participants were informed that I sought insight from both individuals who *do* and those who *do not* self-identify as GCs. In addition to trying to minimise any potential social-desirability bias, this communication helped emphasise that the perspectives of those who do

not self-identify as global citizens were also valuable to my research. Indeed, the life-history interviews conducted confirm that not all GC actors self-identify as *global citizens*. (The potential implications of this early finding are explored in Chapter #10.)

9.2.1 Reconstructing Participant Positionalities

Pre-Interview ‘Identification’ Subgroupings

Low ID (-)			Neutral ID	High ID (+)		
1	2	3	4	5	6	7

Figure 9.1 - The Original (Quantitative) GCID ‘Scoring’ Framework

During early stages of the interview data familiarisation process, it became apparent that a significant number of my interview participants’ orientations towards GC appeared to contradict their Phase Two survey questionnaire responses. For example, there were two individuals featured in the *non-identifying* sample stream who directly, unprompted and on multiple occasions, referred to themselves as *global citizens* during their interviews – thereby contradicting their previous quantitative self-reports. Conversely, another interviewee (#5) was included in a *high* GCID sample stream but did not invoke the term *global citizen* during their interview and professed they prefer the term “globally-minded person.” Interviewee #5 then further clarified that they would not “particularly” identify themselves as a “globally-minded person.” Interviewee #1, who had been positioned in the *neutral* GCID sample stream based on their quantitative survey scores, revealed very critical views of GC and also emphatically and repeatedly rejected a GCID during their interview.

Due to these incompatibilities observed between the quantitative GCID self-report scores from the Phase Two surveys and the ways my participants qualitatively expressed their positionalities during the Phase Three interviews, it was apparent the *5 Streams* sampling categorisations (Section #5.3.2) framed around quantitative GCID self-reports (Figure #9.1) should be revisited. Before proceeding with the contrast analysis stage, which centred around clustering my participants into EMIC/ETIC global citizen subgroups, I thought it important to devise a more robust construct than *identification* which may more effectively reflect the nuances in my interviewees’ respective positionalities.

Revised (Post-Interview) 'Orientation' Subgroupings

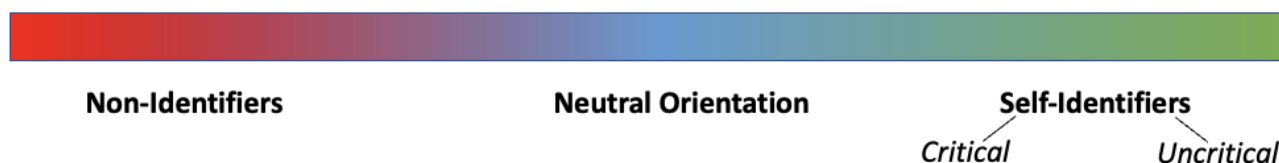


Figure 9.2 - The Revised (Qualitative) GC 'Orientation' Continuum

As a result, four new *orientation* subgroupings (Figure #9.2) were constructed based on my interview participants' (both conscious and unconscious) discursive acts of self-categorisation throughout the interviews: *non-identifiers*, *neutral* identifiers and (*critical/uncritical*) *self-identifiers*. This method of extending the concept *identification* transferred more agency to my participants to chart their own positionalities towards GC than has been afforded by other researchers in the past. Table #9.3 (below) illustrates that six out of 13 interview participants (*) conveyed different *orientations* towards GC through their life-history narratives than were reflected in the survey questionnaire data – which was based on Reysen and Katzarska-Miller's (2013) validated two-item measure for GCID (#6.3.3.2). (Each of these revised GC *orientation* subgroupings are described in more detail in Sections #9.2.1.1 - #9.2.1.3 below.)

Interviewee #	Survey GCID Subgroup	Revised GC <i>Orientation</i>
1	Neutral	Neutral
2	Neutral	Neutral
3	Low*	↑ Self-Identifier (Critical)
4	Low*	↑ Self-Identifier (Critical)
5	High*	↓ Neutral
6	High	Self-Identifier (Critical)
7	High	Self-Identifier (Uncritical)
8	High*	↓ Neutral
9	Neutral	Neutral
10	Low*	↑ Neutral
11	High	Self-Identifier (Uncritical)
12	Neutral*	↓ Non-Identifier
13	High	Self-Identifier (Uncritical)

Table 9.3 - Revised Interviewee Subgroupings

While the quantitative indicators of GCID from the Phase Two survey data were useful for strategically targeting interview participants with diverse positionalities and at differing developmental stages of GC, below I will demonstrate that these numeric values for GCID were found to be too reductive to credibly portray the sometimes contradictory or ambiguous positionalities of my interview participants. Thus, the quantitative GCID *scores* were retired and the (former) 5 *Stream* subsamples (Section #7.3.2) were condensed into four, more robust, GC *orientation* subgroups.

9.2.1.1 Non-Identifiers

Interview participants were considered *non-identifiers* if they explicitly rejected a GCID during the interview. In my interview sample, there was only one interview participant (#12) who explicitly and repeatedly rejected the *global citizen* label. Interviewee #12 was very critical of GC, citing a variety of reasons, but their most evident qualms seemed to be a perception of GC as *self-righteous*²⁶ and *elitist*²⁷. When directly asked whether they would identify as a *global citizen* after denouncing GC as “nonsense,”²⁸ Interviewee #12 explained:

“...I wouldn't. Because I think a lot of people do that just to say, 'Hey, look at me. I'm a global citizen.' It's almost like a little badge saying 'I'm a good person because I'm a global citizen.' So, so, I wouldn't do that.”

Despite reiterating their adversarial position towards the *global citizen* label throughout the interview²⁹, interestingly, without prompting, Interviewee #12 also provided examples of ways they embody normative GC values (for example, respect for diversity and intergroup helping):

“[I]f there was a direct ask and somebody needed something and they were in, uh, another country and I could contribute then I would. But that doesn't make me some type of hero, global citizen, 'Hey, look at me! How brilliant am I?' That's just what I would do. I would do the same if someone in Glasgow needed help or London or France. So, do you know what I mean?” (Interviewee #12)

²⁶ “I think a lot of people do that just to say, 'Hey, look at me. I'm a global citizen.' It's almost like a little badge saying 'I'm a good person because I'm a global citizen.’” (Interviewee #12)

²⁷ “A lot of people who will introduce themselves, or pigeonhole themselves, as global citizens will predominantly be upperclass, highly educated, professional people.” (Interviewee #12)

²⁸ “[E]ven that terminology of being a global citizen, having access to be a global citizen, having a wee badge that says 'I'm a global citizen' - it's all nonsense.” (Interviewee #12)

²⁹ “I don't need to identify as a global citizen. I *don't* identify as a global citizen.” | “[...] I don't think you have to put the label of global citizen on it. In fact, I, I'd be against putting the label of 'global citizen' on it [...]” (Interviewee #12)

This revealed Interviewee #12 identifies with certain *aspects* of GC, in practice, even if they consciously distance themselves from the label *global citizen*. They continued:

‘I’m not saying [global citizenship] is not a good thing. What I’m saying is people claiming to be global citizens and saying, ‘Look at me. I’m such a wonderful person because I help people.’ That’s a bad thing [...] I think putting a label on it’s not helpful.’
(Interviewee #12)

This also provides insight into what may have attracted Interviewee #12 to a career that led them to become involved in GC – in this case, through international development – and which afforded them the opportunity to apply their innate desire to *help* people. This *helping people* attribute was a central theme throughout Interviewee #12’s interview, and they provided examples of embodying other GC-affiliated prosocial AVBs throughout their personal and professional life (e.g., “trying to do good things as opposed to doing bad things.”)

9.2.1.2 ‘Self-Identifiers’

Self-identifiers (n = 6) either explicitly labelled themselves a *global citizen* during their interview or indirectly referred to themselves as a *global citizen* in some capacity. For example, although Interviewee #6 did not explicitly declare to be a *global citizen* during their interview, there were a few occasions when they made implicit references to a GCID through statements such as, “I think that is important and relevant to my journey towards global citizenship” and “that’s kind of also where my global citizenship comes into play on a feelings base.” Indirect, but not explicit, references to a GCID were also made by Interviewee #3 through statements such as, “being a global citizen, in some ways, seemed very easy to me” and “I think one of the things that helped me become a global citizen...”

Although *self-identifiers* did not display conscious attempts to distance themselves from a *global citizen* label, within the *self-identifying* group there were two slightly divergent subgroups discernible: *critical* and *uncritical*. The three *critical* self-identifiers, while referring to themselves as GCs, also shared with me certain aversions they feel towards GC; whereas the remaining three [*uncritical*] self-identifiers presented GC (either implicitly or explicitly) as mostly unproblematic during the interviews. (More specific reflections shared by *critical self-identifiers* are explored in more detail in Section #9.2.2.)

9.2.1.3 'Neutrals'

The *neutral* orientation category (n = 6) neither explicitly self-identified *nor* explicitly rejected a GCID. This group appeared somewhere between *non-identifiers* and *self-identifiers* in that, as opposed to emphatically rejecting a *global citizen* label, these six individuals exhibited either ambiguous, unspecified or *ambivalent* orientations towards GC. Throughout the interviews, these individuals self-described their orientations towards GC as *critical*, *cynical*, *sceptical*, and/or they used tentative language such as *somewhat*, *not necessarily* or *not particularly*. When making these observations, in my reflective memos, I considered at this time that the absence of affirmation is not the same as rejection. However, I reflected that other researchers, especially when treating GCID as a binary category, may have classified these individuals' orientations as *non-identifying*. The six *neutral* identifiers in this newly-formed subsample exhibited a range of attitudes towards GC (from positive to critical) but seemed to distance themselves from GC for a variety of reasons. Section #9.2.2 discusses clusterings I observed within this group of *neutral* (*ambivalent*) identifiers.

9.2.2 The Prevalence of Ambivalence in GCIDs

Very early into the life-history interview data familiarisation phase, it became apparent that GCID is too complex to be represented by a simple dichotomy of *identifier* or *non-identifier*. As demonstrated above, more than half of my interview participants did not cleanly fit into a *non-identifying* or *self-identifying* binary. In fact, there was only one clear *non-identifier* (who explicitly and repeatedly denied a GC label) and three clear *self-identifiers* out of the 13 interviewees. The remaining nine interview participants (c. 70%) fell into a fuzzy grey area. The first theme that took shape was therefore labelled *The Prevalence of Ambivalence* and resulted in three distinct subgroupings of what I term *GC orientations*: *Could-Be* global citizens, *Would-Be* global citizens and *Disenchanted* global citizens.

For the context of this study, I adopt Dictionary.com's (2023) definition of *ambivalent* as 'of or relating to the coexistence within an individual of positive and negative feelings toward the same person, object, or action, simultaneously drawing that individual in opposite directions' derived from psychology. While each of these subgroups of *ambivalents* seemed to distance themselves from GC due to various reasons, there were distinguishable patterns that could be traced to specific sources of tension among each of these three clusters.

There were four *Would-Be* global citizens in my interview sample, who embodied some dimensions of normative GC but discursively distanced themselves from the *global citizen*

label. Unlike the *Would-Be's*, the two *Could-Be* global citizens' tensions with a GCID seemed to be passively derived from a legalistic preoccupation with the term or a lack of feeling of rootlessness. In contrast, to *Would-Be's* and *Could-Be's*, the three *Disenchanted* global citizens (critical self-identifiers) *did* identify as global citizens but simultaneously displayed a tension towards the term.

9.2.2.1 The 'Could-Be' Global Citizens

There were two interview participants I identified as *Could Be* global citizens, and both exhibited neutral, uncritical orientations towards GC yet did not seem comfortable aligning themselves with a GC label. The *Could-Be* global citizens spoke about GC as if it was appealing but not plausible for them. Despite appearing to embody normative GC prosocial AVBs and expressing positive affect towards GC, these two interviewees expressed they felt they fall short of GC (according to their own conceptions of the term). There seemed to be two main barriers to GC self-identification evident in their accounts: a sense of rootedness and a literal (legalistic) interpretation of citizenship. Both were linked by what I interpreted to be the perception of *global citizen* as an ascribed, rather than self-determined, social category. This interpretation appeared to deny *Could-Be's* the ability to self-label based on perceived minimum standards beyond their reach.

Both Interviewee #8 and #9 – the *Could-Be's* – appeared to conceptualise GC as a feeling of rootlessness or lack of attachment to a specific country and then seemed to insinuate they were automatically disqualified from being *global citizens* because they did themselves feel this sensation. In the excerpt below, for example, Interviewee #9 shares that they “would like to be” a *global citizen* and that they aspire to embody normative GC values (e.g., openness, curiosity and an appreciation for diversity) but their own self-described lack of rootlessness appears to be a barrier to GCID:

“I don't feel at home in every part of the world³⁰, but I would like to be a global citizen in the sense that I travel with open eyes and open minds and that I am interested in meeting other people and meeting other cultures and learning about other people.”
(Interviewee #9)

³⁰ Interviewee #9's conceptualisation of GC as feeling “at home in every part of the world” relates to a wider theme of belonging and rootedness that did not ultimately feature in the final interview themes but would perhaps make a fruitful avenue for future research.

Interviewee #9 later added:

“So I think I’ve seen a lot of the world, but I don’t know if I’m a *global citizen* [...]”

Here, Interviewee #9 seems to be associating GC with international mobility. Despite indicating they feel they *do* meet this qualification, there remains a lack of conviction. “*I don’t know if I’m a...*” seems to portray a GC label as something that must be designated by someone else rather than something they could proclaim about themselves. The question seems to be not whether they personally identify as a *global citizen* but whether they *are* one in terms of whether they would qualify from someone else’s perspective. This view of GCID from an external locus of control implies that GC can remain out of reach even if you have good intentions, you embody GC attitudes, values and behaviours and you desire to be a global citizen.

In the following excerpt, Interviewee #8, likewise, appears to associate a GCID with a rootlessness or lack of attachment to one specific country but also introduces a legalistic interpretation of the term *global citizenship* that seems to pose an added barrier to GC self-identification.

“[I]f you’ve got two citizenships or more [...] well, where is your allegiance? Uh, probably nowhere. And that probably defines a global citizen, right? Because you’re... You don’t, you don’t just put all your eggs in the [home country] basket because that’s where I was born. Whereas, I’m kind of forced to do that in a way. I mean, I don’t have any other citizenship and I probably won’t have any other citizenship.”

Interestingly, Interviewee #8's above reflection seems to imply that their connection ("allegiance") to their native country is not an intrinsic affect but rather one of circumstance. "[F]orced to do that," particularly, conveys GC as something that is beyond their locus of control. Interviewee #8 reiterated a legalistic standpoint multiple times throughout the interview and acknowledged this could have been activated by their career in citizenship by investment, which was their initial and enduring connection to GC:

"I think just given my background with the government and the, and the, immigration kind of side of my background, it's kind of hard for me to think of being a global citizen and only holding one passport [...] I think there's a crossover. There's people who are global citizens in a classic sense that they hold more than one citizenship. And then there's the global citizens who also think globally and act globally and live, and potentially live, globally, right? So I, yeah, I think... I kind of think you need both, you know." (Interviewee #8)

"I don't think I would consider myself a global citizen. I, you know, I don't... I only have one citizenship. And I, and I think, for me, the definition of a global citizen is either someone who's got multiple citizenships or perhaps they don't really identify with any citizenship -- they just kind of, um, I mean, it crosses over with global mobility." (Interviewee #8)

Above, Interviewee #8 appears to associate "global mobility" with GC as a lived experience; yet, in the following excerpt, they discount their own international mobility experiences:

"[M]y wife and I are looking to spend part of our retirement outside [home country]. But that's not really global citizenship. That's just, that's global residence, if you like. That's just having, that's just physically being somewhere else for part of the year. And that's, I don't think that's... To me, that's not global citizenship." (Interviewee #8)

In the next excerpt, Interviewee #8 reveals they not only have global mobility experience but they also share what they perceive to be dominant GC sentiments:

"I mean, I, I think, um, you know, first of all, I have a lot of friends who are global citizens, I think in both the location and residence elements but also in the way they think. And those people, I feel closest to those people. Because I, I like, you know, I, I've had similar life experiences." (Interviewee #8)

Although Interviewee #8 had spent more than 10 years of their life residing in three countries outside of their home country and they identify *with* global citizens, they seemed to point to their singular nationality as prohibitive of a GCID. Notably, legalistic interpretations of the term *global citizen*, such as this, were not limited to *neutral* identifiers but rather were evident across the orientation subgroupings. However, in most cases when a legalistic conception of GC was referenced it was not positioned as mutually exclusive with a global citizen label. For example, the excerpt from (self-identifying global citizen) Interviewee #3 (below) reveals a legalistic interpretation of GC during the interview and pointed specifically to the inclusion of the word *citizen* as a barrier to GC's practical application:

"I think the idea of citizenship is wrong because 'citizenship' implies obligation and responsibilities. And you're, you're a citizen of the US... You know, I have a [home country] passport; I have a [current country of residence] passport, and as citizens of those nations, they owe me something and I owe them something."
(Interviewee #3)

Possessing multiple, literal, national *citizenships*, Interviewee #3 met Interviewee #8's definition of a global citizen, and they did adopt a *global citizen* self-identification³¹. (However, as Section #9.2.2.3 will illustrate, Interviewee #3 is actually an example of a *Disenchanted* global citizen.) In sum, for *Could-Be* global citizens, their ambivalent orientations did not seem to stem from not *desiring* to be global citizens so much as perceiving they did not fit normative definitions of GC.

9.2.2.2 The 'Would-Be' Global Citizens

The four remaining interview participants from the neutral orientation subgroup fit what I term *Would-Be* global citizens. As with *Could-Be* global citizens, each *Would-Be* illustrated ways they embody and relate to normative GC; thus, they too may likely be ascribed a *global citizen* label by observers. What set *Would-Be*'s apart from *Could-Be*'s, however, was what appeared to be a conscious distancing from the *global citizen* label infused with a more critical tone. *Would-Be*'s treated a *global citizen* designation as within their own locus of control but conveyed it was undesirable as well as unbefitting. Their

³¹ As Interviewee #3 also share a legalistic interpretation of global citizenship, it would have been interesting to observe whether they themselves would have self-identified as a global citizen had they not possessed multiple citizenships.

ambivalence seemed mainly derived from reservations they held towards normative GC. Concerns that GC, in practice, is too “neoliberal,” exploitative, un- “global” or wrapped in false promises, for example, seemed to be the main sources of contention and barriers to a GCID for *Would-Be*’s. (The reservations my interviewees shared towards GC are discussed at more length in Section #10.3.1.1.3 on barriers to GC.)

In the following excerpt, Interviewee #1, echoes a legalistic and prohibitive interpretation of GC lined with aversion:

“[I]t’s a curious term because it’s completely meaningless. There is no global state to which one might be a citizen. Um, but also [...] even if there were, the whole notion of a citizen is very much a kind of global North Western enlightenment notion that I wouldn’t be particularly happy with anyway.”

Interviewee #2, after indicating they identify “somewhat” with GC, shared similar criticisms as Interviewee #1 but their reservations extended so far as to be adversarial:

“[...] on the other hand, looking at some of the definitions that I have found dealing with global citizenship that deal with the capacity to play, uh, an important role in the world and become a decision maker and a leader and all those ideas that sound quite neoliberal to me... I don’t think I relate to that as much, and I would actually say I’m trying to *contest* that in a way.”

Interviewee #10 traced their ambivalence and scepticism towards GC (manifesting in a legalistic perspective) to their “Realist understanding of the world:”

“I’m a bit ambivalent or, um, cynical, perhaps. Because I don’t really think there is such a thing as *global citizenship* to be really honest. Where is the global passport? There is no global passport. Hence there is no *global citizenship* to put it simply. Um, so I think it is, in some sense, it is a naïve idea because it is not empirical. There is no such thing as a *global citizenship*. So, empirically, I am sceptical and a bit, yeah, sceptical in terms of its applicability.”

Interviewee #10, however, acknowledged there are a number of different ways to interpret GC, grounded in various philosophies, and explained why they had reservations about each interpretation. One example they gave of an alternative way of conceptualising GC was “feel[ing] that you belong in the world, or where you perhaps desire to be able to belong and perhaps where you desire to travel or experience the globe as a human being. Where we have our human identity in some kind of universal sense primary and then our

national identity secondary.” Although this particular participant clarified they did not personally “buy into” this conceptualisation of GC, it *does* seem to closely resemble how the *Could-Be* global citizens (#9.2.2.1) conceptualise GC. Interviewee #10 then went on to explain how their personal international mobility and cross-cultural experiences did “not necessarily” make them “more global” and, ironically, stirred up counter arguments to this type of “normative” ideal of GC:

“[T]he more you travel, the more you realise that, yes, you are very similar to people that you meet. You are all human beings. You’re all flesh and blood. You all have, I mean most of the people you meet at least, can sympathise, can enjoy, can laugh, can enjoy a good time, are helpful, you can trust them and so on. But, at the same time, you also realise that you’re very different. You have different worldviews, different cultures, different languages, different ways of behaving, different normative standards, and so on, and so on.” (Interviewee #10)

In this participant’s case, contrary to theories that global engagement is likely to engender a *global* identity (#6.3.4), there appear to be traces of a potential *backlash effect* to engagement with *the global*. What’s more, to Interviewee #10, GC’s humanistic appeals to foster a unifying, transcendental superordinate identity is problematic, in practise:

“I don’t think there is much *respect* that is part of a global citizenship in the sense of that is the closest we can come empirically where you have persons that are part of these global networks that in some sense can transcend boundaries very easily. But there’s not much respect for global culture there. There is a force of homogeneity there and assimilation, perhaps even cultural imperialism. Who knows? Um, so yeah... There is not, not much, plurality in the *empirical* sense.”

From this perspective, by focusing on emphasising the ways humans across the globe are similar, GC appears overly reductive and threatens the preservation of cultural diversity and thereby undermines its own promoted AVBs.

Contrary to Participants #1, 2 and 10, who were outspoken about their criticisms of GC, another *Would-Be*, Interviewee #5, exhibited a less critical orientation but avoided using the term *global citizen[ship]* when describing themselves throughout the course of the interview and expressed that they preferred the terms “interculturalist” and “globally minded.”³² Eventually, they went on to clarify, “I’m not saying that I am one of those [a globally-minded person] particularly”³³ and shared the following reservation they held towards GC in practice:

“I have hope. I think that we are going in the right direction, but what I am disillusioned about is, again, how people in power, who don’t want this to happen, manipulate language. Language is a powerful tool. So they manipulate language in a euphemistic way, and they talk about global citizenship. They tell you, they talk about inclusion, they talk about diversity, but they don’t really explain what those terms mean and how are we gonna get there. They just tell you. So, like, from a political point of view, sort of, like, you know, false hopes to the people. So that’s the only thing that bothers me, tremendously.”

Interviewee #5 appeared concerned that even UNESCO’s current Sustainable Development Goals (SDGs) may also be merely “euphemistic” and lacking an actionable plan to facilitate meaningful changes.

Notably, after describing their relationship to GC as one of ambivalence and scepticism and suggesting that international experiences and education have “not necessarily” made them more “global” or identify with GC, towards the end of their interview, Interviewee #10 revealed:

“[D]espite my scepticism, despite my views, I would say I’m perhaps the most global person in my department and among the people I know. Because I have, I have, friends from all over the world. I have very few [nationality] friends, actually. My wife is [different nationality]. I have friends from all over the Muslim world. I grew up with a lot of immigrant friends in my neighbourhood. Uh, my best friends are immigrants. Um, so despite that, I still... I have my views despite that. But I, I mean, my life, my practice, is very much global, nonetheless, I would say.”

³² Over the course of the interview, Interviewee #5 described global mindedness as: non-discriminatory, and inclusive attitude and behaviours, critical reflection, open mindedness, curiosity, sustainability (in terms of consumption), emotional regulation, resilience and compassion (both towards others as well as self-compassion).

³³ Interestingly though, throughout the interview, Interviewee #5 used the collective pronoun “we” when describing globally-minded people; thereby implicitly aligning themselves with the term. As one example, they stated: “A globally-minded person knows that we cannot control the powerful, so we have to also do our part.”

As illustrated in the above reflections, *Would-Be* global citizens, in the context of this study, are individuals who appear to be on the fence and unwilling to fully endorse GC unless it redresses the aforementioned grievances. For example, Interviewee #10's reflection above, points to the potential for GC to be more widely embraced if it achieved a closer alignment of projected values and practices - that is, if it is found to practise what it preaches.

9.2.2.3 The 'Disenchanted' Global Citizens

Ambivalent orientations were not exclusive to the neutral subsample. I have already illustrated above that even the most vocal critic of GC, the lone non-identifier of my interview sample, related to aspects of GC to some extent (Section #9.2.1.1). What's more, ambivalent attitudes towards GC were also exhibited by half (three) of the self-identifying global citizens, whom I refer to as *Disenchanted* GCs. The main distinction between *Disenchanted* global citizens and *Could-Be's* and *Would-Be's* GCs was that *Disenchanted*s referred to themselves as *global citizens* during the interviews despite the reservations they shared about GC. The following excerpts have been highlighted to exemplify the undercurrents of tension I observed in the positionalities of *Disenchanted* global citizens despite their self-categorisations as *global citizens*.

Disenchanted Participants #3 and #6 raised very similar concerns about GC as *Would-Be* GCs (e.g., that GC is too *neoliberal*, *neocolonial* or not *global* enough, in practice:)

"[T]hat got me interested in other visions and orientations of global citizenship as well. And I kind of understood a lot of criticism against, even UNESCO's SDGs,³⁴ being too neoliberal and being too anthropocentric, for example. And there's a lot of global citizenship work out there as well, which is very neoliberal, very statehood driven." (Interviewee #6)

"The actual globalisation of global citizenship that would be, um, transformative for global citizenship. Because it's, you know, right now it's not." (Interviewee #3)

Interviewee #3, a self-identifying *global citizen* with extensive experience in international development, even referred to GC as "dangerous," "a mess," and "do-gooderism:"

³⁴ Reference to the United Nation's Sustainable Development Goals (SDGs), of which there are 17. (See United Nations (2016) for more information.)

“I think this idea ‘global citizenship’ is a bit dangerous in some ways [...] I spent a lot of time thinking about the humanitarian sector from a critical point of view. I’m not an Opps guy. I’m a, I’m a, I’m a... think about the system and why it doesn’t work and it’s just a mess. And I think that’s very easily translatable to other sectors of what I would call, you know, sort of ‘do gooderism.’ And, you know, climate sector is right there, you know. [...] I try and challenge, basically, what, what most people were expecting me to say, which is ‘It’s all great.’ Not really great...”

During the interview, Interviewee #3 also asserted GC has been a “performative” “one-way” (“North to South”) deal that perpetuates a white saviour narrative and agenda. The semi-structured format of the life-history interviews proved pivotal for enabling the unpacking of deeper meanings behind such criticisms raised at GC. Probing questions, in particular, enabled me to trace qualms with GC back to unexpected potential sources. For example, in the previous section on *Would-Be* global citizens (#9.2.2.2), I first demonstrated from Interviewee #10’s interview excerpts that there are possible *backlash effects* to GC as a lived experience, which can be elucidated in further depth in the context of *Disenchanted* GCs. Below I have provided a range of illustrative examples of what appeared to be *backlash effects*. (The potential implications of *backlash effects* are explored in greater depth in Section #10.4.1.1.)

For two *Disenchanted* global citizens, Participants #3 and #6, there appeared to be evidence of a possible erosion of GCID originating from what might be *backlash effects* of GC *embodiment*. Through the accounts below, it appears that the very attributes that GC seeks to foster in individuals (e.g., self-awareness, critical reflection, empathy and social justice), once internalised, may cause global citizens to begin pointing fingers at GC itself. This erosion of GCID may occur when hypocrisy³⁵ or misalignment³⁶ is perceived and a process of reconciling aims and practices begins to unfold. The following excerpts illustrate that, for Interviewee #3 and #6, a key component of enacting (or embodying) GC is becoming critical of GC itself and holding it accountable to its purported aims:

³⁵ E.g., Interviewee # 3’s reflection: “[W]e’ve got problems here. There’s, there’s drug addiction in Glasgow and Philadelphia that, you know, produces death levels just like... It’s a humanitarian... If it were anywhere else... You know, and this idea that ‘humanitarian crisis’ is essentially a crisis but it’s happening in place where everyone’s skin is brown and therefore we have to go save him. And, what would it mean if a team of, you know, highly qualified, I don’t know, Indian Oregonians... You know, it’s like if social workers came up to Kensington Avenue in Philadelphia or up to certain neighborhoods in Glasgow and started working. And we’d immediately realize, like everyone would go, ‘Well, you can’t do that, it’s... Our societies are so complex... How can you possibly think that you’d be able to... You know, you’d have to spend 10 years here understanding all the gang dynamics and all this stuff.’ And it’s like, yeah, but doesn’t that have a lesson, a little bit, for what we’re doing?”

³⁶ Both Participants #6 and #10 pointed out the lack of representation of non-Anglophone/non-Western countries at conferences claiming to be *international*, for example.

“I mean, I think my take on everyday global citizenship is that I try and critique some of it when I see... Global citizenship certainly has a colonial history it needs to deal with.” (Interviewee #3)

This participant later added:

“[...] I think there's a role for an enlightened kind of – ‘enlightened,’ boy, that’s a bad word – for a global citizenship that is cognizant of the need to create, to globalise, what are, on the face of it, very global, international, workings of international, corporations and international aid agencies and things like that. And that's, that's, where I think there's room. And you just don't, you don't, see that so much. Because global citizenship, again, it doesn't have responsibilities. But that would be, for me, that would be the responsibility of the global citizen is to actually take all this global work being done and critique it for its lack of globality because it's become so specialised. And so, you know, global, geographically global, but not at all global in terms of the organism of human society.” (Interviewee #3)

Interviewee #6, as well, illustrates how self-reflection may lead to consideration of whether GC is practising what it preaches:

“I think what education can do is give you the words to express your ideas and then to explore them further but also give you the tools to harness global citizenship and in the sense of becoming aware, becoming self-reflective, understanding your own role and your own position in the world and environments and discourses and societies. And just understanding that, reflecting and becoming aware, I think it's a huge step towards transformative action. If the dispositions match your ideas and, you know, the goals associated with global citizenship.”

Disenchanted global citizen, Interviewee #4 also seemed to show potential signs of *backlash effects*, but these manifested differently to the other *Disenchanted*s, perhaps due to their unique conception of GC as “bringing your values and your beliefs to another country, where you think the environment would fit your interests better.” This participant indicated that they were inspired to pursue GC by moving abroad to a place they expected might more closely align with their core values (particularly environmental sustainability) than the “dominant” values in their home country. However, after living outside of their home country for two years with their family, Interviewee #4 no longer had a “rosy picture of global

citizenship” or felt “totally satisfied” with being a global citizen, which seemed to parallel their recent experiences struggling with cultural adaptation:

“[T]o continue this life as a global citizenship, you, you should have clear goals why you are doing it, and I am asking that myself - why am I doing it? And I don't have, or, I don't always have a clear answer to this [...]”

“[W]hen I left [home country], I appreciated more Western culture. Now my scope has changed radically, I would say. Because what is the value, like, there is a Russian saying, ‘We don't value what we have. We start valuing only when we lose it.’ And that's exactly what happened. So I missed something, which I don't have anymore.”

For Interviewee #4, a “terrible feeling of nostalgia” had begun to manifest in “disillusionment” towards GC and an everyday “feeling of irritation” towards their host country. However, as with Participants #3 and #6 above, Interviewee #4 also evidenced embodying normative global citizen attributes of self-awareness and critical reflection by being attuned to double standards they were imposing on their host country stemming from this new feeling of loss:

“[S]taying or coming for holidays or for a business trip is different from living. And, what, what else is different is the feeling of irritation. So, in your own country, when you see something, when you see some dirt on the street, you kind of forgive it because you say ‘Oh, yes, we have dirt everywhere so, it's, it's not a problem.’ But when you see dirt in a foreign country you say, ‘Oh, but I've moved here. I've made an effort. I've put a lot of effort and money into making this transition. I'm suffering from nostalgia, and what am I having as a result is dirt in the street’ and the level of irritation is bigger.”

Overall, despite their skepticisms about how well GC executes its own aims, *Disenchanted* global citizens did not take pains to distance themselves from the *global citizen* label and still seemed to view GC as the best hope for a “way forward:”

“[T]here's nothing more sustainable and more profound than good quality education, which is why I'm a huge fan of SDG 4³⁷ and 4.7³⁸ even though I do criticise them. I believe they are still good and, for now, the way forward.” (Interviewee #6)

“You can already see why I'm drawn to global citizenship education then. Because it does away with ‘we’ versus ‘them’ binary. At least it makes it more dynamic. Because you kind of get away from categorization based on culture with these overwhelming global challenges that are there and that we need to solve only in joint and holistic approaches – jointly in terms of, we need to work together and holistically in terms of systems. Systems need to work holistically towards education for sustainable development and global citizenship.” (Interviewee #6)

Relatedly, Interviewee #3, shared an intriguing analogy of GC as an “adaptor plug” that, if functioning properly, could offer this type of holistic solution Interviewee #6 called for and would enable people to collectively solve global crises:

“[T]here's a way in which global citizenship, if it works, it does involve seeing things through a different lens, making connections, making these adaptations [...] you know, the way you need an adapter plug to get your plug into the wall. Global citizenship is, in some ways, is that adapter plug, right? [...] All local problems nowadays have some kind of global element to them and my guess is all global problems have a local element to them. And I just think that interaction is quite positive. [...] I think global citizenship can act a little bit like that. I would say it's sort of [...] necessary but not sufficient.” (Interviewee #3)

Even Interviewee #4, despite their waning faith in GC, concluded: “[I]f people had this idea -- if they heard about this idea -- I think that many still would choose global citizenship because of globalisation, most of all, and, the, the opportunities that it gives people.” This notion of GC providing “opportunities” to people is an appropriate introduction to the next major theme derived from the life-history interviews I conducted (“It was more about me!”), which relates to self-interest as a launching point for GC (Section #9.3.2).

9.3 Pathways to GC

³⁷ SDG #4 refers to ‘Quality Education’ (UNESCO, 2016).

³⁸ “By 2030 ensure all learners acquire knowledge and skills needed to promote sustainable development, including among others through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship, and appreciation of cultural diversity and of culture’s contribution to sustainable development.” (UNESCO, 2016)

One of my main aims with life-history interviews was to trace each of my participants' involvement with GC back to its source. In other words, I aimed to try to identify traces of their GC origin stories. Although a scan of life events using the life-history timelines constructed in early stages of the qualitative analysis did not reveal any clear commonalities in participants' experiences (#8.3.2), a closer, interpretative exploration of my interview data through rTA did enable me to trace a few latent intersecting pathways. While, within the constraints of a thesis, it is not possible to elaborate on each theme I encountered during the interview analysis, below I will highlight those I considered to be the most illuminating themes relevant to addressing my research questions, because they ventured into previously uncharted understandings of GC as a lived experience. The themes of *unexpected sparks* (#9.3.1) and *self-interest* (#9.3.2) are presented in depth below.

9.3.1 Unexpected Sparks

The flexibility of semi-structured life-history interviews enabled me to probe deeper to attempt to connect more dots, revealing some surprising influences. This section expounds upon the theme of *unexpected sparks* discovered during the life-history interviews, including the subthemes *GC conferences* (#9.3.1.1) and *the arts* (#9.3.1.2). In the context of this study, the term *spark* is employed to convey a traceable situation, experience or encounter that led to a participant's initial involvement or interest in GC. It is beyond the scope of this thesis to be able to discuss each manifestation of *sparks* evident throughout the 13 interviews. Instead, this chapter will focus on highlighting the sparks that were unexpected based on existing literature and theories in the field of GC and therefore had the most potential to expand existing knowledge. (These themes will be discussed in relation to prior literature in Chapter #10.)

9.3.1.1 GC Conferences

The second interview question that was posed to each of my interviewees (after their initial life-history overview was provided) was "*How did you become involved in [Title] global citizenship conference, and what was your attraction to it?*" At the same time, it was explained to each participant that, through these interviews with purposively diverse GC champions, I hoped to explore how their varied life journeys eventually intersected and led to a mutual investment in GC.

To review, the GC conferences, as the sampling site, were treated as participants' common denominator, and their involvement as speakers/presenters/moderators at these

conferences was determined to be indicative of their status as GC *experiential experts* (or *champions*). However, as discussed in greater depth below, the qualitative interview analysis led to intriguing discoveries that brought into question the reliability of such assumptions and, in turn, my sampling approach. In short, the exploration of pathways to GC led to the following two (what I consider to be significant) discoveries about my participants' lives:

1. The majority of my interview participants had little to no engagement with GC prior to these conferences.
2. The conferences themselves, at times, were fundamental to the development of GCID and GC embodiment.

9.3.1.1.1 *Engagement at the Fringes of Global Citizenship*

Owing to my original sampling strategy for *exemplars* (which was premised upon the presumption that active participation in GC-themed conferences evidenced an established connection to GC), it was surprising to learn through the interviews that these very conferences were a starting point for engagement with GC for more than half of my participants (Interviewees # 1, 2, 4, 6, 7, 12 and 13). Prior to these conferences, for all but five of my interview participants, GC was an unfamiliar concept or a secondary concern that only coincidentally intersected with their respective fields (e.g., critical maths education, English as a foreign language, paramedicine, international development, political communication, education for sustainable development, STEM, intercultural communicative competence and global political studies.)

Further, in several cases, my approach to interviewing revealed that my participants became involved with the conferences, and thereby acquainted with GC, as a matter of happenstance. Participants #3 and #7, for example, were personally invited by a professional acquaintance who was a conference organiser. Interviewee #12, the lone *non-identifier* in the interview sample, explained that they did not “volunteer” to become involved with GC but rather were “tasked” by their employer to conduct international development overseas due to their professional expertise in ambulance services. They were then required to report on their experiences abroad at the GC conference in question. When asked a follow-up question about their *personal connection* to GC, Interviewee #12 clarified, “I don’t have one.” Interviewee #10, who specialises in “global political studies” and was perceived to be an ambivalent *neutral* identifier, admitted:

“Well, to be totally blunt and honest, it was an opportunity that arose at the university where I’m working at the moment. They didn’t have anybody to fill the position, actually. Nobody wanted to go to Japan and participate in the summer program. And they asked me, ‘Do you want to go?’ and I said, ‘Of course. Yes, I want to go.’ So it wasn’t really something that was really intentional in that sense. It came to me, and I decided to take the opportunity and go. So it wasn’t anything more sophisticated than that, or, yeah.”

Overall, the topic of GC was not a motivation for most of my interviewees to participate in the conference of interest, and their relationship to GC at the time was passive and indirect. This might, at least partially, explain *the Prevalence of Ambivalence* amongst my interview participants (Section #9.2.2), whereby their engagement with GC was a function of a related area of *specialisation* (Section #10.3.1.2) rather than a deep, direct connection. These results from my qualitative analysis serve as a cautionary tale against presuming that active participation in conferences may be indicative of a certain level of passion for, or expertise in, a subject. The implications will be revisited and discussed in relation to my methodological approach in the Chapter #10.

9.3.1.1.2 Conferences as the Initial Source of GC Exposure

There were four interview participants, who directly linked conferences to their GC development and indicated that the conferences themselves presented their first exposure to the concept of GC. Three of these interviewees further indicated that the conferences, by making GC salient to them; activating their *global citizen* identities and introducing them to GC role models, for example, were critical life experiences.

Novice researchers Interviewees #6 #13, at the time of the GC conferences they participated in, were both PhD students specialising in topics at the periphery of GC (education for sustainable development and intercultural communication). They both were drawn to these GC-themed conferences as an opportunity to present their own research alongside prominent keynote speakers in their respective fields. Interviewee #6 asserted it “would have been academic suicide” not to seize such an opportunity and added that the knowledge they gained through the conference was very formative for their GC development because:

“[S]ometimes you need someone else, someone more experienced in your life, to give you the vocabulary to express your ideas and to express your feelings. And then, building on these new expressions that you have, you can explore more and more of these identities, more and more of these ideas.”

To illustrate this point, Interviewee #6 recalled that “one key sentence”³⁹ uttered during a keynote speech by a GC expert at the conference I sourced him from, for example, impacted the direction of his research interests and future professional aspirations: “[F]rom that point on, I knew exactly that my way ahead was [...] framing education for sustainable development within global citizenship education.”

Interviewee #13, as well, found the conference they attended “very inspiring” and shared:

“Um, to be honest, before I moved to the UK I had no idea what the concept [global citizenship] means [...] [B]ut I should mention also that even when I moved to the UK, my first say two years or so, I still was not aware of the concept. I still felt very much [nationality] and very much like I did not belong. I wanted to finish my PhD and come back home. And next I started reading about the concept of global citizenship, intercultural competence, global competence. While reading I was reflecting, on my own experience I was reflecting and relating. Um, also the fact that I travelled around when I was doing my PhD -- either, for you know, just holidays or for conferences. Big conferences, in particular, were very, very, um... how... I’m choosing my words carefully... They were impactful -- if that’s a word? Like the conference of [title of conference] you mentioned in the beginning. [...] I had the opportunity, and I was lucky enough, to interact and meet other scholars from different backgrounds. I interacted with them. It was then. It wasn’t *until* then that I could identify myself as a ‘global citizen.’”

This experience, Interviewee #13 said, helped them “develop an understanding of what *global citizen* means or who *is* the global citizen or who can *be* a global citizen.”

³⁹ “The way we teach, we teach our youth to think like nation-states.” (Anonymised keynote speaker)

There were two vivid examples provided of specific conference sessions that left a lasting, transformative impression on my interviewees. In the excerpt below, Interviewee #13 recounts how one conference presentation featuring a compilation of Danish school children sharing what *identity* personally means to them was an “‘a-ha’ moment” that “stuck in [their] mind”:

“[I]n one video a student [...] related identity to her hair. So the whole five minute video was about her hair, uh, being straight, being curly, how her mood affected her hair, uh, how she carried her hair, the colour of her hair, and it... Her hair was her identity. In another video the student, uh, talked about his passport -- what his passport meant to him, how his passport helped him to open the world. How being Danish or, um, having that privilege helped him get to wherever he wanted it. [...] And I realised, like, ‘Okay, identity isn’t just about being British or [nationality] or, um, [religious identity] or from a regional group. It is... It’s something bigger. It is something bigger, and it can be perceived differently.’ That helped me build the understanding of global citizenship. That helped me reflect, reflect on my personal experiences and actually ask myself, ‘Do I identify myself as a global citizen?’”

Although not a “self-identifier,” Interviewee #1 also directly pointed to the first GC-themed conference they attended at 15 years old as having “the biggest impact” on their GC development. However, they noted that this conference had a strong social justice slant and, at the time, would have been referred to as a “developmental education” rather than “global citizenship” conference. In the following excerpt they detail how one specific activity made a lasting impact on not only how they perceive the world but also motivated them to transform their behaviours to embody GC values even today:

“[W]e played a game that was called the, um, the ‘trade game.’ I think it was devised actually by, uh, by probably trade craft, as was then, or, or, some... you know, the precursors at the Fair Trade alliance now. Um, and we each had different roles. And so some of us were coffee producers, and some of us were importers and some of us were, you know, I don’t know what the equivalent of Nescafe is, I suppose. Um, and we just enacted it for an entire day, I think, and we had you know, by the end of it, we had all sorts of things going on: we had the producers barricading the corridor with chairs, and we had people kind of holding demonstrations and then we had people trying to have, you know, diplomatic trade talks and all this kind of stuff. Um, and it was, it was, it was a wholly immersive activity. Um, so I think that was, you know, that was lovely. I’ve never forgotten that [...] [I]t’s stayed with me - this kind of sympathy towards fair trade. And I go out of my way, I do ridiculous bike rides sometimes in order to get my fair trade bananas and feel utterly ashamed if I, you know, cop out and don’t get fair trade bananas.”

The above references to “a-ha” moments and “critical” experiences reflect precisely the type of *transformative learning*, or perspective changes, I sought to uncover through life-history interviews (see Section #8.3.2.1.3). The expressions these interviewees invoked such as “stuck in my mind” and “I’ve never forgotten that” encapsulates the potential power of transformative learning. It was fascinating to see that GC conferences, for some of my participants, were just the beginning of their GC journeys and that they could have such a significant impact on GC self-identification. The potentially mediating role of GC conferences evidenced in these interviews will also be discussed in further depth in Chapter #10.

9.3.1.2 The Arts

“[I]n its broadest possible way, education, could be sitting next to granddad fishing for a day. [...] *[T]rue* education -- education that's about curiosity and, um, and just following the things that you want to explore -- absolutely that's how we come to understand 'other' in, in, all sorts of different ways.” (Interviewee #1)

In addition to the aforementioned insights I gained about the centrality of GC conferences, the semi-structured life-history interview approach also revealed surprising examples of seemingly mundane occurrences initiating GC-related transformations in my interviewees' lives. For five of my interview participants (nearly half), I traced the sequence of life events that led to their involvement in GC back to inspiration they derived from various forms of art they encountered in their everyday home environments (e.g., music, film and literature). In this section, I have provided a few detailed examples of how *the arts* inspired transformations in my interviewees and briefly highlight the potential significance of this discovery.

9.3.1.2.1 Literature

As illustrated in the following excerpt, the very first participant I interviewed shared that they believe in the transformative potential of “the arts,” especially for fostering the GC associated capacity for empathy and perspective-taking:

“[...] I want to think about the idea that a 'global citizen' is someone who's got sufficient awareness to be able to question what they're doing and come to judgments that are based *not* just on a very, very narrow limited understanding of the world, but on a, the broadest possible appreciation of human plurality. And I think what impresses me *deeply* is where people can achieve that through the arts, really -- through film, through literature, through the power of their own imaginations [...] A person can read one novel and *deeply* understand issues about women or black lives or, or, abuse or torture or whatever it is.”

When asked about the presence of GC *role models* throughout their life, Interviewee #2's following response then put Interviewee #1's theory into practise by providing evidence of a case in which literature did influence someone's ability to embody elements of a normative global citizen mindset by learning how to challenge the status quo:

"I guess literary characters if they count? Yeah. People I've read from. Uh, yeah. I've been interested in, for example, biographies of people who have had to radically change the way they think. [...] that led me into thinking how you can confront others when you're radically different -- when you're thinking very differently from the mainstream. And I think, yeah, I took models from there [...]"

It is worth noting that these reflections from both Interviewees #1 and #2 appear to associate GC with the development of a more flexible (rather than fixed) mindset that makes one more adept at perspective taking. Interviewee #2's account above also seems to support Nussbaum's (2002) assertion that 'narrative imagination' (– a type of perspective-taking believed to foster empathy, personal connection and deeper understanding of another's point of view) may be fostered through affinities with fictional characters and has the greatest prospect of being cultivated through 'literature and the arts' (p. 299).

9.3.1.2.2 Documentaries

Interviewee #10 from the neutral ambivalent subgroup shared that a single documentary shown to them by a social sciences teacher in "fifth or sixth grade" was a "fundamental" experience that piqued their interest in a career in international relations "quite early on" in life:

"Life of the Puma is the name of the movie, which was a very touching movie about the Civil War in Guatemala, where the United States supported one side and the Communists supported the rebel gorillas on the other side, and the indigenous communities were basically trapped in the middle as victims of violence on both sides. And that movie made a tremendous impact on me, where I also, yeah, wanted to do something that had to do with international relations or politics or the world or helping, foreign aid -- things like that. [...] And, since then, I've had that interest and I maintained it. It was natural for me, when I came to choose something at university that it would be political science and my subfield would be international relations. There was no other option."

Without any additional context, this reflection may not seem directly relevant to GC development. However, it was Interviewee #10's profession as an international relations educator and researcher that led to their involvement in the GC-themed conference. As such, this documentary, and the passion it filled them with, was seemingly pivotal for this interviewee's trajectory towards GC.

9.3.1.2.3 *Music*

Interviewee #5's main connection to GC was also through their role as an educator, and during their interview they indicated that learning French at a young age fundamentally inspired their desire to become an educator. When asked a follow-up question probing how they were originally inspired to take French, they revealed that there was one particular song on the radio that awakened their curiosity and inspired them to dream about the world that existed beyond their (literal) *horizon*:

"[...] in my case, I think it was more because I used to sing when I was a young girl. I used to sing a lot and play guitar. And then, I came across some songs in French [...] And there was this particular guy from Barcelona, actually, Spain [...] I always remember a song he had. And I would, you know, I would listen to it because it was pretty, but I started listening to the lyrics. [...] there was a passage in the song that was a story of two friends. [...] [Juan] had a job in his town, his community. All the typical lineal things that society expects. But Jose, he didn't want that. He was always looking at the Mediterranean and asking himself 'What is over there? Is there anything on the other side?' And he would look at his town and say 'This cannot be possible. My life cannot just start and end here. There has to be something *else* over there.' So he decided to take off. And travel. Travel the world. And he would always think about his friend, Juan. Juan, always there. Maybe he was happy. But Jose needed something else. And so I always remember the lyrics [...] And I'd say, 'Huh.' It's interesting, you know? Maybe this is not the only sky he could see. So I think, to answer your question, in my case was more organic experience paying attention to things. But for other people something else may trigger them."

As with interviewees' previously mentioned reflections about the impact of global citizenship conferences on their GC development, Interviewee #5's references to a "trigger" and "always" remembering this experience are reflective of transformative power. The mere endurance (for approximately 30 years) of this seemingly inconsequential memory about

hearing a song on the radio, speaks to its significance in this participant's life. This is one example of an everyday experience that triggered a domino effect that eventually led to this participant's involvement in GC. This single song filled this individual with a desire to move abroad and experience other ways of life (an example of what I refer to as personal-level 'conscious internationalisation'), a path down which they have yet to return.

While narrating their initial life-history overview, Interviewee #6, as well, cited music as an important influence in their life that enabled them to connect with people beyond their local and national communities:

“The more negative side for, with, growing up in [country] is that with my skin colour you're probably the only non-white person there. With my name as well. So, I'm formulating this in a positive way, but I found out very early that I'm not part of any one particular community or any one particular society. So was always in a hybrid state in terms of identity and belonging. Um, and that might *break* people, because you need, as, as a human being, you need, kind of, this feeling of belonging. For me, it turned into almost spite and turning towards the global, turning towards other people, other societies, other ideas, turning to music as well. And then turning to music, that in itself -- that hobby and passion -- makes me part of the global society because music is not restricted to one locality, to one location, right? If you're a huge fan of the Red Hot Chili Peppers, for example. So immediately I could connect with a lot of Americans and other people who like funk and punk-rock music.”

Interviewee #6's story is interesting because it counters dominant narratives about GC in a number of ways. Music as a means of cultural consumption is often dismissed as a form of *banal cosmopolitanism* (Matthews and Sidhu, 2005) and therefore viewed as deprived of deep, transformative potential. However, Interviewee #6's experience speaks to the potential for music or other forms of art or hobbies to serve as an alternate “gateway to other societies, to other people, to other minds”⁴⁰ and suggests the potential relationship between music and GC development perhaps merits reexamination.

The above reflection by Interviewee #6 also brings into question the alleged necessity of a supranational identity (e.g., *global citizen*) for fostering GC AVBs and establishing a meaningful connection between diverse or geographically dispersed individuals. In their case, it seems a mutual interest in particular artists or music genres laid the foundation for a sense of belonging to a diffuse, international community and interest in engaging with other

⁴⁰ Interviewee #6's description of the power of foreign languages.

cultures, which preceded the saliency of GC as a social category and the development of their own self-identification as a *global citizen* (rather than the other way around). This finding – that the foundation of a GCID may not be necessary for sparking a desire for global engagement – is important due to the divisiveness of GCE’s emphasis on promoting a superordinate *global citizen* identity and one that is revisited in Section #10.4.1.1. Interviewee #6’s above reflection also seems to concur with Interviewee #3’s revelation that the initial appeal of GC could be the possibility of cultivating a new comfort zone when your home culture feels ill-fitting.

These excerpts from the life-history interviews I conducted serve as a testament to the potentially transformative power of the arts and everyday experiences in one’s local environment. They indicate that just one spark, close to home, may ignite the motivation to pursue a more inclusive and globally-minded lifestyle. These critical experiences may have been overlooked in previous research due to perhaps recency bias or a devaluation of *banal* forms of cosmopolitanism, for example. I, myself, would not have predicted the magnitude that something such as watching a documentary, reading a book or hearing a song on the radio could bear on setting GC into motion. As was hoped, through a collaborative navigation of life experiences, life-history interviewing was uniquely amenable to uncovering lost trails and deeply buried insights.

9.3.2 “It was really about me!”

“[T]hat’s how I connected with always moving forward into ‘Okay, try to think globally because I can have access.’ That was my thinking. It was more about me! I can have access. I can have tools, you know? I can meet people.” (Interviewee #5)

The life-history interviewing approach also led to a fascinating counterintuitive finding concerning the original point of departure for the majority of my interviewees’ journeys towards GC. As discussed in the earlier Literature Review (#2.2.3) and then illustrated in the *Would-Be* global citizen theme (#9.2.2.2), GC has been criticised as *do goodering* and *self-righteous* for projecting a persona as an altruistic motivation to better the world and improve the lives of others. It was, therefore, fascinating to observe that the initial attraction to *the global* – for the majority of my interviewees – surprisingly stemmed from *self-interest* when tracing their pathways to GC. For the purposes of illuminating themes from the qualitative interview portion of this study, the term *the global* is used to encapsulate an attraction to

other cultures and/or international mobility experiences (as exemplified in the following reflection from Interviewee #3:)

“I had intended to go straight into the international world, but I got a judicial clerkship down in New Orleans. [...] And then I started to miss the international. It was just... New Orleans *is* my favourite place, aside from the August temperatures in my poorly air conditioned place, but, um, I just loved it down there. And... I still felt, though, that it was just so small and narrow. I missed being part of the global. [...] You know, I never ran into francophone West Africans, you know, where I could babble a bit in Julia. And I just started missing all that stuff.”

There were two dominant manifestations of self-interest distinguishable from my interviewees' reflections: *personal gain* and *self-determination*. The remainder of this section on GC pathways (#9.3.2) focuses on the theme of *personal gain*. The theme of *self-determination* is explored in Section #9.4.1. It is important to disclose, before discussing these themes in more depth, that, despite common connections to what appeared to be initially self-serving interests, it was clear that each of my interviewees has developed a drive to help others through their involvement on the global stage. This evolution from an *intra-* to *inter-*personal orientation (*Paying It Forward*) is explored in Section #9.4.2 because I came to consider these personal journeys – from internally to externally directed motivations for GC – to be a powerful theme in their own right.

9.3.2.1 Personal Gain

Two of my interviewees (Interviewees #3 and #5) were forthcoming about having an initially self-serving orientation towards GC and seemed to appreciate this presented an apparent paradox. For most other interviewees, the connection to self-serving interests was more implicit but traceable in repeated references to “opportunities” and “access,” or “benefits,” for example:

“[...] I want to take advantage of every opportunity that I get -- like speaking English, for example. I have some colleagues that are very decolonial, and they're turning against, uh, teaching English, for example, or even English as lingua franca. And I think that would be counterproductive. Um, I think we need to use it. And in that aspect, I believe that every access that we can have to the benefits of whatever it means to be a global citizen, we should take advantage of that.” (Interviewee #2)

Overall, GC was primarily positioned as advantageous to individuals for providing unique opportunities for social uplift, career advancement and globalised consumerism. While the excerpt from Interviewee #2 above makes general, vague references to how GC could be advantageous for global citizens, the excerpt from Interviewee #7 below helps illustrate how GC may be associated with opportunities for socioeconomic uplift.

“[W]hen I graduated with my bachelor's degree, there were 80 kids in my program at a really good school in Mumbai, and half of them chose to pursue graduate school abroad -- mostly in the US, some Canada, some UK, some Australia. But that was just a thing you did, like, because, you know, foreign degrees had much more currency. And, for me, it was about the... I didn't really care much about the learning. Um, I didn't care about the classes and all that, but I definitely cared about the degree and, frankly, access to the economy. [...] And so I thought that, uh, getting a graduate education would be a good idea.” (Interviewee #7)

Interviewee #4 also suggested the potential for social uplift and career advancement opportunities were the sources of their initial attraction to GC:

“[F]or me, initially, the concept looked like a social lift to something better. And when I started my personal change I thought that ‘Oh, this is perfect change, and I’m certainly going up’ -- in my career development, in, in my personal development. [...] I see that it is better for my professional career. This is better for my mobility, because I am now involved in, in, more research projects than I used to. I take part in more conferences. I have some Scopus and Web of Science publications, which were not available to me when I worked in [home country] [...]”

Interviewee #7’s reflections below seem to echo Interviewee #4’s account above in that they also perceived a global lifestyle enables them to now generate more impact in their professional career. However, Interviewee #4 felt that they had less influence in their home country due to *outsider* perceptions of their home country; whereas, Interviewee #7 felt they had relatively less influence *within* their home country than other individuals due to a lower education level. In both cases, engaging in the wider global arena enabled them to reframe others’ perceptions of them and provided them with greater influence to leverage.

“I mean, there are still some people who always question, like, ‘Why would you want to work, and why would you want to engage with a different part of the world when there are so many challenges right here at home or in your backyard?’ And the reality is that [...] I have the ability to do things in other parts of the world, but I don’t feel I have the same privilege here. Like, if I’m trying to get a meeting and I give somebody my business card and say, ‘I’m a professor at this university in [home country] and I would like to meet with you and talk to you about something,’ I get that meeting. But if I’m in, if I’m in, [home country], I’m probably not gonna get that meeting for a bunch of reasons. And so I just prefer to work in places where I, uh, can make a difference. And that’s where, that brings up, really complex, deep questions on identity and privilege -- which are often uncomfortable conversations to have.” (Interviewee #7)

Interviewee #13 also seemed to view GC as a means to pursue career advancements but in relation to the development of professional skills such as intercultural communication and cultural adaptation, for example:

"[Global citizenship] is important to me, because I believe, I strongly believe, that it is a key to success in life, particularly if individuals consider moving abroad or, um, organize any events -- for example, conferences, in which people from different backgrounds, different nationalities, would meet and interact. I strongly believe that if I, myself, for example, don't identify as a global citizen or don't, um, carry myself easily and think of the concept of global citizenship, I don't think I would be successful. I strongly believe that I would face many obstacles throughout the way, throughout my time." (Interviewee #13)

Although not linked directly to their initial interests in GC, Interviewees #3, #7 and #11 (all self-identifying global citizens) extended the perceived personal benefits derived from GC to a type of cosmopolitan consumerism that enriches life by generating access to different cuisines, genres of music and so on:

"[T]here's another whole angle to global citizenship which is around access to products and services. [...] I go to Mumbai for good, hot, spicy vegetarian food. And I go to, um... I go to Sweden to hang out in my friend's cottage by the lake [...] And there are, like, I go to whatever location if I need access to reproductive health services. And that's kind of the way the world is going to be as long as people can travel." (Interviewee #7)

Intriguingly, connections to self-interest and personal gain appeared the most prominent in the *self-identifying* global citizen subgroup and were, conversely, absent from the non-identifier's account. Additionally, this theme of self-interest was not traceable in the accounts of the interviewees from Scandinavia nor the United Kingdom. Potential implications and underlying insights will be explored in greater depth in the following Discussion chapter (see #10.2.31 and #10.4.1.1 - #10.4.1.3).

9.4 GC Embodiment

The venn diagram analysis method (detailed in Section #8.3.4) enabled me to detangle *injunctive* (idealistic) descriptions of GC from how GC actually manifests in the lives of my interview participants. This led to the creation of several candidate themes and uncovered numerous potential avenues for exploration. The themes of *self-determination* (#9.4.1) and *paying it forward* (#9.4.2) were each selected for further exploration due to their perceived uniqueness and prevalence throughout my interviewees' personal accounts. I had initially anticipated that the middle portion of the venn diagrams, where GC *embodiment* and *conceptualisations* overlapped, would be the main focus when producing qualitative themes. However, after observing that the most distinctive commonalities in my participants' accounts resided in the *embodiment* portion of the diagram, my line of questioning shifted from “Are GC actors *practising* what they are *preaching*?” to “Are GC actors *preaching* what they are *practising*?”

To be more specific: 10 out of 13 of my Phase Three interviewees (more than 75%) either directly or indirectly alluded to the centrality of *self-determination* in their lives and practices, and there appeared to be sufficient evidence that at least seven interviewees embodied this theme of *self-determination*. Further, there was evidence of all but one interviewee enacting GC by taking action to empower *others* to exercise more agency over their own lives (i.e., *paying it forward*). Yet, *self-determination* is not featured in dominant conceptions of normative GC. Owing to the deliberate diversity of my interview sample, I considered the clear prevalence of such (previously overlooked) themes across subgroupings to merit deeper investigation.

9.4.1 Charting Your Own Course (Self-Determination)

“[W]hy some people chose to do [aid work] away from home, I think, is interesting. And I think there's a lot of biases that go into it. And I think, at a deeper level, there's a lot of individual psychology that goes into it. It's about a comfort zone. And, rather than deal with what was making you uncomfortable in your own community.” (Interviewee #3)

The first of the embodiment themes, *self-determination*, is connected to the aforementioned *pathway* theme of *self-interest* but falls under the topic *embodiment* in the organisation of this thesis because GC itself served as the gateway through which my

interviewees reclaimed personal agency over their own lives. Additionally, as previously described, it was the embodiment exercise in my reflexive thematic analysis approach that enabled me to identify this theme. Notably, *self-determination* was not a consideration I had encountered in previous literature on GC nor was it something most of my interview participants themselves directly associated with GC embodiment. I devoted a significant amount of time grappling with what to label this theme due to its perceived overlap with a number of other candidate themes (e.g., *emancipation*, *individuality*, *self-actualisation* or *non-conforming*). *Self-determination* was ultimately promoted to a final theme because the other candidate themes could not sufficiently encapsulate the multifacetedness of my interviewees' varying experiences, and self-determination seemed to bridge all of them.

For the purposes of this study, I have adopted Shogren et al.'s (2015) definition of *self-determination* as a "dispositional characteristic manifested as acting as the causal agent in one's life" (cited in Wehmeyer et al., 2021, p. 475). A reflexive examination of my interviewee's life histories seemed to commonly position GC as the key which unlocked opportunities to realise and pursue their own agendas. Exposure to the wider world and diverse perspectives, in turn, seemed to have broadened interviewees' conceptual horizons and simultaneously enabled them to tune out "oppressive" societal "expectations" in their home environment "that can be extraordinarily painful if you don't fit the mould" (Interviewee #3). The resulting "freedom" GC afforded made it possible for my interviewees to rewrite the rules for living a fulfilled life in their own terms (*self-determination*).

While this theme surfaced in a numbers of ways throughout the interviews, due to constraints inherent to a PhD thesis, this section focuses on illustrating the ways self-determination appeared to be an important priority in my participants' lives, how the perception of *personal agency* appeared to mediate the extent to which some interviewees embraced living as *global citizens* abroad and, finally, how perceived *neoliberal* practices of GC may be considered a threat to self-determination and provoke overall resistance towards GC.

The most prevalent narrative I observed was GC as a gateway to self-determination. The implication appeared to be that gaining exposure to new cultures, ways of life, modes of expression, and so forth, through engagement with *the global*, inspires a recalibration of one's own aspirations and values as well as a re-evaluation of perceived limitations. For example, Interviewee #4 considers GC "the perfect concept in the time of globalisation," equating it to a process whereby "[a]nyone can easily change their life and enjoy life without restrictions." In another example, Interviewee #6 suggested that the exposure their parents provided to "new people," "other societies" and "other ideas" at a young age instilled them

with what they referred to as a “universal human dream” of unbridled possibilities “without a ceiling.” These experiences, in conjunction with a historical event that occurred in their home country during their youth that caused an influx of “new opportunities and new ideas,” “kind of inspired hope and that sense of freedom of what you can do, and what you can achieve, where you can go as well.”

There were several examples of global engagement *breaking* down conceptual walls and providing liberation from the chains of a closed mindset throughout interviewees’ life stories. Another such account was Interviewee #3’s comparison of their embrace of GC to an “abnegation” of societal norms. A global lifestyle provided a layer of detachment from family, friends and other influences that enabled them to take a step back and disconnect from the societal “hard wiring into what we find fulfilling in life:”

“I mean, I, I think I knew from the very beginning that I wasn't going on a voyage of discovery as much as one in, to a certain extent, of self-annihilation. I mean, it's to lose yourself in the world. You don't have to be who you were born, you know [...] It's that difference between occupying a space and a sense of place, and a sense of place that determines who you are. And I know that can be very oppressive and you've got long histories of people leaving rural America to go to the cities and get lost in a big city. And I grew up in a big city and I needed to get lost in something bigger and, in some ways, it was the globe. [...] I wasn't gay trying to come out in suburban America. There was nothing like that that was actually *openly* oppressive. I think it was *probably* the oppression of expectations that I would become a, you know, a rich, successful lawyer -- which is a different kind of set of expectations, you know? And I wasn't living that... I, I, you know... I, I didn't *live* that life.” (Interviewee #3)

Interviewee #3's above account of GC inviting a less predetermined lifestyle seemed, to me, to bear a strong resemblance to Interviewee #5's personal anecdote of relating to a character in a song, who did not find the prospect of "lineal life" involving "all the typical things that society expects" appealing (Section #9.3.1.2.3). This revelation planted "a seed" inside of Interviewee #5's mind that echoed "I need to go away. I need to travel somewhere. I just, I cannot be here" and inspired them to "travel the world," a journey from which they have yet to return. They later expanded:

"See, we humans, our ancestors, were passing to us [...] what they believed to be true. So they pass it to our grandparents, pass it to our family, pass it to us. And, you know, and it only needs one person all of a sudden to break the cycle by probably having had another experience. Like, let me go back to me. I learned French, as I told you, as a young girl. All of a sudden, my world of that - being monolingual in Spanish, hanging out with certain people with certain, you know, people with certain social status, people who believe in such a belief... it stopped. Because I broke the cycle just by learning one language. And then, oh, I realised that by learning this language, it gave me access, to a, to a different world. And in that different world there were other religions. There were other people who did other things than my parents told me to. So it only takes one person to break the cycle." (Interviewee #5)

Both Interviewees #4 and #7, feeling some of their core values did not align with the dominant values in their home countries, seemed to pursue GC as a form of *voting with their feet* in a sense. Interviewee #4 defined GC as:

"bringing your values and your beliefs to another country, where you think the environment would fit your interests better -- and not necessarily the material interests, it may be the value, benefits, the values, the human right ideas, the development of ideas."

Frustrated with the "everyday" attitudes in their home country, such as a lack of concern for environmental sustainability, Interviewee #4 felt "the only choice I had is if I don't like it, and I can't change it, I have to move to a better place" and this led to their decision to move abroad to a country where they felt the dominant values more closely aligned with their own. Interviewee #7 shared that they too have been "reaching a point" in their life when they feel "ready for a break" from their home country due to a perceived lack of compatibility with dominant cultural values and added "it's mostly, kind of, a political kind of reaction in my

views of how the world ought to be and what liberty and freedom means to me.” These deliberative aspirations to relocate to a place that might be more compatible with their preferred lifestyles, where they would be more free to pursue the lives they want to live, are examples of what Wehmeyer et al., (2021) might term ‘self-determined’ actions “to achieve a desired change or maintain a preferred circumstance or situation” (p. 476).

There was also evidence in my interviewees’ reflections that perceived *agency* may influence attitudes towards GC. One absorbing observation I made about Interviewee #4’s retelling of their GC trajectory as a *Disenchanted* global citizen was the apparent mediating effect the perception of agency seemed to play in their satisfaction with their life as a *global citizen* abroad. This interviewee’s initial optimism towards experiencing GC by moving abroad, they shared, had recently transitioned to a “terrible feeling of nostalgia” for their home country and an accompanying mounting “irritation” towards their host country. However, a closer inspection uncovered that these changes in attitude also coincided with a critical historical event in their home country that rendered the potential to move back to their home country dangerous, and they felt they would no longer be welcome there due to their prior decision to leave. Since this shift in circumstance, whereby they felt stripped of their self-determination and “uprooted” from their home, Interviewee #4 suddenly felt they previously took their home country “for granted”. Seemingly, when Interviewee #4 felt the pursuit of a life as a *global citizen* abroad was made under their own volition, they embraced it, but since they began to feel they have “no control” over this outcome due to “push factors” from political turmoil in their home country, it appears to be a lifestyle they are beginning to resent:

“Now, what has changed now? [...] [W]hen I left [home country], I appreciated more Western culture. Now my scope has changed radically, I would say. Because what is the value, like, there is a [nationality] saying, ‘We don’t value what we have. We start valuing only when we lose it.’ And that’s exactly what happened. So I missed something, which I don’t have anymore.” (Interviewee #4)

This tension is reflected in their conflicted positionality as a *Disenchanted* global citizen (#9.2.2.3).

Yet another manifestation of the centrality of *self-determination* in my interviewees' lives can be seen reflected in Interviewee #2's reservations towards approaches to GCE that attempt to influence (e.g., homogenise) other cultures:

“[I]t is also problematic to overstate globalisation and, and, how ‘if we become *global citizens* then we will have no problems.’ Because then we... what that would make from us is force us to assimilate because we don't have as much agency as others and, that that is already happening. That's what neoliberalism is doing -
- mostly at the cultural level.”

Overall, GC, to my interviewees, seemed to serve as a conduit for expanding choice. Interviewee #7, the only interviewee who explicitly referred to *self-determination*, countered Interviewee #2's fears of GC as a homogenising force, asserting:

“[...] I really go back to the core concepts of self-determination and Amartya Sen's work on expanding choice. And so I think of my work as expanding choice and giving people a choice.”

Interviewee #3 echoed “part of GC is really taking on the idea that there's different ways of seeing things.” Indeed, as reflected in the aforementioned excerpts, through GC many of my interview participants were able to broaden their horizons, so to speak, and discover a world of novel possibilities. By removing themselves from one particularised environment, even through mere imagination at times, my interviewees were able to preview other possible lifestyles in a safe space. This, in turn, motivated and empowered them to establish more agency over their own lives. Regardless of initial sources of influence or specific motivations, all of my interviewees (with the exception of the *non-identifier*) now actively seek opportunities to engage with *the global* and all interviewees seem to consciously pursue opportunities to help others.

Having now illustrated that the majority of my interview participants seemed to place a high-value on self-determination, the final theme will instantiate how my participants traversed personal journeys from *internal* to *external* orientations of GC by seeking to cultivate a similar sense of self-determination in others.

9.4.2 Paying It Forward

“[E]verybody's on their own journey. How can you, in little ways, help them progress on their own journey while realising that it's a whole big world out there and there are so many different ways of living?” (Interviewee #7)

The final theme, *Paying it Forward*, refers to empowering others to gain personal agency over their own lives. Bateman (2020)'s following conception of *personal agency* helps to contextualise the commonalities I recognised across the life experiences of my interview participants:

“Personal agency puts people in the driver's seat, allowing escape from confining habits, unthinking routines, and circumstances controlled largely by other people's expectations and other situational demands. Personal agency helps people choose their own paths and influence short-term outcomes plus longer-term destinies.”

In the previous section, I demonstrated how GC emancipated many of my interview participants from the constraints they felt their home environments imposed on them and enlivened their senses of curiosity and wonderment. Through the Phase Three life-history interviews, it became clear that once my interview participants had experienced the potential benefits of engaging with *the global* (and sometimes even prior to this) they sought ways to extend such opportunities to others. This theme of striving to empower others was witnessed across all four subgroup orientations in my interview sample (*non-identifiers*, *neutral identifiers* and both *critical* and *uncritical self-identifiers*.) Through their roles in healthcare, international development, education and investment migration, my interviewees empower others by providing them with the knowledge and tools necessary to take more control over their lives, aspirations and outcomes. This form of GC *embodiment* was evident in each of my interviewees, even those few who did not (in their interviews) appear to embody self-determination themselves. While it is beyond the scope of this thesis to provide excerpts from all examples, I have included a selection below to illustrate the range of manifestations of GC *empowerment* that came to light during the Phase Three interviews. The *empowerment* my interviewees sought to contribute to others' lives appeared to mainly manifest in *material* and *mindset* forms of power. Together, these two forms of empowerment seem to have the propensity to complement one another by helping position

individuals to wield both the *power* and the *motivation* to formulate and implement informed choices in regards to their life trajectories.

9.4.2.1 *Material Empowerment*

Material empowerment, in the context of this study, refers to ensuring others have the *means* to take control of their contexts and lives by supporting others' basic physiological needs and creating space for what Interviewee #5 described as "access to opportunity." A few participants made references to facilitating co-creation opportunities and sharing the "pie," for example. A few interviewees also implied that financial self-sufficiency is a necessary condition for establishing personal agency. As Interviewee #9 pointed out:

"[S]ome people, they just want to survive and then they don't have the opportunity to see beyond that, because it's a struggle just to get along every day. [...] [I]t's easy to say, 'Yes, I'm a *global citizen*,' but at the end of the day you have to survive. So if you don't have enough for yourself and your family, then I think it's different to see how can I then help other people, or 'how can I, um, yeah, see myself as a *global citizen*'?"

International development and social justice activism appear to be considered key sites for cultivating *material empowerment*. In the following excerpt, Interviewee #3 shares how the insights they gained volunteering in the Peace Corps motivated them to pursue a graduate degree in international law so they could become better positioned to empower others through international humanitarian work:

"[...] I'd seen firsthand [...] that power and rights is more important than economic and technical skills, right? Transfer of skills isn't what people need. They need transfer of power. And so I, I went to law school with an idea of, you know, studying international law." (Interviewee #3)

Self-identifying global citizen, Interviewee #11 described their attempts to embody GC in their everyday life as:

"[L]iving your life so that every opportunity that you have, small or large, um, is something where you actively think about, 'Are you helping people who in a sense are the most vulnerable?'"

Interviewee #11 compared GC to “the old adage about [...] teaching somebody how to fish” and demonstrated a wide variety of ways they have empowered others through their professional career in international law. Examples ranged from advocating on the behalf of refugees in various countries, supplying educational resources for skills development and championing responsible corporate GC (including environmental stewardship, local aid and transitioning control to local workers). Interviewee #11 also referenced their efforts to “help individual families” through “day-to-day” “small little drops” and provided the example of intentionally patroning restaurants owned by refugees.

9.4.2.2 *Mindset Empowerment*

Mindset empowerment, conversely, seemed to concentrate on instilling others with a motivation and perceived ability to exercise more agency over their own thought processes and life trajectories. Examples of *mindset empowerment* included but were not limited to: awareness raising, skills development and enhancing others’ sense of self-efficacy. For example, in the following excerpt, Interviewee #2 illustrates wonderfully how they, as an educator, teach others how to practise agency and ownership over their own values and beliefs:

“[S]tudents [...] came to me after class and said ‘you’re saying exactly the opposite of what my parents have taught me.’ And that was powerful. I mean, I have to realise, like, this is really coming as a defence from the student, and, and he has a right to do that. So I wanted it to seem like he had a choice, but sometimes because we’re into this authority figure it doesn’t really feel that way. And so, that, that *really* was another important moment in my teaching experience. Because, I, I made it even more clear after that that they did *not* have to commit with any idea of what we studied. They *had* a choice. Um, but I think just learning that they *have* that choice *really* changes things for them. And if that’s *all* that they can learn from me, I think that’s one of the basic - the, the, the construction blocks -- of what global citizenship could be, in essence -- just knowing that you have choices and that you can decide and that you can eventually build your cultural identity however way you identify. [...] They can always make a choice to just think differently.” (Interviewee #2)

In their closing reflections, Interviewee #7 shared how they aim to enhance their own, as well as others', *personal agency* and *self-determination* in both their personal and professional domains:

"At a personal level, I'm, you know, I continue to travel, explore, engage, learn -- learn from, from, really people all over the world. And I definitely want to... In some ways Covid was a wake-up call and I was like, you know, 'What do I really want from my life?' And I really made a very conscious decision to spend more time out travelling and engaging with the world, because when I'm on the road is when I really feel like I'm myself, and I'm more creative. I'm more, um, empathetic. I have the ability to think and reflect. And, so, yeah, I absolutely plan to do more of that and engage my immediate family and my students, who are really my family. I love my kids, like my students, very dearly. To kind of engage to help them see the world beyond what they know."

Their aspirations seem similar to Interviewee #1's previously shared concept (p. 202) of an ideal *global citizen* as "someone who's got sufficient awareness to be able to question what they're doing and come to judgments that are based not just on a very, very narrow limited understanding of the world, but on a, the broadest possible appreciation of human plurality," which is a capacity they strive to cultivate as an educator.

9.4.3 Honouring Others' Agency

Another surprising, but related, theme detected across interviewees' accounts was a conscious effort to honour (not impose upon) the personal agency of others even if that requires backing away from promoting GC or related concepts. *Non-identifying* Interviewee #12 felt their only connection to GC was "helping people" but cautioned that help should not be forced. They shared, repeatedly, that a significant source of their aversion to GC was a perception of global citizens as "do-gooders" who "pretend" to help others in return for a "badge of honour" and to "feed good about" themselves. They suggested GC, in these cases, is "more about them" and made the following comparison:

"Hey, look at me! I'm some sort of superhero. Donating cans of beans to Zambia [...] A lot of time it's about the individual not about the *individuals*."

Interviewee #2, an educator, illustrated several ways they embody GC and lead by example through open-minded teaching practices. The implication is that a forceful, authoritarian approach to educating would undermine the very principles GC aims to instill. In their eyes, it's important not to force or rush others to take a position. Rather, teaching someone about personal agency should involve teaching them that refraining from making a decision is also acceptable and even an admirable choice at times:

“Some people are reluctant [towards global citizenship]. You cannot, you cannot teach someone who does not want to be taught, um, who's not open enough. So I always tried to start with that. Actually, there's a phrase of ours that I love. It somewhat says something like, um, ‘you should be able to keep a thought in parentheses, enough, without accepting it.’ And I think, that's, that's where I'm approaching my student, like, just... Don't say ‘no.’ Don't say ‘yes.’ Don't be binary. Just keep it in parentheses for enough time for you to really look at it, and then you can decide.” (Interviewee #2)

When asked their *personal mantra*, Interviewee #2 shared an important takeaway from recent engagements they had in a “community of practice” that stressed being “very intentional about” making “space for people who want to *stay* in the sidelines.” They added:

“Not everybody has to participate to the same degree in order to learn. And they have a concept called the, uh... something like... ah, *peripheral learning*. You can learn from the outside. And that really clicked with me a lot. Because I think some people stay there, but some people need to be there for a while in order to know what they're committing themselves to. So, um, yeah, that's a mantra for me, and I think not only for my teaching but also for the way I interact with other people in other places. I generally want to stay in the sidelines first -- just, like, read the situation and then start, like, engaging.”

9.5 Chapter Summary

In this chapter I have demonstrated, through my interpretations of my interview participants' lived experiences, the complexity of GCID, how GC may blossom from unexpected, seemingly mundane influences and how it can evolve out of self-interest yet inspire individuals to generate positive outcomes for others. It also highlighted the role the concept of *self-determination* seemed to play in the relationship between GC *identification* and *embodiment* as well as the influence it had over various *pathways* to GC for my interview participants. Next, Chapter #10 will expand on the aforementioned themes by discussing their implications in the context of wider GC discourse and in relation to the findings that emerged from Phases One and Two of data collection.

Chapter 10: Discussion

10.1 Chapter Overview

My sequential mixed methods study set out to capture GC as a lived experience from the perspectives of diverse global citizen *exemplars*. The rationale behind my research design was that *exemplars* (who, by definition, embody the highest levels of GC *development*) (#1.7.3) could serve as role models for aspiring global citizens, as well as provide more realistic ‘markers’ (Van Ongevalle & Molde, 2020) for the GC development process. Seeking to rectify the GCE theory-to-practise gap (Section #3.5) by providing practitioners with more realistic indicators of GC, I posited that if it was found that exemplars themselves were not embodying GCE ILOs or normative conceptions of *global citizen* content (i.e., practising what is being preached), this would indicate that promoted aspirations for GC should be adjusted accordingly.

Chapters # 5, 6 and 9 presented the findings from the three distinct phases of data collection (Phase One scoping audit, Phase Two survey questionnaire and Phase Three life-history interviews, respectively). Triangulating results from all three phases of data collection, this chapter, one-by-one, discusses key findings in relation to each original research question (see Section #1.5).

It is beyond the scope of this chapter to discuss every metric explored in this study. Rather, it focuses on the findings that appeared the most significant, relevant and illuminating through a triangulation of the mixed methods phases of research. The following sections convey both the distinctiveness and areas of overlap between the three domains of GC I have proposed (*identification*, *promotion* and *embodiment*). They also elucidate how this study leveraged the advantages of exploratory sequential mixed methods approaches to construct novel findings. The research question ‘*To what extent do existing theories on global citizenship account for participants’ lived experiences?*’ is addressed throughout this chapter by situating both my qualitative and quantitative findings within the context of wider GC and SIP literature. In each of the below sections I highlight instances where my findings aligned with or diverged from extant literature.

10.2 GCID

Before attempting to address how significant GCID is for GC outcomes (#10.2.2) or how my participants appeared to reconcile other social identifications with GC-related identities (#10.2.3), Section #10.2.1 explains how inconsistencies between the Phase Two quantitative findings and Phase Three qualitative findings spurred me to reconceptualise GC positionalities as *orientations* rather than *identifications*. Section #10.2.2 then explores what the triangulated findings from this study suggest about the potential dynamics between GC *identification*, *embodiment* and *promotion*. Section #10.2.3 compares how GC actors in this study positioned GCID in relation to their other social identifications and discusses important implications.

10.2.1 Reconceptualising GC Positionalities as ‘Orientations’

As I surveyed GC *champions*, who actively promoted GC by either presenting or moderating activities at GC-themed conferences, it was not surprising that 96% of my survey participants identified as *global citizens* to some degree. Interestingly, however, contradictory⁴¹ GCID self-reports between different sections of the survey, in conjunction with insights gained from in-depth qualitative interview findings, undermined this finding. The paradoxes that were evident both between and within various phases of data collection suggested GCID is likely more multifaceted than a two-item survey measure conveys and *identification* is too reductive a term to effectively encapsulate individuals’ positionalities towards GC. Unanticipated findings during the subsequent qualitative interview phase of the study then further suggested that the rate of GC self-categorisation across my survey participants may have initially appeared overinflated by Reysen and Katzarska-Miller’s (2013) two-item measure (see Section #6.3.3.2). While I expected to observe variation between my interviewees’ respective positionalities due to my purposively stratified 5 *Streams* sampling approach (#7.3.2), it was *not* anticipated that individual participants’ self-categorisation would vary between the survey and interview phases of the study. Notably, 50% of the global citizen self-categorisation scores from the survey appeared to significantly⁴² contradict the relative positionalities expressed during interviews (#9.2.1).

⁴¹ For example: Despite a Chronbach’s alpha reliability score of $\alpha = .867$, while Reysen & Katzarska-Miller’s (2013) validated 2-item measure of GCID would paint 96% of my survey participants as self-identifying global citizens, more than 13% ($n = 18$) of my survey participants indicated a GCID was ‘not applicable’ to them in the *Formative Experiences Timeline* portion of the survey (#6.3.4).

⁴² A change was considered *significant* if it merited recategorising an individual into a different GC subgroup for contrast analysis. For example, two individuals who disagreed or strongly disagreed with the items “I strongly identify with global citizens”/“I would describe myself as a global citizen” on the survey (and therefore had

To better account for the nuanced ways my interview participants framed their complex relationships with GC, I transitioned to employing the term *orientation* rather than *identification* as I began analysing my Phase Three interview data. I posit the term *orientations* advances the conceptualisation of GC positionalities by taking into consideration both research participants' *personal agency* (self-categorisation) as well as researchers' observations. *Orientation* is a more multifaceted term than *identification* in that it has the capacity to signify alignment with GC AVBs without necessitating self-categorisation. It also creates space for the seemingly prevalent ambiguous attitudes towards GC such as *critical self-identifying (Disenchanted)* positionalities and the imposter syndrome-type phenomenon exhibited by *Could-Be* GCs (Section #9.2.2). The term *orientation* also seems to more effectively account for circumstances involving a lack of saliency or impartiality. As seen from my in-depth qualitative findings (Section #9.2.2), such forms of ambivalence towards GC might occur if an individual perhaps does not believe the global level offers a viable form of citizenship, which creates a conceptual impasse.

These discoveries are critical because they problematise reliance on previously validated quantitative measures for GCID. These findings also support my argument that *global citizenship* and *global citizen(s)* should be treated as empirically distinct constructs that take into account research participants' personal agency and relative positionalities towards GC. In order to arrive at more realistic expectations for GC outcomes grounded by lived experience, research should take better care to distinguish between in-group and outgroup perspectives on GC, which requires first ascertaining research participants' relative positionalities. Only then can we work towards finally untangling *injunctive* from *descriptive* norms for GC and arrive at more tenable expectations for aspiring GCs (Section #3.4.2).

10.2.2 How significant is global citizen self-identification for GC outcomes?

Recalling the discussion on Social Identity Perspective in Section #3.5.1, it is theorised that self-identification with a social group has the propensity to mediate one's embodiment of that group's prototypical content (Hornsey, 2008; Rosenmann et al., 2016). Reysen and Katzarska-Miller (2013), more specifically found that GCID played a mediating role in what they termed GC *antecedents* and *outcomes*. Notably, prior literature on GC fails to distinguish between GC *identification*, *embodiment* and *promotion*. By treating these three components

been grouped into a *low identifier* stream initially) later referred to themselves as a "global citizen" repeatedly throughout their interviews and even provided justifications for why they identify as *global citizens*.

as distinctive, observable manifestations of GC as a lived experience, this study revealed what could be considered significant blind spots in existing literature. The potential ramifications for GCE policy and practice are reviewed in the subsequent Conclusion chapter (#11.4.2 and #11.4.3). In the context of this study, *outcomes* refer to manifestations of GC *embodiment* (prosocial *content* as a function of demonstrated attitudes, values and behaviours). *Normative GC content*, for the purposes of this study, was derived from dimensions of dominant conceptions of GCE ILOs (e.g., empathy, critical thinking, civic activism, global awareness, human rights, self-awareness, reflexivity, valuing diversity, sustainability, tolerance for ambiguity) (see Appendix #15).

On the surface, the quantitative Phase Two survey results from this study appear to corroborate prior literature that suggests there is a significant, positively correlated relationship between GC *identification* and *embodiment* (see Section #3.5.1). For the sample of 133 GC *champions* surveyed, GCID was found to be strongly, positively correlated with all three aspects of normative GC content (*cognitive*, *affective* and *behavioural*.) GCID had the strongest correlation with the 6 cognitive items relating to *global awareness* and *intergroup empathy* (Section #6.7.1). The weakest, but nevertheless significant, correlation observed between GCID and *normative GC content* were the 8 *behavioural* items reflecting *civic activism*.

Based on prior research on GC and SIP (see Section #3.5.1.1), it is not surprising that *GCID* and *embodiment* appeared to be correlates of one another. Correlational data from the Phase Two survey (Section #6.7.1) appeared to confirm these theories and suggest the stronger an individual's GCID, the more likely that individual is to embody normative GC prosocial attitudes, values and behaviours (AVBs). However, curiously, insights derived from the Phase Three life-history interviews suggest there could, in some cases, instead be an *inverse* relationship between GC *identification* and *embodiment* (Section #9.2.2.3). Section #10.3 discusses the dynamics observed between GCID and embodiment across the wider study as well as reviews some of the most prevalent and surprising embodiment themes (e.g., *backlash effects*). These triangulated findings suggest a high GCID may not necessarily be indicative that an individual embodies ideal GC AVBs or, conversely, that an individual with relatively lower GCID will necessarily exhibit low GC embodiment. Overall, findings from this study suggest that the relationship between GCID and embodiment is not as straightforward as has been conveyed in previous literature.

10.2.3 How do participants reconcile a superordinate global identity with other subgroup identities?

This section compares the findings from the current study to previous research on the relationship between GC and various other categories of social identification. It also highlights a novel finding concerning the centrality of professional identifications. Although it may not be reasonably concluded from the findings of this study that specific religious or national identifications may correlate with GC[ID] development (due to a relatively small sample size), there are nevertheless a few notable takeaways. Overall, there was ample evidence from both quantitative and qualitative findings that neither national nor religious group attachment precludes GCID. On the contrary, this study provides supporting evidence that individuals can, and do, uphold multiple social group identities, at varying *levels* simultaneously (McFarland et al., 2019; Włodarczyk et al., 2022).

10.2.3.1 Geographically-Situated Attachments

While the majority of participants identified as GCs to some degree, in-depth qualitative data from the life-history interviews revealed that participants differed in the relative weights they accorded to GC. Of the six interviewees who organically acknowledged their geographically-bound social identifications, only one (Interviewee #13) positioned GC as the most salient. For the others, rather than GC, city-level, regional-level and national-level affiliations were positioned as the most prized attachments. Three participants volunteered that their European identification is also more highly valued than their identification as GCs. Curiously, one *self-identifying* GC, who has dual citizenship in both India and the USA, reported identifying the most as an “Africanist” due to the extensive time they have spent working and travelling in Africa and a perception of better cultural compatibility. Although not greatly featured, these findings have important methodological and theoretical implications for the field of GCE. Firstly, rather than presuming global or national forms of identification may be the most salient, it would be prudent for future research to actively explore the relative importance of ‘proximate’ forms of identification (Włodarczyk et al., 2022)⁴³ for one’s self-concept. The observation that self-identifying GC *exemplars* positioned GC as their weakest social identification, additionally, problematises GCE approaches which promote GC as a *superordinate* identity category that ‘transcends’ other allegiances (Snider et al, 2013, p. 1600). What Snider et al. (2013), and others who promote GCE as a potential

⁴³ In a cross-cultural study featuring Spanish and Chilean citizens, Włodarczyk et al. (2022), likewise, found that participants reported stronger attachments to proximate, rather than superordinate, social identifications.

panacea for world peace, seem to fail to take into account is the significance of the *relative* strength of superordinate and intermediate identifications. If GCID is relatively less important than other sub-group identifications, or not central to one's self concept, its prospective ability to inspire positive prosocial outcomes will likely wane (see Section #3.5.1).

In line with previous research, results from both the Phase Two survey questionnaire and Phase Three interviews of this study revealed context-specific, sometimes contradictory, findings in regard to the dynamics between GC and *national attachment*. In terms of national-level identification, if an individual feels a strong connection to one's home (or host) country and that country views GC favourably, or promotes the tenants of GC as core national values, SIP would predict that individual, in turn, is more likely to embrace GC (Mols & Weber, 2013). Nevertheless, prior literature suggests there exists a chorus of GC sceptics, who speculate *global* and *national* forms of identification are inherently conflicting (Section #2.4.3). The quantitative survey results from this study (see Section #6.7.1) seem to debunk legalistic scepticism towards GC in that *national attachment* was found to be significantly, positively correlated with *GCID*. In light of SIP, it is unsurprising that *national attachment* would be positively associated with *GCID* for this sample of GC actors because *national attachment* was found to have an even stronger correlation with *normative GC environment*. From these results, it could be interpreted that the majority of Phase Two survey participants likely hailed from countries which, for the most part, support GC's aims or have perhaps even infused their national identity with GC AVBs. That said, qualitative findings would caution that *normative environment* does not necessarily extend to a national-level context, and, indeed, a significant number of interviewees exhibited greater attachment to their local (city or regional-level) context than their home/host country.

References to *legalistic* interpretations of *citizenship* were fairly prevalent throughout the life-history interviews with roughly half of the interviewees at least acknowledging this perspective in some capacity (Section #9.2.2.1). However, most interviewees who raised legalistic points against GC did not seem to endorse the arguments themselves. Only in one or two cases did legalistic interpretations of the term *citizenship* appear to actively pose a barrier to *GCID* (see Interviewee #8's reflections in Section #9.2.2.1, for example). It is worth highlighting that while *legalistic* notions of *citizenship* may have the capacity to inhibit the development of *GCID*, they did not appear to limit *embodiment* - a finding which further supports my argument that *GC identification* and *embodiment* should be considered empirically distinct constructs.

The intentionally diverse national stratification of the participant samples in this study was simultaneously illuminating and analytically constraining. For example, due to the

national diversity of the sample, it was not possible to make reasonable inferences about whether legalistic attitudes could be associated with country-level influences. This limitation was true for both qualitative and quantitative findings. A larger, equally diverse sample size would be required to be able to construct meaningful inferences about the potential mediating effects of specific countries. However, one unexpected discovery which arose from the life-history interviews is that a felt disconnect from one's environment, generally, (especially a perceived misalignment in dominant cultural values) inspired at least five of the thirteen interviewees (#3, 4, 5, 7 and 13) to pursue GC as a lifestyle by moving abroad in the hopes this would afford them "access" to new ways of life⁴⁴. Further, five out of the six GC *self-identifiers* (Interviewees #3, 4, 5, 6, 7 and 13) appeared to express the most tension towards, or detachment from, their home countries. For example, Interviewee #7 shared:

"[...] I'm actually reaching a point in my life where I'm like, 'I'm grateful to America. I believe in the American dream. But I'm ready for a break from America.' [...] And it's mostly, kind of, a political kind of reaction in my views of how the world ought to be and what liberty and freedom means to me."

What is more, the two participants who seemed to feel the most content in their home environments (both Scandinavian), conversely, seemed to allude to this sense of rootedness as the basis for their ambivalent GC orientations. This suggests that a sense of belonging in one's local context (or lack thereof) may mediate GCID to some degree. These emerging findings, collectively, appear to relate back to the theme of self-determination presented in Section #9.4.1.

10.2.3.2 Professional Identities

The *Unexpected Sparks* theme (Section #9.3.1) traced how professional spheres were the central, and often initial, sites for GC engagement for the majority of Phase Three interviewees. It should perhaps be unsurprising then that more than any other form of social identity, occupations appeared to be the most salient social identification category attributable to GC development. Further, many interviewees seemed to compartmentalise their engagement with GC exclusively in the context of their careers. In response to the final wrap-up question, probing how they envision engaging with GC in the future, nearly half

⁴⁴ Perhaps the most vivid example from the interview data was Interviewee #4's definition of global citizenship as "bringing your values and your beliefs to another country, where you think the environment would fit your interests better -- and not necessarily the material interests, it may be the value, benefits, the values, the human right ideas, the development of ideas."

made references to only work-related aspirations. However, this is not altogether discouraging, for each interviewee also demonstrated that they embody GC by actively engaging in opportunities to empower others through their respective careers (#9.4.2).

While GCE advocates have historically concentrated on promoting GC AVBs through educational institutions, these findings illuminate that there is potential for professional organisations to serve as fruitful alternative sites for GC enculturation - particularly for adult populations.

10.3 GC Embodiment

This section focuses on novel findings from study's quest to weed out unsubstantiated injunctive norms from normative GC content in order to redress the existing theory-to-practise gap plaguing GC (Section #2.4). The contrast analysis exercise conducted using rich Phase Three interview data helped discover intriguing areas of overlap as well as dissonance between normative conceptualisations of GC and demonstrated AVBs grounded in the lives of the participating GC actors (Section #8.3.4). The initial aim for constructing venn diagrams was to explore whether GC *champions* are practising what they are preaching; however, the observation that GC actors are also not necessarily preaching what they are practising generated a new avenue of inquiry (Section #9.4). This section reviews some of the key findings from rTA of interview data, focusing on the themes that could potentially help explain the GCE theory-to-practise gap. First the *Centrality of Self-Determination* subsections (#10.3.1.1-#10.3.1.3) will explain how what appeared to be initial self-serving motivations for global engagement evolved into externally-directed motivations to empower others. It then discusses the critical finding that the GC actors in this study appeared to fall short of embodying every dimension of GC (instead embodying compartmentalised versions of GC). Finally, this section shares practical examples of everyday GC as evidenced by participants' accounts. It is hoped this will provide more attainable markers for GC embodiment going forward - substantiated by lived experience.

10.3.1 How has global citizenship manifested in participants' everyday lives over time?

10.3.1.1 The Centrality of Self-Determination

This study was able to take advantage of the opportunities qualitative in-depth interviews provide to uncover novel findings. Perhaps the most significant contribution was the discovery of *self-interest* and *self-determination* as the key fibres of connectivity between my diverse sample of GC actors. Section #9.4.1 illustrated how engagement with GC, for many of my interviewees, at least initially, appeared to be underpinned by self-interest. More specifically, GC was interpreted as a gateway to *self-determination* throughout my interviewees' lives. This section will explicate the various ways this theme of self-determination seemed to play a key role in both engendering, enacting and, at times, even prohibiting GC.

10.3.1.1.1 Engendering Global Citizenship Development: Leading with Self-Interest

“Global citizenship appears to be centered on the pursuit of the global citizen's own passions and desires, even as these are ostensibly dedicated to the welfare of others.” (Wang & Hoffman, 2016, p. 9)

As reflected in the above quote, this study was not the first to locate *self-interest* as a central feature of GC. Wang and Hoffman (2016) previously charged that formal GCE primarily promotes what they term a ‘politics of desire’ - stimulated by global engagement - that ‘reifies [students'] passions as goods in themselves’ and attempts to convey that these newfound values are ‘evidence’ of GC embodiment (p. 9-10). Relatedly, the theme *Charting Your Own Course* (Section #9.4.1) illustrates how, for several interviewees in the present study, GC seemed to function as a constructed lifestyle that created a safe space to break free from societal or familial expectations in their local contexts and expand their self-concept.

Wang and Hoffman (2016)'s scepticism that self-interested GC has the propensity to transform into positive and productive externally-oriented prosocial engagement led them to argue that this approach to GC is likely ‘counterproductive’ (p. 2). With their views of self-interest as a ‘hidden’ motivation behind GCE, Wang and Hoffman (2016) would likely be surprised that a few interviewees in this study were markedly transparent (and critically reflexive) about the significance their own self-interest has played in their pursuit of GC (see Section #9.3.2). Grounded in observations of actual behaviours (rather than policy discourse),

the findings from the present study seem to present counter-arguments to Wang and Hoffman's charges. This study also extends Wang and Hoffman's (2016) US-specific research by demonstrating that this theme of *self-interest* was pervasive across a nationally-diverse sample.

As explained in the next section, far from a facade, *helping others* emerged as the central theme from this study's in-depth contrast analysis of the everyday practices of GC. Longitudinal analysis generated from the life-history interviews then conveyed how this inspiration to empower others most often stemmed from what was initially self-interested attraction to global engagement (Section #9.4.2).

10.3.1.1.2 *Transcending Self-Interest: Enacting Global Citizenship Through Empowering Others*

Batson and Powell (2003) define GC *prosocial behaviours* as 'a broad range of actions intended to benefit one or more people other than oneself' (p. 463). In this way, as illustrated by the vivid life histories shared in this study, GC appears to have become a manifest form of *self-transcendence* or an 'externally directed' motivation to act in ways which benefit others (Bateman, 2020). Despite the oft-cited self-interested motivations to engage with *the global* (#9.3.2), it became clear that all 13 Phase Three interview participants also engage in self-transcendent GC. The theme of *Paying It Forward* (#9.4.2) illustrates the diverse ways my interviewees embody GC by empowering others to pursue self-determination through *material* and *mindset* development, particularly through their respective careers. Educators in the group, for example, utilised their positions to inspire students to expand their comfort zones (mindset empowerment), gain new skills (material empowerment) and learn how to exercise agency over their own beliefs (mindset empowerment). Interviewee #8, alternatively, finds fulfilment in helping developing countries, who stand to lose the most in the face of the mounting climate crisis, gain direct access to economic regeneration opportunities through their role in the citizenship-by-investment industry.

These rich findings grounded in actual lived experiences are significant because they provide evidence that GC may be simultaneously rooted in self-interest while also generating self-transcendent outcomes. This, in turn, renders projections of GCE as altruistic not only polarising but also misleading. After all, personal gain (#9.3.2) appeared to be an initial attraction for the majority of the GC actors in this study, many of whom steer GC discourse in their roles as researchers and educators, and perceptions of GC as *self-righteous do-goodering* was found to inhibit GCID for some (#9.4.3). An alternative approach which

foregrounds considerations such as “*How might global citizenship benefit me?*” (as opposed to “*How can I help other people?*”) as a potential launching point for GCE could therefore potentially extend the reach of GC. At the very least these findings seem to suggest that global competence approaches to GCE (Section #2.2.2) may actually do more good than harm and certainly do not appear to be antithetical to GC aims.

10.3.1.1.3 Prohibiting Global Citizenship Development

Amongst interviewees in this study, concerns of *self-determination* appeared to influence attitudes towards GC in several other distinct ways. Intriguingly, for two self-identifying GCs, the perception of self-determination seemed to mediate the extent to which they embraced living as *global citizens* abroad (Section #9.4.1). When international experiences were perceived to arise from *forced* circumstance rather than personal choice, interviewees #4 and #13, for example, reflected that they developed resentment towards their host countries. Fascinatingly however, when these same individuals felt moving abroad (to the same countries) was a personal choice, they felt much stronger GCID and more optimistic views which coloured their experiences abroad in a more positive light. This enthusiasm was accompanied by a stronger desire to *embody* and *promote* GC.

Concerns of *self-determination* on both personal and interpersonal-levels, were also connected to resistance towards GC when it was perceived to have homogenising aims (Section #9.4.3). Interviewee #2, for example, shared that their colleagues (fellow educators) maintain a negative view of GC based on ‘Neoliberal’ forms, which are perceived to threaten the cultural autonomy and self-determination of individuals in developing countries in particular. Interviewee #12 (the only explicitly *non-self-identifying* GC), on the other hand, criticised GC for attempting to influence their own personal values.

The breadth and pervasiveness of critically-reflexive considerations expressed by interviewees in the current study hopefully serve to assuage Wang and Hoffman (2016)’s concerns that self-interested approaches to GC are apt to (problematically) propagate Western-dominated power imbalances. The subtheme of *Honouring Others’ Agency* (#9.4.3), for example, demonstrates how Interviewees #2 and 12 emphasised the importance of respecting the personal autonomy of others by not *forcing* help or projecting particularised values. Interviewees #5 and 6 also stressed the importance of context-specific GC. Sections #9.2.2 and #10.4.1 (on *Disenchanted* and *Would-Be* global citizens and *backlash effects*, respectively), provide evidence of how embodying the GC capacities of critical reflexivity and ethnorelativism can lead to the generation of self-directed criticisms of GC (such as the

paucity of diverse representation at purported ‘international’ conferences and within wider GC discourse). Owing to this, I believe my interviewees would largely support Wang & Hoffman’s (2016) calls for more ‘authentic’ (p. 11) and ‘self-critical’ (p. 6) forms of GCE to elevate self-interested GC approaches.

10.3.1.2 Specialisations

Dominant GCE discourse tends to unproblematically imply that a single individual should embody each dimension of GC (from *sustainability* and *civic activism* to *intergroup helping* and *valuing diversity*, for example) even in spite of contestations that some of these AVBs appear to be contradictory (e.g., Goren & Yemini, 2017a). Two organisations widely considered to be the pre-eminent authorities on formal GCE, Oxfam⁴⁵ and UNESCO⁴⁶, for example, have respectively prescribed as many as 15 to 21 distinct ILOs to encompass normative GC content. (See UNESCO, 2015, for example). Both qualitative and quantitative findings from the present study seem to confirm suspicions that such lofty and wide-ranging expectations for GC development appear to be far-fetched (#2.4.2).

To begin, there were no ‘perfect’ self-assessment scores resulting from the Phase Two survey. The highest self-reported embodiment score across *cognitive*, *affective* and *behavioural* dimensions of normative GCE was 151 (out of a possible 155 *points*). This survey participant rated themselves 7/7 on every normative GC AVB other than *fair-trade practices* and the item “*If I could, I would dedicate my life to helping others no matter what country they are from*”. The average GC *embodiment* self-score was 133 out of 155; the lowest score was 82.

Critically, in-depth qualitative findings from the life-history interview phase of this study further suggested that key GC actors – including researchers, educators, and leaders of international organisations – are not necessarily practising what they are preaching. As with the quantitative survey findings, although each of my interview participants demonstrated the embodiment of at least one dimension of normative GC behaviours, there was not evidence of even one interviewee embodying *every* dimension. Rather, each interviewee seemed to favour one or two normative GC dimensions. Three interviewees were forthcoming about the limits of their own GC embodiment and expressed that they feel as though they have not been successful *role models* (to their children, grandchildren, students, etc.). However, the following section outlines wide-ranging examples of everyday GC embodiment

⁴⁵ See Hammond & Keating (2018), McFarland et al. (2019) and Roddick (2008).

⁴⁶ See Andrews (2021), Bamber et al. (2018), Pais & Costa (2017), Reimers et al. (2016), Tan (2020) and VanderDussen Toukan (2018).

that was demonstrated by interviewees. While attempting to recount various normative conceptions of GC, Interviewee #5 illustrated the overwhelming nature of the competing demands contemporary GC imposes and then paused to reflect the following:

“[G]lobal citizenship is a huge area, but I believe that people who work with it -- maybe they need to choose what is relevant to them. Because, otherwise, it will become an endless ocean. So you need people who start filtering things that are important for your context.”

These findings bear significant implications for GCE policymaking and promotion if GCE earnestly hopes to reduce the theory-to-practise gap (#2.4). Perhaps the most unrealistic notion promoted by GCE is the very premise of an all-encompassing *global citizen* prototype. If GC *experts* (the individuals constructing GC ILOs, researching the potential impact and limitations of GC and educating others about GC), themselves, fail to tick all of the proscribed boxes for GC, then there is strong evidence to suggest that standards should be readjusted to more adequately reflect the contours of lived experience. In this spirit, and under the reflexive lens of interpretivism, these insights ultimately led to the reformulation of this thesis’s title (from ‘[...] *Tracing the Development of Exemplars*’ to ‘*Exploring Global Citizenship Development* [...]’). In removing ‘Exemplars’ from the title, I sought to put my research findings into practice by avoiding the perpetuation of, what appear to be, unrealistic notions of holistic GC prototypes.

Taken in conjunction with the theme of self-interest, this finding that key GC actors, in practice, enact only concentrated forms of GC additionally presents counter-arguments to Wang and Hoffman’s (2016) criticisms against conceptions of GC that forefront individual ‘passions’. Based on the emerging themes from this mixed-methods study, I posit GCE should lean into, rather than attempt to deflect from, self-interested motivations for GC engagement. Otherwise, GCE appears to be promoting an untenable and hollow do-as-I-say-not-as-I-do-esque concept that sets aspiring GCs up for failure. The implications of these findings for GC research, pedagogy and practice, are discussed at greater length in Section #11.4.

10.3.1.3 Practical Examples of Everyday Global Citizenship

Although Braun and Clarke (2021b), denounce presenting topic summaries in rTA write ups, they also emphasise that the presentation of data that will be most illuminating for your specific research questions should be the main focus of rTA theming. As one of the primary aims of this study was to provide educators and aspiring GCs with more practical illustrations of how everyday GC may be enacted (Sections #2.5 and #4.2), it would be remiss to not share some of the examples of ways the GC actors in this study embody GC in their everyday lives. Table #10.1 (below), therefore, summarises the main ways my interviewees appeared to embody GC in their everyday lives – beyond, generally, capitalising on opportunities to empower others in their local and professional environments:

Examples Markers of Everyday GC Embodiment

Self-Reported and Observed Acts of GC Embodiment	Interviewee #												
	1	2	3	4	5	6	7	8	9	10	11	12	13
befriending individuals from culturally diverse backgrounds			3	4		6		8	9	10	11		13
practising both cultural and personal humility	1		3	4		6	7				11		
being critically reflexive towards themselves and their own in-groups	1		3	4		6		8					13
engaging in cross-cultural immersion		2	3	4			7		9				13
authenticity	1	2	3				7					12	
leading by example	1			4	5		7		9				
recycling	1			4	5				9				
speaking out against intergroup prejudices exhibited by family members	1				5				9				13
creating open-access resources		2			5		7						
fostering co-creation opportunities		2					7				11		
treating others empathetically					5				9				13
exercising self-compassion while simultaneously conditioning themselves to confront their own unconscious biases			3		5								13
vegetarianism	1						7						
staying abreast of current events in countries beyond one's own				4							11		
being intentionally inclusive	1				5								
refraining from imposing their own values onto others		2											
being comfortable with ambiguity		2											
making an effort to learn how to pronounce others' names in their native tongues							7						
contributing to local fundraisers and frequenting local minority-owned businesses											11		

Interviewee #13 profoundly added that, for them, an essential component of withholding judgement towards others likewise involves **consciously resisting offence when you are on the receiving end of unconscious bias**. Interviewee #1 provided several descriptive examples of other ways they go to great lengths to live sustainably (such as **refusing to own a car or pets, cycling when possible, growing a wild garden and purchasing fair trade products**).

Looking ahead, it is hoped these concrete depictions of GC, grounded in actual lived experience, may serve as more realistic ‘progress markers’ (Van Ongevalle & Molde, 2020) for GC development than the idealistic representations offered in existing literature (#2.4.2).

10.4 The GC Development Process

This section provides an overview of the key findings this sequential mixed-methods study revealed about the GC development process. Section #10.4.1 discusses how an observed dissonance between the quantitative Phase Two and qualitative Phase Three measures of GC identification and embodiment led to consideration that quantitative self-reports of GCID and embodiment could possibly be overinflated due to *backlash effects* from GC embodiment and response-shift bias. In this section, I argue that the current overreliance on quantitative data to ascertain the relative strength of an individual’s relationship with GC may confound the perceived relationship between GCID and the embodiment of prototypical GC AVBs. Further, this common methodological approach has overlooked cases in which GCID and embodiment may actually have an inverse relationship. Section #10.4.2 then highlights the contextual factors and conditions that were found to be linked to GCID and GC embodiment for participants in this study and situates these findings within previous empirical and theoretical literature on GC (and related social theories).

10.4.1 How Did Participants Transform Into Self-Identifying Global Citizens?

To review, this study initially aimed to better understand how individuals successfully transform into *exemplar* self-identifying *global citizens* through contrast analysis comparing the perspective and experiences of diverse GC actors. Before delving into insights gained about the GC development process, it is important to re-emphasise that one of the key findings from this study was that not all of my participants *would* identify as *global citizens*. However, as this study was designed to explore suspected methodological oversights in previous GC research (#3.5) – including taken-for-granted assumptions about research

participants' positionalities – I viewed the reservations some participants exhibited towards GC as an opportunity rather than a setback. Contrasting cases in which GC actors have and have *not* adopted a GCID, as theorised, indeed positioned me to be able to explore blind spots in previous studies and differentiate between *injunctive* and *descriptive* norms (or *idealised* versus *enacted* GC). This, in turn, brings policymakers and educators closer to depictions of realistic prototypical content for GCs.

What was not anticipated, however, was the *Prevalence of Ambivalence* amongst my research participants (#9.2.2) nor the magnitude of disparities observed between quantitative and qualitative measures of GCID/embodiment. As previously highlighted in Section #10.2.1, as much as half of my interviewees' respective positionalities towards GC seemed to differ between Phases Two and Three of the study, thus leading me to construct a new GC *orientations* framework. Based on past research and a novel theory formulated from findings from the present study, the next section (#10.4.1.1) theorises why study participants could be liable to over- or under-inflate their GCID and/or embodiment scores in quantitative self-assessments.

10.4.1.1 Backlash Effects

One of the key findings from an in-depth analysis of the qualitative life-history interview data was evidence of a potential *backlash effect* in the form of a GC identification-embodiment paradox. Previous studies on the potential impact of international mobility experiences have proposed that, under certain conditions (e.g., perceived negative experiences), exposure to intercultural encounters abroad may result in *backlash effects* varying from deeply entrenched nationalism or greater intergroup prejudice (Plews, 2015) to increased negative outgroup stereotyping (Livert, 2016) - qualities which are antithetical to normative GC. An in-depth analysis of the Phase Three qualitative findings in this study revealed that negative intercultural experiences may not be the *only* source of backlash that could diminish GCID.

Contrary to the participants in the aforementioned studies, an overwhelming majority⁴⁷ of Phase Three interviewees seemed to be even *more* motivated to continue engaging with *the global* in the wake of their intercultural experiences. The Phase Three life-history interviews revealed that, in the cases of *Disenchanted* and *Would-Be* GCs, one's deeper engagement with *the global* paralleled a simultaneous development and internalisation of prosocial normative GC values and capacities (e.g., intercultural awareness,

⁴⁷ Interviewee #4 is one exception. However, the perception of their experiences abroad as positive/negative appeared to be significantly mediated by their perception of personal agency. (See Section #9.4.1).

valuing diversity and critical reflection). Intriguingly, these characteristics, which GCE seeks to inspire, seemed to evolve into criticisms towards GC itself (hence the term *backlash*.) While both subgroups appeared to highly embody normative GC AVBs, the main perceptible point of differentiation between *Disenchanted* and *Would-Be* global citizens seemed to be that *Disenchanted*s developed a GCID at some point and then became *critical self-identifiers*. These findings appear to evidence that embodying certain principles of GC (e.g., critical reflexivity) may accompany a regression in GC *orientation*. This may manifest, for example, in weaker GCID or less pronounced external promotion of GC. However, it would be a mistake to interpret quantitatively lower GCID ‘scores’ as indicative of reduced embodiment or GC prosocial content. On the contrary, it could be argued that, by problematising GC and holding it accountable to its purported aims, these individuals are perhaps embodying GC even more than non-critical self-identifying global citizens. *Disenchanted* and *Would-Be* global citizens, with their critical lenses, may alternatively be thought of as *Enlightened* global citizens, who have begun to interrogate how GC could better lead by example and be the change it purports to aspire to create in the world (practise what it preaches). These observations led me to question the very necessity of a GCID for the adoption of GC AVBs and whether a fixation on attempting to foster a superordinate global identity may, in fact, be counterproductive or misplaced.

10.4.1.2 Response-Shift Bias

The observed dissonance between self-reported quantitative GCID measures and in-depth qualitative findings could also be attributable to two similar metacognitive phenomena: *response-shift bias* and the *illusion of knowledge*. Akin to the phrase *the more I see, the less I know*; *response-shift bias* occurs when an individual in longitudinal studies provides relatively higher pre-test self-evaluation scores and then self-reports lower scores on follow-up evaluations after developing greater knowledge of a subject and/or enhanced self-awareness (Feng, 2016; Plews, 2015). Owing to this phenomenon, Drennan and Hyde (2008) challenged that relatively lower post-test self-evaluations, which tend to be interpreted as evidence of ineffectiveness of educational IC interventions, could conversely, be indicative of transformative learning successes. In the context of GC, response-shift bias may suggest a relatively lower GCID or embodiment self-score could be reflective of enlightenment or growth through deeper engagement with *the global* than that of higher scoring research participants.

Perhaps the most stark illustration of potential response-shift bias effects from the current study could be (*Would-Be* GC) Interviewee #10’s reflection that their extensive

intercultural engagement, rather than causing them to feel more “global” has led them to be more cognisant of the myriad forms of interpersonal differences that divide the world and implied that this, in turn, has led to greater scepticism towards GC (Section #9.2.2.2). Due to Interviewee #10’s quantitatively low GCID score, I was struck by how much they seemed to embody prototypical GC AVBs, and their case was one which prompted me to configure GC *orientations* to extend the concept of GCID (Section #10.2.1).

10.4.1.3 The Illusion of Knowledge

The *illusion of knowledge* refers to ‘the belief that an individual has a greater depth of understanding about something than they truly do’ (Parkerson & Reysen, 2015, p. 43). Parkerson and Reysen (2015) previously found that the perception of one’s ‘global awareness’ can ‘influence’ self-reported GCID scores (p. 47), and, interestingly, discovered that the *perception* of global awareness was a stronger predictor of GCID than *actual* knowledge of global subjects. However, these authors suggested the illusion of knowledge may be “shatter[ed]” when confronted by one’s limitations through, for example, experience or the testing of knowledge (p. 47). Parkerson and Reysen (2015) also found that decreased confidence was accompanied by decreases in GCID and that confidence waned after knowledge was tested regardless of how participants actually performed.

Relatedly, examples from the *Could-Be* global citizens theme (#9.2.2) illustrate that deep engagement in the field of GC may lead to a form of imposter syndrome. Applying the logics of illusion of knowledge and response-shift bias, findings from the current study appear to suggest that the more engrossed an individual becomes in GC, and the more awareness they gain of the various dimensions GC encompasses, the less they may feel that they have successfully mastered the tenants of GC. Interviewees #8 and 9, for example, both exhibited GC embodiment and endorsed GC values⁴⁸ but stopped short of GC self-categorisation and indicated they personally felt they did not measure up. Notably, neither of these *Could-Be* GCs exhibited a critical attitude towards GC, which raises the additional point that lower GCID should not necessarily be interpreted as weaker endorsement of GC content.

This discovery of potential backlash effects and metacognitive biases has important implications for attempts to measure GC embodiment as a function of GCID. On the whole, the results from this sequential mixed-methods study suggest that low quantitative GCID self-reports should not necessarily be interpreted as a sign of weak endorsement or embodiment

⁴⁸ Interviewee #9 even indicated that they would “*like to*” be a global citizen.

of GC AVBs. Relatedly, it cannot be reasonably assumed that the higher someone's GCID self-score is the farther along they are in GC development. Further, these findings appear to subvert dominant SCT and GC theories that suggest strong in-group identification is crucial for the adoption of normative group content (e.g., Hornsey, 2008 and Reysen et al., 2013). As explicated above, the more an individual begins to endorse and embody GC AVBs, the more misgivings they may develop towards GC as a result of increased awareness of its potential shortcomings. In light of these triangulated findings, I argue that quantitative GCID self-scores may be misleading and should be interpreted with caution. I further advocate for more mixed qualitative and quantitative research methodologies to circumvent the potential misconstrual of GC *orientations*.

10.4.2 What critical experiences and contextual factors paved the pathway to GC?

By locating commonalities and points of departure between the lives of GC developmental subtypes (i.e., *self-identifiers*, *neutral identifiers* and *non-identifiers*) through contrast analysis, this study aimed to identify specific experiences or conditions (i.e., *pathways*) that have the potential to inhibit or engender GC development. However, critical experiences/facilitating conditions proved to be much more elusive than anticipated. It is important to note that, for the purposes of this study, the *critical* capacity of an experience/condition was qualitatively determined rather than inferred based on prevalence. The *critical* designation was a function of transformative potential based on the extent to which an experience/condition was found to engender GC development (identification or embodiment) throughout interviewees' lives. For example, in Section #10.4.2.2 below, I demonstrate that although intercultural competency (IC) was only addressed by a few interviewees, it has been located as a critical pathway to GC due to the transformative potential it seemed to have for the sole non-identifying GC in the interview sample (who was otherwise resistant to GC).

The analysis of the qualitative life-history interviews revealed that *critical experiences* and *facilitating conditions* (i.e., experiences or conditions which influence transformative GC development) are perhaps seldom the most obvious. In Section #8.3.2, I shared my surprise that the life-history timeline reconstruction exercise I performed in the early interview data familiarisation stages did not appear to be fruitful for uncovering potential commonalities or points of differential between my interviewees' lives. Sociodemographic factors (e.g., age

and gender) were also not found to bear significance to GCID or GC embodiment in either the Phase Two quantitative or the Phase Three interview findings.

Based on the attention international mobility enjoys in GC literature and pedagogy (#2.3.1) and the wealth of international experiences my specific interviewees possessed, it was also surprising that international mobility and intercultural experiences did not feature more in what my interviewees considered to be *critical* to the formulation of their respective positionalities. This was further intriguing because multicultural experiences were found to be significantly and positively correlated with GCID in the Phase Two survey results (yet not significantly related to normative GC behaviours) (Section #6.7). However, as Sections #10.2.2 and 10.4.1 (respectively) explain, GCID was found to be less consequential than embodied behaviours in the quest to explore GC *outcomes*, and the very validity of the quantitative measures for GCID was brought under question. Overall, the triangulation of qualitative and quantitative data suggests that, for the participants in this study, international mobility was neither necessary nor sufficient for GC development. This finding serves as a cautionary tale for the current overreliance of international mobility to serve as a conduit of GC development, and should come as a welcome sign to those who criticise the problematic and financially prohibitive nature of international mobility programmes (#2.3.1).

It was the sequencing of rich insights gathered during the subsequent life-history interviews which permitted the observation that, in most cases, *critical* experiences related to seemingly mundane day-to-day experiences that would likely have been overlooked in previous research. These *Unexpected Sparks* (Section #9.3.1) ranged from music to documentaries, board games and learning foreign languages, for example. The following subsections will discuss unanticipated critical experiences and facilitating conditions for GC development in order to expand contemporary understanding of potential pathways to GC.

10.4.2.1 GC Conferences

Interestingly, 6% of the participants I surveyed (n = 8), despite being identified as GC *champions* based on their active participation in GC-themed conferences, had never ‘learned’ about GC prior to their participation in my research (see Section #6.6.2). In Section #9.3.1, I explain how In-depth qualitative data from life-history interviews revealed that GC conferences (in many cases the very ones I recruited participants from) served as critical sites for GC development for my interviewees. The centrality of GC conferences as formative sites for GC learning suggests that formal GCE may not be a precursor to GC development. These findings also appear to affirm my earlier suspicions that it is a methodological fallacy to

presume that someone who enacts GC by participating in discourse or working in the field necessarily identifies as a global citizen (#3.5.2).

10.4.2.2 Intercultural Competence (IC) Training

Due to the parallels which seem to exist between IC and GCE programmes (Section #2.2.4), it was surprising IC did not seem to play a prominent role in GC development for the majority of the participants in the Phase Two survey⁴⁹. Nevertheless, in-depth qualitative findings from this study suggest IC, though not a viable substitute for GC outright, could serve as a valuable complement to GCE and plug some of the gaps in existing GCE provision if certain conditions are met. As highlighted in Section #2.4.4, IC is distinct from GCE in several key ways, but it is precisely these points of differentiation that could make IC more appealing to wider audiences. To begin, by avoiding activation of the term *citizenship*, IC circumvents legalistic concerns. Further, by focusing on reframing how to think (e.g., more reflexively) rather than what to think (e.g., particularised values), IC is perhaps a less controversial approach to transformative learning than GC. Because it is not inherently values-laden, IC avoids certain criticisms commonly directed towards GC (e.g., assertions that GC serves a *neocolonial* agenda by promoting hegemonic Western cultural values). With its emphasis on fostering capacities such as global awareness, empathy, critical reflection and intergroup tolerance through applied, interpersonal and transformative learning approaches, IC could provide a less problematic launching point for fostering key GC AVBs. That is, IC could be a less confronting gateway to a more open-minded, ethnorelative, perspective for individuals who have an aversion towards GC (Section #2.4.3).

To illustrate this point, while (*non-identifying*) Phase Three Interviewee #12 was “against” GC for a number of reasons (#9.2.1), they simultaneously considered IC education to be “essential” and provided examples of how cross-cultural sensitivity could be useful as a health services professional. One *Would Be* GC Interviewee #10’s main criticisms towards GC was the perception that GC, with its emphasis on fostering a superordinate collective identity, unrealistically attempts to mask differences between people (#9.2.2). By doing so, the, perhaps unintended, implication is that GC positions differences as inherently negative and something to be overcome. IC, conversely, is premised on teaching individuals how to effectively and peacefully navigate various forms of difference.

Three of my interviewees, while supporting facets of IC, stressed that IC approaches should employ a *glocal* approach (#2.4.4) that focuses on both global and local contexts to

⁴⁹ 30% of the 133 GC *champions* surveyed in Phase Two reported they have never had exposure to ICC training (n = 40).

illustrate the multidimensional and fluid nature of *culture*. More specifically, as Rosenmann et al. (2016) suggest, IC should highlight that cultural differences do not exist exclusively at the national level and cultures are constantly evolving and interweaving rather than “monolithic” entities (p. 206). This aligns with Braskamp’s (2008) argument that “developing a global perspective does not only mean recognizing differences across continents or countries, but rather integration of all racial, cultural, and religious backgrounds” (p. 4). Implementing these considerations would enable IC approaches to constructively bridge interpersonal differences while redressing concerns that it could reinforce essentialised concepts of culture (Section #2.2.4).

10.4.2.3 Foreign languages

Both qualitative and quantitative findings from this study appear to suggest that the potential for foreign language learning to foster GC merits further attention than it currently receives (see Section #2.2.4). Only one of the Phase Two survey participants had never studied a foreign language, and more than 96% of survey participants (n = 128) had studied a foreign language by the age of 20. Even more impressively, 78% (n = 104) of the GC actors surveyed were multilingual (spoke more than one language fluently), and nearly half of all Phase Two survey participants spoke more than two languages fluently (n = 72). Of the 13 Phase Three interviewees, there were only three monolingual English speakers, and all three were from either the UK or Australia. The remaining 10 interviewees spoke an average of three languages fluently (see Figure #10.2 below).

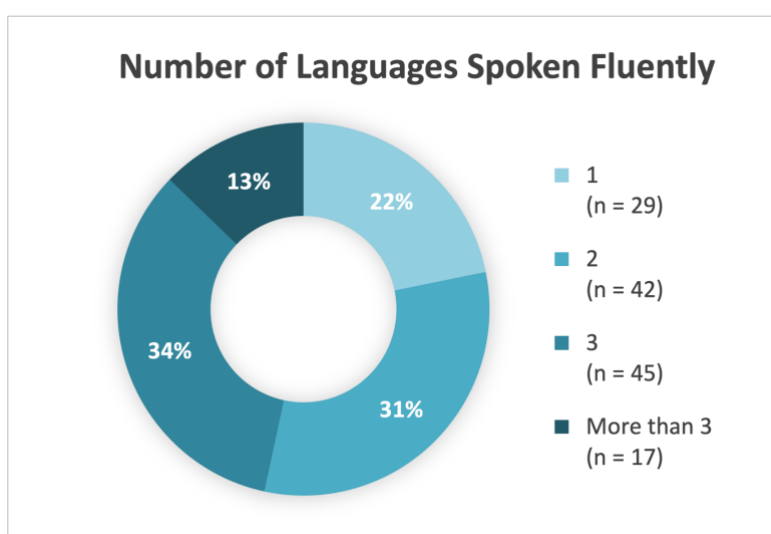


Figure 10.2 - Number of Languages Spoken by Survey Participants

While it could be inferred that the adoption of GCID may stimulate a desire to learn foreign languages, findings from this study suggest the reverse may also be true – that foreign languages have the capacity to inspire GC development. The critical period graph derived from the Phase Two survey results (Section #6.6.2.4) reveals most survey participants began learning a second language between the ages of 5 to 10 but did not begin identifying as a *global citizen* until ages 21 to 29. In-depth qualitative findings from Phase Three then provided more nuanced insights into how foreign languages and GC may interact.

For several of my research participants, foreign languages seemed to mediate GCID and GC embodiment – for example, by sparking a curiosity in *the global* and increasing individuals' intercultural and global awareness. Both Interviewees #5 and #9 reflected that exposure to foreign languages at a young age *opened* the world to them by exposing them to other cultures and ways of life (#9.3.1.2.3). For these two interviewees, foreign languages were the original spark that ignited their curiosity and openness towards others, which then laid the foundation for their career trajectories in intercultural education and their personal desire to engage with *the global*.

The majority of interviewees who discussed the influence of foreign languages throughout their life-history interviews referred to *foreign language acquisition* (FLA) from a global competence frame by emphasising that they pursued the study of foreign languages to increase their educational, international mobility and/or employment opportunities. Interviewee #4 saw foreign languages as the “key” to pursuing career opportunities abroad. Both Interviewees #2 (#9.3.2.1) and #6 (#9.3.1.2.3) viewed foreign languages, English in particular, as advantageous for gaining access to participation in communities and professional circles beyond their home countries. These motivations for foreign language learning reflect two key rTA themes from the Phase Three interviews: *self-interest* (#9.3.2) and *self-determination* (#9.4.1). Interestingly, however, Interviewee #6's descriptions of their motivations to become an EFL educator also reflected the self-transcendent rTA theme of *Paying it Forward* (#9.4.2). That is, having recognised the opportunities FLA afforded in their own life, Interviewee #6 sought to ensure others could gain access to the world beyond their local community. While promoting FLA as a means of access to participation (in GC discourse, for example), Interviewee #6 added that the potential socioemotional aspects of foreign language learning should not be overlooked, stating: “languages are not only a tool, but also the gateway to other societies, to other people, to other minds [...] other ideas.” It was also suggested by Interviewees #3, 5, 6 and 9 that command of foreign languages additionally grants individuals access to deeper cross-cultural understanding and reciprocal learning. Interviewee #3 provided anecdotal examples of how their efforts to learn the local

language while volunteering for the Peace Corps in Burkino Faso enabled them to make personal connections in the local community and gain a more ethnorelative perspective by observing everyday interactions. This interviewee highlighted insights that often evade monolingual individuals – such as the significance of realising there are sometimes not equivalent terms for certain words in other languages because that particular concept has not been made salient to that culture.

However, FLA tends to be promoted sparingly in GCE discourse. Interviewee #5 observed it seems “ironic” that GCE tends to overlook the importance of foreign language learning. Critically, where promoted, FLA is commonly filtered through a global competence GCE lens which conflates *foreign* languages almost exclusively with English (Spero, 2022). Yet, for Interviewees #5 and #9, it was French and German - rather than English - which sparked their attraction to *the global*. Nevertheless, from research publications to entertainment, sports, international commerce, technology and educational spheres, English, as the world’s current *lingua franca*, remains the dominant mode of communication on the global stage (Cavanagh, 2020; Chen, 2011). Notably, of the 29 Phase Two survey participants in this study who only spoke one language fluently, 25 were from either Australia (n = 3), Ireland (n = 2) the United Kingdom (n = 13) or the United States (n = 7). If GCE discourse, as with many other fields, is currently dominated by Anglophone countries (Andrews, 2021) and the ‘Anglosphere’ lags far behind the rest of the world in FLA (Stein-Smith, 2021), it is unsurprising that foreign languages are not promoted as a fundamental capacity for GCE despite the reported benefits. Yet, this hegemonic positionality of English in foreign language education in connection to GC aims, is particularly susceptible to criticisms that GC may be operating as a contemporary form of neo-colonialism (Section #2.2.3). It also appears to be one of the most distinguishable domains in which GCE fails to practise what it preaches and seems to undermine its own purported aims.

Especially when promoted in monolingual anglophone societies, foreign language approaches that privilege English have the propensity to project a homogenising *deficit* orientation towards non-native speakers (Dewey, 2021; Wintersteiner et al. 2015). By treating *otherness* (for example, foreign accents) as inherently negative and something to be overcome, this perspective on FLA not only lacks empathy but also fails to leverage the potential advantages of diversity and often sets learners up for failure by positioning native-level proficiency as a benchmark for success (Dewey, 2021). Significantly, such lofty attainment expectations have been found to engender imposter syndrome in foreign language learners that, in turn, may inhibit GC self-identification. Examples of this can be seen in Cavanagh’s (2020) study of GCE in South Korean universities in which all 20 of the South

Korean students interviewed considered mastery of the English language to be the most critical capacity for GC. Despite managing to conduct these interviews entirely in English, most of the students in Cavanagh's study did not self-identify as global citizens due to their perceived lack of English language 'proficiency' (p. 10). While criticising the *Englishi[s]ation* of internationalisation, Cavanagh noted the irony of students' apparent preoccupations with striving to achieve the 'perfect' English accent to appease native-English speakers when there are far more non-native English users in the world. However, as reflected in the *Could-Be* GC theme that emerged from the Phase Three life-history interviews (#9.2.2), findings from the current study demonstrate that this imposter syndrome phenomenon in GC is not unique to non-native English speakers. For example, (*Could-Be* GC) Interviewee #8 also framed FLA as a key characteristic of global citizens and cited their own monolingualism as one of the primary reasons for their hesitancy to self-identify as a GC.

For their propensity to serve the aims of both global competence and global consciousness GC frames (Sections #2.2.1 and #2.2.2), the vastness of foreign language abilities across the GC *champions* featured in this study and for the profound significance foreign languages played in some of my participants' lives, I posit that foreign languages should perhaps feature more prominently in GCE. Calle Diaz (2017), likewise, previously asserted that foreign language classrooms are 'the ideal place to foster the development of global citizenship' due to their inherently cross-cultural orientations. In addition to being far less financially prohibitive than international mobility approaches to GCE, in previous research, FLA has been linked to a number of benefits beyond advancing access and fostering cross-cultural understanding. For example, bi-/multi-lingualism is associated with improvements in primary language skills (Evans, 2018) and academic performance (OELE, 2020) as well as the delay of the onset of dementia (Anderson et al., 2020). Therefore, all individuals around the world, irrespective of their native tongues, could perhaps stand to benefit from FLA.

Importantly, however, in order to remain authentic to the key tenets of GC, GCE should cease privileging English and assimilationist approaches to FLA that may perpetuate power imbalances (Cavanagh, 2020). For these reasons, I agree with Interviewee #5's advocacy for the incorporation of "language diversity sensitivity" into GCE to counteract deficit approaches to FLA. Interviewee #5 suggested this type of training would be especially amenable to *glocal* approaches that seek to foster mutual understanding between diverse coexisting communities. If well-executed, the nuanced understandings of culture and languages gained from FLA could promote adaptable communications skills as well as more mutually respectful, ethnorelative perspectives towards *otherness*.

10.4.2.4 Global Citizen Role Models and Normative Environment

Results from both the qualitative and quantitative phases from this study support Reysen and Katzarska-Miller (2013) and Lilley et al.'s (2015b) previous findings that certain external individuals (e.g., family, friends and educators) may influence the development of one's GCID. The Phase Two survey results revealed GCID was most strongly and significantly correlated to Reysen and Katzarska-Miller's (2013) 2-item measure for *normative environment*, which they describe as the perception that 'valued others embedded in one's everyday settings' endorse GC (Reysen & Katzarska-Miller, 2013, p. 867). 'Valued others' are considered to be individuals whom an individual 'respects and trusts' (Katzarska-Miller & Reysen, 2019, p. 26). *Normative environment* was also found to be weakly, but significantly, correlated with *behavioural GC* (Section #6.7). Reysen and Katzarska-Miller (2013) suggested 'everyday environments' (e.g., home, work and educational settings) 'can influence individuals through implicit conditioning and priming of everyday actions' (p. 867). Based on these findings, they advocated for more GCE infusion in schools. In the context of the present study, Interviewee #11's reflection⁵⁰ that GC came naturally to them due to the multicultural composition of their family serves as one such example of a *normative environment* that fostered a GCID.

Through interviews, Lilley et al. (2015b) found that select educators successfully inspired their students to develop a more open 'global mind-set' by serving as *cosmopolitan role models*. The life-history interviews conducted during Phase Three of this study revealed anecdotal evidence of global citizen role models in the form of educators as well as family members, friends, colleagues, host families and even literary characters. Interviewee #2, for example, shared that there were two specific literary characters, in addition to their American teachers, who empowered them to maintain agency over their own views and appreciate their uniqueness. Interviewee #1 credited their study abroad host family with inspiring them to pursue a more sustainable lifestyle and also added that certain friends and colleagues modelled strong social-justice orientations. Three of my participants shared that a family member inspired their curiosity and global awareness by exposing them to other cultures at a young age. For Interviewee #9 it was their father, who embodied open mindedness and shared inspiring stories about his travels around the world as a sailor. Interviewee #10 reflected that the global studies-orientation that has shaped their career and

⁵⁰ For example, Interviewee #11 shared, "[...] I think that personal story, really, you know, speaks to why, um -- really of *necessity* as well as inclination -- we are, my whole family, we are global citizens, and not bound by the, if you will, generalistic, uh, perspective of a particular nation [...]"

educational pursuits as an adult can be traced back to the influence of both their uncle and one of their primary school teachers (Section #9.3.1.2.2). Interviewee #7 recounted that their grandfather's efforts to instil them with GC-related values at a young age (such as environmental sustainability, empathy and human rights) stoked their desire to use their engineering expertise to contribute to a greater good, which has, in turn, led to a career in international development.

10.6 Chapter Summary

This chapter has triangulated key findings from each phase of this sequential mixed-methods study and situated these within existing literature. Along the way, it highlighted potential implications for GC researchers, policy makers, educators and aspiring global citizens. The next, and final, chapter will summarise this study's key findings and limitations, and will close by making informed recommendations for future GC research, policymaking and pedagogy.

Chapter 11: Conclusion

11.1 Overview

This final chapter provides an overview of the research journey — from the evolution of the three phases of data collection to the key findings of the study and potential implications for various GC stakeholders. Section #11.2 recounts the reflexive and iterative journey this sequential mixed-methods study underwent to arrive at more realistic expectations for GC from diverse GC actors. Next, Section #11.3 summarises what I consider to be this study's most illuminating findings. Section #11.4 provides recommendations for GC researchers, policy makers, practitioners and aspiring global citizens, respectively, informed by key findings. Limitations of the current study and recommendations for future research are then discussed in Section #11.5. The chapter concludes with closing thoughts, including support for the establishment of a new, more inclusive *fifth wave* of GCE to overcome contemporary barriers to progress (Section #11.6.1).

11.2 An Overview of My Interpretivist Research Journey

This section reviews the sequence of data collection and analysis approaches taken to arrive at my final sample of 13 GC actors with contrasting orientations towards GC. As anticipated, my interpretivist approach to the study of GC as a lived experience significantly transformed as I progressed through each phase and new insights emerged to inform the design of subsequent phases of research. The main purpose of the current study was to locate potential opportunities to reduce the *GCE Gap* (Section #2.4) by demystifying the GC development process and illuminating a range of pathways to GC. With insights gained from the in-depth exploration of the lives of diverse *experiential experts* (GC *exemplars*), this study aimed to illustrate what GC *looks like*, in practice, and how individuals *become* global citizens as well as explore the interplay between GC *identification*, *promotion* and *embodiment*. To redress the *GCE gap*, it aimed to establish whether GC stakeholders who set the benchmark for GCE ILOs and promote normative GC values are practising what they are preaching and, if not, what the significance may be for GC research, policy, education and practise. The ultimate purpose of the study was to arrive at more realistic markers for GC, grounded in lived experience and reflective of everyday practices, as well as a better understanding of what conditions or experiences may engender or inhibit GC development.

Beginning with an online scoping audit, Phase One of data collection concentrated on identifying key actors in the field of GC as well as potential sampling sites (Chapter #5). The

scoping audit process led to the expansion of GC conceptualisation with the discovery of four previously under-represented GC dimensions (citizenship by investment, international development, human rights and foreign language learning) (#5.7.1). For Phase Two of data collection, a purposively diverse sample of GC *champions* (whose designation was determined based on active participation in GC-themed conferences) were then invited to participate in a survey questionnaire on GC (Chapter #6). A GC self-assessment was incorporated into the Phase Two survey questionnaire with the intention of extracting *exemplars* from the survey sample to approach for Phase Three interviews. *Exemplars* were intended to further refine the sample of GC actors by identifying individuals who not only have theoretical knowledge of normative GC content but who also put this knowledge to *practise* through the embodiment of GC AVBs and self-identifying as GCs. As survey results poured in, however, and I received heartfelt personal messages from survey participants expressing their passion for the subject of GC, the concept of *exemplars* was revisited (Section #7.3). Observing several dedicated GC *champions* were precluded from consideration for the interview phase of research based on the original *exemplar* selection criteria involving quantified self-reported *embodiment* scores, I began to consider with whom GC qualification should lie. For example, I began to question the very act of attempting to assign quantitative scores as indicators of ‘strength’ of identification and pro-social content based on select, and widely debated, normative standards of a construct. Additionally, I began to wonder “*if certain individuals expressed strong identification with GC, who was I as a researcher to invalidate their sense of belonging to this group?*” I then also began to consider the potential value in comparing potential areas of overlap and points of differentiation between *EMIC* (insider) and *ETIC* (outsider) perspectives on GC (Section #1.7.2) through contrast interviewing (Section #3.5.2). In light of this reflexivity, the revised sampling criteria for the Phase Three interviews targeted a range of GC *orientations* (a function of both GCID and content scores from the Phase Two survey questionnaires).

11.3 Summary of Major Findings

The triangulation of qualitative and quantitative findings from the scoping audit, survey questionnaire and life-history interviews affirmed that there are several critical taken-for-granted methodological assumptions commonly committed in GC research (see Section #2.4.2). While I had anticipated it was not reasonable to assume that someone who engages in GC in a professional capacity necessarily identifies as a *global citizen* (Section #3.5.2), I did not expect to observe significant dissonance between GCID and GC embodiment (#10.2.1)

nor the prevalence of ambivalence that characterised my interviewees' orientations towards GC (#9.2.2). An additional unexpected but related finding that problematises the conflation of GC *promotion*, *identification* and *embodiment* was that someone operating in the spheres of GC, especially in a professional capacity, may not actually even endorse GC themselves. However, curiously, other key findings from this study suggested a lack of *endorsement* may not be indicative of a lack of GC *embodiment* (#10.4.1). Findings from this study also seemed to confirm that key GC actors (e.g., educators, policymakers and researchers) are *not necessarily* practising what they are preaching— as no single survey or interview participant appeared to embody every facet (dimension) of normative GC. Rather, specialised versions of GC appeared to be manifest across *non-identifying*, *neutral* and *self-identifying* global citizens (#10.3.1.2).

The process of untangling *injunctive* from *descriptive* GC norms (i.e., *promotion* from *embodiment*) through contrast analysis further revealed that not only are GC actors perhaps not *practising* what they are *preaching* but they also appear to not be *preaching* what they are *practising* (Section #9.4). That is, there were clear attitudinal and behavioural patterns (*embodiment*) traceable across the interview sample that did not feature in interviewees' theoretical conceptualisations of GC. One of the most notable characteristics observed across my interview sample of 13 GC actor subtypes was a concern for *self-determination* (Section #9.4.1). Intriguingly, the life-history interviews uncovered that the perception of self-determination was perhaps the most significant mediator of GCID and global engagement throughout the majority of interviewees' lives. *Self-determination* also appeared to be the guiding principle for how interviewees externally enacted *self-transcendent* GC to help others through *mindset* and *material empowerment* (#9.4.2).

As far as *pathways* to GC, both qualitative and quantitative findings from Phases Two and Three revealed that GC conferences were commonly considered to be a formative experience for GC development (Section #10.4.2.1). GC conferences were also the first point of exposure to GC for the majority of my research participants, despite participants being initially perceived as *experiential experts*. For many interviewees, it was seemingly insignificant everyday events and influences within their local environments that *sparked* their curiosities and inspired them to begin engaging with *the global* in more depth (Section #9.3.1). Contrast analysis of life-history interviews also surprisingly indicated that *self-interest* appeared to play a significant role in the initial attraction to global engagement for the majority of my interviewees (Section #9.3.2), and this appeared linked to the perception that GC provides a lifestyle for exercising agency over one's own life (Section #9.4.1). Importantly, despite evidence of fairly widespread (and sometimes transparent) self-interest,

it was clear each of my interviewees channelled the tenants of GC to empower others, especially through their respective careers (Section #9.4.2). In fact, a significant number of interviewees across orientation subgroups compartmentalised GC by indicating they intended to engage with GC only in a professional capacity going forward (rather than considering GC to be something which permeates every aspect of their lives) (#10.2.3.2). The following subsections further expound upon each of these findings and situate them within specific overarching research questions.

11.3.1 What does GC ‘look like,’ in practice?

To review, insights gained from both the literature review process (Chapter #2) as well as my dual positionality as both a practitioner of GC and self-identifying GC (Section #3.2) led me to propose that GC *enactment* occurs through three distinct, but interrelated domains: *identification*, *promotion* and *embodiment* (Section #3.4). Figure #11.1 (below) illustrates my own conceptualisation of the relationship between these distinct but interrelated domains of GC enactment in light of this study’s findings. Section #11.3.3 further expounds upon each of these concepts and explains the potential relationships observed between them in the context of the current study.

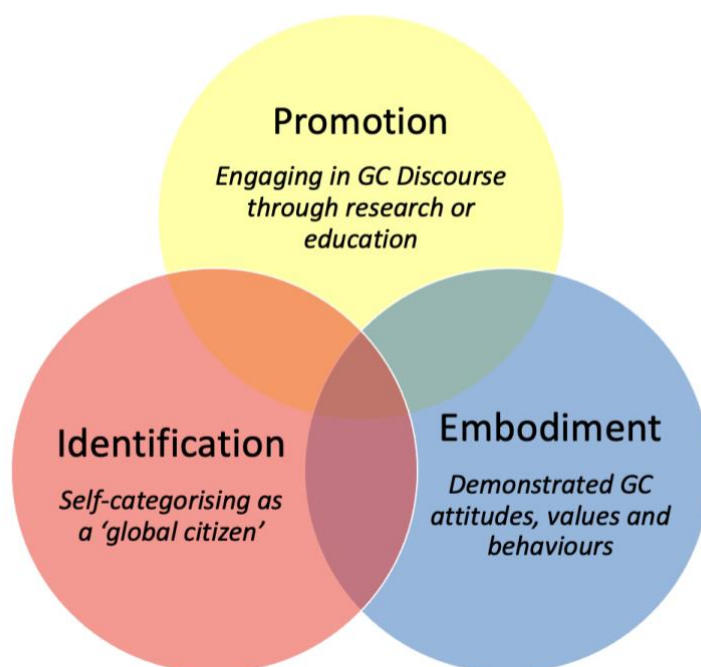


Figure 11.1 - The Relationship Between GC Identification, Promotion and Embodiment

By collectively referring to *identification*, *promotion* and *embodiment* under the umbrella term *global citizenship*, prior GC literature has obscured the bounds between idealistic injunctive norms for GC and emulatable qualities substantiated by lived experience. I argue this oversight is likely the most substantial source of the *GCE gap* outlined in Section #2.4. My own approach to the exploration of GC as a lived experience through contrast analysis in this study afforded me the opportunity to untangle descriptions of actual AVBs from abstracted conceptualisations of GC. As hoped, this in turn enabled me to excavate more realistic indicators of GC embodiment as well as expand the concept of GC by uncovering unanticipated commonalities in participants' experiences. In Section #9.4, for example, I illustrated how *self-determination* became one of the most distinguishable *embodiment* themes across the subgroups of *non-identifying*, *neutral* and *self-identifying* GC actors. Although indirect and latent references to *self-determination* and an emphasis on *personal agency* was apparent across interviewees, self-determination was not featured in interviewees' own conceptualisations of GC nor has it received attention in prior literature on the subject. Fascinatingly, it was also discovered that the perception of personal agency can mediate the extent to which interviewees embraced global engagement (including international mobility). GC seemed to be positioned as a gateway to personal agency, first for my participants themselves, and then later viewed as a mechanism to help others achieve agency over their own lives (Section #9.4.2). One other clear theme which emerged from a triangulation of all three phases of data collection and analysis concerned *specialisations*. That is, there does not appear to be a monolithic GC *exemplar*, who embodies every facet of normative GC dimensions (Section #10.3.1.2). However, this is unsurprising given prior evidence that some dimensions of GC (e.g., the promotion of universal values and respect for diversity) can appear inherently at odds with one another (see Section #2.3.3).

After collating the results of the interlinking phases of this study and reflecting on the theme of *personal agency*, I would describe *GCID* as self-categorisation with *global citizens* as an ingroup. The important takeaway is that *being* a 'global citizen' is self-determined. As the *Prevalence of Ambivalence* throughout this study illustrates (#9.2.2), self-categorisation is not always clear cut and may instead manifest in neutrality – a grey zone whereby an individual neither explicitly self-labels as a GC nor entirely rejects association with GC. In Section #10.2.1, I explain how this discovery led me to construct a new multidimensional term ('orientation') to better encapsulate individuals' complex positionalities towards GC. The concept of GC *orientations* has extended the concept of *GCID* by serving as a function of both *GCID* as well as GC embodiment and/or promotion. To put it differently, *orientations* capture the interplay between *GCID*, embodiment and promotion – the areas of overlap in

Figure #11.1 (above). GC *promotion* is the act of engaging in GC discourse (e.g. through research, education, publication or word of mouth); whereas, I would define GC *embodiment* as observable manifestations of normative GC AVBs. I argue that the distinction between *embodiment* and *promotion* is equivalent to the difference between *practising* and *preaching* GC. I further posit that GC *embodiment* is more fundamental for the advancement of GC than either *promotion* or *GCID*, which appear to be relatively more superficial manifestations of GC enactment.

11.3.2 How does one ‘become’ a global citizen?

I argue that GC *development* can be thought of as advancement in any of the three domains of GC *enactment* (*identification*, *promotion* or *embodiment*). Three main findings from this study concerning GC development pertain to: the significance of self-categorisation for GCID, unexpected sparks and the centrality of professional careers. In line with the definition of a *global citizen* as someone who self-categorises as such and the emphasis on *self-determination* throughout Phase Three life-history interviews (#9.4.1), I now consider the act of self-categorisation to be essential for *global citizen* qualification. However, the findings from this study indicate that GCID is neither sufficient nor necessary for the embodiment of GC AVBs nor for promoting GC to others (see #10.4.1.1). These findings, collectively, suggest that researchers should be mindful in future not to strip participants of their personal agency by externally ascribing a GC label based merely on GC promotion or embodiment.

Although each of my interviewees had experience living and/or working abroad, *critical experiences* (those which had the most transformative capacity in terms of GC development) were seldom the most obvious or anticipated (Section #9.3). Comparing the sequences of events in interviewees’ lives, to my surprise, did not reveal any common experiences or conditions which seem to engender GC development. However, reflexive thematic analysis (rTA) of interview transcripts revealed that seemingly insignificant everyday events and influences within one’s own personal environment often had a significant impact in many of my interviewees’ lives (Section #8.3.2). The *Unexpected Sparks* theme (Section #9.3.1) revealed the arts (e.g., documentaries, literature and music) as well as GC conferences themselves, for example, occupied fundamental roles in my interviewees’ GC development. One of the most surprising findings was that the majority of interviewees did not possess a direct relationship to GC prior their engagement in the GC conference from which I recruited them, and many became involved in GC by happenstance through their

respective careers in healthcare, education, international development, citizenship by investment, etc. This, once again, undermines any assumption that someone who engages in GC discourse in a professional capacity necessarily endorses GC, self-identifies as a *global citizen*, has profound knowledge of GC or embodies it – which, in turn, suggests that actors who operate in the spheres of GC discourse should not necessarily be perceived as ‘experts’ or ‘exemplars’.

11.3.3 What is the relationship between GC identification, embodiment and promotion?

Several key findings from this sequential mixed-methods study of contrasting GC actors appear to support my proposal that GC *identification*, *embodiment* and *promotion* (often subsumed under the collective term *global citizenship*) should be treated as empirically distinct constructs (Section #3.4). Triangulated findings from the current study further suggest that the relationship between GCID, GC promotion and the embodiment of normative GC AVBs may not be as straightforward as SIP or previous GC research may suggest (see Section #3.5.1). As such, findings from the current study underscore Ashmore et al.’s (2004) reflections on the *multidimensionality* of collective identities. It would appear that self-identifying as a *global citizen* does not necessitate embodying GC AVBs, and, conversely, *promoting* or *embodying* GC does not necessarily beget a *GCID*. The discussion on *backlash effects* of GC embodiment in Section #10.4.1 illustrated how the internalisation of the unique content of normative GC (e.g., critical reflexivity) may in some cases manifest in what appear to be (quantitatively) lower GCID, but that could actually be reflective of an *enlightened* critical consciousness. Findings concerning *Could-Be*, *Would-Be* and *Disenchanted* GCs (#9.2.2) and metacognitive biases (e.g., *response shift bias* and the *illusion of knowledge*) (#10.4.1) further undermine the previously theorised relationship between GCID and embodiment. The *Prevalence of Ambivalence* in this study (Section #9.2.2) confounded attempts to explore GC as a form of diffuse cultural identity by making it challenging to differentiate between *EMIC* (insider) and *ETIC* (outsider) perspectives on GC. The multifacetedness of GC orientations (Section #10.2.1), in conjunction with the dissonance observed between *GCID* and *embodiment* (Section #10.2.1), suggests that, contrary to my earlier speculation (Section #3.5.2), GC does *not* seem to have crystalised into a cohesive cultural identity.

While, perhaps at first glance, these findings may appear to undermine the oft presumed potency of GCID for engendering desired GC AVBs (Section #10.2.2), more recent contributions to SIP shed some light on why these relationships may appear complicated in practice. To begin, *quantitative* data from the Phase Two survey (Section #6.7) suggested, for my sample of GC *champions*, there was a significant relationship between GCID and embodiment (as measured by a GC behaviours subscale). However, *qualitative* findings from the Phase Three life-history interviews suggest this relationship may be overinflated in quantitative studies due to a number of potential factors⁵¹. An overreliance on quantitative measures⁵² of GC in past research may be one of the leading sources of the GCE gap by reinforcing injunctive norms for GC embodiment that are based on ideals and abstracted from everyday lived experience. Nevertheless, rather than challenging the core tenants of SIP, I argue this study's findings serve to illustrate the nuances of collective identities – in line with Ashmore's et al. (2004)'s extension of SIP (Section #3.5.1.1). In addition to affirming Ashmore et al.'s theory that ambiguous in-group features may pose a barrier to self-categorisation, the Phase Three life-history interviews in this study appeared to also evidence that negative evaluations⁵³ of *global citizens* and self-perceptions of a lack of 'fit' with prototypical group features⁵⁴ may inhibit the development of GCID. GCID also appeared to be mediated by the perception of GC as a facilitator or inhibitor of self-determination (Section #10.3.1.1.3) as well as a personal sense of attachment to one's home environment (Section #10.2.3.1). In illustrating several ways individuals may occupy GCE spaces, promote GCE's aims and embody GC AVBs without self-identifying as *global citizens*, the triangulated findings from this study do suggest that the relationship between GCID and embodiment may be less direct than early SIP would suggest. In the process, it has provided contextualised evidence of several potential, unanticipated, mediating variables.

⁵¹ See Backlash Effects (Section #10.4.1.1), Response-Shift Bias (Section #10.4.1.2) and the Illusion of Knowledge (Section #10.4.1.3)

⁵² See Ashmore et al. (2004) for a more detailed discussion on the potential pitfalls of quantitative measures for collective identities, generally.

⁵³ See Would-Be GCs (Section #9.2.2.2).

⁵⁴ See Could-Be GCs (Section #9.2.2.1).

11.4 Implications and Recommendations

This interpretivist approach to the exploration of GC as a lived experience (Section #3.3) lent itself to the formulation of novel theoretical insights (e.g., *backlash effects* and the centrality of *self-determination*), as well as practical recommendations for the future of GC research, policymaking, education and practice. The implications for various groups of GC stakeholders are discussed in more depth in the following four subsections.

11.4.1 For Researchers

The complex findings from the present study reaffirm Ashmore et al.'s calls for more open-ended, 'unconfounded,' 'explicitly and empirically tested' explorations of the potential dynamics between various elements of collective identification processes (2004, p. 82-85). Perhaps the most critical recommendation to future GC researchers that has emerged from this study is that GC *identification*, *embodiment* and *promotion* should be treated as empirically distinct constructs (*domains*) of GC *enactment*. Further, for a number of reasons, future research may benefit from reducing its overreliance on GCID as a marker of individual-level GC and especially avoid limiting it to quantitative values. In light of this study, I assert that *GCID* is perhaps less consequential than evidenced *embodiment* when it relates to GC *enactment*. Previously, emphasis has perhaps been placed on GCID (over embodiment) because it appears easier to capture. However, GCID was previously assumed to be critical for its theorised propensity to mediate the adoption of normative GC AVBs (i.e., embodiment) (#3.5.1.1), and this study revealed this influence could have been overestimated in the past due to a number of factors (e.g., the *identification-embodiment paradox* discussed in Section #10.4.1). As such, I suspect Reysen and Katzarska-Miller's (2017) charge that researchers should focus on finding ways to more effectively foster GCID may be misguided. While existing SIP and GC literature suggest that GCID precedes (and influences) embodiment (#3.5.1.1), findings from the current study suggest quantitative measures of GCID may be overly reductive and, at times, perhaps even misleading. Especially due to interviewees' widespread emphasis on *personal agency* (#9.4.1), I argue that, going forward, more multifaceted constructs to convey research participants' relative positionalities should be employed. My concept of GC *orientations* (Section #9.2.1), for example, takes into account not only GC self-categorisation but also embodiment and endorsement (*promotion*). Conceptualising GC in terms of *orientations* rather than *self-identification* provides opportunity for new, more diverse and accessible forms of GC-as-practise collective identities

(e.g., as an educator, researcher or health-care professional) to emerge independently of (an oft contentious) GCID (Section #2.4.3).

Overall, findings from this study suggest that participants' positionalities towards GC should not be taken for granted or presumed. From this study, it is apparent that even if an individual works in GC and/or publicly participates in GC discourse, GC *promotion* is not a reliable indication of GC *embodiment* nor *identification*. The Phase Three life-history interviews, for example, revealed that a significant number of my interviewees became involved in GC by happenstance, only associate their GC enactment with their professional careers and do not themselves identify as GCs nor necessarily endorse GC. Yet, I modelled my initial Phase One sampling approach after prior GC studies designed to capture the perspectives of *experiential experts*. The professional compartmentalisation of GC I observed also seemed to undermine conceptualisations of GC as a nascent cultural identity capable of being central to one's self-concept and apt to influence one's AVBs in a variety of contexts (see Section #3.5.1.1).

Future research could also benefit from further exploration of the unanticipated importance of *self-determination* as a potential pathway to GC development and mechanism for GC enactment (#9.4.1). Finally, I assert that previously under-represented dimensions of GC such as *citizenship-by-investment* merit additional consideration. By promoting GC in the public sphere, citizenship-by-investment actors are influencing conceptions of GC whether they are acknowledged by mainstream GC actors or not. This study has also provided evidence of overlapping actors bridging GCE and citizenship-by-investment discourses (Section #5.7.1)— which presumably enhances the perceived legitimacy of the latter burgeoning GC dimension. The current study, by uniquely and intentionally including citizenship-by-investment actors in the discussion of GC, has demonstrated that this GC camp offers valuable opportunities for mainstream GC to engage in critical reflective practices— which may, in turn, help reduce the *GCE gap* and perceived authenticity of GC.

11.4.2 For Policy Makers

Ultimately, triangulated findings from this multi-phased mixed-methods study indicate that GC actors do not appear to be practising what they are preaching. In order to redress the *GCE gap*, I argue that it will be essential for GC policy makers to reconcile their prescriptions for GCE ILOs with how they themselves model GC and adjust expectations for others accordingly. I also posit that the existing lofty expectations for GC ILOs are counterproductive and may set aspiring global citizens and educators up for failure as well as perpetuating

controversial perceptions of GC as hypocritical grandstanding (Section #9.2.2.1). Additionally, the *Prevalence of Ambivalence* theme (Section #9.2.2) from the Phase Three life-history interviews suggests that the term *global citizenship* itself may be worth revisiting due to *legalistic* preoccupations with the term *citizenship* – which often appear to render the term ‘meaningless’ or at the very least divisive, even amongst professionals in the field of GC and individuals who embody GC AVBs (e.g., *Would-Be* and *Could-Be* global citizens) (Section #9.2.2).

The implications of the triangulated findings from this study also appear to lend support to *glocalised* (‘fourth wave’) approaches to GCE (Section #2.2.4) that combine global *competence* with global *critical consciousness*. Due to the prevalence of *self-interest* across experiential experts in this study, who nevertheless each consciously sought to enhance the lives of others, global competence approaches that emphasise personal gain, I would argue, should not be viewed as inherently negative or regressive. An emphasis on intrinsic motivations coincides with the theme of *Specialisations* (Section #10.3.1.2) and provides opportunities both to expand the reach of GC and reduce charges of inauthenticity.

11.4.3 For Practitioners

In light of the findings from the current study, I disagree with Calle Diaz’s (2017) assertion that ‘[i]n order for GCE to become a reality [...] teachers should be educated to become global citizens, as well as to be able to promote GCE in the classroom’ (p. 165). Findings from this study seem to affirm my earlier arguments (Section #3.5.2) that GCE educators need not identify with their subjects any more than a World Religions educator is expected to self-identify with each of the religions they promote to their pupils. To begin, findings from this study, in many ways, have undermined the theorised importance of a GCID for the embodiment of GC AVBs. Further, based on the emphasis on *self-determination* and *personal agency* throughout the Phase Three life-history interviews and themes such as *Would-Be* and *Disenchanted* global citizens who tended to view GC as, at times, superficial grandstanding (see Section #9.2.2), concerted attempts to force the development of a GCID may likely be counterproductive. Rather, my findings suggest that in order to expand the reach of GC, the focus should perhaps instead be on finding opportunities to ‘spark’ interest in engagement with the world beyond one’s existing circles and inspire wanting to do good for others (albeit, on their own terms).

The theme of *Unexpected Sparks* (Section #9.3.1) should come as welcome news for advocates of IaH approaches to GCE (see Section #2.3.2). By illustrating how seemingly

insignificant everyday events and influences in my interviewees' local contexts were commonly associated with formative experiences for GC development, I have provided insights which may enable GCE practitioners to make GC a more accessible construct and reduce the current overreliance on exclusionary international mobility and ISL approaches to GCE pedagogy (Section #2.3.1). Findings from this study have demonstrated how influences such as the arts and foreign languages, for example, may provide pathways to GC.

11.4.4 For Aspiring Global Citizens

Perhaps one of the main takeaways from this study of GC as a lived experience from the perspectives of diverse GC actors is that aspiring global citizens should not feel compelled to attempt to be *everything* to *everyone* – for it appears that even the ‘experts’ fall short of this holistic GC aspiration (#10.3.1.2). Several interviewees in this study were even commendably forthcoming about their own shortcomings in respect to GC embodiment. The main drive for enacting GC externally, and paying it forward, seemed to be finding opportunities to empower others to gain more agency over their own lives (Section #9.4.2). However, my interviewees also cautioned that any intended *help* should not be forced or violate another's personal agency (#9.4.3). To navigate the “endless ocean” that is GC (see Interviewee #5's reflection in Section #10.3.1), aspiring global citizens would perhaps do well to focus on channelling specific passions that inspire them and/or that are important in their own contexts to do their part to help make the world a better place on an interpersonal level. Finally, it seems important to emphasise that the findings from this study indicate it is acceptable, and seemingly common, for *self-interest* and *personal gain* to serve as a launching point for GC. After all, qualities such as self-compassion and authenticity were observed common threads across Phase Three interviewees (Section #10.3.1), and being forthcoming about self-interest in the pursuit of GC may empower GC to combat problematic perceptions of grandstanding (see Section #9.3.2).

11.5 Limitations

This study, on the whole, faced significant methodological roadblocks from its earliest stages due to the global coronavirus pandemic, which began in March 2020. At the time my ethics approval application was submitted, due to Covid-19 lockdowns, University of Glasgow was not accepting any proposals from student researchers that involved travel or face-to-face research. This factor prevented consideration of approaches such as ethnography or face-to-face interviewing, which would have perhaps been more ideal for interpretivist research. The following sub-sections (#11.5.1-11.5.3) highlight more specific limitations faced throughout the various phases of this study.

11.5.1 Phase One Scoping Audit

Although the initial sampling aims were achieved, there were several limitations to the scoping audit performed. As this secondary research was conducted in Florida and Scotland, IP addresses will likely have biased the search engine results. For example, the inclusion of initiatives such as the NHS *Scotland Global Citizenship Programme* (Appendix #2) may not have appeared had the Google search been conducted in another location. The reverse is also true: there are results which were likely omitted from the web search that may have appeared had the scoping audit been psychically conducted in other geographic locations. Researchers in future could attempt to mitigate potential mediating conditions such as this by using virtual private networks (VPNs) to vary web search results by manipulating geographical locations virtually. One other important constraint is that the scoping audit sample for this study was limited to English speakers due to English being my native language and only language I speak fluently. Overall, the final sample could not be considered an exhaustive or representative list of GC champions and more could be done in future studies to prevent the privileging of English speakers.

11.5.2 Phase Two Survey

Although this research aimed to source maximally diverse perspectives of real-life global citizens, there were important limitations in regard to survey sampling due to a variety of conditions. For example, global citizen award winners would have been perhaps a stronger *exemplar* sample to survey than GC conference participants. The logic argued is that, as

award winners, these individuals will have received recognition from others for their prototypical GC embodiment manifested in real-life attitudes and behaviours. However, ethical considerations such as a minimum age of consent precluded the inclusion of this group in the targeted sample. Unfortunately, because many award winners were students and other young adults, it was not possible to infer their ages and their contact information, in any case, was not accessible via the public domain.

Another caveat in regard to the survey questionnaire phase is that as the GC assessment was derived from self-reports, it could be argued that risk of participant response bias was likely heightened due to a combination of the sensitive nature of select research topics (e.g., prejudice) and the expertise of the targeted sample. Targeting survey participants based on demonstrated engagement with the research topic (as employed by this study's GC champions sampling strategy), in conjunction with the high education levels of the survey participants, perhaps increases the chance that these participants could anticipate 'desirable' responses to the survey. These conditions, however, do not increase the chance that these participants would consciously submit misleading responses. In fact, it is hoped that due to many of the research participants being researchers themselves, this sample would have been *less* prone to response bias for the sake of honouring professional integrity.

Additionally, some might criticise the lack of reverse coding used in the survey as well as the use of single-item measures for certain constructs (e.g., national attachment). However, the reasons against implementing reverse coded items outweighed any potential justification for incorporating them, and the strong internal validity results of the measures included in my survey (Section #6.7) seem to reaffirm my decision. As my survey purposively targeted *experiential experts*, it was anticipated my participants would likely recognise any attempts to circumvent response biases through reverse coding and these attempts would be less effective than might be expected of surveys administered to a general populace. I also trusted the professional integrity of experiential experts to reduce response bias. Further, the risk of potential confounding effects of mixed coding (Suárez-Alvarez et al., 2018) was more pronounced due to my multinational targeted sample's relatively high concentration of non-native speakers. Despite my reservations towards reverse coding, it is worth noting that I did not take deliberate action to remove any existing reverse coded items from my survey. Although condensing some measures in places, I kept the previously validated measures I utilised from other researchers as intended and originally constructed as much as possible. Reysen and Katzarska-Miller's (2013) *Model of Global Citizenship*, Narvaez and Hill's (2010) *Multicultural Experiences Questionnaire* and Reysen and Katzarska-Miller's (2019) *Global Citizen Types* scale did not contain any reverse coded items nor did Barbarino and Stürmer's

(2016) *xenophilia-related* behaviours subscale or Morais and Ogden's (2010) *intercultural competence*, *political voice*, *involvement in civic organi[s]ations* or *global civic activism* subscales.

11.5.3 Phase Three Life-History Interviews

There were several limitations specific to the interviewing phase of research. For example, although the life-history interviews infused the research with a longitudinal perspective on the GC development process, some research participants expressed not being able to recall events or sentiments from their long-term past. Collecting in-depth qualitative data from a purposively diverse sample, while affording rich illustrations of a range of lived experiences, does limit the generalisability of the research findings beyond my interview sample. However, this third phase of the study was designed to richly accent my phase two survey findings and possessed its own relative advantages.

As life-history interviews ideally take place over multiple meetings to allow ample time for rapport and trust to grow (Wicks & Whiteford, 2006), having the ability to devote more time to my individual interviewees would have been preferential. It would also have permitted more expansive exploration of critical experiences. Indeed, several of my interviewees expressed they would be happy to carry on the discussions and a few even expressed frustrations towards the time limitation. It also would have been beneficial to have conducted more pilot interviews prior to launching the interviews. Although I successfully recruited two very appropriate pilot interviewees (who shared similar professional backgrounds to my targeted interview sample in that they were early-career researchers engaged in GC-related research), in the end the pilot interviews did not take place due to a number of unforeseen scheduling conflicts that arose in the weeks leading up to the launch of the interviews. As it was, one pilot interview was conducted with a family member to practise timing and flow and check for clarity.

11.6 Concluding Remarks

This sequential mixed-methods study of GC as a lived experience from the perspectives of contrasting *experiential experts* has expanded the concept of GC beyond classical normative dimensions. Through contrast analysis involving a range of developmental stages, this study has demonstrated to researchers the implications of common taken-for-granted assumptions regarding research participants' relative positionalities towards GC. Tracing pathways to GC through life-history interviews has provided educators with a clearer understanding of conditions and experiences which may engender or inhibit GC development. This study also provided aspiring global citizens with more realistic and concrete examples of how GC may be enacted in everyday life. It has presented evidence which affirms arguments that policymakers should adjust what are currently excessively lofty expectations for GC which they likely do not themselves model. Finally, by isolating *injunctive* (idealised) GC norms and illustrating manifest examples of actual, everyday GC embodiment, this study has demystified GC – painting a more realistic and accessible picture of GC to help colour in the existing *GCE gap*.

11.6.1 Tying It All Together: The Prospect of a 5th Wave of GCE

In Section #1.4, I explained the aim of this study was to expand both the reach and efficacy of GCE by presenting an illustration of GC that is more accessible, attainable and applicable to everyday life. In the process, I have identified potential opportunities to reduce the theory-to-practise gap. Reflecting back on the evolution of the GCE 'waves' discussed in Section #2.2, I propose that the findings gleaned from this interpretivist exploration of GC as a lived experience from the perspectives of diverse GC actors may evidence growing demand for a new, evolved 5th 'wave' of GCE. Recent shifts in macro-level societal trends - particularly a preponderance of nationalist and isolationist sentiments in Western nations (Bamber et al., 2018; Barrow, 2017; Quaynor & Murillo, 2018) - also seem to signal that the time may be ripe for an adapted GCE capable of maintaining a seat at contemporary educational policymaking tables.

My vision for an enhanced 5th wave GCE, resembles what Davies (2006) would likely refer to as an 'education+citizenship+global' approach (p. 14) that would expose individuals to different facets of both *global* and *citizenship* education without necessarily attempting to meld the two. On the subject of language, in light of this study's *Prevalence of Ambivalence*

and *backlash effects* findings (#9.2.2), 5th wave GCE should recognise that concerted efforts to foster a superordinate *global citizen* identity may be doing more harm to GCE's cause than good. The GC *specialisations* finding in Section #10.3.1.2 suggests 5th wave GCE could also benefit from steering away from one-size-fits-all GCE models and begin to embody its own longstanding ethos of ethnorelativism by championing a bespoke form of GC, whereby individuals are encouraged to identify ways to make the world a better place while taking into consideration their own capacities and contexts and leaning into their personal passions.

Keeping with the spirit of sustaining key themes (Section #2.2.), 5th wave GCE would encompass elements of each of the prior waves of GCE (see Section #2.2) but involve an adjustment of priorities. An effective 5th wave GCE could begin by building upon existing 'glocal' 4th wave GCE approaches -- centred around the everyday practices of GC in one's own immediate context -- but imbued with a more prominent emphasis on individualism to reflect this study's themes of self-determination (#9.4.1) and specialisations (#10.3.1.2). *Fifth* wave GCE would also be infused with a foundational 1st wave GCE *global consciousness* and prosociality -- as supported by this study's theme of *paying it forward* (Section #9.4.2) and self-transcendence (#10.3.1.1.2). It would embody 3rd wave *critical consciousness* by promoting respect for the personal agency of others (Section #9.4.3), discouraging 'self-righteous' (#9.2.1.1) or 'performative' (#9.2.2.3) promotions of GC. Finally, a transformed 5th wave GCE would honour 2nd wave *global competences* approaches by welcoming self-interest to be a launching point for GC development (Section #9.3.2) and encouraging foreign language learning (#10.4.2.3) as both a potential conduit of GC development and facilitator of empowerment.

Appendix 1 - Comparison of GC Dimensions Promoted in Previous Literature

Source	GC Content and Favoured Dimension Terms
<p>Measuring Global Citizenship Education: A Collection of Practices and Tools</p> <p>(Center for Universal Education, 2017)</p>	<p>Competencies</p> <ul style="list-style-type: none"> • Empathy • Critical thinking/problem solving • The ability to communication and collaborate with others • Conflict resolution • A sense and security of identity • Shared universal values (of human rights, peace and justice) • A respect for diversity/intercultural understanding • A recognition of global issues and interconnectedness
<p>Socioscientific Issues as a Vehicle for Promoting Character and Values for Global Citizens</p> <p>Lee et al., (2013)</p>	<p>Character & Values Dimensions</p> <ul style="list-style-type: none"> • Ecological Worldview (<i>Interconnectedness and Sustainable Development</i>) • Socioscientific Accountability (<i>Feeling of Responsibility and a Willingness to Act</i>) • Social and Moral Compassion (<i>Moral and Ethical Sensitivity, Perspective Taking, Empathetic Concerns</i>)
<p>Mapping the "global dimension" of citizenship education in Canada: The complex interplay of theory, practice and context</p> <p>(Evans et al., 2009)</p>	<p>Core Learning Goals</p> <ul style="list-style-type: none"> • Understanding of global themes, structures, and systems • Identity and membership through a lens of worldmindedness • Knowledge of rights and responsibilities • Understanding of privilege, power, equity and social justice • Investigation of controversial global issues • Critical civic literacy capacities • Informed and purposeful civic action
<p>The Global Citizen Conceptualized: Accommodating Ambiguity</p> <p>(Lilley et al., 2017)</p>	<p>Metacognitive Capacities</p> <ul style="list-style-type: none"> • Social imaginary • Criticality • Reflexivity • Relationality
<p>The Added Value of Study Abroad: Fostering a Global Citizenry</p>	<p>Key Dimensions</p> <ul style="list-style-type: none"> • Social Responsibility • Global Awareness • Civic Engagement

(Tarrant et al., 2014)	
Initial Development and Validation of the Global Citizenship Scale (Morais & Ogden, 2010)	<p>Dimensions</p> <ul style="list-style-type: none"> • Social Responsibility (<i>global justice & disparities, altruism & empathy, global interconnectedness & personal responsibility</i>) • Global Competence (<i>self-awareness, intercultural communication & global knowledge</i>) • Global Civic Engagement (<i>involvement in civic organisations, political voice, global civic activism</i>)
Education for Global Citizenship: A guide for schools Oxfam (2015)	<p>Knowledge & Understanding:</p> <ul style="list-style-type: none"> • Social justice & equity • Identity & diversity • Globalisation & interdependence • Sustainable development • Peace & conflict • Human rights • Power & governance <p>Skills</p> <ul style="list-style-type: none"> • Critical & creative thinking • Empathy • Self-awareness & reflection • Communication • Cooperation & conflict resolution • Ability to manage complexity & uncertainty • Informed & reflective action <p>Values & attitudes</p> <ul style="list-style-type: none"> • Sense of identity & self-esteem • Commitment to social justice & equity • Respect for people & human rights • Value diversity • Concern for the environment & commitment to sustainable development • Commitment to participation & inclusion • Belief that people can bring about change
A Model of Global Citizenship: Antecedents and Outcomes Reysen & Katsarska-Miller (2013)	<p>Prosocial Values/Content/Outcomes</p> <ul style="list-style-type: none"> • Valuing diversity • Social justice • Intergroup helping • Sustainability • Intergroup empathy • A felt responsibility to act

<p>Global Citizenship Education: Topics & Learning Objectives</p> <p>UNESCO (2015)</p>	<p>Domains of Learning/Key Learner Attributes</p> <ul style="list-style-type: none"> • Cognitive: Informed & critically literate • Socio-Emotional: Socially connected & respectful of diversity • Behavioural: Ethically responsible & engaged
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Appendix 2 - GC Organisations and Initiatives Identified During Phase One Scoping Audit

Global Citizenship Organisations and Programmes		
Educational Programmes		
Title	Year Founded	Headquarters
AFS Intercultural Programs, Inc.	1920	New York, USA
Ban Ki-Moon Centre for Global Citizens	2018	Vienna, Austria
Bridge 47	2017	Helsinki, Finland
California Global Education Project (CGEP)	1985	San Diego, USA
The Center for Citizen Diplomacy (<i>PYXERA Global</i>)	2012	Washington DC, USA
The Center for Global Citizenship (<i>St. Louis University</i>)	2013	Missouri, USA
The Center for Peace and Global Citizenship (<i>Haverford College</i>)	2000	Pennsylvania, USA
Centre for Global Citizenship Education & Research (<i>University of Alberta</i>)	2010	Alberta, Canada
Educating Global Citizens (<i>Harvard Graduate School of Education</i>)	2017*	Boston, USA
Global Citizen 365	1995	Philadelphia, USA
Global Citizen Year	2010	Oakland, USA
Global Citizens Project (<i>University of South Florida</i>)	2015	Tampa, USA
Global Citizenship Alliance	2015	Salzburg, Austria
Global Citizenship Certificate (<i>Florida State University</i>)	2016*	Florida, USA

Global Citizenship Certificate Programme (<i>Bath Spa University</i>)	2016*	Bath, UK
Global Citizenship Education Network (<i>Boston Global Forum</i>)	2016	Boston, USA
Global Citizenship Education (GCED) Youth Network	2016	Seoul, Republic of Korea
Global Citizenship Foundation	2016	Delhi, India
Global Citizenship Program (<i>Lehigh University</i>)	2004*	Pennsylvania, USA
Global Citizenship Programme (<i>University College Dublin, UCD</i>)	Indeterminate	Dublin, Ireland
Global Citizenship Programme (<i>University College London, UCL</i>)	2013*	London, UK
Global Citizenship Programme (<i>Ustinov College at Durham University</i>)	2015*	Durham, UK
Global Citizenships Project (<i>Boston College</i>)	Indeterminate	Boston, USA
The Global Education Benchmark Group (GEBG)	2013	Missouri, USA
Global Nomads Group	1998	New York, USA Amman, Jordan
Going Glocal (<i>University College Roosevelt</i>)	2015*	Middleburg, the Netherlands
Humans as Global Citizens (<i>Asia-Pacific Centre of Education for International Understanding, APCEIU</i>)	2016	Seoul, Republic of Korea
The Institute for Global Leadership (<i>Tufts University</i>)	1985*	Massachusetts, USA
The International Development Education Association of Scotland (IDEAS) for Global Citizenship	2010*	Glasgow, UK

International Global Citizen's Award (<i>Council of International Schools</i>)	2007	Leiden, The Netherlands
International Institute on Global Citizenship Education, Paulo Frieire Institute (UCLA)	2017*	California, USA
The Kofi Annan Institute for Global Citizenship (Macalester College)	2018*	Minnesota, USA
Matariki Global Citizenship Program (<i>Dartmouth College, Durham University, University of Otago, University of Tübingen, University of Western AUS and Uppsala University</i>)	2016	Australia Germany New Zealand Sweden UK USA
Melton Foundation	1991	USA Chile Germany
The Office of Global Citizenship for Campus, Community, and Careers (Association of American Colleges and Universities, AACU)	2019*	Washington DC, USA
Primary Source	1989	Massachusetts, USA
Reach the World	2009	New York, USA
Scotdec - Global Learning Centre	2005*	Edinburgh, UK
The Stevens Initiative	2015	Washington DC, USA
WorldSavvy	2002	USA
Young Global Citizens (Jeunes Citoyens du Monde)	2017	Vancouver, Canada
Other		
Create1World (<i>Massey University Wellington and the New Zealand Centre for Global Studies</i>)	2016	New Zealand
The Global Citizenship Observatory (GLOBALCIT)	2015*	Florence, Italy

Global Citizens	2016*	London, UK
Global Citizens Association	1994	New York City, USA
Global Citizens Concierge	2021	Cayman Islands
Global Citizen Forum	2019*	Montreal, Canada
Global Citizen, LLC	2011	Durham, USA
Henley & Partners	1997	London, UK
International Society of Nurses in Cancer Care 'Global Citizen' Membership	Indeterminate	Vancouver, Canada
NHS Scotland Global Citizenship Programme	2015	Edinburgh, UK
United Planet	2001	Boston, USA
Xperitas	1972	Minnesota, USA
Yale International Alliance (YIA)	2012	Connecticut, USA

Global Citizen Awards		
Award Title	Sponsoring Organisation	Year (No. of Finalists)
AASSA Global Citizen Award	Association of American Schools in South America	2017 2019
AFS Prize for Young Global Citizens	AFS Intercultural Programs	2019* (5) 2020 (20)
CTAUN Global Citizen Award	Committee on Teaching about the United Nations	2017* (1) 2018 (1) 2019 (1) 2020 (1)
EO Global Citizen of the Year Award	Entrepreneurs' Organisation	2017 (1) 2018 (1) 2019 (1)
Global Citizen Award	Henley & Partners	2016 (1) 2017 (1) 2018 (1) 2019 (1)
Global Citizen Awards	Center for Global Engagement, Florida State University	2016 (3) 2017 (2) 2018 (3) 2019 (2) 2020 (2)
Global Citizen of the Year Award	IES Abroad	2016* (7) 2017 (6) 2018 (4) 2019 (4)
Global Citizen Prize <i>(Individual prizes for 'Global Citizen of the Year', 'Artist of the Year', 'World Leader Prize', 'Business Leader Prize', 'Country Hero' Prizes, & more)</i>	Global Citizen	2019* (4) 2020 (20)
Global Citizen Prize: Cisco Youth Leadership Award	Global Citizen	2018* (1) 2019 (5) 2020 (3)
Global Citizenship Health Awards	National Health Service (NHS) Scotland	2020* (2)

MacJannet Prize for Global Citizenship	Tufts University	2016 2018 2019
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Appendix 3 - Phase Two Survey Questionnaire Breakdown

Section #1: Consent Form			
Question #	Question Wording		
1	Do you consent to take part in the above research study?		
2	Please indicate if you consent to being contacted for follow-up research (an interview):		
2a	Thank you for consenting to follow-up research! Please note that your name and contact details will be stored separately from the survey results. Kindly type your first and last name in the box below:		
2b	Finally, please type your preferred email address, where you may be contacted for follow-up research:		
Section #2: Global Citizenship Self-Assessment			
Participant Instructions: In the following section you will be asked to evaluate your own competences, values and behaviours relating to global citizenship.			
Matrix 1: Cognitive GC (Knowledge and Skills)			
Participant Instructions: For each of the following items, please indicate to what extent you agree or disagree (7-point Likert Scale):			
Question #	Question Wording	Source	GC Dimension
3.1	I understand how the various cultures of this world interact socially.	Reysen & Katzarska-Miller (2013)	Global Awareness
3.2	I am informed of current issues that impact international relations.	Reysen & Katzarska-Miller (2013)	Global Awareness
3.3	I am aware that my actions in my local environment may affect people in other countries.	Reysen & Katzarska-Miller (2013)	Global Awareness
3.4	I believe that I am connected to people in other countries, and my actions can affect them.	Reysen & Katzarska-Miller (2013)	Global Awareness
3.5	I am able to empathise with people from other countries.	Reysen & Katzarska-Miller (2013)	Intergroup Empathy
3.6	It is easy for me to put myself in someone else's shoes regardless of what country they are from.	Reysen & Katzarska-Miller (2013)	Intergroup Empathy
3.7	I often adapt my communication style to other people's cultural background.	Morais & Ogden (2011)	Global Competence

3.8	<i>I am able to communicate in different ways with people from different cultures.</i>	Morais & Ogden (2011)	Global Civic Engagement
Notes: Q#3.2 phrasing slightly altered from original measure (changes in red).			
Matrix 2: Affective GC (Attitudes and Values)			
Participant Instructions: <i>For each of the following items, please indicate to what extent you agree or disagree:</i>			
Question #	Question Wording	Source	GC Dimension
4.1	<i>I am interested in learning about the many cultures that have existed in this world.</i>	Reysen & Katzarska-Miller (2013)	Valuing Diversity
4.2	<i>Schools should require knowledge of many different cultures as a graduation requirement.</i>	Katzarska-Miller & Reysen (2018)	Valuing Diversity
4.3	<i>Basic services such as health care, clean water, food, and legal assistance should be available to everyone, regardless of what country they live in.</i>	Reysen & Katzarska-Miller (2013)	Human Rights
4.4	<i>Those countries that are well off should help people in countries who are less fortunate.</i>	Reysen & Katzarska-Miller (2013)	Human Rights
4.5	<i>Natural resources should be used primarily to provide for basic needs rather than material wealth.</i>	Reysen & Katzarska-Miller (2013)	Sustainability
4.6	<i>People have a responsibility to conserve natural resources to foster a sustainable environment.</i>	Reysen & Katzarska-Miller (2013)	Sustainability
4.7	<i>If at all possible, I will always buy fair-trade or locally grown products and brands.</i>	Morais & Ogden (2011)	Sustainability
4.8	<i>I deliberately buy brands and products that are known to be good stewards of marginali[s]ed people and places.</i>	Morais & Ogden (2011)	Civic Activism
4.9	<i>I boycott brands or products that are known to harm marginalised global people and places.</i>	Morais & Ogden (2011)	Civic Activism
4.1	<i>If I had the opportunity, I would help others who are in need regardless of their nationality.</i>	Reysen & Katzarska-Miller (2013)	Intergroup Helping
Notes: Q#4.8 and Q#4.9 were changed from original future tense phrasing to past tense to capture behavioural descriptions rather than professed intentions.			

Matrix 2: Affective GC (Attitudes and Values) (Continued)

Participant Instructions:

For each of the following items, please indicate to what extent you agree or disagree:

Question #	Question Wording	Source	GC Dimension
5.1	<i>If I could, I would dedicate my life to helping others no matter what country they are from.</i>	Reysen & Katzarska-Miller (2013)	Intergroup Helping
5.2	<i>Being actively involved in global issues is my responsibility.</i>	Reysen & Katzarska-Miller (2013)	Civic Activism
5.3	<i>It is my responsibility to understand and respect cultural differences across the globe to the best of my abilities.</i>	Reysen & Katzarska-Miller (2013)	Valuing Diversity
5.4	<i>There are universal moral values that everyone should follow.</i>	Katzarska-Miller & Reysen (2018)	Universalism
5.5	<i>Everyone in the world needs to be held to the same moral code.</i>	Katzarska-Miller & Reysen (2018)	Universalism
5.6	<i>I respect the traditions of other cultures.</i>	Narvaez & Hill (2010)	Universalism*
5.7	<i>Human rights should embody a universal global ethic.</i>	Katzarska-Miller & Reysen (2018)	Universalism
5.8	<i>There should be a one-world government.</i>	Katzarska-Miller & Reysen (2018)	Universalism
5.9	<i>Cooperation between nations can be achieved only by a one-world government.</i>	Katzarska-Miller & Reysen (2018)	Universalism
5.10	<i>Individuals should be able to purchase citizenship to countries.</i>	Original Design	Citizenship by Investment

Notes: Q#5.6 was slightly altered from original phrasing ('I respect the traditions of a culture') to reduce vagueness. *This item reflects relativist (rather than universalist) values.
 Q#5.8 was slightly altered from original phrasing ('We need a one-world government.')
 Q#5.10 To gauge attitudes towards new contemporary investment migration literal, legalistic global citizenship (previously unexplored!)

Multiple Choice Tick Boxes: Behavioural GC

Participant Instructions:

Please indicate which of the following actions you have engaged in over the past three years (select all that apply).

Over the past three years, I have...

Question #	Question Wording	Source	GC Dimension
6.1	<i>been involved in a program that addresses the global environmental crisis.</i>	Morais & Ogden (2011)	Global Civic Engagement

6.2	<i>participated in a walk, dance, run, or bike ride in support of a global cause.</i>	Morais & Ogden (2011)	Global Civic Engagement
6.3	<i>volunteered my time working to help individuals or communities abroad.</i>	Morais & Ogden (2011)	Global Civic Engagement
6.4	<i>worked informally with a group toward solving a global humanitarian problem.</i>	Morais & Ogden (2011)	Global Civic Engagement
6.5	<i>paid a membership fee or made a cash donation to a global charity.</i>	Morais & Ogden (2011)	Global Civic Engagement
6.6	<i>expressed my views about international politics on a website, blog, or chat room.</i>	Morais & Ogden (2011)	Global Civic Engagement
6.7	<i>contacted a newspaper or radio to express my concerns about global environmental, social, or political problems.</i>	Morais & Ogden (2011)	Global Civic Engagement
6.8	<i>contacted or visited someone in government to seek public action on global issues and concerns.</i>	Morais & Ogden (2011)	Global Civic Engagement

Notes: Question phrasing changed from original future tense to past tense to capture actual behaviours rather than professed behavioural intentions.

Section #3: Views on Global Citizenship

Question #	Question Wording	Source	GC Dimension
7	<i>In which of the following environments did you learn about global citizenship? (Please select all that apply.)</i>	Original Design	Pathways to GC
a	<i>at school</i>	Original Design	Pathways to GC
b	<i>at home</i>	Original Design	Pathways to GC
c	<i>at a conference</i>	Original Design	Pathways to GC
d	<i>at work</i>	Original Design	Pathways to GC
e	<i>from a friend</i>	Original Design	Pathways to GC
f	<i>other</i>	Original Design	Pathways to GC
g	<i>I am not familiar with global citizenship</i>	Original Design	Pathways to GC

Participant Instructions:

For each of the following items, please indicate to what extent you agree or disagree (7-Point Likert Scale):

8.1	<i>I am proud to be a citizen of my country.</i>	Original Design	National Attachment
8.2	<i>I would describe myself as a global citizen.</i>	Reysen & Katzarska-Miller (2013)	GCID
8.3	<i>I strongly identify with global citizens.</i>	Reysen & Katzarska-Miller (2013)	GCID
8.4	<i>Most people who are important to me think that being a global citizen is desirable.</i>	Reysen & Katzarska-Miller (2013)	Normative Environment
8.5	<i>If I called myself a global citizen most people who are important to me would approve.</i>	Reysen & Katzarska-Miller (2013)	Normative Environment

Section #4: Multi-Cultural Experiences

Participant Instructions:

This section of the questionnaire comprises eight questions designed to explore your previous cross-cultural experiences.

Question #	Question Wording	Source	GC Dimension
9	<i>I have lived in [#] of countries for 6 months or longer:</i>	Original Design	Multicultural Experiences
10	<i>I have travelled outside of my home country [#] times:</i>	Narvaez & Hill (2010)	Multicultural Experiences
11	<i>I speak [#] languages fluently:</i>	Narvaez & Hill (2010) and Morais & Ogden (2016)	Multicultural Experiences
12	<i>I regularly correspond with people from [#] other countries:</i>	Narvaez & Hill (2010)	Multicultural Experiences
13	<i>I have had [#] courses in intercultural communication and/or intercultural competence</i>	Narvaez & Hill (2010)	Multicultural Experiences
14	<i>I have [#] friends from cultural/racial/ethnic backgrounds different than my own.</i>	Narvaez & Hill (2010)	Multicultural Experiences
15	<i>I have lived in a contrasting community (with a very different culture from my own) for [#] months:</i>	Narvaez & Hill (2010)	Multicultural Experiences

Notes: Red text indicates where original item phrasing has been altered slightly to provide richer insights.

Cross-Cultural Experiences Matrix (Behavioural Component)

Participant Instructions:

For each of the following items, please estimate how much time you spend engaging in the following behaviours over the course of an average year (7-Point Likert Scale):

Question #	Question Wording	Source	Measure
16.1	<i>I work with people with cultural-racial-ethnic backgrounds different from my own.</i>	Narvaez & Hill (2010)	Multicultural Experiences
16.2	<i>I go out of my way to hear/read/understand viewpoints other than my own.</i>	Narvaez & Hill (2010)	Multicultural Experiences
16.3	<i>I try to get to know people who are different than me.</i>	Narvaez & Hill (2010)	Multicultural Experiences
16.4	<i>I pay attention to news about the world beyond my own country.</i>	Narvaez & Hill (2010)	Multicultural Experiences
16.5	<i>I enjoy media and art from different cultures.</i>	Narvaez & Hill (2010)	Multicultural Experiences
16.6	<i>I read travel magazines or reports about international travel.</i>	Narvaez & Hill (2010)	Multicultural Experiences
16.7	<i>I learn foreign languages in my leisure time.</i>	Barbarino & Stürmer (2016)	Xenophilic Behaviours
16.8	<i>I watch TV or listen to the radio in a foreign language.</i>	Barbarino & Stürmer (2016)	Xenophilic Behaviours
16.9	<i>I consume exotic foods and beverages from foreign cultures.</i>	Barbarino & Stürmer (2016)	Xenophilic Behaviours
16.1	<i>I attend intercultural festivals and events.</i>	Barbarino & Stürmer (2016)	Xenophilic Behaviours
16.11	<i>I listen to music from foreign cultures.</i>	Barbarino & Stürmer (2016)	Xenophilic Behaviours
16.12	<i>I study philosophical or religious ideas from other cultures.</i>	Barbarino & Stürmer (2016)	Xenophilic Behaviours
Notes:	Q#16.4 wording was changed slightly from Narvaez and Hill (2010) to account for the multinational composition of my targeted survey sample. (Specifically, ‘beyond the USA’ was replaced with ‘beyond my own country.’)		
Formative Cross-Cultural Experiences Matrix (Longitudinal Behavioural Component)			
Participant Instructions: Please indicate the earliest memory you have of engaging in the following experiences (where applicable):			
Question #	Question Wording	Source	Measure
17.1	<i>Learned a second language</i>	Barbarino & Stürmer (2016)	Xenophilic Behaviours
17.2	<i>Had intercultural communication training</i>	Original Design	Critical Experiences
17.3	<i>Travelled to a foreign country</i>	Original Design	Critical Experiences

17.4	<i>Lived in a foreign country</i>	Original Design	Critical Experiences
17.5	<i>Worked in a foreign country</i>	Original Design	Critical Experiences
17.6	<i>Befriended someone from a different cultural-racial-ethnic background</i>	Original Design	Critical Experiences
17.7	<i>Learned about global citizenship</i>	Original Design	Critical Experiences
17.8	<i>Began identifying as a 'global citizen'</i>	Original Design	GCID

Notes: Participants could select from the following options for each item: 'Age 0-4,' 'Age 5-10,' 'Age 11-15,' 'Age 16-20,' 'Age 21-29,' 'Age 30-39,' 'Age 40-49,' 'Age 50+,' or 'N/A.'

Section #5: Free-Response Questions

Question #	Question Wording	Source
18	<i>In your own words, please briefly define what 'global citizenship' means to you:</i>	Original Design
19	<i>Next, in your own words, please briefly describe what it means to be a 'global citizen' to you:</i>	Original Design
20	<i>Which global citizenship values/aims do you think should be the greatest priority for global citizenship education going forward in the wake of the pandemic? (Please briefly specify.)</i>	Original Design

Section #6: Socio-Demographic Questions

Participant Instructions:

This final section of the survey will ask for (optional) socio-demographic information.

Question #	Question Wording	Source
21	<i>What is your current age?</i>	Original Design
22.1	<i>With which gender identity do you most identify?</i>	Original Design
22.2	<i>Is your gender the same as that you were assigned at birth?</i>	Original Design
23	<i>What is your country of birth?</i>	Original Design
24	<i>What is your current country of residence?</i>	Original Design
25.1	<i>What is your primary country of citizenship?</i>	Original Design
25.2	<i>What is your secondary country of citizenship? (If applicable)</i>	Original Design

26.1	<i>What is your primary religious affiliation?</i>	Original Design
26.2	<i>How religious do you consider yourself to be?</i>	Original Design
27.1	<i>What is your highest level of education completed?</i>	Original Design
27.2	<i>Which of the following most closely describes your primary field of study?</i>	Original Design
28.1	<i>Please select the option that most closely describes your current field of employment:</i>	Original Design
28.2	<i>Please select all applicable previous fields of employment from the options below:</i>	Original Design

Section #7: Conclusion and Thanks

Appendix 4 - Comparison of External GC Measures Considered for Inclusion in the Phase Two Survey Questionnaire

GC Dimension Abbreviations			
ID: Identification	HR: Human Rights	S: Sustainability	CA: Civic Activism
GA: Global Awareness	VD: Valuing Diversity	H: Intergroup Helping	B: Behaviours

Scale Title	Dimensions of Global Citizenship							
	ID	HR	S	CA	GA	VD	IH	B
360 Global Ed Model (Breitkreuz & Songer, 2015)					X	X		
Character and Values as Global Citizens Assessment (CVGCA) (Lee et al., 2013)		X	X	X		X	X	
Global Citizen Types Scale (Katzarska-Miller & Reysen, 2018)		X	X	X	X	X		
Global Citizenship Scale (Morais & Ogden, 2010)		X	X	X	X	X	X	X
Global Environmental Citizenship (Tarrant et al., 2014)			X	X				X
Global Identity Scale (GIS-10) (Türken & Rudmin, 2013)	X					X		
Global Perspectives Inventory (GPI) (Braskamp et al., 2012)		X			X	X	X	X
Global Citizenry Scale (Wannamaker & Ma-Kellams, 2019)						X		
Identification with All Humanity (IWAH) (McFarland et al., 2012)				X			X	
Model of Global Citizenship (Reysen & Katzarska-Miller, 2013)	X	X	X	X	X	X	X	X
World Values Survey	X		X			X	X	

Appendix 5 - Calculating GC Content and Identification Scores

Part I: GC Content Scoring							
<i>Cognitive GC Subscore Mean + Affective GC Subscore Mean + Behavioural Subscore Sum</i>							
Cognitive GC Subscoring							
Q# 3.1	I understand how the various cultures of this world interact socially.						
Q# 3.2	I am informed of current issues that impact international relations.						
Q# 3.3	I am aware that my actions in my local environment may affect people in other countries.						
Q# 3.4	I believe that I am connected to people in other countries, and my actions can affect them.						
Q# 3.5	I am able to empathise with people from other countries.						
Q# 3.6	It is easy for me to put myself in someone else's shoes regardless of what country they are from.						
Q# 3.7	I often adapt my communication style to other people's cultural background.						
Q# 3.8	I am able to communicate in different ways with people from different cultures.						
Original Response Options:	1 = Strongly Disagree	2 = Disagree	3 = Slightly Disagree	4 = Neither Agree nor Disagree	5 = Slightly Agree	6 = Agree	7 = Strongly Agree
Score (per item):	1	2	3	4	5	6	7
Affective GC Subscoring							
Q# 4.1	I am interested in learning about the many cultures that have existed in this world.						
Q# 4.2	Schools should require knowledge of many different cultures as a graduation requirement.						
Q# 4.3	Basic services such as health care, clean water, food, and legal assistance should be available to everyone, regardless of what country they live in.						
Q# 4.4	Those countries that are well off should help people in countries who are less fortunate.						

Q# 4.5	Natural resources should be used primarily to provide for basic needs rather than material wealth.						
Q# 4.6	People have a responsibility to conserve natural resources to foster a sustainable environment.						
Q# 4.7	If at all possible, I will always buy fair-trade or locally grown products and brands.						
Q# 4.8	I will deliberately buy brands and products that are known to be good stewards of marginalized people and places.						
Q# 4.9	I will boycott brands or products that are known to harm marginalized global people and places.						
Q# 4.10	If I had the opportunity, I would help others who are in need regardless of their nationality.						
Q# 5.1	If I could, I would dedicate my life to helping others no matter what country they are from.						
Q# 5.2	Being actively involved in global issues is my responsibility.						
Q# 5.3	It is my responsibility to understand and respect cultural differences across the globe to the best of my abilities.						
Original Response Options:	1 = Strongly Disagree	2 = Disagree	3 = Slightly Disagree	4 = Neither Agree nor Disagree	5 = Slightly Agree	6 = Agree	7 = Strongly Agree
Score (per item):	1	2	3	4	5	6	7
Behavioural GC Subscoring							
Q# 6.1	Over the past three years, I have been involved in a program that addresses the global environmental crisis.						
Q# 6.2	Over the past three years, I have participated in a walk, dance, run, or bike ride in support of a global cause.						
Q# 6.3	Over the past three years, I have volunteered my time working to help individuals or communities abroad.						
Q# 6.4	Over the past three years, I have worked informally with a group toward solving a global humanitarian problem.						
Q# 6.5	Over the past three years, I have paid a membership fee or made a cash donation to a global charity.						
Q# 6.6	Over the past three years, I have expressed my views about international politics on a website, blog or chat room.						
Q# 6.7	Over the past three years, I have contacted a newspaper or radio to express my concerns about global environmental, social or political problems.						
Q# 6.8	Over the past three years, I have contacted or visited someone in government to seek public action on global issues and concerns.						

Original Response Options:	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Score (per item selected):	0	1

Part II: GCID Scoring							
Q# 8.2	I would describe myself as a global citizen.						
Q# 8.2	I strongly identify with global citizens.						
Original Response Options:	1 = Strongly Disagree	2 = Disagree	3 = Slightly Disagree	4 = Neither Agree nor Disagree	5 = Slightly Agree	6 = Agree	7 = Strongly Agree
Score (per item):	1	2	3	4	5	6	7

Appendix 6 - The Evolution of GC Dimension Coding

Initial GC Dimensions Coding Key for Scoping Audit (From Literature Review)	
GC Dimension	Keywords
Global Consciousness	Peace, tolerance, cosmopolitanism
Global Competences	Competence, 21st century skills, Self-awareness, intercultural competence, intercultural communication
Critical Consciousness (Civic Activism or Sustainability)	Sustainability, responsibility, human rights, climate, activism, civic, social justice, active citizens
Glocalisation	Glocal, local, diversity, inclusion
Revised GC Dimension Coding Scheme for Survey (Post Scoping Audit)	
GC Dimension	Keywords
Active Citizenship	activism, civic, responsibility
Cosmopolitanism	cosmopolitanism, differences, diversity, humankind, peace, respect, solidarity, tolerance
Critical GC	decolonial, feminist, middle-class, privilege, Western, white
Glocalisation	glocal, local
Human Rights	equality, equity, human rights, justice,
Intercultural Competence	awareness, critical thinking, intercultural communication, knowledge, skills
International Development	access, aid, helping, poor
Citizenship by Investment	citizenship, move
Sustainability	climate, environment, nature, planet, sustainability, SDG(s)

Appendix 7 - Interview Sampling Selection Process

Central Research Themes and Questions:
Theme I: GCID
Question #1.1: <i>How do participants reconcile a superordinate global identity with other identities?</i>
Question #1.2: <i>How significant is global citizen self-identification for prototypical GC outcomes?</i>
Theme II: The GC Development Process
Question #2.1: <i>How do certain individuals transform into self-identifying global citizens?</i>
Question #2.2: <i>What critical experiences and contextual factors may engender or inhibit the development of GC identification and/or embodiment?</i>
Theme III: GC Embodiment (Normative AVBs)
Question #3.1: <i>How has GC manifested in participants' everyday lives over time?</i>
Question #3.2: <i>How adequately do existing theories on GC account for participants' lived experiences?</i>

Sampling Criteria Objectives:	Research Questions Covered:					
	1.1	1.2	2.1	2.2	3.1	3.2
1. A range of GC <u>identification</u> and <u>content</u> strength levels (<i>high, low and neutral</i>)	X	X	X	X	X	X
2. A <i>diverse</i> sample containing a range of 'subgroup' identities (e.g., nationalities, religions, professions) and range of lived experiences (e.g., ages to reflect different stages in life).	X			X	X	X
3. Representation of different global citizenship dimensions <ul style="list-style-type: none"> evidenced by conference topics & free responses 				X	X	X

4. High Level of Engagement with topic (to reflect GC <i>exemplar</i> status)		X				X
<ul style="list-style-type: none"> evidenced by follow-up contact and % of free-response questions answered used as an internal measure to reflect GC promotion will enable the exploration of the relationship between GC identification, embodiment and promotion 						

Interview Sampling Options Considered	
Option #1	Top 24 GC Content Scores
Option #2	Top 24 GC Identification Scores
Option #3	Bottom 24 GC Identification Scores
Option #4	Bottom 24 GC Content Scores
Option #5	Top & Bottom 12 GC Content Scores
Option #6	Top & Bottom 12 GC Identification Scores
Option #7	Top, Middle & Bottom 8 GC Content Scores
Option #8	Top, Middle & Bottom 8 GC Identification Scores
Option #9	Top & Bottom 4 Conative, Affective & Behavioural Scores
Option #10	<p>“Super 15”</p> <p>(15 individuals who featured in <u>both</u> the Top/Bottom 12 GC Content and Top/Bottom 12 GCID cohorts)</p>
Option #11	<p>“Super 14”</p> <p>(14 individuals who featured in <u>both</u> the Top/Bottom/Middle GC Content and Top/Bottom/Middle GCID sampling cohort options)</p>
Option #12	4 Maximum GCIDs, 4 Neutral GCIDs and 4 Negative GCID Scores (w/ Highest GC Content)
Option #13	<p>“4 Streams”</p> <p>16 total survey participants from the following (n = 4) sub-cohorts:</p> <ul style="list-style-type: none"> Stream #1: <u>both</u> high GCID and GC Content scores Stream #2: high GCID but low GC Content scores Stream #3: low GCID but high GC Content scores Stream #4: <u>both</u> low GCID and low GC Content scores

Option #14	<p>“5 Streams”</p> <p>15 total survey participants from the following (n = 3) sub-cohorts:</p> <ul style="list-style-type: none"> • Stream #1: <u>both</u> high GCID and high GC Content scores • Stream #2: high GCID but low GC Content scores • Stream #3: low GCID but high GC Content scores • Stream #4: <u>both</u> low GCID and low GC Content scores • Stream #5: <u>both</u> neutral GCID and mid-range GC Content scores
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Step #1	Narrowing Down Sampling Cohorts
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Sampling Cohorts Eliminated in Stage 1	
Cohort #	Reason(s) for exclusion from further consideration
Option #1	<ul style="list-style-type: none"> • Lack of diverse GCID scores (sampling criteria #1)
Option #2	<ul style="list-style-type: none"> • Lack of diverse GCID scores (sampling criteria #1)
Option #3	<ul style="list-style-type: none"> • Lack of diverse GCID scores (sampling criteria #1)
Option #4	<ul style="list-style-type: none"> • Lack of diverse GC Content scores (sampling criteria #1)
Option #5	<ul style="list-style-type: none"> • Lack of mid-range GC Content scores (sampling criteria #1)
Option #6	<ul style="list-style-type: none"> • Lack of mid-range GCID scores (sampling criteria #1)
Option #10	<ul style="list-style-type: none"> • Lack of diverse GCID AND GC Content scores (sampling criteria #1) • Lowest ranking for <i>Diversity of GC Dimensions</i> of all the sample cohorts with 4 dimensions missing representation in the qualitative survey responses (sampling criteria #4)
Option #12	<ul style="list-style-type: none"> • Lack of mid-range GC Content scores (sampling criteria #1)
Option #13	<ul style="list-style-type: none"> • Lack of mid-range GCID scores (sampling criteria #1)

Remaining Sampling Cohorts	
Option #7	Top, Middle & Bottom 8 GC Content Scores
Option #8	Top, Middle & Bottom 8 GC Identification Scores
Option #9	Top & Bottom 4 Conative, Affective & Behavioural Scores
Option #11	“Super 14”
Option #14	“5 Streams”

Step #2**Final Ranking of Sampling Cohorts**

Cohort Sampling Scoring					
Sampling Option #	7	8	9	11	14
Criteria #1: Diverse Range of GCID & Content Scores					
GCID/Content Clustering Subscores: (0 = weakest option, 4 = strongest)	0	1	2	3	4
Criteria #2: Diversity of Lived Experiences					
National Diversity	3	1.25	2	3.25	0.5
A. Nationalities	2	0	3	4	1
B. Continents	4	2.5	1	2.5	0
Religious Diversity	4	2.5	0.5	2.5	0.5
A. Number of Religions	4	2	0	3	1
B. Religiosity	4	3	1	2	0
Career Diversity	2	4	0	2	2
Age Diversity	3	4	0.5	0.5	2
Gender Distribution	2	0	4	1	3
Education Level Diversity	3	1	4	2	0

Total Lived Experience Subscore:	2.83	2.125	1.83	1.875	1.3
Criteria #3: Representation of GC Dimensions					
GC Dimension Diversity Subscore:	2	2	2	2	2
Criteria #4: Levels of Engagement					
Follow-up Contact	4	0	2	1	3
% Free Responses Answered	4	2	0	3	1
Total Engagement Subscore:	4	1	1	2	2
Total Score:	8.83	5.125	6.83	8.875	9.3
Ranking Preference:	3	5	4	2	1

Top Score:
<p>Option #14: “5 Streams” Cohort</p> <p>1st preference based on size of sample, distribution of GCID & GC Content scores, sociodemographic diversity and survey engagement.</p>

Appendix 8 - Interview Invitation Sent to Participants

Dear [NAME],

My name is Stephanie Mason, and I am a current PhD researcher at University of Glasgow, undertaking ethically-approved doctoral thesis research in global citizenship under the co-supervision of Professors Catherine Lido and Kay Livingston in the School of Education.

A few months ago, you kindly participated in a survey questionnaire on global citizenship for my mixed-methods doctoral research and consented to being contacted for follow-up research.

In light of our survey, we are now inviting you to take part in a semi-structured life-history interview for our final phase of data collection. Through life-history interviews, we hope to gain a more nuanced understanding of global citizenship as a lived experience as well as deeper insights into diverse pathways to global citizenship. The interview data collected will be augmented by insights gathered from two prior phases of research (a desk-based scoping audit and survey questionnaire). Interviews will be held online via Zoom and will take approximately 45 minutes to complete.

Should you be interested in participating, more information will subsequently be sent via email (including a participant information sheet, consent form and an indicative interview schedule.) Your responses would be kept confidential, and there is no financial compensation for participating in this study. However, as an experiential expert, your insight would be utilised to inform recommendations for the design and provision of future global citizenship educational initiatives.

If you are willing to be interviewed, could you please, at your earliest convenience, indicate times and dates that might suit you for an interview this month?
Please do not hesitate to contact myself or my supervisors if you have any questions or concerns about this research. We appreciate your support with our research thus far and hope to be hearing from you soon to schedule an interview.

Many thanks in advance for your consideration. Your continued participation would be tremendously valuable for our research!

Sincerely,

Stephanie Mason

Stephanie Mason (*she/her/hers*)
Postgraduate Researcher



Professor Catherine Lido

[Click here to view my research bio](#)

Professor Kay Livingston

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Appendix 9 - Comparison of the Survey and Interview Samples

	Survey Sample (N = 133)	Interview Sample (N = 13)
Ages	Range: 23 - 81 Mean: 54	Range: 30 - 69 Mean: 48
% M/F	45.1% Male 53.4% Female 2 Other	5 Female (38.5%) 8 Male (61.5%)
Mean GC Content Score	6.046	5.619
Mean Cognitive Subscore	6.063	5.817
Mean Affective Subscore	6.207	5.669
Mean Behavioural Subscore	3.812	3.385
Mean GC Identification Score	5.895	4.769
No. of Max, Negative, & Neutral GCIDs	34 max (29.3%) 8 neutral (6.89%) 4 negative (3.45%)	4 max 3 neutral 4 negative
Continents (# of Countries)	Africa (6) Asia (11) Australia (1) Europe (25) North America (4) South America (4)	Africa (2) Asia (1) Australia (1) Europe (6) North America (3) South America (1)
National Diversity	47 Birth Countries 43 Current Residences 41 Primary Citizenships 28 dual citizens	12 Birth Countries 10 Current Residences 10 Primary Citizenships 2 dual citizens
Education Levels	2 Upper Secondary (1.5%) 1 Level 5 (Associate's) (0.8%) 9 Level 6 (Bachelor's) (6.8%) 50 Level 7 (Master's) (37.6%) 71 Level 8 (Doctorate) (53.4%)	1 Level 5 (Associate's) 5 Level 7 (Master's) 7 Level 8 (Doctorate)

Religious Diversity	20.3% Agnostic 18% Atheist 39.1% Christian 1.5% Hindu 2.3% Jewish 6.8% Muslim 6% Other 3% Prefer not to say	3 Agnostic (23%) 3 Atheist (23%) 3 Christian (23%) 2 Muslim (15%) 2 No Religion (15%)
Religiosity	Mean: 2.875 Range: 1 - 7	Mean: 2.462 Range: 1 - 5
Fields of Employment	Citizenship by Investment Consultancy Education Government Human Resources Intercultural Communication Law Medicine Non-governmental Organisation Religious leader Research STEM Travel/recreation Industry Other	Citizenship by Investment Consultancy Education Government Law Medicine Non-governmental Organisation Research
No. of Languages Spoken Fluently	1 (21.8%) 2 (31.6%) 3 (33.8%) > 3 (12.8%)	1 (23%) 2 (8%) 3 (46%) > 3 (23%)
Mean National Pride Score	Mean: 5.11 Range: 1 - 7	Mean: 5.23 Range: 2 - 7
Free Responses Unanswered	87 (21.8%)	11 (28.2%)
No. of Participants Who Sent Follow-Up Communication	38 (32.76%)	5 (38.5%)
Diversity of Conferences	17	7

Dimensions of GC Evident in Survey Free Responses	Active Citizenship Cosmopolitanism Critical GC Glocalisation Helping Human Rights Intercultural Competence International Development Investment Migration Sustainability Valuing Diversity	Active Citizenship Cosmopolitanism Critical GC Glocalisation Helping Human Rights Intercultural Competence International Development Sustainability Valuing Diversity
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Appendix 10 - Illustration of Research Themes Embedded Throughout the Interview Protocol

Research Themes					
Theme #1	Theme #2	Theme #3	Theme #4	Theme #5	
Pathways to GC (PA)	GC Identification (ID)	GC Embodiment (E)	GC Promotion (PR)	GC Dimensions (D)	
Section 1: Welcome and Introduction					
Section 2: Introduction					
Part 1A: Explanation of Interview Procedures					
Part 1B: Research Background					
Section 2: Opening Questions					
3A: Life-History Background			Research Themes:		
With that in mind, could you perhaps begin by telling me a bit about your personal and professional background?			PA	ID	E PR D
3B: GC Conference Pathways			Research Themes:		
You were initially approached to participate in this research because you were listed as a [role/title] at the [title of conference] in [year]. I believe your topic was [title of panel, speech, etc.].? Could you please describe how you became involved with this conference and what attracted you to it?			PA	ID	E PR D
Section 3: Contextualising Questions			Research Themes:		
How would you describe your personal relationship to global citizenship? And how has it evolved over time?			PA	ID	E PR D
In what ways, if any, do you identify or connect with (normative) global citizenship in its broadest terms?			PA	ID	E PR D
Section 4: Primary Questions					
4A: GC Content			Research Themes:		
What aspects of global citizenship resonate with you the most?			PA	ID	E PR D

Why is global citizenship personally important to you?	PA	ID	E	PR	D
4B: Global Citizenship in Practice (Everyday Embodiment)	Research Themes:				
<i>In what ways, if any, would you say that you practise global citizenship, as you see it, in your everyday life (even in seemingly insignificant ways)?</i>	PA	ID	E	PR	D
Section 5: Secondary Questions					
5A: Critical Experiences	Research Themes:				
<i>Going back to your earliest memories, could you please describe any particular experiences or ‘aha moments’ that you believe may have [contributed to/led to/inspired] this [outlook, attitude/decision/point]?</i>	PA	ID	E	PR	D
5B: GC Role Models	Research Themes:				
<i>Thinking back, could you describe any individuals who served as models of global citizenship in your life? If so, in what ways?</i>	PA	ID	E	PR	D
Section 6: Tertiary Questions					
6A: Other Salient Identities	Research Themes:				
<i>What other identities are important to you or salient to you, and how do you feel that they either complement, or perhaps are at odds with, your views on global citizenship?</i>	PA	ID	E	PR	D
6B: Aversion to Global Citizenship	Research Themes:				
<i>What reason(s), if any, might you distance yourself from the term ‘global citizen?’</i>	PA	ID	E	PR	D
6C: Nature vs Nurture (Outlook for GCE)	Research Themes:				
<i>Would you say certain individuals possess innate qualities which make them predisposed to becoming global citizens or do you believe that, through education or through certain experiences, it would be possible for virtually anyone to become a global citizen? And, if so, in what ways?</i>	PA	ID	E	PR	D
Section 7: Wrap Up Question	Research Themes:				
<i>For my final wrap-up question, I would like to ask how you envisage yourself engaging with global citizenship in future - in the short-term, medium-term and long-term?</i>	PA	ID	E	PR	D
Section 8: Closing Remarks					

Appendix 11 - The First Four Stages of the Interview Data Familiarisation Process

Reading 1 Transcript Editing

Prior to launching my interview analysis stage, I first formatted and reviewed each Zoom interview transcript for accuracy. While significantly speeding up the transcription process and enabling me to fully focus on active listening during the interviews, the automatic Zoom transcripts generated, when reviewed, were found to contain numerous typos, incorrect translations and, at times, even indicated the incorrect speaker. While making corrections to the transcripts, as recommended by Byrne (2022), I also italicised any vocal inflections I detected in my interviewees' speech to preserve nuance in the transcripts before securely deleting the interview audio files.

Once formatted and edited, each interview transcript was securely emailed to the respective interview participant via an encrypted and password-protected file through the University of Glasgow's secure file transfer service. Any sections in which the content was indeterminate were explicitly highlighted to that interviewee, and each interview participant was invited to clarify their meaning and to share any follow-up reflections, comments or concerns. Although sharing interview transcripts with my research participants for final approval was not a required step in my research process, while conducting my interviews, I offered this to my participants to increase trustworthiness. Two interview participants approved of their interview transcripts as is, five requested a few minor corrections to improve their clarity of meaning and the remaining six interview participants did not send any follow-up communication. Confirming the accuracy of interview transcripts prior to conducting my analysis also enabled me to remain as close to my participants' authentic voices as possible.

Reading 2 Initial Notes

While undergoing the data familiarisation phase of rTA, Braun and Clarke (2021b, p. 133) recommended compiling informal personal notes in a reflexive journal that contains "potential analytic insights or things you might want to explore during coding and theme development" and may also include a researcher's reflections on their own positionality. As recommended, my informal notes and personal reflections about the interview data and analysis process were stored separately from my formal, systematic coding and theming notes so as to encourage open-coding and avoid pre-emptively bounding my lines of inquiry.

During these initial interview read-throughs, for example, I began to record my reflections on the potential implications of various language invoked by my interview participants. For example, I reflected on the differences I observed between direct and indirect expressions of GCID as well as injunctive versus descriptive examples of GC embodiment.

Reading 3 Life-History Timelines

Braun and Clarke (2022) suggest that it may also be useful, during the data familiarisation phase, for researchers to consider data from different angles by exploring diverse approaches to data visualisation. The first data visualisation exercise I conducted to immerse myself in my interview data and more readily observe any potential commonalities or points of differentiation between my participants' experiences was to construct PowerPoint slides depicting my participants' life-history timelines. I read through each individual transcript, highlighting segments of text that referenced a life event (experience) in green on Microsoft Word. When I had finished scanning and highlighting a transcript, I then began to piece the individual's life events together in relative chronological order (where possible) from birth to the interview itself using Microsoft Office PowerPoint. This provided an overview of my participants' life trajectories.

As each interview was limited to under an hour (due to my ethical obligations), there was insufficient time for interviewees to discuss every life event. However, prior to the interviews taking place, participants were provided with an indicative interview protocol and verbally briefed on the aims of the life-history interviews (to trace how their 'relationship to global citizenship has evolved' and 'manifested' in their lives 'over time.') Three interviewees came prepared and appeared to actively focus their narratives on the life events they thought were "relevant" to GC as they narrated their life histories. Interviewees were also verbally asked to try to provide relative timeframes for any events they referenced so that I could reproduce a chronological timeline of events as an analytic tool.

Interviewees began their life-history narratives from varied starting points. Five interviewees began their narrations from birth. One began their life story with a brief retelling of their family history. The majority (seven) narrated their life histories in reverse chronological order beginning with either present day or what they considered to be their most recent relevant experience. For two of the latter, their relationship to GC became salient at university. Three of the interviewees used their careers as a launching point for their stories. One participant began their story with an influential co-curricular experience that occurred at school.

I made no attempts at this stage to ascertain the significance of specific events to my participants but rather kept everything under consideration. Examples of events recorded onto interviewees' lifelines (timelines of life events) included a diverse spectrum that ranged from travels, educational milestones, extracurricular involvement, religious affiliations, volunteerism, moving, career changes, learning new languages, having children and grandchildren and individuals' first exposure to GC. I also made the decision to include the internal personal developments participants shared (such as attitudes, aspirations and exposure to new ideas) as *experiences* on the timelines if there was an indication these had evolved over time. To preserve confidentiality, I have foregone sharing an example timeline here. Timelines contained a significant amount of personal and identifying information and were designed to serve merely as an analytical data visualisation tool for myself as the researcher.

Through comparing life-history timelines, I hoped to gain more understanding of not only how GC has manifested in individual participants' lives over time, but also identify any commonalities or points of differentiation across individuals' experiences. Perhaps the most surprising finding from this timeline exercise, however, was that there were *not* any obvious commonalities between my participants. As a result, the life-history timelines as an analytical tool were relegated to a more supporting role than I initially anticipated. Nevertheless, meticulously constructing life-history timelines in this way deepened my knowledge of my interview data.

In an alternate attempt to gain a bird's-eye view to compare interview data across participants, during the next transcript read-through round, I produced word-frequency clouds using NVivo's query function. As with the preceding life-history timeline exercise, it was hoped that word clouds might enable me to identify any potential common themes across *streams* or clear points of differentiation.

Initially, the original transcript was used to generate a WordCloud for each interview participant. First, all speech from myself as the interviewer was omitted so that only the interviewee's words remained. I ran individual transcripts as queries separately and then ran queries for each of the *stream* groupings collectively. The WordClouds contained only the top 100 most frequently used words containing a minimum of four letters (in order to bypass articles and conjunctions) and included stems (base words with various endings).

It quickly became clear to me that further refinement of transcript content would be necessary before any meaningful inferences might be drawn from the WordClouds because they were congested with speech fillers such as "maybe," "like," "actually," "okay," "sure," "right," "well," "yeah," "also," and other terms that were deemed meaningless when isolated from additional context (including prepositional phrases, idioms, adverbs, indefinite nouns and pronouns, ordinal adjectives and conjunctions.) (For transparency, a complete list of the terms omitted from the WordClouds is included in the table below). I identified superfluous words in each individual's initial WordCloud and then, using the *Replace* function in Word, removed these words from all transcripts. As with the life-history timelines, ultimately, the WordClouds were not utilised for formal analysis purposes due to concerns of reductionism. Nevertheless, the WordCloud creation process was useful for further familiarising myself with the data and beginning to consider the potential role and implications language plays in the transcripts.

Approximations	about, almost, around, sort [of]
Adjectives <i>Ordinal</i> <i>Other</i>	first, second, next, then another, done, sorry
Adverbs <i>Comparative</i> <i>Degree-Oriented</i> <i>Frequency-Oriented</i> <i>Intensifying</i> <i>Interjecting</i> <i>Interrogative</i> <i>Probability-Oriented</i> <i>Quantity-Oriented</i>	more, than absolutely, completely, enough, especially, even, half, just, kind [of], [a] little, lots, mostly, only, particularly, part[ly], perhaps, quite, rather, some, somewhat, such, very, whole again, always, every [time], never, sometimes, usually sure really what, when, where, which certainly, clearly, definitely, generally, maybe, possibly, probably also


<i>Time-Oriented</i> <i>Other</i>	already actually, alright, basically, both, [of] course, early, either, else, essentially, necessarily, late, okay, really, still, unfortunately, whatever
Filler Words	anyway, like, right, well, yeah [I] guess, think, mean, suppose [you] know
Indefinite Nouns	something, that, them, there, these, they, things, this, those
(Common) Phrases	[for] example, going [to], [all] kinds [of], point [of view]/[in time], [good] question, tend [to], used [to]
Prepositions	above, along, from, into, over, since, through, under, while, with[in]/[out]
Pronouns	each, their, your
Quantities	four, many, much, three
Subordinating Conjunctions	although, because
Verbs <i>Auxiliary</i> <i>Other</i>	could, should, will, would been, call[ed], came/come[s]/coming, don't/does[n't], goes, happen[ed/ing], have/having, look[ed/ing], make/making, might, start[ed/ing], take/taken/takes/taking//took, went, were

Appendix 12 - Embodiment vs Conceptualisations Interview Coding Examples

Interviewee	Example 'Descriptive' Language	Example 'Injunctive' Language
#1	<p>"[...] it's stayed with me this kind of sympathy towards fair trade. And I go out of my way, I do ridiculous bike rides sometimes in order to get my fair trade bananas and feel utterly ashamed if I, you know, cop out and don't get fair trade bananas."</p>	<p>"I want to think about the idea that a global citizen is someone who's got sufficient awareness to be able to question what they're doing and come to judgments that are based not just on a very, very narrow limited understanding of the world, but on a, the broadest possible appreciation of human plurality."</p>
#2	<p>"[I]n my daily life, I'm always looking forward to speaking with people like you from other places, from, with other mindsets. And that has become, kind of like, addictive to me. It's, it's necessary in a way, because I see a lot of homogeneity in my place of work. And I think, for me, the daily practise of whatever global citizenship means is looking for heterogeneity and, and, different mindsets and learning experiences, other than just replicating what I am witnessing."</p>	<p>"I think that's one of the basic - the, the, the construction blocks -- of what global citizenship could be, in essence -- just knowing that you have choices and that you can decide and that you can eventually build your cultural identity however way you identify."</p>
#5	<p>"For example, I recycle. My husband and I, we recycle. [...] I had to keep going. I cannot just 'Ugh, because they send that over there I'm gonna just throw them on the ground. I don't care anymore.' I have to keep trying."</p>	<p>"[...] a person who is globally-minded [...] Doesn't try to find judgement based on if the person is black, the person is Muslim, the person, you know, is LGBTQ+ community, right? [...] So, in other words, a globally-minded is a person who is constantly suspending judgement."</p>
#6	<p>"For me, as I said, active citizenship is a crucial element of it. So, for me, as an educator, just taking communicative action, taking action towards enriching or towards promoting a sense of global citizenship and awareness of global citizenship in my seminars with students. That, for me, is already</p>	<p>"I think what education can do is give you the words to express your ideas and then to explore them further but also give you the tools to harness global citizenship and in the sense of becoming aware, becoming self-reflective, understanding your own role and your own position in the world and environments and discourses and societies. And just</p>

	part of taking action towards global citizenship.”	understanding that, reflecting and becoming aware, I think it's a huge step towards transformative action. If the dispositions match your ideas and, you know, the goals associated with global citizenship.”
#7	<p>“So, a few simple things I can think of is... Learning how to say people's names the way they would be said in their own cultures, you know? Just such a tiny little thing that opens a whole new conversation. [...] and I'm like, ‘No. Tell me your name. Tell me your beautiful name that your parents gave you, and what does it mean?’ And, you know, like, those little things have such deep meaning to people, right?”</p>	<p>““[...] I struggle with definitions. And I don't like definitions, because when you try to define something, I always feel like you're losing something. And so I really think of myself as a global citizen. And I think of, like, I really would love to see, like, no passports, visas, nothing. People are just free to, you know, travel wherever, be, you know, wherever they feel like the people around them, the places, align with their ways of thinking, doing, seeing, being.”</p>
#10	<p>“[...] how I practise it? Well by being very open minded and tolerant and have no problem engaging with, and being friends with, people from different cultures, religions and all over the world.”</p>	<p>“a more normative understanding of the concept, where you feel that you belong in the world, or where you perhaps desire to be able to belong and perhaps where you desire to travel or experience the globe as a human being. Where we have our human identity in some kind of universal sense primary and then our national identity secondary.”</p>

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