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# Passports, Global Citizenship, and the Black Student: A Qualitative Study Uncovering the Dispositions of Undergraduate African American Students Regarding Global Citizenship

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PASSPORTS, GLOBAL CITIZENSHIP, AND THE BLACK STUDENT:  
A QUALITATIVE STUDY UNCOVERING THE DISPOSITIONS OF  
UNDERGRADUATE AFRICAN AMERICAN STUDENTS REGARDING  
GLOBAL CITIZENSHIP

A Dissertation  
Presented to  
The Faculty of the Educational Leadership Doctoral Program  
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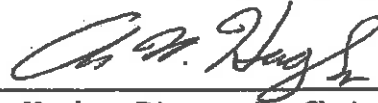
Submitted In Partial Fulfillment  
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Doctor of Education

By  
Jenaya LéVon Perdue

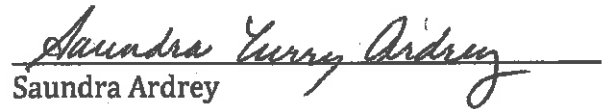
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UNCOVERING THE DISPOSITIONS OF UNDERGRADUATE AFRICAN AMERICAN  
STUDENTS REGARDING GLOBAL CITIZENSHIP.  
A QUALITATIVE STUDY

Date Recommended 4-30-14



Aaron Hughey, Dissertation Chair



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Dean, Graduate School

8-26-14

Date

I dedicate my work and legacy to these individuals:

To the Black college student with whom I conversed who said the farthest she was interested in traveling was to “that one canyon in Arizona;”

To my campus bus driver who just recently shared with me that he was hosed down, chased by police dogs, and determinedly endured many restaurant sit-ins with his friends in a town 15 miles from Emmett Till’s home, all to pave the way for scholars such as myself; and

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A QUALITATIVE STUDY OF THE DISPOSITIONS OF UNDERGRADUATE  
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Global citizenship is an elusive concept that spans a multitude of disciplines and is coming to the forefront of conversations at institutions of higher learning, as colleges and universities grapple with training and shaping their student body into scholars useful and sensitive to the needs of our society and world in the 21st century. Morais and Ogden (2011) captured the essence of global citizenship in three tenets, which are social responsibility, global competence, and global civic engagement.

Using the three tenets of Morais and Ogden (2009), as well as a definition developed based on research, this researcher sought to discover the dispositions of African American undergraduate students regarding global citizenship and how, if at all, this student population connects to the world at large.

An exploratory research initiative, this researcher utilized qualitative methodology under the interpretive paradigm to charter new territory in this vein. Interviewing 15 undergraduate students who self-identified as African American or Black, six themes were uncovered through the constant comparative method of analyzing data. Themes “Interconnectivity,” “Levels of Interest and Knowledge,” “Transforming the Black Image,” “Ripple Effect,” “Self and Others,” and “Connecting to Others,” helped to shed light on why participation and interest in global learning and global affairs is at such a low within this community of learners.

This study and its findings are useful for multiple stakeholders within colleges and universities including administration, faculty, student services, international or global education practitioners, and formal and informal mentors to Black students. Although focused on Black students, the findings supersede boundaries of color and are helpful to those who have a passion for opening the eyes of any young scholar.

At the conclusion of the study, suggestions are made on how to implement these findings into a university's internationalization plan in order to expand the vision of creating the globally-minded and passionate scholar and graduate.

## **CHAPTER I: INTRODUCTION**

Global citizenship is a term found in many disciplines ranging from political science, sociology, psychology, and now education (Sperandio, Grudzinski-Hall, & Stewart-Gambino, 2010; Schattle, 2008). Within the past 20 years, it began making its way into classrooms at the K-12 and postsecondary education levels as administrators, practitioners, and teachers grappled with the challenges of creating globally-minded thinkers and doers (Schattle, 2008). A multitude of definitions exist, each argued by its owner, but the main idea is feeling connected to the world at large and living life knowing that one's choices, decisions, and lifestyle affect other individuals and places far away (Nussbaum, 2002; Hendershot & Sperandio, 2009). This incredibly powerful ideology that can revolutionize a person's thinking and build the highly sought after globally minded thinker. In the 21<sup>st</sup> century, thinkers who are able to critically assess issues from this vantage point are incredibly useful and are truly able to make a difference in the world (Cornwell & Stoddard, 2006). The means by which to go about building and growing such thinkers at a macro-level on the college campus takes extensive research and a cross-curricular and cross-departmental strategy (Haigh, 2014). In order for this strategy to work well, the first item that needs to be discussed is that of the dispositions of the current student body regarding global citizenship and sense of connection and belonging to the global context. Without this integral piece, progress in growing a globally adept student body will be at a standstill.

Creating globally-minded scholars is a precedence at many colleges and universities in the United States and is the undergirding motive in the internationalization plans and models adopted at such institutions (Haigh, 2014). Achieving this mission is varied, as one must take into consideration the multitudinous variables found on the

learning campus. However, the one oftentimes overlooked element needed in order to move toward the institutional goal of creating a globally minded student and fostering this mindset is the thought processes and perspective of the individual student regarding global issues and contexts, and how she is connected to them. For a university to structurally change or enhance its mission and vision before assessing the attitudes and predispositions regarding global engagement and learning is potentially calamitous. By taking time and effort on the front end of such an adjustment to assess the dispositions and perspectives of various groups of students regarding international ideas and contexts, an institution can appropriately guide and more wisely allocate resources to initiatives that will enhance the student body as a whole.

To date, no organization is providing data of international or global learning activity participation rates on college and university campuses. Therefore, it is impossible to make a sound statement about who is doing what on campuses in the vein of global learning stateside. However, the Institute of International Education has compiled data for several years of study abroad and international student information providing us with a trusted view of who is going where, what they are studying, and for how long they are abroad. Based on this information, the predominant group that travels and studies abroad is White, traditional-aged, middle- to upper-class, and female studying the social sciences, humanities, and arts (Institute of International Education, 2013). It could be assumed that this same group is involved in global learning efforts and activities on their domestic campus, but that data has yet to be computed, as it is rather difficult to ascertain.

Although this group is the primary demographic on college campuses in general and it behooves the university to study them further, it would be an egregious error in judgment if the vision for the campus is for all students to become globally adept, to negate



focus on the smaller, underrepresented minority groups who do not participate traditionally in high numbers. One group that has been and is growing in number on college campuses is the African American or Black population. The National Center for Educational Statistics verified that Black students account for approximately 13.9% of all college students, and this number has increased from 10% in 1976 (KewalRamani, Gilbertson, Fox, & Provasnik, 2007). If the objective of the university internationalization plan is to include, attract, and engage all student demographic groups, then close attention must be given to Black students, for their numbers in auxiliary activities on campus are rather low — with global learning initiatives and activities not being an exception (Association of Public and Land-Grant Universities, 2004; Institute of International Education, 2013). No data are available that calculates students involved in domestic or stateside global learning initiatives, but data compiled on study abroad participants and veterans is substantial. Further, it is known innumerable variables impede many individuals from studying abroad, therefore making it impossible to correlate the data between study abroad participation and domestic internationalization and global learning initiatives (Picard, Bernardino, & Ehigiator, 2009). Study abroad participation solely is an untrustworthy indicator of stateside global learning participation and interest, but the trend is rather strong, yet inconclusive. Based on what data show about those who study abroad studying abroad, there is a magnanimous gap in participation numbers, and it can be deduced that the numbers are probably the same in domestic initiatives between White and Black students (Institute of International Education, 2013; Picard et al., 2009).

### **Rationale with Context**

Constructing global learning initiatives and internationalization plans at colleges and universities in the United States is a powerful trend that is transforming virtually all

sectors of the campus and also can transform the student body and their intellectual capital, if executed strategically and driven by research (Chieffo & Griffiths, 2009; Haigh, 2014). Several researchers and high-level executives have noted that, if there is no buy-in of said global learning initiatives and a campus-wide internationalization plan by the various levels at the institution — ranging from academic departments, student services, administrators, and the student body — then the proposed idea will cease to exist and become a distant memory (Battistoni, Longo, & Jayanandhan, 2009; Sperandio et al., 2010). In order for the student body to buy-in, inquiry must be done at the institution in order to first determine the vibe or dispositions of the students regarding global interest and participation. Without this first vital step, university staff will not know the students' needs, and budding or already matured interests of their student population, and will not be able to tailor their institutional plan to strategically target and address said needs and interests. It is at this first step where my research takes precedence. Granted, although there are myriad ways to spin this idea and constructs related to global interest that can test this population, the one that seems most comprehensive is that of global citizenship.

A second caveat creating the context to this research is the specific population that will be interviewed. In order to determine what the student body's perceptions of global learning and citizenry, one could interview or survey a cross-section of the student body. However, I believe that the information gathered would be entirely too broad and inconclusive. Further, the stakeholders are interested in enhancing the participation of all of its students — especially those who belong to underrepresented groups on campus or those who do not traditionally engage in international initiatives in as large of numbers as the traditional-aged, White, middle-class female. Because so few Black students are engaged in international activity during their college years, deeper inquiry as to the reason

this is needs to occur so that the trend can be reversed, or at the very least, mitigated.

Therefore, it is appropriate to splice the student population into smaller subsections based on demographic information in order to figure out what they think about the global citizenship construct. Then, the information gathered will be more useable in targeting such an underrepresented group and increasing their participation in global initiatives.

Uncovering reasons why Black students and other minorities do not participate in study abroad and other internationally-focused academic programs is the source of many research initiatives. The reasons range from familial concerns and responsibilities, financial obligations and challenges, unfamiliarity and fear of the unknown, and lack of information regarding how to overcome such barriers (Picard et al., 2009; Stearns, 2009). However, these are surface issues that can easily, with support and advising, be ameliorated. One area in research that has yet to be addressed is that of Black students feeling connected to individuals, people groups, and issues within the world at large, their mindsets on exploring the world in which they live, and how that manifests itself in participation in global learning initiatives.

### **Purpose of the Study**

The purpose of this study is to illuminate Black undergraduate students' thoughts and ideas about global citizenship, whether they find this mindset of value, how they see themselves in relation to others in the world, and how they connect to the world at large. By inquiring of Black students' social identity—with which group or groups they most identify—higher education professionals can better tailor programs to fit Black students' interests and desires for change. The purpose of this study is to observe the interplay between one's social identity—which group Black students attribute themselves—and how that affects one's feelings towards global citizenship. Because so few Black students are

engaged in international activity during their college years, deeper inquiry as to why this is so needs to occur so that the trend can be reversed or at the very least mitigated.

It is vital to note that it is not required for a person to have traveled abroad in order to adopt this mentality of being a global citizen (Killick, 2011). If that was the case, this study would be rendered rather inconsequential, as only a miniscule, single-digit percentage of Black college students could ever consider themselves such, meaning that the miniscule percentage would be the only group to which the researcher's findings could be applied. Although traveling most assuredly helps, global competence and citizenship are the result of one who is socially aware and sensitive to the needs, experiences, and livelihoods of those around the world, and not based on travel experience alone (Hunter, White, & Godbey, 2006).

An exploratory study will be conducted to shed light on a deeper reason for Black students not engaging in international activities and global learning, which the researcher believes is somehow connected to the tenets of global citizenship. At the end of this dissertation, the researcher will elucidate the value of this data, argue the need for an institutional focus on the Black student population's development into global citizens, and provide pragmatic suggestions for its incorporation into the various levels of the institution.

### **Research Questions**

RQ1: What are the dispositions of undergraduate African American students regarding global citizenship?

RQ1a: What are the dispositions of undergraduate African American students regarding social responsibility?

RQ1b: What are the dispositions of undergraduate African American students regarding global competence?

RQ1c: What are the dispositions of undergraduate African American students regarding global civic engagement?

RQ2: To what group do African American undergraduate students attribute themselves and those who live around the world? How does this attribution manifest itself?

RQ3: How, if at all, do African American undergraduate students connect with those who live around the world?

### **Significance of the Study**

Stakeholders cannot effectively build programming that meets the needs of, and fills the areas lacking in, the minds of Black students if they are unsure as to what this population is thinking in regard to global issues and its role in the global context. Further, numbers in global learning initiatives will continue to stay low because no study or practitioner has conjured why there is minimal overall interest in global learning and participation in related activities among this population group. At this juncture is where this dissertational study lies. This research will not fully answer the question as to the reason for such low overall interest in global learning in the Black student population, but it will provide the foundational information that can later lead to answer that question in future studies. This study will identify dispositions of Black students as they relate to global citizenship, and how connected this population feels to the people and issues of the world at large.

At the completion of this project, tangible and pragmatic data will be available regarding the mindsets of Black college students relative to global citizenship and connection to their world. From this data set, a plan will be suggested for university

administrators and international education practitioners to engage this subgroup on campus in order to increase their numbers and close the gap between this ethnic minority population and White students in international programs and initiatives.

### **Summary of Methodology**

In order to guide this qualitative inquiry, the researcher consulted the Global Citizenship Scale of Morais and Ogden (2009) and will loosely rely on their scale, which is the result of copious meta-research as a framework, to build her interview guide. The scale is a solid and respectable attempt at identifying and quantifying the tenets of global citizenship, as suggested by scholars in a variety of fields ranging from psychology, political science, education, and sociology. According to their research, virtually all definitions of past scholars can hang their conceptualization of global citizenship on three predominant pillars, which are social responsibility, global competence, and global civic engagement.

Fifteen interviews were conducted with undergraduate students who identify as African American or Black. Using this data, themes and subthemes were developed using the constant comparative method to organize and make sense of the responses from her interviewees. The findings are summarized, and data-driven suggestions are presented for higher education institutions to help draw Black students into international activities and global learning. In the next section, the researcher lists her operationalized definitions of the three facets of global citizenship that were used for the duration of this inquiry.

### **Definition of Terms**

As taken directly from Morais and Ogden (2009), the following are the operationalized definitions from which stem this research:

Social Responsibility: “the perceived level of interdependence and social concern to others, to society and to the environment” (p. 447).

Global Competence: “having an open mind while actively seeking to understand others’ cultural norms and expectations and leveraging this knowledge to interact, communicate, and work effectively outside one’s environment” (p. 448).

Global Civic Engagement: “the demonstration of action and/or predisposition toward recognizing local, state, national, and global community issues and responding through actions such as volunteerism, political activism, and community participation” (p. 448).

### **Summary**

This first chapter outlined the context within which the research fits, the researcher’s rationale and purpose for conducting this study and detailed the research questions that will guide this qualitative piece. Chapter II will deeply explore this context using literature in order to provide the reader with a bird’s eye view of the territory.

## **CHAPTER II: LITERATURE REVIEW**

African Americans, as so eloquently described by W.E.B. DuBois, in his 1903 dynamic text entitled *Souls of Black Folk*, are those who straddle the social climates of having dark skin but living in a White-dominated world, America. Such a dichotomy conflicts Black people in the United States battle every day. As a result, many interesting issues arise. The researcher will organize the literature under two major umbrellas to enable the reader to understand the need for inquiry on the African American student and his or her views on global citizenship. The first section outlines the African American student within the higher education context, and the second is global citizenship.

### **The African American Population in the United States**

The terms “Black” and “African American” resonate differently in the minds of those who attribute characteristics to, or self-identify as such. The term Black traditionally aligns itself in definition as more of a racial term, whereas African American is more of an ethnic term. The United States Office of Management and Budgets (OMB) categorizes race into five broad terms: White, Black or African American, American Indian or Alaska Native, Asian, and Native Hawaiian or Other Pacific Islander. Later in 2000, it added a sixth category entitled “Some Other Race.” According to the OMB, those who have “origin in any of the Black racial groups of Africa” (Humes, Jones, & Ramirez, 2011, p. 2) are, for the purposes of census data, considered “Black or African American.”

The United States Census conducted in 2010 found that there were 308.7 million people in the United States, and of those, 42 million (13.6%) self-identified as Black or African American alone or in combination (with some other race category). A total of 38.9 million (12.6% of the population) self-identified as solely Black or African American. This is a 9.7% increase in total population from the 2000 Census, and an increase of 12.3% or



4.27 million people, since 2000 who self-identify as Black or African American (Humes et al., 2011).

### **African Americans in Higher Education**

The American Council on Education (ACE) found that 78.3% of all African Americans aged 18-24 had earned a high school diploma, passed the GED, or earned a postsecondary degree, compared to 83.6% of all races combined. As of 2009, 35.3% of all African Americans in this age group were currently enrolled in college (Kim, 2011).

The National Center for Educational Statistics (KewalRamani et al., 2007) found that Black undergraduate enrollment from 1976 to 2008 was the slowest growing of all ethnic and racial minorities increasing from 10 to 14%, whereas the Asian/Pacific Islander student body increased 600%, and the Hispanic body equally as high. The White population grew steadily until 1976 reaching 82%, but had steadily declined until 2008, where it reached 63%. The number of Black women enrolled in college surpassed Black men in 1976, and the gap is steadily increasing, with it currently hovering around 64% (KewalRamani et al., 2007). The number of Black students in graduate school is even more dismal with 12% of the total number of students enrolled in graduate school, but this has increased from 6% in 1976.

The NCES also showed that Black students, at 79%, chose public institutions over private which is the highest percentage of all racial and ethnic minorities. Eleven percent of Black students chose to enroll in Historically Black Colleges and Universities (HBCUs) (KewalRamani et al., 2007). In 2008, NCES found that White students immediately transition from high school to college at a rate of 72%, whereas Black students at a rate of 56%. Of the entire White population in the United States ranging from ages 18-24 in 2008,

44% were enrolled in some type of study at the postsecondary level, whereas 32% of Black people between ages 18 and 24 were enrolled (KewalRamani et al., 2007).

For most African American students enrolled in university studies, their parental support system lacks understanding of their academic and social needs at school, as so few have attended college themselves. The NCES found that 12.5% of Black children ages 6-18 were raised in homes with a mother who earned a bachelor's degree and 14.2% of Black children had a father who had earned a Bachelor's degree (Institute of Education Sciences, 2010). It can be concluded that Black students on campus will have a weaker parental support system as they endure to continue and finish their education, as their parents are less likely to understand the struggles and anticipate their financial, emotional, psychological, and physical needs. This study will later illustrate how a Black student's parental unit and peers support, not only retention and graduation rates, but also their global interest and participation.

### **Institutional Barriers to Black Student Success**

Credle and Dean (1991) noted several institutional barriers that cause difficulty for Black students on campus, including the university administrators' lack of knowledge regarding the needs of Black students and their culture, and not providing them with a safe location to healthily process negative remarks and dispositions of faculty and staff members in regards to race and ethnic culture sans judgment. Stewart, Russell, and Wright (1997), and Jones and Williams (2006) most importantly recommended that the university critically assess its educational philosophy and mission to verify that they are inclusive of, welcoming to, and not ignoring the African American students and the culture they bring with them. Cuyjet (1997), with his research focusing on Black men, agreed with others that there are indeed unique needs for African American students on the college campus and

that, in order to successfully reach them, and overhaul of the mentality of faculty, administrators, and staff regarding the stereotypical image of the Black student who is often seen as unapproachable, fear-inducing, and less intelligent compared to his White counterpart is needed (Cuyjet, 1997; Love, 1993). Love (1993) also reminded scholars and administrators to reframe inquiry from a victim or failure mentality to that of successors and victors. Credle and Dean (1991) suggested that universities offer training for faculty and staff to learn how to work with the Black student population and meet their needs, particularly if exposure has been limited in the past.

Love (1993) agreed with Credle and Dean (1991) that most Predominantly White Institutions (PWIs) do not address the underlying and pervasive pandemic of institutionalized racism, which is discussed in grave and exquisite detail in the Ezorsky text (1991). Love eloquently stated that the responsibility of survival on the campus or “burden” is:

Placed on Black students to overcome over 100 years of institutional exclusion and figure out how to make the institution work for them. They must change themselves to fit into institutions designed to exclude them. They must learn to get along with students, faculty and staff who hold racist attitudes and stereotypes about them and feel free to act them out as peers and power holders in the institutions. Black students must figure out how to get grades that allow them to maintain good academic standing from faculty who are often unable to view them as academically competent. To succeed in PWIs, Black students must learn to feel at home in an environment where they read signs saying “n\*\*\*\*rs go home.” (p. 33)

With such a bleak and unfortunately very accurate depiction of the field of higher education, this research would be remiss in not mentioning the fact that these issues are still ever present and very pervasive in 2014. Hopefully, Black students and their advocates will press through the struggle and surpass damning barriers, and the negative effects of such institutionalized racism will dissipate in time. With a well-funded and strategic approach to racial diversity and inclusion, universities will go beyond dealing with the symptoms of this disease and attack the root of it which is, according to some scholars, endemic racism. Now that barriers for Black college students and racism have been discussed, initiatives that assist in supporting the Black student population will be detailed.

### **Support Systems for Black Students**

When a Black student chooses to continue his education at the postsecondary level, he or she must be willing to stand alone oftentimes and push past norms and assumptions placed upon him or her by parents or guardians who, according to statistics, have probably not been to college (Institute of Education Sciences, 2010), by peers who do not look like him, and try to find mentors on campus who are willing to traverse with the student on this journey. In the previous section outlining statistics of Black college students, little can be done at the institutional level regarding the educational level of the students' parents, but several models detailed below assist with building a campus support system complete with faculty, staff, and peers.

Interestingly, the majority of the successful initiatives at PWIs occur naturally at HBCUs which is perchance the reason why their graduation rates are much closer to those of Whites on PWIs (Love, 1993). Kemp (1990) suggested that, due to the lack of racial or cultural tension and conflict, Black students perform and graduate at higher rates at HBCUs versus PWIs. Strong relational networks that naturally form on HBCU campuses

should be an institutional focus on PWIs in order to support Black students. Following are examples of such successful formal and informal relationship networks, and their outcomes and benefits.

Research shows that Black students on PWIs have an especially difficult time adjusting, particularly if said students have hailed from predominantly Black high schools, for the feelings of loneliness and despondency easily set into the mind and spirit of the Black student. Haussmann, Schofield, and Woods' study (2007) suggested that all students, regardless of race, desire to belong and find their place in their new academic home. This study also showed that African American students felt a higher sense of belonging to their home campus if they had a strong parental and peer support system (Haussmann et al., 2007).

The Office of Institutional Research at the University of Minnesota (2006) found that a formalized program with weekly meetings for Black students and faculty fosters relationship building, provides students with a safe space in which to share and vent their frustrations and joys, validate their experiences on campuses and personal feelings, stimulates intellectual growth, highlights the successes of fellow Black students, and empowers each and every student who attends to be strong, even though few share their racial and cultural heritage. This is such an excellent exemplar of a research-laden initiative focused on Black student needs and building a strong support system and community among Black students on a PWI.

When qualitatively inquiring of 15 Black freshmen thrice throughout their first year at a PWI, scholar Baber (2012) found that the subjects established their racial identity, found their place in their ethnic heterogeneous community experience, conflicted with their peers regarding ideologies and beliefs, became resilient to hostility and toxicities on

campus, and realized the complexity of their racial and ethnic identities. The themes in this study appear to be the obvious and most organic outcome of a powerfully charged encounter with racism by a young adult and beautifully intermeshes with Love's aforementioned statement. Creating social connections and relationships on campus with peers and faculty, and growing through student organization commitment were two of the four themes found in Simmons' (2013) qualitative study of African American men who participated in a campus program focused on persisting in college and retention. These can be the vehicle for change in Black student culture, as they already have access to the majority of Black students. Those who get involved on their campuses and develop meaningful relationships with students who share similar race and ethnic characteristics, and also those who are different than them, will have a more positive college experience.

Black students who are very successful tend to be labeled as "atypical" by their peers and often stand out from the pool of their Black peers (Love, 1993). In some ways, finding likeminded friends is helpful to Black students, but equally, learning to be confident in one's individuality and stepping away from the crowd is a valid approach to doing well in college. This concept of a Black student following his own interests even when it's virtually and statistically guaranteed that he may be the only Black student engaging in an activity will be revisited again in the final chapter that contains the researcher's conclusions and recommendations.

In this section of the literature review, the reader can observe how vital it is for Black students to, first, see their peers succeeding academically and pursuing interests that are beneficial to their future research and career aspirations and are not stereotypical. The threads of institutional racism are oft discouraging and sometimes debilitating for Black students and faculty alike, and impede progress. Granted, institutional racism and barriers

will not be erased completely through solid programs and relationship-building opportunities, but the sting of it can be soothed, making the challenges of being a Black college student bearable. Last, it can be concluded that creating these relationship bonds formally or informally increases Blacks' sense of belonging and support thus increasing retention rate and graduation rates. It can also be logically deduce, that if these types of relationships can enhance the aforementioned outcomes, then they also should enhance global education participation and interest as well, which will be evident throughout this study. The next section of this literature review will discuss global citizenship and its impact on individuals and the university system.

### **Global Citizenship Introduction**

Global citizenship is a relatively new term and spectrum that impacts in some capacity virtually all peoples, fields, and social interest (Sperandio et al., 2010). It encompasses more than just traveling internationally, as that would make one a cosmopolitan, a person who has explored different environments but has no moral conviction to make a positive impact (Clifford & Montgomery, 2014). It is a phrase that means something unique to each person who has adopted this ideology. We as humans must define what value we add to the world and how we make sense of it (Myers, 2010). By critically and consciously exploring the world in which we lives, we will become better human beings. By exposing ourselves to people different than us, we will naturally question and scrutinize some of the tenets and belief systems to which we personally hold and adhere (Wanner, 2009). By understanding who one is, to whom he is connected, and who and what depends on him and his choices, he will realize that the world is extremely complicated and he or she is indeed a powerful player within it (Myers, 2010). This section of the literature review will define global citizenship, show supportive and critical

arguments regarding the construct, and will investigate its manifestation at the different levels and sectors of the institution, including the classroom and extracurricular programming.

### **Defining Global Citizenship**

Scholars have not been able to agree upon a concrete description of a globalized citizen is and vacillate between devising a definition that is all inclusive or allowing individuals to use their personal experiences and moral and ethical code to create one for themselves (Sperandio et al., 2010; Myers, 2010). Higher education institutions have stifled progress in reaching the goal of fostering global citizenship because of this frustrating lack of clarity (Haigh, 2014). Among other ideas, it involves becoming aware of global issues and concerns and of self (Lewin, 2009); developing a moral responsibility for the maintenance and improvement of the world; defending the rights of those therein (Myers, 2010; Schattle, 2008); being able to work within a context steeped in ambiguity (Stearns, 2009); understanding the forces within globalization (Sperandio et al., 2010); exploring “worldviews, capabilities, norms, practices, values, and aspirations [that] are not fully contiguous with our own” (Killick, 2011, p. 373); “recognizing geopolitical and economic interdependence of the world” (Lutz, 2010, p. 718); empathizing with and being sympathetic toward people from other cultures (Lutz, 2010); growing competently and competitively in a global market (Schattle, 2008); identifying the stakeholders of global issues, (and debatably most important) recognizing global issues are immeasurably more complex than a “binary perspective” will allow (Eidoo, Ingram, MacDonald, Nabavi, Pashby, & Stille, 2011, p. 76). Schattle (2008) synopsised all of these cognates into three overarching themes that simply sum up the “why” and the “what” behind global citizenship and internationalization of higher education institutions — awareness,



responsibility, and participation” (Schattle, 2009, p. 17). The researcher’s definition of the global citizen from which she built this study is as follows:

One who is cognizant of his/her role and impact in the local and global contexts, possesses a keen and sincere understanding and curiosity of the individual threads making up the interwoven human and environmental landscapes, is sensitive to the contemporary global human experience and environmental condition, incorporates these ideals into his or her choices and constitution, and encourages others to do the same.

It is not enough to think or feel, and not do. Global citizenship is not a checklist whereby a person can follow a set of rules and expectations and then consider him or herself a global citizen. It is, instead, a transformation of one’s mindset that is constantly being refined and challenged by new experiences, conversations, and interactions with others, and learning. One’s thoughts must have action in order to be authenticated and respected. The researcher also hopes that those who identify as a global citizen do not keep the wealth of knowledge that they have accumulated through personal research and experience to themselves, but rather share it with those around them so that their listeners may be challenged to adopt this mindset. Global citizenship is an interactive ideology that significantly alters one’s perceptions, relationships, and personal goals.

With the world becoming “smaller” in a sense, more interconnected, and easier around which to travel and communicate, the need for professionals to think critically and analyze issues from this vantage point is incredible. The researcher has noticed a heightened sensitivity and awareness of global affairs in her academic years as both student and instructor at the university level. This is in part due, in her opinion, to increased news media, global education initiatives at the university and K-12 years, and

American students building relationships with those who are culturally and ethnically different from them (Wanner, 2009). Individuals must understand that they are a part of something far greater than themselves and that their decisions affect more than just those within their intimate and familial circles. We must be aware that the ramifications of our decisions and actions are far reaching and, therefore, must make choices that benefit the common good (Schattle, 2009).

### **Arguments**

Most of the critics of the globalized learning and teaching perspective suggest that with the increase of global thinking comes less national charisma, a strong socialized or communistic approach to politics and government, and overall more extreme nationalistic views (Gibson, Rimmington, & Landwehr-Brown, 2008; Schattle, 2008). Americans who adopt a global citizen perspective threaten American sovereignty and cannot be patriotic to their home (Gibson et al., 2008), and may feel that other countries are threatening their homeland and workplace thereby making them overly hostile toward other countries and people groups (Snider, Reysen, & Katzarska-Miller, 2013). Thomas Jefferson, although he himself was well-traveled and one of the greatest cosmopolitans and Renaissance men of American history, feared a nation that relied on other countries to educate and provide goods and services for her own people (Goodman, 2009), and, thus, did not condone, surprisingly, studying abroad or this idea of global citizenship. He believed America was strong enough to take care of her own and vowed to maintain the integrity of this nation with his staunch nationalistic views.

Myers (2010), when synthesizing several scholars in his work on how to construct a definition for global citizenship, found that most had shied away from the utopic ideal of global citizenship, for they felt it is too weak an affiliation and impossible to achieve and

should, therefore, not be taught. Some, like Pashby (2011), suggested that global citizenship is impossible and unnecessary for no political system currently supports this concept and national borders and constitutions prevent it.

Countering these valid points, Lutz (2010) urged critics and students to “understand that becoming a global citizen does not make [them] unpatriotic if they raise their voices against social, political, and economic injustice, even if those concerns put them at odds with the policies of their own government. Instead, the challenge is to make them understand that becoming a global citizen empowers them with new and expanded skills for “living in a shrinking world” (p. 716). Global citizenship, according to Schattle (2008), is about being a moral “member of humanity” (p. 76) and not just of one’s community or nation.

Finally, a blatant absence in the literature exists displaying how, or if, countries that do not have a Euro-centric, British imperialized, or Westernized history prioritize global citizenship in their political and educational systems. Critics such as Clifford (as cited in Andreotti, 2011) view global citizenship as a very Euro-centric concept that attracts the privileged mind and scholar to “fix” problems within destitute communities using a dominating, know-all pedestal. This creates factions, tension, and more problems long term than it solves.

To counter these nationalistic ideas and negative dispositions toward a more globalized perspective, the intent and the means by which globalized education and perspective is framed by industries, superiors in the work arena, and educators at both the K-12 and higher education levels must be taken into account (Snider et al., 2013). If being globalized is framed negatively, then individuals are more apt to develop less positive regard and emotion toward the out-group (or non-Americans) in the world, would rather

not defend unethical values and dealings with foreigners working in and for global companies, and believe the borders of the U.S. should be closed to those interested in coming to America and gaining citizenship (Snider et al., 2013). Others frame and market global citizenship by saying that it enhances American competitiveness and boosts business, thus focusing on the economic value that can lead to monopolization of the market and of people. This approach is not very sustainable and leads to selfish gain and misuse of people, goods, and services. Society should rather focus on human rights and advocacy which leads to building of bridges and understanding (Battistoni et al., 2009). When educators and institutions of learning frame globalization and global learning as desirable, marketable, and useful to students, administrators, and regular American citizens alike, these negative mindsets will no longer stifle growth and development in the transnational workforce and policy making.

Indeed, no legitimized political system exists within which a global citizen is acknowledged as a political identity. There is, however, a moral and ethical understanding that we should care for, protect, and build up humanity even if no mandate or term binds us together (Clifford & Montgomery, 2014). Since “all modern democracies are inescapably plural,” (p. 292) human collaboration on a global scale is necessary to solve world issues (Nussbaum, 2002). This makes a strong case for fostering global citizenship at the university level as the graduates will be the change makers in society and engage in these collaborative relationships whether they stay in their home countries or venture outside national borders (Nussbaum, 2002).

## **Global Citizenship in the Classroom**

The definition of globalization varies based on the scholar, but most refer to the information, goods, people, and services exchange across national and cultural borders (Snider et al., 2013). Since the trade markets are undoubtedly more global than they were last century — or even last year — industry workers must be familiar with the inner workings of the system and what is needed in order for it to run smoothly. The field of education helped to fulfill this need by introducing a new agenda called global education which includes elements of global awareness, social justice, pursuit of human rights, diversity and tolerance, living sustainably and responsibly, and world geography in general (Snider et al., 2013). Bourke, Bamber, & Lyons (2012) outlined that global citizen education can be either passive and minimalist where students have a general knowledge of the global system, or maximalist where students know and actively engage in political activism and make change in both their local and global surroundings.

New research is finding that more and more young children are growing up in a multicultural, multiethnic society and do not place value on national citizenship and geographic belongingness — they rather feel that they are part of the greater race of humanity and that barriers placed on people are not necessary (Myers, 2010). Although students are exposed to ideals of global citizenry at an earlier age and embrace them more fervently than their elders of a mere few decades ago, it is still vitally important to train them in global thinking and to not assume that they will learn through social osmosis (Myers, 2010; Schattle, 2009). In order to teach such ideals, Cornwell and Stoddard (2006) encouraged instructors to guide students to:

Seek out understandings from...multiple perspectives and not to rest content with the self-serving views presented in the mainstream culture...[E]pistemology required of today's global citizens demands triangulation; it demands readings

taken from as many locations as possible, especially readings that reflect the knower as viewed from outside. (p. 30)

Killick (2011) valued global citizenship education and individuals learning about people and places outside of their comfortable surroundings because “when we are entrenched in narrow communities of the like minded, there is a strong tendency to stasis — nonlearning” (p. 382). Nonlearning is the antithesis, or it should be, of education. Haigh (2014) stated that the internationalized mindset or planetary consciousness “involves awakening the global consciousness of learners, fostering the creative realization of their greater self and of their role in the commonwealth of nature and humanity” (p. 16).

Overall, it is imperative that practitioners and educators guide students to explore their world and build relationships with those who are culturally and ethnically different, thereby humanizing the news. Issues around the world are easy to which to become desensitized, but a globally sensitive pedagogy and program will solicit empathy, compassion, and a desire for these students to be change agents in the world (Fanghanel & Cousin, 2012). The United States wields an incredible amount of power, prestige, and influence around the world bar none, but Americans also are known worldwide for being incognizant of issues abroad or outside of their very narrow periphery (Nussbaum, 2002). This combination is incredibly dangerous and must be rectified. Global citizenship education is a viable solution to this issue.

### **Global Citizenship Programming**

In discussions about global citizenship, most incorrectly assume that international travel and learning experiences are required in order to become a global citizen. Granted, strategically coordinated international experiences can and do immensely progress students and faculty toward global citizenship in ways that local activities cannot. This is especially

true when people are in developing countries for extended periods of time, as most research is critical of shorter-termed programs both abroad and domestic (Horn & Fry, 2013; Hunter et al., 2006). Munck (2010) explained that, when universities support local citizenship-building activities, students become globally sensitive as they engage in the international and non-native communities within their stateside neighborhoods. Although international travel does help greatly in this process of global citizenship, it is not, nor should it ever be considered the benchmark or a requirement to reach this ideal.

Much research currently exists on how to cultivate this mindset without leaving one's homeland. The benefit of living in culturally heterogeneous areas is that, through service learning projects, students and education practitioners can engage in global matters within a local context (Battistoni et al., 2009). Also, it is very important to ensure that students, after traveling and learning abroad, remember that being a global citizen also means being involved at the local level as well (Munck, 2010). Students' thinking should be sustainable, people-centered, and human rights advocacy based both abroad and domestically (Davies & Pike, 2009). Further, through locating and serving in one's community, students who have never traveled abroad, and those who have, will no longer see the local and global contexts as disjointed, but will be able to draw conclusions and feel comfortable in both arenas, thereby understanding how each context impacts the other and their role in each.

Structuring learning experiences is key in developing globally aware programs and graduates. Simply because an experience is outside a classroom (or inside the classroom for that matter) doesn't mean that the student will automatically learn citizenship; it still takes careful planning and guidance by the instructor in order to facilitate a solid and memorable learning experience (Battistoni et al., 2009). Researchers strongly urge

practitioners and scholars to add as many out-of-classroom projects, experiential learning initiatives, and programs built around meaningful and “active engagement with the world” (Sperandio et al., 2010) as possible, for this is where true learning lies (Sperandio et al., 2010; Lutz, 2010). Sperandio et al. (2010) defined *engaging* as “experiencing viscerally the differences in cultures as well as thinking deliberately about one’s stance in relation to the differences” (p. 16). Gibson et al. (2008) explained that these experiential learning and engaging projects must be student-focused where the teachers facilitate rather than didactically dominate the classroom environment (2008). Battistoni et al. (2009) urged educators to build experiences where students are uncomfortable and must stretch outside of their proverbial “bubble.” Lutz (2010), in her classroom teaching, excellently exemplified these criteria in her semester-long Arab Nations simulation project for her students to understand the interconnectedness of their world with the intent of fostering global awareness.

### **Global Citizenship and the Postsecondary Institution**

The most effective campus-wide initiatives focusing on enhancing global citizenship are those that provide seamless, purposeful, thought-provoking, and logical activities and experiences rather than a convoluted concoction of seemingly good, even research-based, ideas (Chieffo & Griffiths, 2009). All areas of the campus must be on board, engaged, and well funded in order for a campus to exist as an internationalized entity (Battistoni et al., 2009). Stakeholders must resist competing for the same pool of resources and student participation thus giving way to collaboration and collectively working together to reach the institutional goal of creating the globally adept student (Haigh, 2014). Brustein (2009) in an explication of internationalization at the institution level utilized the Association of Public and Land-Grant Universities’ exhaustive 12-point



system as a litmus test for effectiveness in this vein. The pillars are as follows: (1) internationalizing strategic planning, (2) internationalizing the curriculum, (3) eliminating barriers to study abroad, (4) requiring foreign language proficiency, (5) creating international internships, (6) internationalizing faculty searches, (7) incorporating international contributions into the faculty reward system, (8) upgrading senior international officers' reporting relationships, (9) placing senior international offices on key councils and committees, (10) eliminating barriers in international student recruitment practices, (11) expertise and experiences of immigrant communities, and (12) making global partnerships as institutional priority (Brustein, 2009; Association of Public and Land-Grant Universities, 2004). This is an incredibly daunting and comprehensive list of elements that should be present on a university's campus if it deems itself internationalized or globally focused. The institution beginning the process of increasing its effectiveness in this vein must be strategic, diligent, and patient. Both Nussbaum (2002) and Clifford & Montgomery (2014) believed it is vital that administrators clearly define each objective in their plan to internationalize their campuses, if global citizenship and sensitivity are their goals, so that activities make sense, are not disjointed, and are "transformational" (p. 30). It also is strongly encouraged to solicit feedback and insight from the student body on what they would like to explore and their dispositions regarding global citizenship in order to get a base point on which to build a strong program (Battistoni et al., 2009).

The evaluation by Sperandio et al's (2010) of the Global Citizenship program at Lehigh University stated that the creators were aware that students in the 21<sup>st</sup> century "will live in a diverse, global, and interconnected world whether they want to or not whether they necessarily know it or not" (p. 14). Educators must take this responsibility of training up global leaders and workers seriously and with fervor. Instructors critical of this type of

pedagogy may feel that teaching about global issues is time-exhaustive. However, according to Gibson et al. (2008), a pedagogically sound program focusing on global competency actually “[improves] reflective practice, metacognitive growth, and intrapersonal intelligence within any discipline or curriculum” (p. 16) thus making a stronger and more adept graduate.

Multiple examples exist of campus initiatives all around the world heightening their global impact and encouraging their students to think globally. However, because a concrete and universally accepted definition of global citizenship does not exist, developing a global citizenship education program of study at the university level is incredibly challenging and often a source of contingency amongst faculty members (Sperandio et al., 2010). Global citizenship programs, such as that of Lehigh University, are growing in popularity. Lehigh equips graduates with a proverbial toolkit, whereby students are able to critically assess and solve problems from a global perspective and also find themselves responsible for making a positive change in their environments from the local level to the national. Ideologically, it seems flawless, but the reality was indeed difficult and a hard sell in some parts of the university. Faculty also wanted to make the program multidisciplinary which Sperandio et al. (2010) said is difficult for some departments on campus to commit due to the demands of the research-intensive build of the school that does not condone cross-curricular or cross-discipline collaboration. Further, several programs, particularly those in the sciences, had very limited free elective credit space in which a student and advisor could place such courses which made diversity of the student population within the program a bit monolithic. Overall, the program is successful and grows every year, thus increasing the number of globally minded graduates from

Lehigh University. The model at this university has been replicated and adapted by multiple campuses across the United States.

Killick (2011) warned universities to not unhealthily and unethically control the growth of the student body into global citizens on its campus, but to let citizenship grow organically through structured and meaningful opportunities provided for and attended by the students. Such activities allow the student and faculty body to become mindful of their individual global impact through domestic and international experiences, instruction, and training focused on globalization and citizenship (Killick, 2011). Students should not be forced to adopt this dogma of global citizenship and have their free will compromised, but rather should be challenged to consider it and determine how they can apply elements of it to their lives. Although this consciousness or adaptation of missives related to global citizenry is exceptionally difficult to teach, as it is multi-faceted and takes a malleable student who is willing to question and learn of things bigger and greater than himself, the ramifications are incredibly powerful. Students who reach this level of consciousness are incredibly useful, intuitive, and helpful to society and the physical planet.

A university could have excellent study abroad opportunities and an excellent international student offices; but if students are unaware of these offices in which they can be involved, then the university has missed the mark in its internationalized initiatives. The initiatives also must fit the culture of the university so as to not shock the system into defibrillated inactivity and ineffectiveness. What works for one school may not work for another, and it takes an intuitive leader to assess an initiative's potential effectiveness (Brockington & Wiedenhoeft, 2009). Overall, as Killick (2011) stated, the mission of a university's international program for both their domestic and international students is to create a "single international university community" (p. 383) because at this level of

collaboration and intermingling is where intellectual transformation of faculty, staff, and students lies.

### **Social Identity Theory**

To gauge an individual's connection to a larger circle of people, the researcher chose to use the Social Identity Theory as a framework for her study. In this section, certain aspects of this comprehensive theory will be highlighted to provide a context and a frame of reference for the research of Black students and their dispositions regarding global citizenship.

The Social Identity Theory is the brainchild of, and a conglomeration of ideas from, Tajfel in a much more simple-to-understand format. Tajfel and Turner (1978) coined the phrase and then wrote collaboratively for subsequent papers to explore the human phenomenon of the need to belong and the behaviors and attitudes associated with belonging and loyalty to one's self-identified group. A vast number of principles have been tested and challenged over the past several decades, but this study will focus on one element within this theory. Prior to addressing which element, a brief overview of the theory must be discussed in order to create a solid foundation on which to build the current research.

Over the years, this theory has morphed and been scrutinized greatly, but the theorist builds his ideas upon three principles. First, Tajfel (1979) suggested that all individuals actively seek a positive social identity or place of belonging. Second, individuals within the group will maintain or actively change their level of connectedness to the group in which they self-identify which will adjust their attitudes and dispositions toward their group and toward other groups in which they do not self-identify. Last is what is termed the interpersonal-intergroup continuum (Tajfel, 1974). Those on the intergroup

side believe that the behaviors of two or more individuals are determined by the groups in which those individuals are members. On the interpersonal side, the individual believes that the behavior of two or more people is determined only by the individual. In the former, a person will determine the identity of an individual based on the group to that individual self-identifies. In the latter, a person will determine the identity of an individual solely by their personal character and the relationship that they have built together. Knowledge of an individual gleaned or assumed based on group membership, therefore, leads to strong prejudices and discrimination.

The Social Identity Theory explores how and with whom an individual will associate and the feelings he develops because of that association. Tajfel and Turner (1978) suggested that, when a person finds another individual or a group of people who share similar characteristics, he/she will assimilate into that group and may compare his behavior, ideals, and thought processes to those of the whole group, or may use the group's dynamic and jointed characteristics to adjust one's own behavior and thought processes in order to belong. Also, the individual will categorize people by determining whether they are a part of his social group or not. The latter categorization tactic will greatly affect how they perceive themselves, those around them, and those in the "other" group, thus affecting their behaviors. This can lead to ethnocentrism, stereotypes, unhealthy or blinding biases, and discrimination.

An individual can determine to whom he feels connected to by analyzing his usage of pronouns in relation to certain groups. If the terms "we" or "our" or "us," are used, then he feels as though he belongs to that group which is known as the in-group (Turner, 1999). However the terms "they," "them," "those," are used, then he does not feel connected to that group, otherwise known as the out-group. Granted, although a person may not feel

connected to a certain group, it does not automatically mean he has or is currently developing stereotypical and discriminatory practices and feelings towards them, but it does mean that there is a higher propensity to develop them than if he did actually feel connected.

Once a person determines to which group he or she most relates and changes his mentality from a “them” to “us,” a powerful psychological phenomenon occurs. Turner (1999) stated that the person will try to differentiate between the groups in order to feel more positively about his or her own group to which he or she has chosen to belong and will then begin to feel more positively about himself/herself in the process. Turner (1999) referred to this as “collective self-esteem” (p. 19).

### **Contextual Framework**

This section will fuse the concepts of social identity and global citizenship discussed in the literature review to create a cradle for this study.

One can easily see how the concepts of social identity and global citizenship share common ground. Depending upon how one views him/herself in the grand scheme of world affairs will probably determine how deeply entrenched and involved one is currently or desires to be. Granted, one may not become an ex-patriot of the homeland, America, or join the Peace Corps — although either is plausible when one embraces the ideals of global citizenship especially the tenet of global civic engagement. Individuals whose social circle includes those from whom they are different will have a vastly different outlook than those whose social circle does not include such multiplicity (Turner, 1999). Also, it is very possible that one’s level of concern will vary depending upon the value placed on ethnically, culturally, and racially diverse livelihoods and perspectives. This sense of value for diversity will manifest itself in unique and personal ways (Stearns, 2009).

By inquiring of Black students' social identity — with which group or groups they most identify—higher education professionals can better tailor programs to fit Black students' interests and desires for change. The purpose of this research is to observe the interplay between one's social identity — to which group Black students attribute themselves — and how that affects their feelings of global citizenship. The research questions will help shed light on this inquiry.

### **Research Questions**

It is at this crossroad between the unique complexities of the African American student in higher education and the increasingly prioritized initiative of creating the global citizen within universities that a need for research is addressed. The following are the research questions drive this exploratory inquiry:

RQ1: What are the dispositions of undergraduate African American students regarding global citizenship?

RQ1a: What are the dispositions of undergraduate African American students regarding social responsibility?

RQ1b: What are the dispositions of undergraduate African American students regarding global competence?

RQ1c: What are the dispositions of undergraduate African American students regarding global civic engagement?

RQ2: To what group do African American undergraduate students attribute themselves and those who live around the world? How does this attribution manifest itself?

RQ3: How, if at all, do African American undergraduate students connect with those who live around the world?

## **Conclusion**

Nussbaum (2002) contributed that a citizen must be able to “think what it might be like to be in the shoes of a person different from oneself, to be an intelligent reader of that person’s story, and to understand the emotions and wishes and desires that someone so placed might have” (p. 299). One cannot reach this level of understanding through commonplace activities, travel, or doing, but rather through listening; being self-aware; feeling, knowing, and living as though one is a part of the greater tapestry of humanity.

This study will gather qualitative data to explore how, if at all, Black undergraduate students prioritize, uphold, and live out the tenets and spirit of global citizenship. As stated in the introduction and hinted in the literature review, it is imperative for education practitioners and administrators to be familiar with the current mindsets and dispositions of its student body prior to effectually changing the institution’s vision and strategically implementing global learning initiatives. Data empirically shows that Black students’ participation numbers in global activities pale in comparison to their White counterparts. The researcher believes that the reason lies deeper than superficial and plethoric concerns such as financing and poor marketing of programs, as research suggests. The reason for this lack of participation is due in part to a perceived insurmountable roadblock in Black students’ thought processes that leads to a lack of connection to the world at large, which consequently results in low interest and participation numbers. No research has been conducted from this vantage point, and it is hoped that this inquiry will shed light on this matter bringing practitioners closer to rectifying the disparity between the participation and interest levels of Black and White students in global affairs.



## **Chapter Summary**

This chapter provided the context within which this research initiative lay by referencing literature that helps the reader understand the need for this study. As the reader can see, this research links the African American student and population within the United States and on the university campus, Social Identity Theory, and the global citizen ideology. Chapter III will explicate the methodology or the “how” for this qualitative piece on uncovering the African American undergraduate student’s dispositions on global citizenship and the theoretical framework.

## **CHAPTER III: METHODOLOGY**

### **Theoretical Perspective of Methodology**

This study is qualitative in nature, for this philosophy on research construction and data collection will allow exploration of the mindsets of the interviewees and will shed light on a student population that is yet dark, and will assist in international education programming and student development. Qualitatively driven studies do not use statistics, but rely on observations, interviews, and written documents and records to craft vivid descriptions of a sample (Kritsonis & Horton, 2006; Denzin & Lincoln, 1994). They are used to keenly study a small group of individuals and result in findings that may be representative of the entire population (Kritsonis & Horton, 2006). A strong advantage for qualitative research is that one can reach deep depths of inquiry that cannot be reached in quantitative analysis. Qualitative research also has a more organic approach to engagement and inquiry allowing data to flourish and bloom on its own. As no research has been conducted on these global citizenship dispositions in the African American undergraduate student population, the researcher chose to engage in qualitative research has been chosen in order to explore if and how Black undergraduate students connect with the world and their dispositions regarding the tenets of global citizenship which, for the purposes of this study, are social responsibility, global competence, and global civic engagement.

Under the interpretive category of research can be found a plethora of other more specific paradigms (Denzin & Lincoln, 1994). The researcher embraces the idea that everyone's perspective is unique and not necessarily wrong, and adds flair and color to reality (Creswell & Miller, 2000). It is understood that reality is only a person's perspective and is relative; i.e., there is no one set way to interpret a phenomenon or experience, but rather, each person's feelings, way of looking at life, and the lessons they

have learned through their interactions with human and non-human stimuli are uniquely valid and worthy of research and compilation. Using interpretive paradigm, the researcher followed the suggestion in Hathaway (1995) which was to “get as close to describing the participants' understanding as possible” (p. 551) and to relay that perspective to her readers.

The interpretive paradigm is incredibly messy compared to others, for one allows the research to breathe and morph on its own. The researcher serves more as a facilitator of the data analysis process and is not tied down to a specific and rigid set of rules and guidelines (Creswell & Miller, 2000). Through inductive reasoning and coding, which is a unique “bottoms-up” characteristic of qualitative research, raw data in the form of interviews will be transformed into meaningful categories and themes, with which craft conclusions and useful findings for many different offices and departments at both her and other universities (Creswell, 2007).

The methodological approach is the most appropriate means of gathering and analyzing data for this study as the voices of the participants are spotlighted which ensues great richness and complexity. When deciding on the means by which to proceed, one must remember when Strauss and Corbin (1990) communicated that the “research questions should dictate the method” (p. 39). Since no research on this topic of global citizenship and African American students has been compiled, the inquirer chose to engage in exploratory research so that themes can be identified and meanings categorized (Marshall & Rossman, 2011). Further, the researcher approached this initiative in a systematic way so that others in future research initiatives may duplicate or build upon its foundation. In this process, the research begins with an interest and forms the preliminary research question that is oft followed by a few supplementary sub-questions. The purpose

of the supplementary research questions are to assist in leading the research and expanding the inquiry so that all facets can be addressed or explored, which results in greater depth and perspective.

Because the methodological approach is remiss of the quantitative structure that provides research with the spine needed to stand up to scrutiny, other measures must be used to support research done in this vein to be deemed useful, infallible, and trustworthy (Hathaway, 1995; Merriam, 1995). The researcher took much care in the data compilation and analysis in order to illustrate that the data spoke sans researcher bias. Further, this is an interview-based initiative to allow for no intentional or unintentional manipulation of a context that could besmirch the data collected or intimidate the participants thus rendering the data questionable.

Last, in the data analysis section, participants' responses and insight were scrupulously highlighted to remove personal bias that could hurt the data. She chose to reference and loosely connect her findings to the Social Identity Theory as the ideas of "us" and "them" and feeling connected to a larger group of people came up quite frequently in the data (Turner, 1999). She, which will be described in greater detail later in this chapter, organized the recorded data into themes and sub-themes. Then, she used the participants' own words to support those themes which naturally added richness and authenticity to her work.

### **Argument for Using Qualitative Methods**

One could devise a strong survey that quantifies feelings and dispositions related to global citizenship, as several have already attempted to do so. However, as Creswell (2007) discussed, no scale can near the depth of the human psyche regarding this notion, and the researcher does not believe that a "high score" on a scale is the determining factor

for whether someone is or is not a global citizen. It is just as much a personal ideation as it is tangible evidence of one's citizenship. One may embody many of the attributes, but still have not reached this level of citizenship. Vice versa, one may consider oneself a global citizen, but may lack several attributes described in the term's many definitions. Both extremes should be avoided. It would lack substance and depth as the spectral dispositions and constructs have yet to be uncovered, devised, or defined. Also, by first conducting a qualitative study, one would be able to approach constructs that can be quantitatively tested in the future. Last, the premise of the study encourages staff and administrators to hear the "voice" of this particular student population, which is, as Creswell (2007) wrote, often "silenced, disengaged, or marginalized," (p. 197) and this voice most resounds through qualitative methodology, not quantitative.

Bryman (2006) found, in a meta-analysis, that trends and constructs that have been discovered and defined through qualitative methods are oftentimes verified via quantitative methods, which further strengthens a given idea or projection. Attacking an inquiry from multiple vantage points and methodologies enhances the findings and allows for useful data to be unearthed. For example, in this study on global citizenship, the dispositions discovered through interviewing and locating themes and trends can be re-tested using a survey with a greater sample size. This larger sample size, compared to the current small qualitative study, would better reflect the population in question. The themes can be verified or rejected using a number of qualitative verification procedures, thus strengthening or contradicting the original qualitative findings.

This research explores the dispositions of African American undergraduate students, a small yet steadily growing campus population, regarding global citizenship. Although this population grows steadily on campus, as can be seen through observation

and by looking at national trends, there is still minimal participation in global and international activities. Financial, emotional and familial limitations are the dominating explanations for this phenomenon, but it is hoped that this project will dig further. Perhaps a deeper reason can be discovered regarding the dismal numbers of students engaging in global affairs.

### **Research Questions**

The researcher devised the following research questions to guide her inquiry for her dissertation. The first research question and its sub-questions are aligned to the Morais and Ogden (2009) Global Citizenship Scale. The second and third are fashioned from the Social Identity Theory, with an emphasis in the actual context of this study—mainly African American students and their global connection.

RQ1: What are the dispositions of undergraduate African American students regarding global citizenship?

RQ1a: What are the dispositions of undergraduate African American students regarding social responsibility?

RQ1b: What are the dispositions of undergraduate African American students regarding global competence?

RQ1c: What are the dispositions of undergraduate African American students regarding global civic engagement?

RQ2: To what group do African American undergraduate students attribute themselves and those who live around the world? How does this attribution manifest itself?

RQ3: How, if at all, do African American undergraduate students connect with those who live around the world?

## **Interview Guide**

Denzin and Lincoln (1994) explained that the purpose of interviewing in qualitative research is to highlight the “individual’s point of view” (p. 5). The researcher took care in the preparations of the interview to ensure that the setting and interview guide would not detract from the actual content of the interview. Prior to conducting the interviews, the original questions were checked by the researcher’s dissertation committee. Changes were made in order to elicit more conversation during the interview (removing questions easily answered with yes/no response or reflecting the researcher’s biases), breaking down more complicated terms that could have been difficult to understand by the layperson and reorganizing them into sections based on the three major pillars (social responsibility, global competence, and global civic engagement) to allow for better flow, and to improve overall understanding. After making these changes, the questions were checked by the Institutional Review Board at the study institution. As a final check, an adult student who is very familiar with the Black student body on campus, and also two colleagues who know about the content of the study were asked to determine whether the final questions made sense and would bring about effective discussion. Finally, she was able to start locating the students for her study.

The researcher conducted semi-structured interviews which differ from highly-structured and non-structured interview models. First, the researcher wanted to use the model that allowed freedom to change the order and emphasis of questions depending upon the flow of conversation (Lincoln & Guba, 1985). Also, with the semi-structured interview, the lack of rigidity often calms the interviewee and shows that the interviewer cares more about the person being interviewed than accomplishing the goal of gathering information. Last, the interviewee occasionally brought up answers to future questions that

would make repeating questions or adhering to the interview schedule unwaveringly unnecessary and possibly frustrating for the interviewee. In the unstructured interview, questions are more focused on the responses of the interviewee and allow for significant tangents, which results in deep exploration of a subject of which the interviewee is very familiar (Lindlof & Taylor, 2009). Also, as this project explored dispositions based on specific constructs and terminology, it was necessary to align questions and conversation with predetermined prompts and questions. These are the advantages to the moderately structured interview and the reason she chose this model over the other two models.

Of the 24 questions listed on the interview guide and approved by the Institutional Review Board, two were opening questions to commence the dialogue. Then, three were related to Social Identity Theory, six to social responsibility, three for global competence, five for global civic engagement, four for global citizenship in general, and one for improving accessibility to internationalization of the home institution.

### **Sample Description**

In an effort to gather a wide range of insight from the interviewee pool, the researcher chose to interview 15 undergraduate African American students from the same host university. The researcher limited the age range of the study to students ages 18-23, which is within the now accepted traditional age at the postsecondary level. Compared to the historical 18-22, a fast-growing number of students may start their college career immediately after high school, but are unable to finish their degree coursework in the four-year time sequence due to a litany of variables and challenges. Without need of being mentioned, the age range alludes to a range in year classification for these students. All came from different cities within six hours of their home institution ranging from towns with one interstate exit to very robust metropolitans. Some of the students interviewed



were preparing to study abroad within the calendar year of the interview, which added some excitement as they shared their stories on the topic of global citizenship and traveling.

### **Data Collection Procedures**

The researcher engaged in both criterion and snowball sampling move up. Criterion sampling is when the researcher uses specific demographic or cultural markers to affirm or deny a person's qualification for being a part of a study (Lindlof & Taylor, 2009).

Snowball sampling is when a researcher inquires of an interviewee or a gatekeeper to see if he knows of others who may be of interest to the researcher or meet certain qualifications (Lindlof, 2009; Creswell, 2007). It was most appropriate to use both techniques as this study had specific criteria — all interviewees had to self-identify as African American or Black students and had to have undergraduate classification. In order to locate the students, the researcher solicited the participants through very prominent Black student organizations on campus. After speaking with the leaders of the organizations, the researcher was invited to speak briefly at their meetings and several students signed up after the commencement of the gathering. With those who signed up, they were asked if they knew of others who may be interested in taking part in the study and received several recommendations that she promptly emailed. This is also known as the snowball effect in research. With the closeness of this population on campus, word of the project spread very quickly and the researcher completed the interview process expeditiously.

Prior to the official data collection, all information was required to be submitted for approval by the university's Institutional Review Board (IRB). This is a formality to ensure that no physical, psychological, emotional, or financial harm would be done to participants (Lindlof & Taylor, 2009; Creswell, 2007). Many egregious and unethical

decisions have been made all in the name of “research” which have harmed and put in danger the well-being of many people. This history of malpractice and poor judgment requires this protocol. Also, the researcher developed a Informed Consent form for each of her interviewees to sign prior to the interview to familiarize them with their rights, expectations, and the purpose of the research. Each interviewee understood all bullet points listed on the Informed Consent and agreed to participate in my research.

Interviewing is the qualitative means by which the researcher will inquire about dispositions. According to Lindlof and Taylor (2009), interviewing allows for the researcher to “verify, validate, or comment on information obtained from other sources” (p. 175). The researcher desired to uncover the dispositions of the Black student population on the well-researched construct of global citizenship. The only way to access this information was to personally inquire through interviewing, which is a very intimate means of gathering an individual’s thoughts and viewpoints on a given topic (Lincoln & Guba, 1985). Trust is an element that is sometimes overlooked by researchers but, when present, yields better results. Research indicates that, when a researcher is able to build a bridge of trust with a subject, deeper feelings or more personal information or anecdotes may be divulged if a foundation of trust has been built (Fontana & Frey, 1994). Therefore, care must be taken in building the rapport of the interviewer, showing the common ground shared between interviewer and interviewee, and promising confidentiality of information shared during the interview (Lindlof & Taylor, 2009).

Creswell (2007) stressed the importance of finding a location that is removed from distractions and also participants who are loquacious, in order for the researcher to compile detailed descriptions of their experiences and perspectives. All 15 interviews were recorded in a quiet location removed from distraction and ranged from 29-62 minutes. She

briefly discussed with each interviewee the purpose of the study, their rights as an interviewee, and how their responses would be used. Desires to please or receive approval from the interviewer were an issue in some of the interviews, as the interviewees either had no interest in the topic or no experience upon which to expound. Some of the respondents were nervous at first, as they thought they had to be familiar with world issues, politics, and foreign policies; but the interviewer assured them that the questions were none of that sort and they would have insight that would be useful to me whether they felt connected to global matters or not. The interviewer used insight from Whyte (1991) and assured the interviewees in which these circumstances arose and shared that whatever information they provided regardless of perceived ineptness, was still useful and there was no reason to embellish ideas or to feel bad for not providing a stronger answer.

### **Data Analysis Procedures**

In interpretive methodology, the qualitative researcher must carefully piecemeal meanings out of data that is normally in the form of interviewee words, subject writings, or other artifacts (Creswell, 2007). It is similar to a literary archaeological dig, in which all of the elements from a place in which you are unfamiliar or a time when you did not live are uncovered, cleaned, puzzled together, and connected to other similar pieces in order to make sense of both the context and the elements uncovered. In order to do this effectively, one must be intuitive, a keen observer, and able to make accurate explanation of a phenomenon supported by adequate evidence.

Strauss and Corbin (1990) elucidated the process of open coding which consists of evaluating the coding process and sharing its importance in order to “uncover, name, and develop concepts, we must open up the text and expose the thoughts, ideas, and meanings contained therein” (p. 102). In order to establish trustworthiness of data has listed all steps

in this process are listed. The analysis process lasted approximately 6 weeks and the data underwent eight coding sequences. The researcher interviewed all 15 participants and recorded the interviews. Four transcriptionists transcribed the interviews and emailed the typed transcripts, which totaled approximately 400 pages, back to the researcher within two weeks. The researcher then read through all of the transcripts, engaging in “line by line coding,” and noted them using the open coding process (p. 119). On the left side of the transcripts, she used three to eight word phrases to summarize unique ideas and thoughts of the interviewees in response to the interview questions. Following this preliminary coding, the researcher typed up each word phrase separated by interviewee, which resulted in a 35-page, double-spaced document.

The tedious process of trimming down the document ensued, which is called the constant comparative method and is the brainchild of Strauss and Corbin (1990). This encompasses a process called physical and conceptual reduction where the material is streamlined so that only the major concepts are highlighted and referenced (Lincoln & Guba, 1985). Strauss and Corbin (1990) shared that, “the analyst realizes that certain concepts can be grouped under a more abstract higher order concept, based on its ability to explain” (p. 113) a larger section of data. The researcher accomplished this by eliminating repeat codes and connecting ideas and codes together to make approximately 75 categories. She eliminated the categories that were important to the field of international education, but were not directly connected to the global citizenship focus which narrowed the 75 categories and 18 pages to approximately 13 pages. At this point, the sub-themes began to emerge.

From those 75 categories, they were once again reorganized into larger sections through a process called axial coding. According to Lindlof and Taylor (2011), this process

is “used to bring previously separate categories together under an overarching theory” (p. 52). The 75 categories were cut in half, after which they were condensed even further using the global citizenship framework.

To gain structure and to achieve a semblance of order, the researcher made the decision to use the pillars of global citizenship of Morais and Ogden (2009) to organize the categories. There were three main sections — social responsibility, global competence, and global civic engagement — under which the categories were placed. She also used two auxiliary pillars around which she wrapped her data. Those latter two pillars were based on Research Questions 2 and 3, which the researcher abbreviated “group identity.” These included categories on the Social Identity Theory directly, and “connecting with the world,” which contained categories about specific ways the interviewees learn about and stay updated with world affairs. This outline was two pages in length, with several subcategories.

The final stage of coding resulted in a one-page document with five major sections under which the themes were placed. Themes needed to come from the actual data, rather than from pre-existing theories, which is the reason for choosing not to use the subcategories of global citizenship for themes. Too many facets were noted for each of the global citizenship ideals. By generalizing the themes and using the terms from Morais and Ogden (2009) exclusively, the richness of the data would have been compromised and would have resulted in a monochromatic and dull findings chapter. Rather, the six themes were finalized and fell perfectly under the five pillars of the research questions.

The next vital step in the process was to find evidence of the themes. In order to do so, five colored sticky notes were used that represented the five pillars and 400 pages of transcripts were traversed a second time to locate said evidence. After tagging the phrases

and anecdotes that best described the themes and sub-themes, she retyped those into a document with the page number and participant name in the left-hand column and the phrasal evidence in the right-hand column. This 100-page document was printed, and each row with the identifying information and the phrase, was cut out and paper-clipped together.

Finally, the researcher typed up the data into paragraph form and linked the ideas gathered together in order to give each theme and sub-theme life. This is the most unique outcome of qualitative research, as shown by Creswell (2007), when one uses words and phrases from the participants or the “voice of participants in the study” (p. 182) to describe themes and ideas from research. Strauss and Corbin (1990) penned the term *in vivo codes* which are the exact words from the interviews, or the “voice” of the participants in the study that are used to support categories and ultimately themes. When finished with the first draft of 48 pages, she noticed that some sections were rather weak, and combined some sub-themes to make it more readable, understandable, and succinct. After this tedious process, the goal of providing evidence for her themes of global citizenship and identity was accomplished.

### **Trustworthiness of Data**

Ethics and valid research practices come to play heavily in all research. If findings are misconstrued, misinterpreted, or inaccurately relayed, then the field within which the research takes place lacks reputability. Further, when individuals build upon faulty research, their research in turn will be faulty, which causes multitudinous problems both long and short-term in both scholarly works and when the findings are applied to real-world issues. In qualitative research, the priority is transferability, which is the sister to external reliability and generalizability in quantitative research (Shenton, 2010). This

standard verifies that findings are useable in other contexts, and also that the process is without reproach and can stand up to critical examination. It is important to note, as explicated by Merriam (1995), that it is not the responsibility of the “researcher to speculate how his or her findings can be applied to other settings; it is up to the consumer of research” (p. 58). However, it is the responsibility of the researcher to make the research clear enough for the consumer to be able to compare, contrast, retain, or detain the findings to his or her own context, work environment, or scholarship.

In qualitative circles, researchers understand that it is impossible to replicate the same context within which the inquiry took place in order to create identical or similar findings, as those exact circumstances will never align themselves the same way again, thus making reliability unimportant (LeCompte & Goetz, 1982). The majority of scholars agree that subjects’ voices and opinions may or may not be representative of the entire population. Therefore, readers of this genre of research must be cautious in assuming that the findings from a qualitative research piece can be generalized to an entire group of individuals (LeCompte & Goetz, 1982). There indeed may be trends that are congruous between population and sample, but these must be taken with care and scrutiny.

In order to enhance transferability, the researcher chose to discuss her researcher’s bias, use vibrant descriptions of findings through the use of direct quotations and careful inferences of data from interviews, and member checking (Creswell & Miller, 2000). Using these techniques will help prove that the findings are legitimate and trustworthy (Creswell, 2007).

### **Researcher’s Bias**

Last, a great challenge for the qualitative researcher is ensuring that the data speaks unhindered by biases and predilections of the researcher. Qualitative researchers must

exhibit great reflexivity in their research (Creswell & Miller, 2000). Reflexivity is the scholar's ability to take him or herself out of the context of what is being studied and to observe and inquire about what is observed as an outsider even if he normally plays an important role in the context or has a vested interest in what s/he is researching (Lindlof & Taylor, 2009). In order to accomplish this, the researcher must constantly analyze motives himself to ensure that his or her own ideas are not coming forth through the data descriptions and analysis (Strauss & Corbin, 2009).

As an African American woman myself, I am very aware of the challenges of scholarship and being a minority both in gender and race on a predominantly White campus. I have grappled with my racial, ethnic, and cultural identity and have come to terms with being a Black person in America and have embraced a unique perspective on identity formation because of my personal experiences and background. During my tenure as an undergraduate and graduate student at mid-size universities in the South, I have formed relationships with many people from all over the world and have also studied abroad in seven countries on four continents.

Indeed, this research initiative comes from a very intimate part of my development as both a person and as a scholar. Although personal bias is high, using my personal experience and background to guide this inquiry is yet respectable, but I, as the inquirer, constantly had to remove myself from the context and focus only on the participants (Strauss & Corbin, 1990). Through predominantly my research, but coupled with my own personal journey, I have developed questions to inquire on an ideology that I view as vital to the contemporary student and lacking in the African American population overall. Because this area of research is uncharted, I chose to prudently embrace my bias and experience to sculpt this process, but made sure to find those students who had varying



upbringings and perspectives to allow for a holistic and diversified set of data. I recognized that all students have a unique perspective on how they see their world and how they interact with it, and this has not been catalogued using the lens of global citizenry.

I had to be cognizant that the questions asked during the interview were not slighted toward an already preconceived notion—or in other words, that the questions did not force a desired response of the interviewee. To circumvent these challenges, I asked third-party experts to verify the subject content and the appropriateness of questions to see whether there was a present bias or ideas that could be misunderstood or misinterpreted. As a result of these conversations, I made three corrections to my interview questions, before proceeding with data collection.

### **Thick Descriptions**

In order to articulate the mindset of the Black students interviewed in a manner in which no question or confusion existed on what the interviewer heard and understood, she used thick, rich descriptions to create a word picture for her readers (Denzin & Lincoln, 1994). The author directly quoted the participants' anecdotes, analogies, and unique or creative phrasing that added flavor to the themes and subthemes. Many scholars support this as a way to enhance trustworthiness of the data. It also greatly balances the researcher's bias to remain accountable from being jaded or one-sided in the analysis to report viewpoints and ideas that are different than her own with equal attention and respect. Another use for this type of description as explained by Creswell and Miller (2000), is that it "enables readers to make decisions about the applicability of the findings to other settings or similar contexts" (p. 129) and the amount to which a practitioner can apply the findings to his or her own given setting or context (Lincoln & Guba, 1995). One

can easily see how this last purpose of using thematic descriptions greatly eases transferability, which ultimately enhances the credibility and usefulness of the research.

### **Member Checks**

Finally, the researcher engaged in three member checks which, according to Merriam (1998), is a useful step in verifying the findings within research when the investigator returns to seek the counsel of the participants to see if her findings were indeed “plausible” (p. 54). One of the participants read the summary compiled specifically for the member check meetings, and gave her approval. Two of the three participants who agreed to engage in this process had recently studied abroad in Trinidad over their Spring Break and returned with new enlightened insight. The researcher chose to not incorporate the new insight into the findings section of Chapter IV, as there was such a significant life experience that resulted in brand new ideas for the participants during their one-one-one interviews. If combined with their old perspectives prior to this life experience (their study abroad program). This information would make result in convoluted data. Reflections from two study abroad veterans follow.

Roscoe, a third-year sophomore majoring in Chemistry, pre-pharmacy, that he now views the greater good with a critical eye. Yes, the majority is helped by the policies and mentality focused on this population, but those who are overlooked suffer greatly. Because of this, he feels as though the “greater good” is not necessarily good, although it does serve the majority. It just is — neither good nor bad, and it will not and cannot ever be eliminated. The major detriment to this mentality of seeking and focusing on the greater good, according to Roscoe, is that those who fall within the category of the greater good, or those who are not marginalized, forget what it is like to be on the outside or to be

marginalized. This creates a polarity within a society and a haves-and-haves-not dichotomy.

Roscoe returned from Trinidad with a stronger passion to serve the Black community because he realized that, if Black Americans won't do it, no one will. While abroad, he did not have to carry the stigma of the Black American man as he does in America. He was only an American and was treated as though he were of the financially elite even though, in actuality, he is far from it. Those around the world are not able to fix the Black problems in America because they are unfamiliar with them and do not really care, because what they know of Black America is found in Hollywood, which is an inaccurate depiction of the quotidian Black struggle.

As for the segregation on campus, Roscoe recently noticed that the way in which the social and campus organizations are marketed and named creates a segregated community. White students gravitate toward certain groups and organizations, and Black students do the same. Roscoe recollected that one of his friends, who is a part of a prominent Black student organization on campus, shared of a time when he was interviewed by a White student about the organization's agenda. The White student approached the topic timidly and naturally assumed it was some Black supremacy organization where they bashed White people and were unfriendly or unwelcoming to White students. As mentioned in the literature and in the data analysis sections, Black students need a safe haven in which to share their feelings and receive guidance from their peers and mentors. However, this fear White students have of Black organizations have toward them is an interesting outcome.

Last, Roscoe reiterated how he valued the immediate connection that a college educated Black man has with another of like social standing, regardless of the story. In the

findings, some of the participants shared that they consider those walking right past them on the sidewalk as “far away” because they don’t know the other person’s story and background. Roscoe shared during his member checking session that the other person’s story and background does not necessarily matter as a common understanding exists between him and a fellow Black man, and they will greet one another and/or give respect accordingly.

Cornel, a fifth-year senior majoring in Interdisciplinary Studies with a certificate from the Institute of Citizenship and Social Responsibility and Trinidad study abroad veteran, realized when he was abroad how much the world truly impacts the Black American community and how he needs to change his ideas on implementing change. He is extremely passionate about bettering his community and sees how he and other change agents and advocates for the Black community must focus both on the local and the global concurrently and attack the community’s issues from both flanks. He now understands that this is indeed plausible now that he’s been abroad. Last, he saw first-hand the unique connection Black people have with others around the world after visiting a country within the African Diaspora. Prior to his abroad experience, he did not view himself or Black people as interconnected in the global context, but he now does.

It is important to note that these changes in perspectives and dispositions regarding global citizenship came only after studying and traveling abroad, which is interesting. This global learning method is unique and transformational when executed well, and provides students with an experience that one simply cannot have whilst in the classroom. Both of the study abroad veteran participants who engaged in the member check sessions shared this with heartfelt and sincere passion.

## **Chapter Summary**

Chapter III detailed the research process and provided elements to enhance the credibility and reliability of the findings. In Chapter IV, the researcher will uncover what she found through this process and will outline findings in the themes organized by the research questions.

## **CHAPTER IV: FINDINGS**

In order to create a semblance of order in this section of this dissertation, the researcher chose to organize the findings using the research questions as markers. Through the analysis conducted, the researcher found that the themes fit within the boundaries of the research questions. Traditionally, the most powerful and striking themes are presented first, with others following. However, a different organizational pattern is more appropriate, the themes will be ordered as they relate to the research questions. The primary headings are the research questions, and the secondary and tertiary headings are the themes and sub-themes respectively.

Each participant is briefly introduced with his or her classification in school and major. The page number from where the direct quote was taken will be in parenthesis. In the appendices, the researcher put the pseudonym, classification in school, major, and also the audio file number, which is password-protected in the researcher's online storage file.

Overall, six themes are included, with several supporting sub-themes which have been divided under each research question. Theme "Interconnectivity" falls under the research question on dispositions of social responsibility. "Level of Interest and Knowledge" and "Transforming the Black Image" fall under the question on dispositions of global competence. "Ripple Effect" falls under the question of global civic engagement. "Self and Others" falls under the last question about social identity. The last theme, "Connecting to Others," falls under the third and final research question about how Black students connect with the world. It is the intent of the researcher to carefully handle the data from the students in an objective, ethical, and respectful manner in order for the readers hear the voices and passion that was expressed during the interviews. At the end of this chapter, readers will have a complete picture of the mindsets of Black students

regarding global citizenship and their connection to the world. Following this chapter will be an analysis and recommendations for institutions interested in using this data to better shape their vision for their student body and global learning initiatives.

### **RQ1a: Social Responsibility**

Social responsibility encompasses the feelings of interdependency and interconnectedness between oneself and those in the society at large. One who is socially responsible is concerned about the wellbeing of others and the environment, and has a heart for the community, nation, and world. This question resulted in one major theme entitled “Interconnectivity” and two sub-themes, which are “Conflicting Ideas of Greater Good” and “Trailblazing.” These support the idea that a global citizen should feel some sort of connection to people, issues, causes, and people outside of his or her own sphere.

#### **Interconnectivity**

The first subtheme under Social Responsibility is called “Interconnectivity” which is discussed in the literature as a necessary element in being a global and socially responsible citizen. The individual recognizes that she is needed in a greater context and the greater context needs her; and the conscious awareness of this fact that will often determine her actions, mindsets, and decisions. Whether the Black students interviewed feel connected to the world in this capacity will greatly predict their dedication to the world at large.

Most of the interviews included sentiments as expressed by Shonda, a freshman majoring in Mass Communication with a minor in Film, who said, “[I]can’t say it has a direct effect on me right now,” (p. 3) and is unaware of the impact of the world at large on her daily life. Sula Marie, a junior majoring in Biology, Pre-Med with a minor in Non-Profit Administration, explained how she views herself as connected to the world:

We can break it all the way down to small things like having relationships with other countries. Because they have resources that I need and living on this side of the world in the United States. And then we have things that they need...natural resources, and different goods and stuff like that. What they do on the other side of the world does affect me in some shape, form, or fashion. (p. 8)

Here, a student understands that factors outside of her immediate periphery greatly affect her life. Sula Marie (p. 4) understood that each person has a great impact in someone else's life, and vice versa, and said, "We are all affected, it's like a domino effect. A decision you make will ultimately affect me. A decision I make will ultimately affect you."

Interconnectivity is very evident in her remarks. She also is a student who is highly interested in global affairs and reads a moderate amount to maintain her familiarity with what is going on outside of her community.

A sense of non-urgency was evident in the remarks of Quincy, a senior majoring in Music and minoring in Military Science, when he said, "at some point, it's going to directly affect you. It might take a while, but at some point social issues will directly affect you as an individual" (p. 3). He mentioned how we all need to care about what's going on because if we don't, we will one day be appalled at the world in which we live and the rights that we once had that we no longer enjoy. This sentiment is reflected in Olivia's fears when she expressed this statement:

It makes me worry that maybe not enough people will become aware and educated and then nothing can be done [about the Pacific oil spill]. When the negative effect is going to take hold of my environment or my family or where I am in my life. (p. 9)



Here we can see both the non-urgency represented in one student, Quincy, and the sense of grave urgency represented in another, Olivia (senior studying Psychology), as it relates to the impact of the world on their daily lives.

As to the reason that Black students don't feel connected to the world at large, Cornel (p. 14), a fifth-year senior majoring in Interdisciplinary Studies with a certificate in Citizenship and Social Responsibility, alluded to the notion that Black students are focused on those people near them both in physical and emotional distance. Yes, as Cornel suggested, they are indeed interconnected, but to a much smaller circle excluding those around the world:

We don't think of ourselves as a whole. I belong to myself and my family, [and] my society or my culture. So if someone, my culture is hurting or struggling, it's probably my responsibility to do as much as I can for that person, to help lift that person.

Some students understand already that they are an integral fiber in the tightly woven fabric of the human experience and that we all need and impact each other. Sula Marie (p. 8) reflectively answered: "I think it's necessary for us all to be intertwined with each other. We all need to be interconnected in some shape, form, or fashion." This remark is evidence that some students are aware of this interconnectedness and see the need for and the power that can be harvested because of it. Because she sees this web connecting all of humanity, she, as we will see later in this analysis, is heavily involved in local initiatives that impact the Black community and international refugee populations

**Conflicting ideas of greater good.** The second sub-theme under social responsibility is "conflicting ideas on greater good." As previously mentioned, a common teaching in social responsibility is to think about serving humanity and thinking outside of

oneself. This concept described in the literature regarding social responsibility is the idea of the “greater good” which is the proverbial average or common denominator of all people. It is understood that a socially responsible person should work toward meeting the needs of the greater good, but this idea showed conflicting ideas in the minds of those interviewed. The researcher left this as an open-ended question (“What does ‘serving the greater good’ mean to you and is this principle something you live by? If not, then by what alternative idea do you live?”) In an attempt to determining by what ideology they choose to live, the researcher gathered great insight that can be used to assess these students’ level of global citizenship.

Savion, a fourth-year junior majoring in Family and Consumer Sciences, marvelously illustrated the greater good principle in the traditional sense:

The first thing I think about [is] sacrifice. You know there’s 10 donuts. I can have all ten but these people are hungry. They’re my donuts. I’ve got friends I can go give these donuts to — that’s great. But it would be even greater if I give them to some people who haven’t eaten. (p. 9)

Here, he made it clear that he is others-centered and cares for those with whom he has no relationship. He is willing to serve beyond his inner friend circle if he is aware of the need. Melody, a fourth-year student currently in transition from a major in Biology to Chemistry with minors in Psychology and Spanish, answered that the greater good is “the best decision for the best outcome for the majority of the whole” (p. 7). She also feared, as someone who is socially responsible, that if she doesn’t do her part, “things could get worse” (p. 7). She strives to live out her faith by treating others in the ways she was taught through her understanding of God.

Last, Sula Marie (p. 6) builds up her community using her skills, sacrifice, and passion and related this to serving the greater good in this statement: “Sometimes putting what I want — what’s best for me — aside to help the general population or my community.” This idea shows a very collectivistic and others-centered mindset that was evident in a large number of the interviewees.

A third-year sophomore majoring in Chemistry — pre-pharmacy, Roscoe’s perspective was more self-centered, but not necessarily selfish. He (p. 6) explained that one cannot look out only for others while denying oneself: “It’s not necessarily about doing for the betterment of the whole world. . . But if you make sure that you’re taken care of and have the extra, then you have looked out for someone else *and* you’ve looked out for yourself” (emphasis added by Roscoe). Roscoe later explained that it is detrimental to try to serve others while being a weak vessel, for one cannot help many people in a weakened state. One can most definitely impact more people by focusing on oneself first which seems selfish, but has good intent and motive.

These ideas are those that reflected in the literature regarding social responsibility and the concept of the greater good. Two students were a bit more wary when discussing serving the greater good as they thought about the victim or the outliers who are not accounted for in the greater good. When asked about the greater good, Cornel stated:

I think of people who have to sacrifice or are hurt by these decisions. Because if it’s for the greater good, then it’s typically for the majority. And so with that being said, the people who are marginalized, the people who don’t have a voice, are going to suffer because they’re not a part of the greater good or it’s best for the greater good for somebody to be marginalized a good thing. (p. 6)

Atticus, a fifth-year senior majoring in Fashion Merchandising, also was rather hesitant about the concept of the “greater good” in this statement:

I think it depends on who that “good” is serving. I think there are different kinds of goods that serve different kinds of people. I try not to think about things in terms of the greater good...Different outcomes and different interests and different actions affect people in different ways. (p. 10)

Interestingly, these two students self-identified as being Black-conscious and are more keen on the injustices of Black people in the Diaspora who often have not been considered in the creation of policies intended for the “greater good.”

**Trailblazing.** This concept is two-fold, with one aspect creating a pathway for others to follow, and the other following a pathway already created or cleared. This theme is incredibly powerful in the lives of the Black students who were interviewed and can and has been used in the formation of retention and mentorship programming on the university campus.

In order to understand how trailblazing works, we begin with Savion who envisioned this process:

Some people look at African Americans and think we’re not capable of this or they’re surprised when we do things outside of the norm of what they believe Afro Americans do. So for me to be able to be an African American [and say], ‘Hey I’ve lived in Asia. I did study abroad.’ I’d be really proud. (p. 17)

As is seen in his word choice of “some people,” Savion alludes to not only non-Black people who think that African Americans are not capable of achieving or accomplishing certain goals or tasks. This notion of followership is especially true with global learning as Shonda (p. 8) pointed out:

When people think about it nowadays the Black person is not the first person who comes to mind. Most people would typically just think White people go around traveling and can afford to do that so much and be [globally] connected. (p. 8)

In order to overcome this, a Black person must be a frontrunner and showcase that he himself accomplished something outside of the norm or stereotype.

Quincy, who traveled to Europe in high school on a choir tour recognized this when he said, “It’s not a lot of Blacks that can say they’ve traveled the world. I was proud of the fact that I had that opportunity.”

Similar to Quincy, a woman named Petunia who studied abroad impacted Derrecka’s (p. 12) view of Black students and traveling: “A person I know...went to Italy—she went somewhere [and] that made me want to do it.” Quincy (p. 4) shared these same sentiments when he said, “I’m more likely to succeed... and feel like I can do it if I see somebody else who looks like me, talks like me, walks like me, doing it.” Miles, a senior majoring in Organizational Leadership, said that “having more examples of Blacks succeeding, having more heroes to look up [to]” (p. 14) encourages more Black students to succeed and focus on their academic growth in college, and be globally connected.

Through these three students, it can be seen see how the new concept of traveling abroad was introduced to a student as a plausible idea as someone who looked like her traveled abroad, thus placing a seed in her heart to do the same. What could happen as more Black students travel abroad and become intimately connected to their globe is inconceivable. The growth would be exponential.

Embodying a trailblazer or frontrunner comes with its own very weight and challenges, as that individual is the one who proves to both Black and non-Black students

and faculty that Black students are capable of achieving at a high level. Roscoe conveyed this idea in the following statement:

I try to be more active in science clubs, to get my face out there...to be the token Blackie. You want to put me in that position, well then I will portray that position. Therefore, once I do graduate, all Black people can graduate... So I feel like the token Black 95% of the time. If I fail a class, it's not just me failing the class. It's all Black people failed chemistry. If I pass the class, it's not just me that passes the class, it's all Black people passed the chemistry class...because, I carry all that weight on my shoulders. (p. 5, 4)

Here, he reveals how his dedication to his position as a role model helps those who look like him, and those who work with Black students, as he illustrates that Black students are capable of high achievement and able to succeed. When he reaches a certain level, he dispels negative stereotypes and allows for the building of a more positive Black image as an "exemplary Black man" (p. 16). Quincy mentioned that, although the idea of trailblazing is great, one should not solely build one's life on the expectations of others, but should let that be a guiding factor in making decisions:

Not to say that you should base your entire life off other people, but you should take time to ensure that those around you are at a place that is functioning and positive, and [are] setting yourself up to be available to help in multiple ways. (p. 6)

This illustrates that Black students sometimes should just go about living their own lives with the intent of pursuing their own interests, but also should recognize that they are being followed and should leave the door open to others. Trailblazing is sometimes

intentional, as can be seen in Roscoe's story; and other times, it is done by happenstance, as in Quincy's story.

### **RQ1b: Global Competence**

This facet of global citizenship involves a person's interest and priority in learning about the world and understanding what role he or she plays in the world. For this facet, the two major themes are "Levels of Interest and Knowledge" and "Transforming the Black Image." Each theme includes several sub-themes and smaller sections, which have been included in order to add depth to each major theme. There are two "Levels of Interest," low and high; under high interest are three catalysts which keep interest at an elevated level — music, research interests, and future careers. "Level of Knowledge," has three sub-sections which are "Minimally Knowledgeable," "Highly Knowledgeable," and "Teachers of Global Education." In the latter section, data that will exhibit how the Black students interviewed were taught to care for the world and the people therein. The last major theme is "Transforming the Black Image," which reveals the students' desires to change the way in which Black individuals are portrayed and perceived around the world. This theme was added because the section investigates the role the student feels he or she plays in the world. Race and ethnicity was a strong lens through which several students viewed the world and relationships, and it impacted how much they knew and cared to know about the world.

#### **Levels of Interest and Knowledge**

This dualism of interest — high and low — may appear simplistic, but it is important not because of the what (the high and low levels of interest), but because of the reasons behind the levels of interest in global learning, engagement, and activity among Black students. Low interest will be discussed first.

**Low Interest.** The first reason for low interest is apathy and self-centeredness, and not just within the Black student population, but in others as well. Kane, a freshman majoring in Chemistry with a minor in Criminology, stated that Black people are “just worried about me, me, me” (p. 13) but Savion countered by saying it’s not just Black students, but rather “people of my generation” (Savion, p. 19) who don’t care or are not interested in global matters.

Second, Black students do not get involved and are not interested because of their daily life commitments that take the majority of their thinking power and time. Miles (p. 5) stated that “I get distracted [by] my day-to-day, school and several different [student activity] clubs” in which he is heavily involved. Quincy (p. 7) explicated the challenges of balancing personal responsibilities and not having time:

Work, sleep, barely [having] enough money to provide, or just enough to make sure that we’re doing ok. You don’t have any time to focus on what’s going on in the world; you only have time to focus on making sure your family or you are surviving. Survival is the first focus. (p. 7)

It is incredibly difficult to juggle quotidian responsibilities, and involving another magnanimous and complex entity into the balance is not one that many — regardless of color — are willing to do.

Some alluded to the cyclical ignorance found in some communities that impede growth in a multitude of facets, not just global awareness. Shonda (p. 5) recollected:

I feel many are so consumed in their own lives and so many don’t strive for that adventure so much. Like my hometown, I know so many people that didn’t even make it out of high school without kids, and they’re still back there and they didn’t even try to do better. (p. 5)



Miles (p. 9), who is from an equally small town as Shonda, sadly resolved: “It’s just like the cycle continues.” Much must be done to break this proverbial cycle so that students of color are interested and ready to engage as global scholars when they reach their college campuses. Even if they choose not to pursue further study after high school, they should at least be aware of the global forces that impact their daily lives. This is a piece that is missing from high school education and Black communities.

Next are short-sighted goals, foci, and interests. Shonda (p. 6), in all seriousness, wittily stated, “I hear many saying they wanna be a rapper or something like that.” Quincy, as a musician, stated, “There’s more focus on learning about Real Housewives of Atlanta (a popular reality TV show) than there is about our African American music and/or world music.” Both perspectives reflect a trend in modern youth to develop their identity by emulating the entertainment and media industry. Speaking to this idea of high school and community education and global awareness, Sula Marie (p. 13) remarked about her fellow peers: “Black students come from areas to where talking about global issues is not a priority or is not even the topic at all.” Derrecka, a senior majoring in Interdisciplinary Studies with an emphasis in Social Behavior Sciences, expressed the same sentiment: “[global learning] wasn’t taught to me to be a priority. So nobody ever told me that I needed to know what’s going on over there...I don’t feel it’s on the list of my priorities.” Both young women illustrated a deficit exists in their high school education and communities regarding global awareness and education. The lack of education in this vein leads to fear of the unknown, or the *far away*, or *Them*, or others, which will be discussed later in this analysis. Atticus spoke to this idea and said, “I find it very interesting Blacks in America are very xenophobic people.” Xenophobia, or the fear of foreigners, is very difficult to overcome, but not impossible. Its reversal takes time, conversations about and

with those who are culturally different than oneself, and a willingness to explore unfamiliar territory.

Kane (p. 8) removed a large portion of the responsibility of creating global citizens from the instructors and university to that of the individual student: “It’s no one’s responsibility, but the individual’s [to learn about global affairs] because people can’t teach people who don’t want to be taught.” Cornel (p. 7) supported this idea by saying, “People, not just African Americans, but people in general, they don’t love to learn. If you don’t have a person who loves to learn in general, then learning about other people” will be impossible. Granted, educators at a college campus cannot feasibly visit every hometown of their students and encourage global awareness education at the high school level, and no magic serum exists to cure the student who doesn’t want to learn. But they can understand that these concepts and material are foreign (sans pun) to their students and, with determination, walk them through the steps of becoming globally aware using the appropriate scaffolding mechanisms to bring them up to speed with those who are more globally adept.

**High Interest.** Although a small fraction of students interviewed were highly knowledgeable about global affairs, a large fraction expressed high interest in global matters. Their personal interests and courses of study fueled their “why” or answered their inquiry of why they chose to learn about global matters. Three catalysts — music, academic research, and future career interests — will be explored, and then suggestions will be articulated by the participants on the means by which to enhance the interest of Black students.

***Music as catalyst.*** Miles (p. 2) shared that he inadvertently found himself “in the Chinese music club and that’s opening my eyes to the differences between our culture and

theirs.” This has piqued his interest in the Asian culture and world music, and he has linked his love of American music and playing percussion to another region of the world. Corbin (p. 17), a senior majoring in Public Relations with a minor in Event Management, is a part of a campus gospel choir and said he would like to explore the world through music and the spreading of gospel music globally through an “international gospel choir,” which could take on many different forms through traveling with Black gospel music, or through inviting others who are unfamiliar with this style of singing and Christian worship to join in a campus choir and learn about it. Quincy (p. 7). Likewise, Quincy desires to study African music and ethnomusicology in graduate school and hopes to better understand the proper way of performing Negro spirituals. He also said he drew “global, cultural connections” through the study of the history of music pieces and then “reading the composer notes” (p. 7). He also had a unique campus experience when he was in charge of organizing a flash mob (a YouTube viral video format) for the international students at his home institution. He recollected this experience in his anecdote:

I...was graced with the opportunity to do a flash mob for the international students on their first day here this previous fall. And I worked in the dance studio, so my name got thrown in the pot, and I got contacted by the international house. I came up with a little flash mob dance and [the international students] were just gonna hop in the butt end of the dance and do the little dance at the end and then I got a lot of the dancers I worked with at the dance studio to do the first half of the flash mob, which was a lot of moving. So we did it at the [university] president’s house right at the beginning of the semester in his front yard. Working with them, coordinating little practices here and there, and learning, and actually listening. I had to get musical examples of Saudi Arabia, some Chinese, and I tried to keep it

primarily hip-hop. So they taught me some Saudi hip-hop, some Chinese hip-hop or pop. There was some Hindu music in there, [and] Bali music... So it was very educational for me even just putting together the CD because I had to listen to those things. (p. 9)

These music-driven experiences of three Black students spanned from the formalized classical training in music research to a fusion of learning, community involvement, and campus activity. Several students who, of their own volition and connections through campus organizations and offices, added a global flair to their musical interests that broadened their horizon thus giving them unique interactions with cultures and others from around the world.

***Research interests as catalyst.*** The following three people possess research interests and a tender heart for places and people abroad. Atticus (p. 6) shared that he is “really passionate about gay rights in Africa...[and the] HIV/AIDS epidemic” and wishes to impact that movement. Miles also shared:

I have a heart for problems that don’t really affect America so much but are, that are lacking what we would consider basic necessities. For instance, Haiti struck a chord with me when I found out they lost homes. (p. 2)

Cornel chose his study abroad program to Trinidad because of his research interest in the African Diaspora:

It’s interesting because these people (in Trinidad) will look like me, but they won’t necessarily think like me or behave like me. It’s kind of diversity within the African Diaspora. So I get to look at how even though our ancestors are from the same place, how we think and behave differently, even though we look the same. (p. 3)

Expanding one's classroom knowledge through travel and research is, indeed, a meaningful experience for students and is very evident in the aforementioned anecdotes.

***Future career as catalyst.*** Two students linked their future careers to their interest in learning about the globe. Edith (p. 4), a freshman majoring in Nursing, shared that her interest began as a young child as she, “grew up watching National Geographic. It’s just intriguing to me. I’m like ‘Oh my god, they do it this way, but we do it that way? Why do they do it that way?’ She correctly identifies that in her field of nursing: “You’re not going to deal with the same people all the time. People are going to come from different backgrounds and it helps if you have some kind of knowledge about that.” Roscoe who aspires to be a pharmacist, called to mind a memorable conversation:

[The Burmese man] was telling us about all the indigenous cultures they don’t use oxycodone, methadone...a lot of the pain killers that are common nowadays. And I was like “what happens when your people get hurt?” He said “we mix papaya juice with some other juice...” and they drink it and the pain is gone. And that sounded crazy to me because it’s fruits — something I can buy at Kroger. But that showed me that my American culture is binding me. I’m so used to handling it one way that I don’t see that there could be a thousand other ways to still stop the same problem. (p. 7-8)

They both realize that one can be more marketable and useful when he or she expands his periphery to include the global context.

Edith, who grew up in poverty, extended this interest to future plans of leaving America:

I’ve thought about moving out of the US because of our education system and also because of all the things that go on in the US...It concerns me and my future with

my children. It concerns me because some people don't get the help that they need, but some people also abuse the system. (p. 5)

Her frustrations with America and her willingness to explore places and others who are different than her have fueled a passion to make a more permanent change. Miles (p. 3) was another student who mentioned desiring to leave the country because of his uncanny ability to adapt to new places: "I step out and put myself into sometimes uncomfortable or unusual situations. So, I think that would make me better off to leave the country." Condi, a freshman having yet to declare a major (p. 15), expressed her passion about wanting to "go to the Peace Corps...and really want[ing] to be a foreign affairs officer." Expatriating takes interest and bravery to a whole new level, but these two students are willing to accept the challenge.

With all of these grandiose ideas, aspirations, and research agendas, it is imperative to not overlook the more simple, but equally important manifestations of high interest that which is found in regular conversations with diverse people. Shonda mentioned this when she said that "any time I have I try to take the chance" to meet more diverse individuals and share her life with them and theirs with hers.

**Enhancing Interest.** As mentioned in the last sub-theme of low-interest, beginning global awareness at an earlier age or within the K-12 system will greatly increase the level of interest in any college student. Roscoe (p. 15) recollected his pre-college learning: "Social responsibility was taught to me in elementary school. Competence and civic engagement is talked about amongst the collegiate African Americans. But I feel like if you want to change that,...you need to start younger." He later shared that he remembers lessons on world geography, but little on how to be socially responsible, other than conserving electricity and utilities.

Instructors are not remiss from responsibility, for it is equally the “individual student’s” (Atticus, p. 17) responsibility. Teachers must make the material they introduce interesting to their pupils. Melody (p. 11) suggested that teachers should “Make it interesting for them (the students)...to grab their attention, they would probably be more hungry to research off that little bit of knowledge they were told.” Quincy (p. 15) gave the following example of a means by which teachers should connect their students to the course material in a meaningful way:

I would just appreciate an educator, mentor, or teacher that would...look at a person, understand what their assets are, what they fall short in and figure out how to apply that to them. I feel that a lot of times teachers are just, “Here’s the subject, we teach it, we test it, and you keep it moving.” No, figure out how that applies with Johnny. If you know Johnny shoots dice, you know he likes money, figure out a way to economically tie in English to economics. You gotta be able to read Johnny in order to read this, [phrase inaudible] sign a huge business contract or something. So I don’t think teachers and educators take the time to really figure out what are his/her strengths or weaknesses are in applying the material to them. (p. 11)

Last, Derrecka explained that global education, similar to all other material on campus, is:

All about how you sell your product. If you want me to learn about global issues, don’t make the global issue boring because I’m not gonna wanna learn about it.

Then make it mandatory make it a gen ed (general education) that we have to take.

Because I’m not gonna sign up for the class if I don’t have to. (p. 10)

She stated that making the material compulsory may help, but it is equally about how the material is presented. Teachers must “sell” education, which sounds on the surface rather

unfortunate, and not that much deeper, it makes sense. Perhaps by using Kane's (p. 4) idea of "bringing [global education] into something that they like, that they're interested in, like music," may be a bit easier. But this takes intuition and a keen awareness of the students' interests and foci. By linking material to familiarity and the interests of the students, material will stick and make a lasting impression on each student.

The second means of enhancing interest is through a reorganization of general education requirements. Corbin (p. 13) suggested making global awareness material compulsory. Derrecka supported this, when she said that the university should have these global learning courses "a mandatory...Gen. Ed. (general education course) that we have to take. Because I'm not gonna sign up for the class if I don't have to" (p. 10). Both students here suggest that by amending the required courses to include a global component will expose more students to occurrences happening around the world and their impact in the world.

Third, Atticus suggested that, "If students are coming to college to broaden their horizons, then...teachers should facilitate an environment where that kind of student-to-student engagement can occur" (p. 17). The instructor should be providing wholesome experiences within the course term to bring students of diverse backgrounds together for dialogue and relationship building. This is a powerful means, as mentioned earlier in this analysis, for growing socially responsible and globally aware students.

Last, Corbin (p. 17) intuitively stated that, "A lot of times, universities they think they're reaching everyone but really they don't." Universities should consider, as Shonda (p. 7) suggested, "hav[ing] more motivational people like speakers to come here and talk" who are specifically geared to the minority students to enhance their interest in academic pursuits. Edith (p. 15) sadly observed that Black students don't get involved on campus in



global initiatives and other extracurricular activities because “they feel like they won’t even have a voice. So they don’t even try.” and they also feel as though they are just “being looked down upon.” It was an overwhelming notion of many of the interviewees that they oft feel forgotten or invisible on their campus, which discourages them from getting involved, learn what they are told to learn, or try to succeed and make a positive mark during their tenure in school.

**Level of Knowledge.** A difference exists between being highly or minimally interested in learning about global materials and being highly or weakly knowledgeable. In the former, one desires to learn, but may be unfamiliar with what is happening in the world; whereas, in the latter, one is very familiar with the topic at hand. In the interviews, a positive connection is seen between being knowledgeable and interested. If a student was knowledgeable in global affairs, he/she was equally interested, and vice versa.

***Minimally knowledgeable.*** Melody (p. 8) was a students who was minimally knowledgeable and, when asked about global affairs, struggled to find an issue with which she was familiar. She said, “I kinda of check on things like wars because I don’t understand the concept of war.” Likewise, Derrecka did not feel connected to news outside of what was happening on her campus and in her social circle: “I don’t feel like I’m that connected (to the world at large). I didn’t know anything about the sink hole that happened the other day until my teacher brought it up in class” (p. 2). The sinkhole to which she was referring happened in the city where her university is located and shut down a well-known building causing a lot of damage. This is proof in Quincy’s statement when he said, “We don’t really know what’s going on outside our region, only what’s within our sight” (p. 8). Roscoe, who is not connected to very much media at all stated, ‘I don’t have a TV. I don’t listen to radio. If it doesn’t happen on campus, I rarely know about it” (p. 10). Roscoe also

is an example of an anomaly, if universities or teachers were to enhance their social media footprint, he would miss out for he chooses to be mostly disconnected. This illustrates that in education, instructors and administration should utilize multiple means to disseminate knowledge in order to reach all students. Atticus (p. 8) stated, “I don’t think that many Black students in America take the time to think about things. And it’s not so much Black people, it’s Americans in general.” This links to the previous idea of being consumed by personal responsibilities and what is happening within one’s own life, which blinds one to what is happening outside of one’s periphery.

Roscoe, although his first and foremost priority is learning about and impacting Black people and his community, desires to learn more and stated:

Yes, I want to be more well-rounded when it comes to culture and civilization. .

.for a long time, I’ve been focused on being Black and what that means to me. And it has limited my knowledge on the world as a whole. (p. 7)

Quincy wisely warned of the consequences of remaining ignorant about causes and one’s surroundings:

I feel like ignorance is the greatest tool that society has ever had on another people.

If a person can stay ignorant, if a person can stay passive and not know what’s going on, then they won’t be able to analyze, comprehend, and properly fix the situation and/or speak out against the situation to make things happen. (p. 8)

Being uninformed, as in Roscoe’s case, is an acceptable place to start one’s learning journey, but it is unacceptable to stay in that state because of the far-reaching consequence of ignorance as Quincy suggested. Exposing students to new ideas and erasing ignorance is an underlying purpose in education especially at the postsecondary

level as all university students have the opportunity to become stronger and more aware intellectuals.

Global unawareness and disinterest is not exclusive to the Black community, but is pervasive throughout modern culture. Many did not grow up in an environment where this aspect of learning was endorsed or encouraged. It is acceptable to not be familiar with certain ideas or to not have been exposed to such content and material. However, choosing to remain ignorant is a great disservice to society as a whole and to the individual for a multitude of reasons and prohibits people individually and collectively from growing and transforming into who and what they are supposed to be.

To help facilitate global awareness and growth in the individual student, Atticus placed the responsibility on the university and its teachers:

I don't find that many teachers encourage students to...develop global awareness. Or teach students how to go through that individual process of opening commitment to an issue anywhere in the world. I don't think students know how to do that. Maybe they feel a certain way about an issue, but they don't know how to translate that into action. And I don't think that there are enough resources here or that the resources that are here are visible enough to get students to go through that psychological and social kind of developmental process. (p. 16)

Here, Atticus explained his notion that both institutions and instructors should critically analyze their plan for, and role in, internationalizing the campus and enhancing their global education initiatives so that the students grow holistically into globally adept and caring human beings.

**Highly knowledgeable.** Several mentioned the importance to conducting research and remaining abreast of global affairs, but had not actually changed their knowledge base

to reflect this value. Only two of the participants were actively researching about global affairs. Olivia remarked, “I have a pretty universal knowledge of issues that are outside of the state or within my country or in other countries. I have a great knowledge of many things that are happening” (p. 2). Atticus said, “I try to keep a really diverse kind of news aggregation going on that way I’m not juicing one side of the story or maybe someone would say something that I haven’t really thought about before” (p. 1). Atticus (p. 4) also shared a specific interest: “I would love, love, love, to study abroad to see how... indigenous people who are Afro Hispanic...see themselves... I usually read a lot of blogs online about Afro-Hispanic peoples and Afro Native Americans. I really like intersectionality.” Because of his level of research, he realized that it is imperative to be culturally relevant or respectful rather than ethnocentric in his values:

I’m always really hesitant to kind of superimpose American culture and government and society on non-American places. I feel like every place has culture. Every place has its own history. I think that we have to respect that. And so even though we have democracy, and we may like this particular form of government, [it might not] necessarily works for everyone. (p. 6)

Both students stand out in their pursuit, understanding, and prioritization of global affairs although they approach it from two different vantage points — one from the globe as a whole, and the other from an Afrocentric or Diaspora perspective.

Becoming knowledgeable in global affairs has many advantages, with two being mentioned by the interviewees. First, one’s ideas are challenged and better shaped or honed. Atticus acknowledged this idea when he shared that through his own research and staying abreast with news, the following could happen:

Someone may “[say] something I disagree with and listening to that helps me to figure out what I believe in. So by hearing other opinions, I’m more grounded in my beliefs. (p. 1)

Roscoe realized that, through being knowledgeable, that the local communities improve because...these two are powerful ideas of how maintaining a strong understanding of the world is advantageous to not only the individual, but also to the community. Roscoe brought this powerful idea: “I think that we will find our solution within somebody else’s culture. I do believe we will not find the solution searching within our own problem” (p. 8). Roscoe felt that if we as a society do not introduce new ideas from the outside into our context, it will take that much longer to find solutions. This idea is reflected in the age-old mantra of thinking outside the box.

To challenge the notion that one should be aware of global affairs, Kane urged to not forget about Black history and how minority leaders have collaborated in America to bring rights to others:

Yes [learning about globe] is a priority, but they also have to be able to learn their history as well. A lot of African Americans they go around and know nothing about their Black history. Well, first they tend to know nothing about history. Then, they tend to know nothing about others’ history. Matter of fact, after MLK’s “I Had a Dream” speech, he was supposed to be on his way to meet with the Latino leader that was pushing the same movement. . .but a lot of people don’t know that. (p. 3)

This is equally as important especially for students of color to know that they and their ancestors have made an indelible impression on society. Unfortunately few are taught or highlighted as they should have been. This alone is quite possibly one of the stronger reasons why students of color are not interested in history, politics, and the like—because

they are taught a Eurocentric viewpoint in which they cannot see themselves or they are not represented.

***Teachers of global education.*** It is imperative to determine from where Black students received their information about caring for the world and their place within in. Therefore, the researcher asked about the attributes that should be present in order for the students to absorb the information presented them and to consider the teacher credible.

Most interviewees mentioned that their first teachers were their parents or that they were taught in the home about how to take care of the world and to be kind to others. Condi (p. 11) made the connection between what is inadvertently taught by the parent and how it affects the child when she explained that teaching about the world is the parent's responsibility and that they, "shouldn't make racist remarks or prejudiced remarks around [their] kids because that's what molds their (the children's) viewpoints. That's what molds their opinion." She suggested here that parents should use care as they help shape the minds of their children.

The second most popular teachers were church leaders. Quincy (p. 6) shared that he is the son of a pastor and that social responsibility "is taught primarily through the Black church, that you wanna give back because you wanna see not just you doing well but you wanna see everybody doing well." Melody (p. 7) was taught through her religious study and stated, "Even though someone doesn't deserve your kindness, you give it to them anyway. These powerful religious and church lessons have been carried on to these students' adult and professional lives."

K-12 schools were given credit for introducing the topic of global education. Some, similar Quincy and Roscoe, were taught very little about this in their pre-college education. Quincy frustratedly stated this about the lack of global education in K-12 schools:

We gotta re-evaluate our education system. We spend so much damn time on... standardized testing and things like that. But are we teaching people to be aware? Teaching people to be socially active? I really didn't learn any of these things until coming to college. (p. 14)

A teacher's race makes a significant difference for some, but not all students interviewed. When asked, Shonda (p. 7) remarked, "Yes (race of teacher) makes a difference. I know it shouldn't always be about image or anything, but that can be very important sometimes." Quincy (p. 15) shared the same sentiment for himself and his peers: "I feel like if they looked and talked like me, if they understood me, then I would be more receptive to global issues and listen to them talk about issues." Cornel (p. 13) also thought that the race of a teacher is relative to the content being presented: "If the issue relates or correlates to Black people, then that person should be Black. Just to have a person who's Black in that position, I don't think that's enough to put somebody in that position." This phenomenon will be addressed in greater detail later in the sub-theme entitled Trailblazing.

In order to be perceived as credible and legitimate, Condi (p. 11) desired her teacher to "be the global citizen that [the researcher] talked about." She wants to see the principles of global curiosity and concern lived out to prove authenticity and passion. Roscoe required that the person must not always be far-away focused, but should also be aware of what is going on close by, when he passionately remarked:

You can come to me and say "my cousin is in Syria. I need the war in Syria to stop." But you don't give a damn about what's going on in Kentucky. I need you to be just as engaged here and still that much more engaged over there, if you really want to get something done. That would prove to me at your genuine concern and love [of] the situation [in] both places. (p. 12)

Teachers of social responsibility must acknowledge the interconnectivity of the local and global contexts and have a foot in both worlds in order for students like Roscoe to engage in learning about the global context.

Cornel shared that the magnanimous responsibility of teaching about the globe is “really too big for one person or institution/organization to take on responsibility of teaching everybody.” Therefore, there must be some sort of individual responsibility for one’s own learning to exist in order to grow more globally aware. Quincy stated:

There’s a certain level of responsibility of being with the individual that once you understand that information is out there, you need to continue reading it, you need to continue seeking it and not just be stagnant...but figuring, digging in. (p. 14)

However, as the individual learns, it also is important that he passes on that information in order to grow up others who are unfamiliar with the data. Quincy (p. 11) valued bringing back information when he shared how a community could be much better “if every person, every five years, just got outside the world and went and learned about other countries, and culture and things, and [brought what they learned] back.” Quincy actually experienced this when he traveled on a high school choral trip to Europe and brought back what he learned to share with his family, friends, and church. In this example, the individual world traveler is a teacher of the global context to his local community and loved ones — debatably a more powerful and better received broker of knowledge.

### **Transforming the Black Image**

Because of many of the interviewees’ experiences in dealing with racism on their college campus and in their communities, they are impassioned about fighting racism and making a stance as someone outside of the stereotypical Black image thus challenging



statistics of Black America. Olivia (p. 5), who does not associate at all with Black students on campus and is weakly identified with the Black community desired to combat “racial stigmatization” or the image of Blacks in America. She acknowledged how some assume that Black people only do certain activities when her interests are outside of those activities. Condi is often on the receiving end of judgmental glances by her own Black community. For although she strongly identifies with the Black community, she is “considered like an alien because I don’t talk like them or I don’t dress like them. They can tell clearly [that] I was raised in the suburbs and I was around a lot more diversity” (p. 8). Despite this disappointment and being hurt, she still chooses to open her heart and mind to diversity and to embrace people around the world and this is her way of transforming the Black image, for she is proving to other Black people that they don’t have to succumb to negative stereotypes and can do things that are outside the norm for her culture and community.

Edith (p. 18) noticed that “Black people have such a negative image in the media.” She later shared that focus should be on “boost[ing] our image in the media” by spreading good and positive stories of Black Americans to help counteract the negative anecdotes. Through spreading good and positive anecdotes of Blacks via social media and newscasts, the positive may one day outweigh the negative. Having more positive images for young Black college students to emulate and reference can greatly enhance their vision for their own future and can counter the negative stereotypes that plague Black America.

Atticus, who is very fluent in the Black cause from the Diaspora perspective, supports Edith’s idea and shares that global citizenship as an African American is uniquely different and carries a different weight not experienced by others:

When you read about the struggles of Black peoples in Africa, there is a feeling of inspiration and triumph — because those are people who came to the situations. It's a little bit different than how a White person would feel, although they might feel the same things. It's different because the people when you read those stories, or hear about them or when you look at them in the photos, the people who look like you. Share dimension of identity. Our phenotypic, our "race. It makes our experience different. Because if there's anyone's image who has been assassinated and that has been marred, it's Black people. So I think that to see Black people working as global citizens, I think there would be a different experience than from someone who is White. (p. 20)

Here, Atticus revealed that Blacks who have overcome great struggles over the past several centuries could begin to reverse their image by expanding their footprint to the global context. This story of victory is an incredible example and an inspiration to countless across racial, cultural, ethnic, and national borders.

### **RQ1c: Global Civic Engagement**

One goal of this study was to learn where the passions of Black undergraduate students lay in regard to actively serving in and advocating for their communities and the world. Virtually every participant for the local community had an overwhelming desire to serve their local and/or Black community, for many reasons. The major theme that helps to answer the inquiry on dispositions of Black students regarding global civic engagement is the "Ripple Effect." The supporting themes are "Focus on Local" and the "Black Advantage." Below are some of the responses.

## **Ripple Effect**

One idea that was presented often was that of a ripple effect, which was described as building up or investing in a small area that would eventually impact a greater area.

Cornel explained how he hopes to impact a small area or his people group and then anticipate growth at a larger scale:

I think I'm more concerned with issues that are prevalent to me and my people rather than prevalent to the majority or society as a whole. Hopefully by starting with that specific issue, it'll create a ripple that will go across ethnic groups and social groups. (p. 4)

Corbin seconded this idea and shared that he valued helping locations to which he could easily travel and see on a daily basis, and also how he hopes that his local efforts will create ripples to impact the greater context. He said (p. 6), "I think local issues are more important than global issues because if you start small and let it progress... that's how the big change is really going to come. I really can't go to all 50 states and try to save everybody so it's really important [to work] where you are." Also, Miles (p. 5) had the same idea that his starting and serving within the small context will eventually impact the greater context and said, "I think in order to get to the global level, you have to have some sense of where you're from and that starts from the society that you're brought up in. So I feel like it would start from there and span out from there." Sula Marie (p. 9) shared that once the local context improved, it can collectively help the greater region. She said, "if I do help fix my smaller community, then us as a community can come together and start working outwards bigger goals and global causes." The ripple effect, in which these students are focused on the local context with great anticipation that their efforts will fix or lessen the blow of negative forces within their communities which would lead to

improving a greater region and is a very important priority and passion. When the university creates programming to entice student participation in community service and civic projects, this passion for the local community should not be ignored, but should be respected, considered, and fostered.

**Focus on Local.** Although Olivia (p. 11) doesn't strongly identify with the Black community and has a strong connection with the international community, she suggested reasons that Black students and communities in the United States are not involved in the global context:

I feel like socially and socio-economically where African Americans are, a lot of them really don't have the perspective or the opportunities to go abroad to experience other cultures. I feel like there's a lot of social issues within that population of people that prevent them from being able to go outside their own culture and experience other cultures. (p. 11)

Contrasting Olivia's identity with the Black community is Sula Marie, who is strongly connected to the Black community. She stated the following about her beliefs on why she and other Black people do not, and cannot, focus on the global context:

[We are] so worried about ourselves or what's going on in our own personal worlds or our smaller communities that we can't worry about what's going on elsewhere. We got to make sure we can go to work, come pay bills, and not be homeless ourselves. (p. 7)

Both Olivia and Sula Marie shared similar views on the reasons that the majority of Black Americans cannot focus on the global context.

Others, similar to Sula Marie (p. 1) desire to serve at the local level and to dedicate their future careers to their community. She hopes to "become a physician to eventually

open up my own family-run clinic in the urban area” so that she may help in the local context, as she knows firsthand of the lack of resources found there. Cornel (p. 12) explained that “Black conscious students are more interested in what’s local in their culture rather than the global” which can blind their focus on the global as they assist in making the local Black community stronger. Roscoe, also a Black-conscious student, said resolutely, “If it doesn’t happen in my immediate community, I’m not worried about it. I feel like there’s enough problems to fix right here...I can’t clean up your house when my house is dirty.” All three of these students may not be assisting in the global context, but their contributions to society are incredibly powerful as they use their skills, talents, and life lessons to help their peers, communities, and those who look up to them and bring about change within the Black context.

Corbin (p. 8) shared that he cannot focus on the global context because “there’s so much work to be done in America,” and he serves his community by “volunteering with kids...especially at my church daycare,” He prefers to get his hands dirty and work at the local level.

Roscoe shared a lesson that he learned from his mother:

My mom...taught me to fend for myself and make sure I have extra for everybody else. So it wasn’t necessarily go out there and make sure that India is taken care of, but don’t worry about yourself. It was take care of you first, because it’s about you. You have to finish. But when you finish, realize that you’re setting an example...realize the opportunities that you’re opening and try to open as many as you can for anyone else who wants to come. (p. 5)

In this powerful statement, Roscoe explained that a weak person cannot affect long-term change without exhausting his own personal strength and should, therefore, ensure that his

needs are taken care of and he is nourished before helping someone else. Second, one cannot forget that individuals are building a future for the ones who come after. If one person creates an opening in an industry, at a university, or in a family line that has never been opened before, it will become possible for hundreds and thousands to come after which is a humbling prospect.

All of the students who were interviewed were willing to become involved in civic engagement or were already serving their communities in some capacity. Those who were not actively engaged shared that they were unfamiliar with how to get started. Sula Marie conclusively said that it is most important to do something and not just be full of talk: “We can all sit around and talk about what we want to do or what we’re going to do, but it ultimately comes down to what are we doing and how are making a change and how are we getting involved.” For those who were unfamiliar with how to start serving, Atticus’ advice for tackling the ominous idea of civic engagement is to remember that small things do indeed matter: “Civic engagement doesn’t have to be that big—it could simply be encouraging a group of people to think differently about an issue.” The data suggest that the focus is on the local context, as there is so much to be done within the Black community.

Perhaps there are still ways to introduce more students of color to global civic engagement at the local level in order to appease their interest in serving locally, but yet have a global impact. Although Sula Marie is overwhelmingly passionate to serve the local Black community, she still connected the local with global in her volunteer work at the refugee center. Her story is riveting:

I am a volunteer/worker on Tuesday and Thursday evenings with family literacy.

Basically it is a grant funded through the state of Kentucky that allows the junior

college here to have ESL (English as a Second Language) classes for refugees, immigrants, or people who don't really speak English. They can bring their children and family, and their children are watched for free and the program is completely free. So, we test them. You get an initial test when you first sign up. The test is like a basic English test, adding and subtracting, clothing labels, writing a check, different stuff... basically making sure you can survive in America, in the United States... You can go through all the different levels, take classes on Tuesdays and Thursdays for free. And at the end you can get your GED too. I found out about it from a friend and I feel like I've gained from it because... hopefully I'll be studying abroad in the summer to Korea or possibly another country [where] I don't know the language. It just reminds me to be humble and to have patience and to remember that I will soon be in that position. It also reminds me... to help people and give back. Just being there, the men and women are very grateful. They're lost and scared and you just give them a reason to not be afraid. (p. 3)

This illustrates a young college student who transferred her strong interest of serving others, at first just in the Black community, to serving everyone with her time, talents, and skills. It can be seen how she connected the global and local and enhanced her citizenship without having to travel abroad. She reveals how she compassionately serves and assists those with a language barrier, for she knows that she will soon be in that same position. Perhaps in order to grow interest in global civic engagement, programs and activities to assist foreign populations is the bridge for Black students to become interested in civic engagement abroad.

**Black Advantage.** Theme “Black Advantage” collected the participants’ experiences as they grapple with their race and Black heritage and will show how they use

it to connect with the world at large and international populations. To span both research questions regarding feelings of global civic responsibility and connecting with the world, the researcher asked whether was an advantage that only Black people or people of color have that lacking for their White counterparts in regard to serving and exploring the world. Roscoe related two incredible stories and pieces of insight that showed the unique connection that Black people have to their world. First, in regards to connecting with international students and those not from America, he stated:

I feel like they expect and accept a certain type of racism that I wouldn't be comfortable with. They get treated the same way I do, but they are okay with it because they understand that this is not their country. Where I feel like this is my country, so therefore I don't accept it the same way. (p. 3)

He understands the struggle of living in a world that gives a kind hand and ear to those of European descent, but isn't so kind to those of color. He later shared of his experience working at a local drugstore and engaging with those who could not speak English. Because of the discrimination he experienced, he could see his coworkers' mistreatment of the refugee population and those who could not speak English and developed skills to assist them and a tender heart to empathize. He shared his story with the researcher:

[A local drug store] was right in front of an international apartment community, so a lot of international people came. And I was the only Black and the only male in my pharmacy. Therefore, when these internationals showed up, they sent me to go talk to them like I was international. I don't speak another language or anything, but they didn't have the patience or willpower to listen or try to break down past the accent. They would get short with them because they couldn't understand them, but



that's not their fault. When I say “their,” I'm talking about the people. It's not the people's fault. That's really more that person's (the employee's) fault for not listening hard enough, I guess. So, that always pops in my head. That's one of those memories I'll keep with me until the day I die. It makes me a little more tenderhearted towards international people. (p. 12)

In this anecdote, Roscoe shared his heart and his connection to those who are not given fair treatment because they are not White or native English speakers. This local, but yet global civic experience will positively impact his future career in pharmacy.

Black students are very familiar with many of the underlying racist tensions that are still present and powerful in 2014. Based on their research and personal experiences, and conversations with others of color, some students have noticed that they have this shared experience and have developed a sense of empathy toward one another that crosses ethnic and cultural lines. Roscoe eloquently connected the experiences of his ancestors to those of his own now to how differently he treats those who are minorities in America compared to White people who have not been victimized by racism:

Because of where we started and I [am] a little more tenderhearted to the feeling of being divided. The feeling like you're isolated or feeling like you're that guy versus all of us. Being a minority, we know how that feels, therefore we can almost sympathize with you. Where the White person might just try and find a solution and not really be that empathetic. (p. 14)

This is an anecdote of a young man who makes a strong connection that blurs cultural lines and barriers. As will be noted later in this theme, showing Black students the international challenges and continuance of racism may be a way in which to draw their

attention toward others who are of color, but not necessarily Black American, to fight this global system of injustice.

## **RQ2: Social Identity**

The Social Identity Theory that has been explained in previous chapters encompasses the idea that individuals place others outside of themselves in certain categories, and converses and interacts with them according to the category in which they are placed. The main theme is “Self and Others.”

### **Self and Others**

The researcher noticed how individuals in general categorize themselves and those around them, which affects their communication and interactions. The researcher explored this phenomenon in the student body at large and chose to explore how Black students categorize people and places that are non-American and their behaviors that reflect this categorization. Under this theme, “Self and Others,” the first sub-theme of “Inner Circle Friends,” considers the types of individuals one invites and keeps in his or her inner circle, as this one can reveal a significant amount about a person. In the second, “Black Community and Self,” the level of connection of student with the Black community will be explored. Under this sub-theme, responses will be studied from those who are “Weakly Identified” and “Strongly Identified.” The last idea supporting the major theme is “Far Away,” which will show perceptions of physical and emotional distance and how they affect the interviewees’ interests and priority in learning.

**Inner Circle Friends.** The individual whom a person spends the most time has the greatest influence and shapes him or her. Also, the person or persons identified as close friends will reflect some part of the individual. Derrecka shared that her friends are very similar to her, and “I am a strong believer of birds of a feather flock together. So they do a

lot of things similar to me as well as I do a lot of things similar to them.” Some students have friends with similar hobbies, whereas others have the same personality. Melody shared, in reference to personality, that her friends are not “just like me, but have some characteristics just like me” (p. 1). Others, similar to Atticus have a similar set of principles by which they live or academic interests, and this was expressed when he remarked, “I think we are very, very, very similar in our values. Like education, our family, learning about African American history and African American studies, being student leaders” (p. 2). Sula Marie (p. 1) whose inner circle “at school consists of people who have very high goals like I have,” is similar to Atticus, whose friendships are built around similar viewpoints and priorities.

Roscoe’s friend circle is quite the opposite, and he shared:

Most of my friends are actually worse off than I actually am...like convicts, drug dealers. I try to make the better of them. I look for the one good thing that I can hold onto, and that’s why they be my friend. Like dreaded and tattooed...I don’t have dreads and I don’t have tattoos. If you would see them with me, you wouldn’t think that they would be my friends. (p. 2)

In his defense, Roscoe noted that he chose these friends because he found one good characteristic in them and decided for that reason to keep them as close friends even though their lives are very different. This is his way of making an impact in someone else’s life, while also remaining grounded.

In a more uplifting realm, Cornel explained:

[My] Inner circle is pretty diverse. They include doctoral candidates and people from all walks of life. I have some friends that are more urban, but still educated.

Some friends that are White. Some close friends who are upper middle class and friends...I guess are considered in poverty. (p. 1)

It can be seen here that some of the Black students, as any other group of students, value being around people who are different from them in a variety of capacities, whereas others would rather be around those to whom they are very similar.

Condi, who strongly identifies with the Black community, had an incredibly diverse inner circle of friends, including her best friend who is gay, a girl who is “mixed,” her ex-boyfriend who is “Japanese and White,” and her friend who is “from Qatar” is from high school (p. 1). She spoke more about her ex-boyfriend who “although he’s half-White, he doesn’t consider himself White. He sees himself as Japanese” (p. 3). She told several stories about how she developed these friends, which exhibited her love of diverse perspectives and friendships. Regardless of which type of person is invited into the inner circle, it is understood that those persons impact how a person sees the world and his surroundings, decision-making mechanisms, and choices he makes in life.

**Black Community and Self.** Although this dissertation is about the global community and Black students’ connection to it, it is important to also consider how they are connected to their Black community, as this was a strong theme presented in the data by all of the participants. This sub-theme considers at the weakly identified and can be compared to the next section which is strongly identified.

**Weakly identified.** As with any person, their upbringing (which was discussed earlier in this analysis) results in a certain outcome that can be seen as positive or negative. For those who are weakly identified, Atticus shared that, “Because many of the students who are Black and don’t identify with being Black or hang around Black people, they are products of their environment.” There is copious research about this population of people,

and one student who was interviewed was weakly identified with the Black population. When Olivia was asked about why she feels Blacks do not engage in global learning as much as others, she stated:

I think a lot of it starts with racial oppression. I think the self-fulfilling prophecy, which is a psychological theory has created a deficit in how African Americans reach out to other communities, and even how they help each other. Show people that at least this part of the population is educated and has an idea of global issues.  
(p. 12)

Two important ideas can be lifted from her statement. First, along with others who were interviewed, Olivia stated that how Blacks have been treated in America because of their race, they fear reaching out into new territory as they are unsure how or if they will be accepted by “others.” The other extremely critical part of her statement is her use of pronouns. She used “them” and “their” when referring to Black or African American people and when listening to her, she did not identify at all with this population. The reason why she has chosen to separate herself in this way was not asked and is far beyond the scope of this research.

From another viewpoint, Melody (p. 9), who is very involved in the Black community, finds herself in a precarious situation because she said that “I clash more with people in my race than outside my race.” This a young Black student chooses to not fit into stereotypes, which she mentioned during her interview, but rather engages in her surroundings in a way that befits her, rather than doing things because it is the “typical Black” thing to do. This is a very mature stance.

***Strongly identified.*** Two students’ sentiments stand out from the rest, as they are strongly identified with the Black community. Roscoe (p. 4 and 13) shared that, “If you

look at my résumé, you would see that . . . I want to be the savior for Black people . . . that's the focus that I have in my heart." This is a rather valiant and heartfelt statement exposing his passion for the Black community and helping to find solutions to her issues. When asked about the global community and its issues, he stated, "It's really not a priority for me. I want to fix my people. With that being said, I will never be global" (p. 13). Although he has an interest in traveling abroad and making a positive impact in the world, it pales in comparison to his desire to make strong strides within his local community and within the African American population.

Edith identifies strongly as well, but she also desires to be a travel nurse and wants to help in Africa in particular after she graduates. She expounded:

I would really like to help Blacks. Just because I like to help my people. Those are my people. If I see somebody struggling I'm going to help them. I want to help my people first and then I'll help y'all. (p. 20)

It can be seen here that there is yet an interest in global exploration and service, which grows as she matures in college and is exposed to different ideas. However, her primary focus is within her community.

**Far Away.** The final sub-theme in this section is the idea of "far away." In order to gauge one's periphery, one must assess what one feels as being close and being far away. This idea is found in the Social Identity Theory, as those who are "far away" are not considered to be in one's inner circle and would place those people, ideas, and issues in the "them" category. Whereas, if one is cognizant and actively involved in people and places that are geographically far away, but still in one's periphery, then they are not very far away at all.

Kane shared his idea of what far away means when he said:

To me, I consider 'far away' as anything as far as me to you, because even though we're in the same place at the same time, we don't really know anything about each other. So there's not a connection. There's not an understanding. (p. 7)

He recognizes that there is just as much diversity in his own community and around him that it requires deep conversations are required in order to understand, empathize, and truly see. Quincy shared this same idea when he remarked:

I consider people right next to me to be far away. I can look at another Black person and we've walked through two different paths so, I really consider anybody that is not me to be far away. I don't know what story you have to tell. (p. 13)

Others who were interviewed considered far away as other countries, or a few states away, or counties away. This illustrates the varying views of the Black students interviewed regarding their perceptions of "far away." How they perceive physical distance, as will be seen later in this analysis, will connect with the students' dedication to being involved in the global context.

A connection exists between an individual's categorization of a person or place and how dedicated he or she is to being involved in that person or place. Atticus shared that sentiment when he remarked:

When we look at people from other countries as foreigners and as people who will never fully fit in society, then I don't think that we are working to be at the global awareness level that we need to be. (p. 13)

When an individual's perspective and our language is adjusted when referring to non-Americans, a great change will occur in this idea of social identity and global

knowledge and concern. Atticus also linked White consciousness and actually, without prompting, used the terms within the Social Identity Theory in this prolific description:

I think that the situation right now, unfortunately, is an “us and them” situation...I wish it wasn't "us and them” situation, because that's what it is. Unfortunately, I tell people all the time it surprises me when a lot of White people talk about “I don't like race” or “I don't understand why we have race” and yet when you look historically and socially at the construction of race, they are the ones who perpetuate it. And so I think “Whiteness” not White people, but Whiteness, the social construction of what it is, which is take over land, expand, colonialism, imperialism all of those things that unfortunately have raped much of the continent. I think that that has made it an “us and them” thing. Because there are real hurts. There are real wounds in these areas and places among these people. Races are as historically constructed as they are socially. So it's hard to dismiss all of those. It's not like a chalkboard where you can just wipe it off and it's all gone and re-write something. (p. 6)

His words eloquently describe a prominent viewpoint among the socially conscious Black scholar.

### **RQ3: Connecting With the World**

The first theme found in the data is “Connecting to Others” and encompasses several sub-themes, including ”Social Media Usage,” which will simply explore the way in which students use various media to gather information about the world; “Outcome of Upbringing,” which reveals people and places within the student’s developmental years that impact the connection with the world currently; “Understanding through Dialogue;” and “Connecting through Relationships.” The sub-theme of “Understanding through



Dialogue,” has two supporting ideas which are “Segregated Campus” and “Few Similarities,” and will reveal how Black students engage international students in casual yet meaningful conversations and what is gleaned through them, as well as and also campus and personal dynamics that impede relationship-building between Black and international students. Under the last sub-theme, “Connecting through Relationships,” one of three facets is “Timidity,” or a sense of apprehensiveness in regards to meeting others from around the world. The following two which are “Budding and Eager Connections with Globe” and “Strong Personal Connections with Globe” will illustrate how students who have successfully crossed the barrier between themselves and other non-Americans have developed relationships with varying levels of commitment and intimacy, and describe how and why these relationships came to exist.

### **Connecting to Others**

Those who are global citizens desire and actively expand their personal borders to include others, making their friend circles more diverse and inclusive. How one is raised often determines openness to those who are different than oneself and how easy it is to building relationships with people in general. This can happen through building of face-to-face and online connections and friendships, as we will be observed in this theme.

**Social Media Usage.** Building of relationships is not the only means by which to learn about the world and the people therein, although it is an incredibly powerful tool. Media in its multitudinous forms is the most accessible means of learning about events occurring around an individual. As will be investigated at below, such is not accessed for different reasons. An underlying principle is that media and its power should not be discredited, but should rather be used by universities and instructors to enhance global citizenship ideals and learning at the university. Watching the news on television did not

appeal to the interviewees. Corbin (p. 3) stated, “Well I don’t watch the news a lot.” Edith (p. 14) does not watch news because she “feel[s] like they put all the bad stuff on the news.” Condi shared that, if she “constantly looks at the news, then [she’d] constantly be worried because they never feed you the positive stuff. They always feed you the negative.” Condi also suggested that “people like to learn about ‘Housewives’ (a popular set of reality televisions shows) and reality TV because it’s interesting and not depressing; it’s entertainment.” The reasons why the news lacks appeal goes beyond the scope of this research. However, important principles should be considered regarding social media and Black students’ connections to the world via these modes.

Shonda (p. 3) explained that she is a “very big research person. I’m always just going through my phone, something pops up like CNN or something like that, I’ll click on that and then get more interested. Then I’ll start looking up things on Wikipedia and online.” She also developed a friendship with someone abroad, “through Instagram” — a popular social media site—and enjoys learning about this person’s origin and livelihood. Melody shared that she learns via social networks for they “keep me informed...because I follow people who are very connected to the world” (p. 2). Although she doesn’t pick up or buy a newspaper or watch the news, she learns of events through this and other very powerful and popular secondary and tertiary sources. Derrecka struggled with balancing learning about global affairs and her personal life: “It’s really sad cuz if it’s not posted somewhere on a social media that I’m on then I probably don’t hear about it” (p. 5).

Social media appears to be an incredibly powerful tool to disseminate information out to this generation, as they are constantly connected to people via Instagram, Facebook, Twitter, etc. Condi (p. 9) said “The best way to get to people now is through their cell phones and through social media.” It is extremely important to note that educators should

not fight the social media trends, but should use them to make information accessible, interesting, and “viral.” Quincy echoed this idea and stated that practitioners should be:

Figuring out ways to make sure that everyone else is knowledgeable. We know that everyone is on Twitter, Facebook, and Instagram, so figure out a way to put facts or issues out on social media. People on welfare all have iPhones now at least. (p. 8)

The caveat to this is shared by Miles: “The easier it is to be in contact with people around the globe, the easier it is to forget about them” (p. 11). Although the information is available and accessible, it can cause one to forget or to take media for granted thus making one blind to causes that need help.

**Outcome of Upbringing.** This sub-theme draws a line between how a person grows up and their exposure to diversity through their developmental years, and their willingness to build relationships with those who are different since becoming young adults. The idea of when to begin discussion on global matters will be discussed later in this analysis.

Savion summarized the experiences of the interviewees by sharing that parents — or in his case, his mother — are powerful doors who allow and block experiences from their children. He recognized that:

If I was living in the neighborhood my mom lives in now I probably would have turned out differently I feel like. I would have more of a diverse group of friends instead of surrounding myself with people I look like. So I feel like if parents [should be] raising their kids to get to know people outside of themselves...you train up your child. (p. 15)

Three unique elements were illuminated in this statement. First, a child’s neighborhood will inadvertently define a child’s view of life and his or her role in it;

Second, parents' role in childrearing is incredibly powerful and will most strongly determine who the child will become as an adult. Third, the parents must focus on building a well-rounded child in order for the child to grow into a well-rounded adult.

Miles observed that, in his hometown, "there isn't a lot of diversity. So if you're not Black or White, probably they haven't even heard of you" (p. 1). He decided when he went to college to stop his ignorance based on his upbringing and learn as much as possible about things to which he had not previously been exposed.

I guess a lot, for me, is where I come from; which is a small town, not a lot of diversity, not a lot of tolerance for other religions either. So for me, I wanna know more about things that I'm realizing are out there that, for whatever reason, were never introduced to my life. (p. 8)

He has done so with his participation in the Chinese music club and his diverse circle of friends.

Although Corbin (p. 14) does not have a diverse inner friend circle, he mentioned that him being open to others besides Black people is because "It's how I was raised. I mean, I come from a predominantly White town, we had a mix of everything." He mentioned how he does not discriminate and is welcoming to all people of all walks of life. After answering a few questions, the researcher noticed that he keeps fellow African Americans closer to him.

Edith, likewise, was raised in an all-Black community and shared that "It's easier for me to talk to Asian people. But White people, I don't know how to talk to them." She enjoys learning about diverse people and is better able to build bridges with international students than with White Americans. Roscoe growing up was only around people who

looked like him which has over the years shaped his passion for the Black community. He recollected:

In Atlanta, because it's my hometown, I feel like it's the mecca of Black people in the south. So with that being said, the south is known for racism and being the city of Black people in the south. It kind of raised me up to be very aware of being Black and whatever that may mean. (p. 9)

The Black community continues to be his passion and focus in his academic studies and friendships, but he has branched out to others — specifically his Saudi Arabian friend who was mentioned earlier in this analysis.

Atticus (p. 3) grew up in the foster care system, but was later placed with his Belizean mom who had the unique perspective of being Black, yet not Black American. This helped build his paradigm around the African Diaspora at a very early age. Through conversations with his mother, he grew to love learning about the globe and became curious about all things non-American. Likewise, Condi's mom "was married to a man from Saudi Arabia... and they were together while I was [in] first grade until about my freshman year of high school" (p. 3). Both of these examples illustrated how being in a global household greatly opened their eyes to the world and their openness to diverse populations.

Virtually all of the interviewees referenced their parents as their influence and person from whom they gleaned their view of the world. Therefore, if a parent was well-connected and versed in global affairs and diversity, then the child would be the same, and vice versa. In order for change to occur in the Black community in regards to being globally aware, it must first begin with parents and the building of a globally aware and curious household.

It is also important to note that one's upbringing is no better than another's. Rather, certain tendencies may cause more apprehension in or passivity to growing more globally aware than others.

**Understanding Through Dialogue.** Kane described the importance of conversing with people who are different than himself. For if and when a person does so, he or she will grow in understanding. He explained:

Without being able to talk to people, to be able to understand people, and being able to have, you know, just a social life. It holds you back. Instead of you thinking you're doing positive things, [you're] not really doing anything because you don't really have an understanding. Because without an understanding, nothing you do will be relevant. (p. 12).

He continued after this statement to discuss that people make egregious errors in judgment when they assume certain characteristics or tendencies of groups of people or areas of the world as they did not spend time learning about the people and their mindsets.

Melody attempted to understand another person's perspective and his way of life without judgment. She had a conversation with a Middle Easterner about his religious practices and she was able to share hers, "They were just explaining their truth, and I was explaining my truth and my religion and being a follower of Jesus Christ" (p. 15). She enjoyed the discussion. However, although she felt that he was pressuring her to convert, she stood her ground and took the opportunity to share her perspective, thus building a relationship and common understanding the between two perspectives.

Miles noticed on his campus that:

There're so many different ethnicities around me, but I don't have a connection with them. We may talk a little bit, but that talk is not deep enough to get an

understanding and a connection to see views, to see problems, and make a stronger bond. (p. 3)

These types of conversations are indeed good, but they are only a starting point to true understanding. Consistent and continuous dialogue is needed, rather than hit-or-miss conversations about certain aspects of culture. Savion had a lifelong Egyptian friend as a neighbor, whom was more American than she was Egyptian, and piqued his interest in learning about different people and their customs (p. 4). He shared sadly that he was frustrated often because of the amount of how much power the men in the household had and empathized with his friend who was not allowed to date and had strict guidelines lest she get in trouble with her family. Through this relationship, he learned to appreciate his life in a different way and also respected his friend's family customs, even though he disagreed with them. Last, a huge success story is with Derrecka who, after working with a peer mentor group on campus, shared her transformation:

I was scared about Saudi Arabians. So I thought they were all terrorists so that made me get out of my ignorant ways of thinking and it made me learn that they are not too different than others they just speak a different language and the way they look at things so that some things that I learned. (p. 2)

Sula Marie (p. 3) recollected about some of her friends that are from Saudi Arabia who had invited her to dinner, which is an honor in all cultures. Roscoe shared:

One of my best friends [is] from Saudi Arabia. When I first met him, I couldn't understand a word that came out of his mouth. But now we are good friends. I consider him one of my best here, and that's out of love and loyalty. (p. 2)

Here, we see that Roscoe took the time and effort to push through the dialect and cultural barriers and found a good friend on campus. Roscoe pops up many times later in the theme

analysis as one who is very focused and driven for the Black community and its people. He fondly described this relationship, which is out of his norm, thus making it rather special and evident of his growth in cultural development and openness.

Condi explained her frustration about Americans and their disinterest in engaging with diverse populations when she stated:

It drives me nuts because people see a lady rocking a hijab and they just automatically think that they don't need to know her because she's different. You just have to get to know people – because when you get to know people and know somebody else different than you, then that can change your perspective. (p. 7)

She suggested throughout her interview that individuals should be open to people who are different as it strengthens who you are as a person and provides you with a richer outlook on life.

Through these anecdotes, we can see how dialogue enhances understanding and builds bridges that seemed insurmountable at the beginning. Through these moments, these students were able to face their fears, grow in how they viewed themselves in the world, and strengthen their willingness to learn about other cultures different than their own.

***Segregated campus.*** Several of the interviewees have observed the separated student groups and mentioned their frustration with the cultural or ethnic pockets on their home campus as this prevents the dialogue mentioned previously. Cornel observed that “At my school, we self-segregate ourselves” (p. 9), and Kane expressed disappointment with what he called “modern-day segregation” (p. 6). He later shared that most know where the Black people, the Saudi Arabians, and the Chinese congregate, but there is little intermingling on campus. Roscoe explained it thusly:



I feel they kind of isolate the international kids in their own way, because they take the same classes. They commute and converse amongst each other. That's where they feel comfort. So they are stuck in their comfort zone and we're stuck in ours. (p. 6)

Kane shared his perspective on the segregated campus:

Honestly, I don't think this campus should be...well not just campus, but any society, period, that has more than just one nationality in it should be to the point where they just have their own groups. They stick with it. That's it...because that's not what this is supposed to be founded on. It's supposed to be for everybody to come in, mesh together, work together, and all that. (p. 6)

Kane further explained his frustration with the current make-up of his home institution and why he felt that the segregation hampers growth by saying, "this is not what it's supposed to be" (p. 6). He added that this structure and segregation inhibits collective growth in understanding and was confused regarding those who allowing the cycle to continue in the following statement:

And it seems like everyone else is just letting it happen. They don't want to take the time to try to figure out why it's like that or even just try to break that trend. . .that just makes it look like a modern-day segregation. (p. 6)

Granted, the majority of these cases of separation are not due to malice or indignation, but just a natural parting of people. However it happens and for what reasons, the fact of the matter is that it does, and this separation is impeding growth of a unified student body that cares for and understands the globe in which everyone lives.

***Few similarities.*** A few students interviewed shared about how they tried to cross barriers and build relationships with those who are culturally and ethnically different than

them, but it did not bode well and the relationships either fizzled, led to great frustration on their part, and resulted in apprehension toward future attempts. It is fascinating to note their use of the “them” pronoun which is a foundational principle in the Social Identity Theory. Upon being whether a person’s race matters when deciding to pursue and build a relationship with a person matters, Savion noted:

I feel it’s easier when a person looks like me because I’ve been in situations where I’ve tried to befriend people who have nothing in common with me. It’s hard to be around people that don’t have nothing in common with me. (p. 1, 3)

He sadly recollected times when he tried to build friendships both with Black Americans and others of diverse backgrounds, but they didn’t feel right, and he chose not to make those friendships deep, but rather kept them at a safe distance. The one exception to this was his Egyptian childhood friend, with whom he had a vibrant friendship. Due to her upbringing, Edith shared: “I don’t feel that connected to them because they don’t know what it is like to live in poverty and...to grow up out of it. You know, just to have things” (p. 3). She shared that, because they grew up in different socioeconomic strata, she cannot relate to their life nor can they to hers. Last, Roscoe shared of not having a common understanding regarding racial matters in America:

Most of the time, I feel like they can’t relate to my struggle. But they have their own struggle. Not to say that they aren’t going through it. I don’t feel like they know what it’s like to be technically Black in America, because they’re international in America. It’s its own category and there’s a divide between the two. (p. 3)

Barriers created by a lack of understanding in racially-fueled perspectives, socioeconomic backgrounds, and interest and personality differences are very legitimate

challenges in building any relationship regardless of one's heritage. For these three students, they all mentioned that they were open to relationship building, but were apprehensive, as they had either never tried or their previous attempts were not fond memories.

**Connecting Through Relationships.** Last, several of the Black students interviewed had varying levels of relationships with international students, ranging from acquaintances to well-established friendships. It was interesting to see that those who were less timid and more eager to learn about diverse heritages and nationalities had the deeper relationships. Conversely, even those who were very passive and nervous about approaching international students were able to assuage their fears and their interest was piqued, which often resulted in the interviewees being more willing to engage in other conversations thus enhancing their growth in global knowledge and interest.

**Timidity.** This idea was referenced by several of the interviewees. The researcher did not notice any outright abhorrence of people from other countries or disdain for things non-American, but there was an almost shyness or what the researcher would like to term "timidity." They were willing to learn about the globe and engage in conversations with international students, but would prefer for the international students and affairs to come or be introduced to them, rather than for them to actually go find and engage in it. Melody offered that she is interested, but "I don't just go out searching for it" (p. 3). Shonda remarked, regarding diversity and building friendships, "I'll always say I'm ok with it, but for actually going out and doing it, not so much" (p. 2). Both of these young women have an open mind and heart, but are timid about being forthright. However, through a bit of coercion and organized experiences perhaps through university programming, they would find that these engagements are not as daunting.

To describe the role of the university in helping students lose their passivity, Atticus remarked, “There has to be resources available for those Black students to meet ‘them’. I guess Capital T-Them... I think as well that it’s got to come from the classroom. I think current pedagogy (at X University) doesn’t really foster that kind of engagement” (p. 16). The idea of “us versus them” is evidence of a pervasive disconnect between Black students and international people and issues. This idea will be discussed in the conclusive thoughts following the data analysis.

***Budding and eager connections with globe.*** Corbin (p. 3) was most apprehensive and stand-offish when it came to engaging in the globe, but described an experience he and his family had of being a host family that helped break that barrier between him and the world. After spending the weekend with a traveling basketball team from Australia, he even wanted their Aussie accent and thought it was cool and learned that they were no different than he was even though they talked differently than him.

Cornel said, “I think I get excited to get to know someone or interact with someone who doesn’t have the same thought patterns as someone from America.” Savion admitted Cornel’s sentiments and shared in the following statement that, when he meets an international student or someone not from America, his interest piques:

I feel like I want to ask them a bunch of questions about where they are from. Maybe a co-worker or someone I’m in a class with if I have an opportunity I always want to ask them about how are things where they were? I always ask them do they like it here better? (p. 6)

Derrecka realized after having a few acquaintances and mentoring some international students, that:

Just because they are not from America and I am and I used to feel that our way was the only way and I didn't really want to learn but now I feel like I wanna know more about them. (p. 3)

Derrecka, Cornel, and Savion took the opportunities that they were presented with on their campus through their jobs and classes to engage with international students and non-Americans. They all enjoyed these discussions and, through them, learned a substantial amount about themselves and others.

*Strong personal connections with globe.* Olivia was the student most cultural adept, thus adding a counter example to the norm presented in this analysis. She claimed to be very aware of global affairs and has deep connections and relationships with those who are non-American. She explained her ways of connecting with others and how it makes her feel as a person:

I learned Arabic. So when I see a Muslim person or a person I know is Saudi or Arabic, I speak to them in Arabic. That's how I reach out to them. Or when I see people of different cultures I feel really happy and I feel like I'm in a place of universal acceptance. (p. 4)

She further explained that she is constantly "making a lot of acquaintances. . .with people of other cultures...from Thailand, Dubai, Saudi Arabia, Iran." She also "know[s] of things that happen in their country that are...issues for them." The researcher would consider her to be the model of someone who is culturally aware, is constantly seeking new knowledge and keeping abreast of global affairs, and has developed a keen interest in people as they are the gateway to truly learning about the world. She has both the tangible knowledge she gained from news sources and the personal perspective she gained from relationships with

those who are from these places she's learning about through media. By building this two-way bridge, she has developed a unique insight that is remiss in her peers.

Atticus is very much like Olivia, in that they both have strong personal connections with the world, but with an Afrocentric spin to his research and passion. Through building relationships with those from abroad, he said, "I'm always very careful not to say 'Do you know how to use a stove?' or 'Do you know how to read?' or say something that might be insensitive. . .especially if they're from Africa. You know, 'Do you read books?' or 'Can I listen to your tribal music?'" He is very aware of his paradigm and is careful to not be offensive and crass when working with diverse populations. He understands that just because a location is not American does not mean it is sans culture and heritage. He added that he does not want to use his lens of being American to downplay others' livelihoods and perspectives. This is an incredibly useful and respectful way of interacting with others, both abroad and domestically.

Condi recollected how she met a girl:

Fatima (from Qatar) in her high school and my friend Mary [who is] Thai and Laotian, and our friend Bailey [whose] family is military and she just came from Japan. This was after the earthquake. We all bonded there at chemistry class. I thought that was funny because we had chemistry in chemistry. (p. 4)

One of her fondest memories was being invited to her Qatar friend's traditional style wedding. She said that Fatima "considers me one of her best friends...I ended up in her family photos" (p. 3). Her global mindset was the result of her upbringing, her parents, and the level of diversity within her K-12 years.

## **Summary**

In this chapter, the researcher has carefully reproduced the voices of her interviewees and organized their thoughts into six major themes which she grouped based on her research questions. In the next chapter, she will discuss her conclusions from her interviews, provide recommendations for universities in the United States to attract more undergraduate African American students to international activities, and suggest future research for those interested in this educational vein.

## **Chapter 5**

### **Conclusions and Recommendations**

This qualitative research initiative resulted in rich findings with which an institution and its stakeholders can consider when creating a global education initiative and programming. In this study, the researcher uncovered some of the reasons why Black students are not involved in global learning for they do not feel connected to the world at large and are extremely sensitive to the needs of the local Black community, thus dedicating time, energy, and personal resources to this mission rather than the global one. Also, the researcher, overall, found that there is still some raw interest in serving and exploring the global context when incentives are offered and available. A strong case is made for why learning and serving in the global context is necessary and plausible, and they see how their actions and service impact the world at large.

This final chapter highlights and interprets some of the findings and will recommend several points that a university can adopt in order to engage a larger number of its students with a firm grasp on attracting Black students to enhance global citizenship activities. Following the conclusions and summaries for each of the research questions driving this piece, the researcher in this chapter will provide recommendations for universities interested in building or shaping their internationalization plan using the data from this study, areas for future research, and limitations of this research.

#### **RQ1a Conclusions and Summary**

To answer the first research question regarding dispositions on social responsibility in undergraduate Black students, the theme “Interconnectivity,” along with sub-themes “Conflicting Ideas of Greater Good” and “Trailblazing,” help to shape the answer.



Two frames of thought surfaced relating to valuing the greater good. Some students felt that this was a good idea by which to live and strove to ensure they did what they could to help those in need around them. This was evident in their volunteer work and in their friendships. Others were wary of this frame of thought, as they immediately considered those people who were marginalized and victimized by policies created for this illusive greater good. They had a soft heart for those who were hurt and whose lives were made more difficult because of this mindset.

Trailblazing is an incredibly powerful theme that emerged, and several suggestions for future program implementation associated with this theme will be discussed later in this chapter. Here we see students who understand that they are clearing the path for those coming after them and that they are truly leaders in their respective fields. Also, we see that Black students value following a person who looks like them, not just in international education activities, but in other arenas as well (Grier-Reed, Madyun, & Buckley, 2008). Several students mentioned that they are in their current situations, or that they are considering doing things that are not “typically Black” activities because they observed someone of color engaging their world in that way and are now desiring to do the same (Jones & Williams, 2006).

The majority of students interviewed were incredibly passionate about serving their local and Black communities, and their allegiance was strong for that which they could see and in which they had grown up. Indeed, we must all focus on local issues, but not without ignoring what is happening around the world. Those world issues are quickly encroaching on the local community and bring potentially negative energies and challenges, that if not anticipated, will be an unwelcomed surprise that, if well planned, could easily have (by those who were on the lookout) been accommodated. This mindset can produce grave

consequences in the next generation as the world and its issues encroach upon the local community with a negative outcome.

Last for this question, the idea of interconnectivity sheds light on the connectedness of Black students to the world around them. The researcher found it striking that those students who were not keen on the African Diaspora, but were strongly connected to the Black community, had an extremely weak connection to the world at large. Those students, who were strongly connected to the world at large, had an extremely weak connection to the Black community. Those connected to the African Diaspora had a mostly strong connection to both the Diaspora and the Black community, but one side did pull more than the other. The researcher believes it is absolutely necessary to show students of color that the world at large impacts their daily lives and this, in addition to many other reasons, should be why they should care about places, people, and issues farther away.

Also, it is important for them to realize that their daily decisions impact places, people, and issues far away. Nussbaum (2004) urged universities to create programming that fosters thinking about how the individual, or student, in this case, is intertwined in the grand fabric of the world and to help build a “richer network of human connections” (p. 291). This mindset is useful for not only students of color, but for all students. Morgan, Mwegelo, and Turner (2002) in their qualitative study of Black American women exploring their cultural heritage in the African Diaspora, noted how powerful an experience and awe-inspiring it was for the participants. The students who took part in this opportunity chose it mainly because it was a part of the African Diaspora, and they wanted to connect with their own history. The Institute for International Education compiles yearly statistics that show how few students study in Africa and Latin America. These places are primary locations within the African Diaspora, which also results in few programs being

created in those areas. In the 2011/2012 year, 4.5% of students studied abroad in Africa, 15.8% in Latin America, and a whopping 53.3% in Europe (IIE, “Host Regions”). No research has yet to deeply explore the phenomenon of Black students’ either/or mentality in working with the Black community or world at large. Therefore, this needs to be further fleshed out in future research as it will help in marketing students toward study abroad locations that are in the heart of the African Diaspora which appeared to be an interest of many interviewed for this study.

Concluding this question, we see that overall in the students interviewed, a weak sense of connectedness to the world at large exists due to a lack of understanding and curiosity for global affairs and not feeling or seeing that they matter and that their actions have a significant impact in the world (Munck, 2010; Eidoo et al., 2011). Trailblazing is the lifeblood of the Black community and its progression towards greatness, and the infamous *Sankofa* ideal of going out to learn and become great, but then returning to strengthen from where you have come. We also, here, can see the heart for and sensitivity toward people and their personal struggles within this group of students. How to cultivate and guide this raw energy and emotion will be discussed in the recommendations section of this chapter.

### **RQ1b: Conclusions and Summary**

The second theme is global competence and under which lay themes “Levels of Interest and Knowledge,” and “Transforming the Black Image.” The levels of interest and knowledge are rather simplistic of themes, but the reasons behind them are rather unique and worthy of deeper contemplation when trying to enhance numbers of Black students in global education and initiatives.

Students attributed their low interest to preoccupation with their own personal lives and ensuring they are afloat, having short-sighted goals, and handing the responsibility of learning about global affairs to teachers rather than taking it upon themselves to learn. Those with high interest, conversely, had found a way to join their everyday hobbies and future aspirations to the global context making a seamless connecting point.

A couple students also suggested that, by changing the general education requirements to include mandatory courses with a global perspective or course objectives with an international flair, they will be provided with more exposure. Clifford and Montgomery (2014) and Sperandio et al. (2010) urge college systems, in order to enhance global interest, to require that their students take courses with foci in global affairs and international concepts, as they will more than likely not take them of their own volition. Of course, this may backfire, as students who are forced to learn information rather than pursuing it as a genuine interest may find the material more repulsive and learn as little as possible in order to pass a test, but not truly be transformed by it. There are benefits and most assuredly drawbacks to this suggestion. The major benefit is embedded in the heart of liberal education, which is a wide exposure to myriad disciplines which may spark interest in something previously not considered by the student and provide said student with enough material, to draw inferences, conclusions, and connections between material thus enhancing critical thinking abilities (Geiger, 2011).

For students who are minimally knowledgeable about global affairs and their connection to the world and the world to them, they shared that they are disconnected to news sources and if they do hear of happenings outside of their periphery, it is normally secondary and tertiary sources via social media outlets. Also, students shared, as mentioned above, that there is no priority to learn about such, neither in their home

communities nor in the elementary and high schools. Some of the students even shared their frustration with feeling left out and having to play catch-up once reaching the college level. Schattle (2008) and Gibson et al. (2008) implored K-12 schools to embed tenets of social responsibility and global learning in their foundation and philosophies, as students and consumers in this era must know how to navigate cultural tensions and be positively contributing members of society.

Those who are highly knowledgeable grew up in a family that valued learning about the globe and staying abreast with the news, thereby humanizing what they were learning in class and in the media which led to higher interest. This piqued their interest at a very early age and it grew over the years to the level of knowledge they now have. Also, they took it upon themselves to learn rather than expecting to be fed information in their coursework.

Regarding teachers, the students valued teachers who were credible in their field of expertise and who had a heart for people, both abroad and domestic. Teachers needed to understand the origin of the student body and must be relevant to them as students, as well as approachable. Race was very important for some as they wanted to observe someone who looked like them. For others, race did not matter (Jones & Williams, 2006).

The second theme is “Transforming the Black Image,” which has ramifications under all three of the research questions in this study. Students shared that they are interested in changing the Black image so that the negative and stereotypical views others have regarding Black culture and their ethnicity are minimized by the positive, strong stories reflecting progress as a people. The more news they watched, the more upset they were about the images portrayed. They also made the connection that the more they learn about and engage with the world at large, the more negative images they can change to

become positive in people's minds. They also become culturally adept and transform themselves, which in turn transforms the Black image. A few students also felt that Black people have a unique stance in the world and are able to connect with more than their White counterparts and that they should use this connection to make positive changes in the world. Exploring the connection between Black youth and young adult behavior and media exposure, and the privileged impacting the unprivileged in the global context exceeds the bounds of this research. However, literature in Black student retention in higher education strongly suggests mentorship programs where Black students and their successes are highlighted in order to positively influence other Black students to excel and faculty perceptions on working with underrepresented populations (Jones & Williams, 2006; Flowers, 2004). By highlighting these successes, the perceptions of those who work with Black students will change, as they are exposed to the non-stereotypical images of the population that they teach and with whom they work, which hopefully could enhance positive race relations not only in the United States, but around the world.

### **RQ1c Conclusions and Summary**

This next section reflects the dispositions of the interviewees regarding civic engagement. The theme presented here is the "Ripple Effect," and supporting sub-themes are "Focus on Local," and "Black Advantage."

There was an overwhelming desire within the interviewees to help the local community with hopes that their local efforts would spread to greater contexts — both the national and international. This is known as the ripple effect. They shared how they could not abandon their communities for the sake of the globe and, therefore, did not prioritize global civic engagement. Venter and Venter (2010) suggested what will happen if this

eloquently challenged those who are focused on the local context and have a narrow periphery when they exhorted:

Narrow minded, distorted and region-bound people are now at more of a disadvantage than ever as they will not be able to understand or empathize with the plight of others in the world and are, therefore, blinded by their isolation and unable to solve their own problems or ensure growth for their people effectively and, in addition, are of little help with problems on a global scale. (p. 33)

No more than three students realized that the world is, in actuality, encroaching on their local communities and, without studying, researching, and actively engaging the world at the local level, they will be ill-prepared and unsure of how to manage in this new context that combines both international and domestic elements (Battistoni et al., 2009). The future of the United States is daunting if this mindset is not reversed or slowed.

Black people carry a unique perspective as they grapple with living in a racist and White-dominated society that often overlooks their needs and struggle. We are able to empathize and see the challenges of others of color or national origin because the struggle is similar in some capacities. For some of the Black students interviewed, they have been able to connect at a deeper level with those from other countries and with language barriers. Schattle (2008) wrote that the process of becoming a global citizen involves “self-awareness, and as you become self-aware, you become more aware of others” (p. 10). Some Black students who have heart-ached, been pained, and have been victimized within the racial tensions of the United States are now realizing that their struggle is not for naught, and they can use their experiences and lessons learned to stand for those who are in their same social cultural position as unrecognized, underappreciated, and ignored. Those who are now self-aware, as Schattle (2008) wrote, are now sensitive to those around them

who struggle just as they have, in this case the Black students. This context breeds incredibly resilient and strong activists, as they are standing up for those sans voice, position, and power which is for some scholars, the objective of civic education and global citizenship (Cornwell & Stoddard, 2006; Hovey & Weinberg, 2009).

## **RQ2 Conclusions and Summary**

As this study is somewhat grounded in the Social Identity Theory, it behooves us to discuss some of the connections of the findings to this theory. As mentioned in the literature review, Turner and Brown (as cited in Turner, 1999) devised this theory to make sense of how people find their identity within certain groups or social contexts and how that affects their behavior and outlook on both themselves within the group and those who are on the outside (1978). Turner (1999) mentioned that simply by categorizing people into groups resulted in strong emotions, favoritism, and “intergroup discrimination and competition” (p. 8), both of the group to which an individual self-identifies and toward the group with which the individual does not self-identify.

The portion of this theory that is most apropos to this study articulates how a person defines himself in comparison to others, how the individual categorizes those who are not himself, and how those factors manifest themselves in his relationship building and level of care of certain contexts (Killick, 2011; Cornwell & Stoddard, 2006; Schattle, 2008). To discuss this concept, the theme “Self and Others” is discussed with supporting themes of “Inner Circle Friends,” “Black Community and Self,” and “Far Away.”

When asked how the interviewees sculpted their inner friend circle, they naturally chose certain characteristics or interests. The majority shared that their friend circle looked just like them; some, after thinking about it, had a tinge of shame or surprise once they realized this. The one student who did not mingle at all within the Black community had



only White and international students as a part of her inner circle. Overall, a sense of familiarity and understanding drew them to those who looked like them, and also a sense of avoiding the unknown when discussing the reasons they chose their friend circle (Turner, 1999). Granted, several had attempted to build friendships and were in a sense somewhat successful, and those stories were shared with the researcher. The individual will join a group based on certain characteristics or attributes that s/he perceives are shared between him or herself and the group as a whole (Turner, 1999). This was very evident during the interviews as the participants shared how they developed their inner friend circle, and also in how they discussed those who they had either tried to befriend or those they chose for whatever reason to not be friends.

As mentioned before in previous themes, it appears that an interviewee's identification with the Black community is connected to his or her identification with the global context. Those who are weakly identified use pronouns such as "them," "their," and "those" when relating to the Black community whereas those who are strongly identified use us, our, and we (Turner, 1999). Unfortunately, it appears that most students choose one or the other, and not both. They did not see the globe as a part of their "our" or "us" and therefore the majority of students saw international student and those who were not American as "them." Because of this distinction, they generally, with two cases being exceptions, did not actively engage with those who are different than them, and some even had a xenophobic attitude. None that I had spoken to had a malicious or feelings of animosity towards those who were non-American. The only exception to this idea of "either not both" is the student who focuses and studies the African Diaspora, as it spans international borders. That student did not focus on any other race except the Black race.

The researcher shed more light on the connection to the world and the students' social identity by inquiring of their perspective on "far away." The researcher thought, and after researching was partially corroborated in her idea that perhaps a student who thinks that the globe and its people, problems, and concerns are within his periphery, that they would not think it is too far away, compared to one student who thinks it is too far away to consider. Although not mentioned in the Social Identity Theory, perceived physical distance as a factor for determining groups to which an individual will self-identify was a determining factor for the students interviewed in this study. The exception was the group of students who were of the understanding that each person's path is uniquely different and exclusive of another.

Turner (1999) mentioned, in another closely related theory called Self-Categorization Theory, that there is a continuum of identity where on the personal identity side, a person will self-categorize himself as an individual with a unique set of characteristics that are different than those within his social group to which he self-identifies, but still considers himself as a part of the group. On the contrasting side called social identity, a person takes note of similar characteristics that group and individual have in common. We can see this sub-theme played out in how the students commune with each other on campus. For some, they felt a commonality with those who looked like them and believed that they had enough similarities because of their cultural heritage. "Far" was considered by some to be any individual that they crossed paths with because they were unfamiliar with the journey that person is on thereby rendering that person "far away." This group of students also recognized that they were unsure of his philosophy of life, priorities, background, preferences, and other attributes that make him unique and unparalleled. This exemplifies the personal identity side of the Self-Categorization Theory,

whereby two persons may hail from the same cultural and ethnic background, but there are plentiful and enough differences between the two individuals who self-identify with the same group to make their journeys and identity particularly remarkable.

Some students were more interested and willing to cross that barrier between themselves and others whereas other students were not so much. Some students aligned themselves with the researcher's inquiry in that, they because of their narrow periphery, they considered the globe too far and therefore were not interested, unknowledgeable, and lacked passion in pursuing information about it.

When conducting research, scholars intend to add depth and extend the current body of literature. The researcher here accomplished both in her inquiry as she highlighted Black undergraduate students' feelings of belonging and connectedness to the world at large, and their use of pronouns as mentioned above, which are key tenets of the Social Identity Theory. This study carefully melded the element of color or ethnicity, and global identity as seen through the lens of global citizenship. Also as a result of this inquiry, we now see how a person's sense of belonging and sense of being needed significantly impact their interest and priority in learning about and engaging in global affairs. This had yet to be explored; although but as a result of this study, the theory has now been extended. The researcher has also opened up another vein of research where future researchers can explore the value system and priorities of other unique, minority student populations at the university level, as well as explore their connection to the world at large and their perceived place within their local and global communities.

### **RQ3 Conclusions and Summary**

The third and final research question uncovers whether and how students connect with the world. It encompasses one major theme of "Connecting to Others." The three

supporting sub-themes are “Social Media Usage,” “Outcome of Upbringing,” and “Connecting Through Relationships.”

The first major theme is “Social Media Usage.” For some instructors, social media is a taboo; these teachers are afraid of, or fundamentally disagree, with incorporating social media into their curriculum. This mentality unfortunately leads to a generational and learning gap between them and their students in many cases. Students are very attached to their smart phone devices and computers and are using them to stay abreast with what is happening in their inner circles, their country, and around the world. Some had even built strong relationships with people around the world and have connected to global affairs in that manner, and others have been encouraged to stay abreast with global affairs because one of their friends or posts about things with which they would normally be unfamiliar if they were not connected via social media sites. This usage and connection should not be shunned outright, as a lot of good results from it. However, it needs to be tempered with guidelines and care in order for the good to be maximized within an academic setting (Hung & Yuen, 2010).

The third theme is “Outcome of Upbringing” and has been referenced many times in this chapter. Briefly, this theme showed that a person’s interest and willingness to engage and explore the world at large is highly determinant upon their upbringing and to what influences they were exposed as youngsters. Parents are significant role models in a child’s holistic development. Parents who have been to college or have traveled extensively will instill in their children those same values of education and openness to diversity and global exploration, which will be evident in the pursuit of further education after high school and interest in international education and study abroad (Penn & Tanner, 2009; Institute of Education Sciences, 2010). Those students interviewed who grew up in a

diverse population were confident in building relationships with others who did not look like them. Others shared that they were a bit more timid because they were surrounded with individuals who looked like them their whole life.

In order for the third sub-theme, “Understanding through Dialogue,” to occur, two elements must be present. The first is a non-segregated campus. Many students noticed several ethnic and racial divides on campus that few — neither international students, domestic, White, or Black—try to step over in order to build relationship or have said dialogue (Australian Learning & Teaching Council, 2010). Because of the busyness of schedules, diversity walks right past them unnoticed. Several students suggested, as written by Killick (2011), that well-marketed and planned programs on campus be developed to help break down those barriers (Association of College Unions International, 2011).

The second element present is within the student, where they perceive few similarities between them and those of other ethnic and racial backgrounds. Several had experiences with the international student population and felt that it would be too difficult to develop a deeper friendship with them because of the number of differences that have lead to a lack of understanding. Hovey and Weinberg (2009) summarized the intent of Diplomat and President Fulbright and Eisenhower, respectively, when they urged Americans to consider and engage in global friendships and partnerships because they believed that:

Magical things happen when people come together across national boundaries to do things together that are of common interest. People learn that their similarities far outweigh their differences, and that their differences are exciting and fun, not scary. In the course of doing things together, people come to understand each other. They

create friendships. They change and they get things done. In the process, the world becomes a better place. (p. 45)

Long-lasting foreign policy changes begin at the individual level, as people realize that differences are not to be shunned or ignorantly hated, but rather, inquired about and explored. By encouraging students on the college campus to reach out to one another, these walls will break down, perceptions will be challenged, and lives will be transformed. As evidence of the beginning stages of this, some of the interviewees attempted to find similarities between them and the international student population and now have growing relationships with them.

The last theme is “Connecting through Relationships” and encompasses those eager to build relationships and those who already had strong personal connections with the globe and its people. Students who were extremely timid and fearful of approaching and engaging with the international population said that they had to overcome their own prejudice and stereotyping that they were unaware they had. Hovey and Weinberg (2009) shared that when relationships are built, diplomacy results. This can be done at the university level through strategic programming, but it is more powerful when such relationships are developed organically and not systematically (ACUI, 2011; Killick, 2012). Some students had amazing stories of how the world had come to them, and they were surprised at how many similarities they actually had with this new-to-them population and also how unnecessary their fears were. These connections were not really through their seeking them out, but the world had come to them through work, hosting of foreign students, and classes with both domestic and foreign students enrolled. After these initial connections, they were more eager to try again in the future, as they had overcome their own fears and uneasiness.

A significant theme under the sub-theme of “Connecting through Relationships” that deserves highlighting is “Timidity,” which is a shyness regarding engaging with others from around the world. There was no complete and unsolicited abhorrence for international students, people, and issues; however, this passivity or a lack of action existed that should not be confused with laziness. They were willing to befriend and talk with people that were different than them, but they would prefer to be approached than to be the one to approach.

Interestingly, they noticed that same attitude with the international students which leads to a stalemate where neither group approaches the other because of this feeling of timidity. Some of this could be ameliorated by university programming and teachers encouraging student interactions within and outside of class (Killick, 2011; ACUI, 2011), and this will be discussed in more detail in the recommendations section of this chapter.

### **Summary of Findings**

In summarizing this data and its six themes, several strong patterns emerged that can now help guide future program implementation on a college campus. In those students interviewed for this study, we see how vital it is to create programs that bring cultures together that are naturally separate on campuses so that fears can be assuaged and stereotypes broken. We see how imperative it is for the Black students to go back and influence those who follow them. We see how passionate and connected Black students overall are to their home communities and to the Black context. Although this may be more difficult and will indubitably require future research, and driven and visionary practitioners, we can, over time, reverse the negative outcomes of the communities from where these students hail. When they reach the college level, the university can assume some of the responsibility for exposing them to the world, their place in it, and ways they can positively impact it. However, this objective, if adopted by the university, must be

approached strategically, with full support of departments and offices on its campus, and with intuitive and vision-driven leaders.

### **Recommendations**

In the United States, the connection between K-12 schools and postsecondary is weak and this disjointing causes several students to fall through the cracks and end up being unsuccessful as they try to make their way in the new and strange environment of the college campus. New global initiatives at the collegiate level are surfacing all around the country, with significant improvement in the global awareness, competence, and citizenship behaviors of the students due to the strategic efforts of the university (Hendershot & Sperandio, 2009; Bourke et al., 2012; Battistoni et al., 2009). This section will suggest recommendations for improving the global awareness and citizenship levels among Black students, and also will give general suggestions on ways to better support Black students in this endeavor and overall as scholars.

Prior to discussing the college campus, it is important to note stakeholders within the Black community that are greatly influencing the knowledge and academic interests of the Black students. First, to what parents have been exposed will greatly impact how they raise their children, who will, if college bound, find themselves on the college campus. Although this is a long-term projection, by simply having college graduates — especially those who are globally aware—as family starters will help turn around the trend of global ignorance. Given that more Black students take hold of these global citizenship principles, the next generation of Black scholars will train their children to be globally aware.

Second, for those parents who are unaware, the responsibility for pre-college social development will fall upon the K-12 schools, Black churches, and other social structures that greatly impact the Black community (Stearns, 2009; Barnes, 2009). More emphasis on



social responsibility and the other tenets of global citizenship can be introduced at this movers and shakers level to help reform the values and teaching of Black Americans.

Now for the college level, institutions need to strategically introduce and implement changes into its structure if a global education plan or emphasis is to be adopted. Some of the strategies contemplated by universities are requiring globally-focused general education courses for all students regardless of discipline, or creating courses that are discipline-specific so that students can learn how their field connects to the world at large for more seamless learning, or creating an exclusive certification or major with a global emphasis (Clifford & Montgomery, 2014; Nussbaum, 2002; Sperandio et al., 2010). This is especially vital and lacking in the Science, Technology, Engineering, and Mathematics (STEM) fields.

Many of the students interviewed shared that they were interested in learning about the world and the people therein, but were unsure as to how to go about such a missive. This is where the instructors on the campus should fill the gap and meet the raw interest with solid pedagogy and content by teaching their material with a global flair, adding international-focused objectives to their course syllabi, and incorporating activities and assignments that require students to think critically and globally. Although some students indicated that they were interested, several said that they would not take a global studies course of their own volition if it was not required to graduate. Therefore, teachers must be trained to teach with a global and citizenship-based focus — not just abroad, but within their classrooms (Cornwell & Stoddard, 2006; Fanghanel & Cousin, 2012). More students would then have exposure to global material and how the things they learn fits into the interwoven fabric of the world. By adding course objectives that have a global flavor, teachers will be required to amend their teaching to connect their content to the world

(Clifford & Montgomery, 2014). This, for many teachers, can be very difficult especially if they are personally unfamiliar with the world or how to teach more holistically or whole-student focused. Therefore, teachers need to train and collaborate in order that they themselves can be globally cognizant and prioritize global sensitivity and awareness in their classrooms (Eidoo et al., 2011).

Next, finding local and global activities in which students can engage will open their eyes to ways of being active on the global scale without leaving the country or even their zip code (Battistoni et al., 2009). This bridging of the local and global may spark interest in engaging in the larger, international context. Fear of the unknown stifles movement in humanity — not just the Black student population. The key here is consistent and faithful participation to grow a sense of duty and connection to the world. These scholars also share that providing these opportunities with adequate support, and connecting this service to students' future aspirations, research interests, and personal background will entice more to be involved, will benefit the university as it makes solid connections to its community and locale, and will lead to greater personal growth in the lives of all involved (Munck, 2010; Nussbaum, 2002).

Creating programs that bring together the student populations will result in an international campus where barriers are broken and long-lasting relationships are fused (Killick, 2011). Language partners; joint festivals showcasing food, dress, music, and culture; and guest speakers discussing global affairs are examples of the endless possibilities that can be incorporated into the university schedule and strategy (ACUI, 2011). Granted, the goal would be for the students and faculty alike to come together organically without the catalyst of the university planning such events. Planned activities are debatably more rigid and seemingly forced, resulting in less or slower progress toward

a truly united campus culture. However, catalysts and incentives are often vital for structural change and should be embraced for a time with the hopes that the constituents and stakeholders catch on to the vision.

Specifically for the Black student and faculty population, showcasing both groups is vital for cohesion of the Black campus community and will build a stronger network of mentor-mentee relationships, highlight the good and positive Black image on campus, and will create role models for younger Black scholars to emulate (Jones & Williams, 2006). This also provides the Black students with opportunities to showcase their own personal research, practice being trailblazers themselves, and build scholarship (Grier-Reed et al., 2008).

### **Limitations**

This research resulted in rich data focused on how Black students at higher education institutions engage with the world, if and how they feel connected, and also their feelings toward the three tenets of global citizenship, which are social responsibility, global competence, and global civic engagement. The study uncovered a general feeling of disinterest and unfamiliarity with global issues that is rather pervasive in the Black student population, save for two or three isolated cases. The researcher also linked this feeling of disinterest and unfamiliarity to a feeling of sans connectedness that can be addressed within the higher education context by administrators, staff, and faculty.

The greatest limitation of this study was the lack of theoretical stability found in the idea of global citizenship. It is a relatively new term that has yet to be made concrete, which creates a challenge when trying to assess a student group's dispositions regarding it (Sperandio et al., 2010). However, this was moderated by the use of the Social Identity Theory, which is a reputable framework for this research. Since this study was qualitative

in nature, the use of the findings may be limited to a very small group of people and cannot represent all ideas of this population. An individual's ideas on how he connects with the world are unique and intimate making it challenging to draw inferences that can be concluded for all Black students. However, it creates a starting point for further research. Patton (1990) suggested that, for researchers who are trying to gather a comprehensive view of a phenomenon or perspective, one should locate and interview "information rich" (p. 228) participants and carefully note their voices and ideas. In qualitative research, one has the distinct advantage to inquire deeply of, and gather richer data from, a sample population, but not for the "quest of conventional generalizability" (p. 441) to the greater population, but to note plausible trends and patterns that one may encounter within that population. The researcher gathered unique vantages that are strong representations of the greater population from a wide variety of students ranging from heavily involved and interested in global affairs and people groups to those who were rather unfamiliar. From these representations, she drew inferences that are useful to practitioners and other stakeholders at the postsecondary institution who work with this and other student populations.

Last, as in all research, it is infeasible and impossible for a sole project to be faultless; address all issues and contingencies; or locate all mindsets, viewpoints, and dispositions of a specific population. In a strong attempt to gather a plethora of heterogeneous views that represent the Black student population, limitations within this study ought to be considered prior to using the data in programming, teaching, and internationalization plans of colleges and universities. The limitations are that it was conducted at a PWI and will probably have different results if conducted at an HBCU, or at an institution with a higher percentage of minority and international students, or one that

has a strong and pervasive internationalization plan or initiative. Also, the researcher was unable to interview students who had studied abroad during their college career prior to the initial set of interviews. This would have added a unique perspective to the research compilation.

### **Overcoming Limitations**

Qualitative research, since it is softer and less rigid naturally compared to quantitative or statistics-based research, is not always considered as worthwhile in some research circles. The researcher of this study challenges this notion because of the wealth of data she was able to gather from each participant that could not have been possible through statistical methodologies (Strauss & Corbin, 1990). Qualitative research adds the voice of humanity in a way that is bar none, and this inquiry is evidence of that. Further, now having completed the qualitative portion, she and other future researchers can continue riding this wave of inquiry which she has explicated in the future research section of this chapter.

The researcher desired to uncover reasons why participation among the undergraduate African American population in global education and study abroad is so low, although elements impacting this low participation were unknown. Because of this uncertainty, she chose to engage in qualitative research. According to Marshall and Rossman (2011), this is the preferred method of inquiry for it allows such reasons to be discovered and emerge from the data. Copious research has already been conducted that has resulted in unveiling several superficial reasons that Black students' participation numbers are low. The mindsets, however, of Black students had yet to be studied which yielded a gap in the literature. There is no survey or questionnaire available that matched

the themes found after this inquiry which proves yet again that qualitative methods was indeed the most appropriate choice.

Critics of qualitative research suggest that the lack of framework and rigor normally associated with qualitative research allows space for researcher bias, resulting in faulty and untrustworthy research. However, through reflexivity, the researcher was able to keep her biases at bay and focus only on the words and anecdotes of her participants.

As for her biases, she, as stated before, is a study abroad veteran who actively advocates for the transformational outcome of the study abroad experience as her life is a testament. She is also aware personally and through her personal research of the opportunities open for those who are well read in and can understand, the global context and how the individual fits into this grand landscape.

This researcher began this project with a personal battle. She grappled with the point or purpose of traveling and studying abroad. She knew that surely it was more than simply filling up a passport, taking pictures, blogging, and making scrapbooks. She has had the distinct privilege that she does not take flippantly, to have extensively traveled to four continents. She desired to see the big picture of how these experiences can affect the individual for the good of others thus enhancing diplomacy, foreign relations, intellectual curiosity, love for humanity and the human condition, sense of justice and advocacy, and many other concepts (Hovey & Weinberg, 2009; Stearns, 2008; Nussbaum, 2002). Also, through research and experience, she has seen international education be completely transformational for herself and others with which she has talked over the years, but also (shocking to her) non-transformational, and wanted to see how some could have had polar views and outcomes as a result of the same type of experience or stimulus. With an interest and future career aspirations in global education, she needed a way to justify the grandiose

expense both in manpower and financial capital within global education and specifically study abroad. Last, she desired to know why, beyond the superficial reasons of lack of funding and familial support, so few study abroad veterans and global inquisitors exist within the population with which she self-identifies.

It was at this crux of personal turmoil and curiosity where she chose to engage in this research. In so doing, she had to identify and neutralize her biases whilst compiling and interpreting the data. She decided to use an already existing theoretical framework in order to hone the focus of this research, as well as a similar and comprehensive mission in the work of Morais and Ogden (2009). Second, she scored over a sundry of data pieces and periodicals in order to create the context within which this research piece lay. Next, she verified her research questions to make sure they would provide useful and solid data with a total of three people—one who works and engages with Black students on a regular basis and is familiar with their mindsets, and two who work in the field of international education and study abroad. Last, she made sure that the data spoke for itself and provided several counter examples to trends so that her readers could see a more complete view of the themes and dispositions, rather than highlighting only the ones that the researcher believed were more important and proved her personal notions.

### **Future Research**

A plethora of areas and veins for future research are available. One can quantitatively assess global citizenship for undergraduate African American students, or another student ethnic or cultural group, using the Morais and Ogden (2009) scale from which this research is grounded. As referenced in the recommendations, exploring more deeply the drivers in the Black community that influence the teaching of social responsibility and global awareness needs more research. Pre-post tests could be conducted

with students who have studied abroad, and engaged in social responsibility or humanity courses (Afro-American studies, Latino Studies, LGBT studies, and other underrepresented groups). One can consider the dispositions of global citizens who are bicultural, multi-racial, and also those who are of African descent but do not identify with the Black community and Diaspora which also would provide rich data useful for universities in the United States. Last, some scholars have suggested that the idea of global citizenship is Eurocentric and for Westernized countries and ideologies only, but have not indicated why or how non-Westernized or second- or third-world countries are impacted by this concept. A gap exists in the literature and research here as well.

### **Summary**

In this chapter, the researcher concluded her study by summarizing her data analysis from the previous chapter. From these conclusions detailed here, she provided recommendations for universities to enhance their internationalization plan and attract more students, not only those who self-identify as African American or Black, but for the general student body as well. Last, she has laid out future research initiatives that other researchers and practitioners can consider endeavoring in order to enhance the field of postsecondary education, international education, and minority student support agencies.

### **Closing Thoughts**

In closing, this dissertation uncovered dispositions of students who self-identify as African American or Black regarding the tenets of global citizenship which can be grouped under the three categories which are social responsibility, global competence, and global civic engagement. This research exposed how Black students' views of the world at large and "otherness" manifested in their behavior and participation in global learning. Last, this study highlighted whether and how Black students connect with the world at large and the



people therein. It was my intention to provide tools and data for international education practitioners, faculty, and college and university administrators to use and refer to as they create future programming centered around holistic development of their student population abroad and domestically. Filling up passports should not be the ultimate objective in international education. Rather, the objective should be transformational learning, and the fostering of a caring, inquisitive, and intuitive student and graduate who is familiar with the global context and his or her influence within it. Although this research focused on Black students for the numbers of this student population in global education are a mere shadow of the White population, the aforementioned purpose of global learning and international education should never be limited to a certain race, ethnicity, cultural heritage, national origin, or any other extraneous and blinding boundary. The far-reaching implications of global citizenship are greatly practical and transformational especially in this era of international collaborations and diplomacy. I challenge my readers to consider their own views and dispositions of global citizenship and what impact their livelihoods are making to those around the world that they may never meet. Also, I urge them to continue researching within this framework of global citizenship; open their eyes to the needs of others; and, finally, serve and advocate for the human rights of all people everywhere.

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## Appendix A: Institutional Review Board (IRB) Approval Letter



### INSTITUTIONAL REVIEW BOARD OFFICE OF RESEARCH INTEGRITY

DATE: January 21, 2014

TO: Jenaya Perdue  
FROM: Western Kentucky University (WKU) IRB

PROJECT TITLE: [559022-1] Dispositions of African-American undergraduate students regarding global citizenship

REFERENCE #: IRB 14-238

SUBMISSION TYPE: New Project

ACTION: APPROVED

APPROVAL DATE: January 21, 2014

EXPIRATION DATE: December 30, 2014

REVIEW TYPE: Expedited Review

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

This submission has received Expedited Review based on the applicable federal regulation.

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

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

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

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

This project has been determined to be a Minimal Risk project. Based on the risks, this project requires continuing review by this committee on an annual basis. Please use the appropriate forms for this procedure. Your documentation for continuing review must be received with sufficient time for review and continued approval before the expiration date of December 30, 2014.

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

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

## APPENDIX B: Informed Consent Form



### INFORMED CONSENT DOCUMENT

Project Title: Dispositions of undergraduate African-American students regarding global citizenship

Investigator: Jenaya L. Perdue, Educational Leadership Doctoral Program, 270-881-6047

You are being asked to participate in a project conducted through Western Kentucky University. The University requires that you give your signed agreement to participate in this project.

The investigator will explain to you in detail the purpose of the project, the procedures to be used, and the potential benefits and possible risks of participation. You may ask him/her any questions you have to help you understand the project. A basic explanation of the project is written below. Please read this explanation and discuss with the researcher any questions you may have.

If you then decide to participate in the project, please sign on the last page of this form in the presence of the person who explained the project to you. You should be given a copy of this form to keep.

1. **Nature and Purpose of the Project:** The purpose of this qualitative study is to locate dispositions of undergraduate African-American students as related to global citizenship. At the completion of my research, I will have tangible and pragmatic data about the mindsets of Black college students regarding global citizenship and connection to their world.
2. **Explanation of Procedures:** I will conduct interviews that will take approximately 45-60 minutes. The interviews will take place in a quiet location on the WKU campus.
3. **Discomfort and Risks:** There are no known foreseeable risks or discomforts associated with this project. None of the interview questions deal with sensitive or overly personal information.
4. **Benefits:** Subjects' participation will be completely voluntary and the students interviewed will receive no direct benefit from participation. From the data I collect, I will suggest a plan for university administrators and international education practitioners to engage in this subgroup on campus in order to increase their numbers and close the gap between this ethnic minority population and White students in international programs and initiatives.
5. **Confidentiality:** Only the primary investigators of this research project will have access to the research data. Pseudonym will be used in order to protect confidentiality. No summaries or other reports of the study's findings will contain information about particular individuals; information will only be reported in a summary format. There are no known foreseeable risks or discomforts associated with this project.

WKU IRB# 14-238  
Approval - 1/21/2014  
End Date - 12/30/2014  
Expedited  
Original - 1/21/2014



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

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

\_\_\_\_\_  
Signature of Participant

\_\_\_\_\_  
Date

\_\_\_\_\_  
Witness

\_\_\_\_\_  
Date

I agree to this interview being audio/video recorded. *(Initial here)* \_\_\_\_\_

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



WKU IRB# 14-238  
Approval - 1/21/2014  
End Date - 12/30/2014  
Expedited  
Original - 1/21/2014



## APPENDIX C: Participant Information

Table 1  
*Participant Information*

	Classification	Major of Study	Name of File
Pseudonym			
Atticus	Fifth-year Senior	Fashion merchandising	150929
Condi	Freshman	Undeclared	141927
Corbin	Senior	Public relations, minor in event management	151232
Cornel	Fifth-year Senior	Interdisciplinary studies, with certificate from Institute of Citizenship and Social Responsibility	220207
Derrecka	Senior	Interdisciplinary studies, emphasis in social behavior sciences	140142
Edith	Freshman	Nursing	145820
Kane	Freshman	Chemistry, minor in Criminology	160243, 161126, 161517
Melody	Fourth-year	Biology, but changing to chemistry; minor in psychology and Spanish	194317
Miles	Senior	Organizational leadership, professional studies program	160440
Olivia	Senior	Psychology	190507
Quincy	Senior	Music, minor in military science	161330
Roscoe	Third-year sophomore	Chemistry, pre-pharmacy	202829
Savion	Fourth-year junior	Family and Consumer Sciences	161148
Shonda	Freshman	Mass communication, minor in film	150631
Sula Marie	Junior	Biology, pre-med with minor in nonprofit administration	231400

## **APPENDIX D: Interview Guide**

Below are the questions that were asked by the researcher in the student interviews.

The researcher wanted to use the model that allowed freedom to change the order and emphasis of questions depending on the flow of conversation (Lincoln & Guba, 1985).

Therefore, there was some deviation in the schedule order only if the researcher felt it appropriate to amend and revise. Overall, each interview followed this order.

### **Social Identity Theory**

- 1) How do you define yourself in relation to others around you?
- 2) Your inner circle? Who is included in your inner circle?
- 3) How connected are you to issues outside of yourself or that do not directly affect you? Your inner circle? Please provide examples.

### **Opening Question**

- 1) Can you describe a time when you had a global connection—a travel experience, a friend made, a class, etc. What was it like? How did it come about? What did you gain from it? Did you pursue others after it?
- 2) When you see/interact with someone not originally from USA, how do you respond/feel? Give examples.

### **Social Responsibility**

- 1) Are you concerned about social issues (such as homelessness, poverty, hunger, education, women's rights, equality etc.)? If not, do you feel like you should be? If so, what do you do about your concern (talk about it, serve community, etc.)
- 2) Do you feel that social issues (from above) directly affect the quality of life in your community? If so, how? What do you do about your concerns?
- 3) Do you actively seek understanding of these “big” problems or social issues? Do you seek solutions?
- 4) Describe the lessons you were taught regarding caring about/for the world. When were you taught these, if at all? Who taught you these lesson?
- 5) What does “making decisions for the greater good” mean to you? Should this be a priority in people? Why or why not? Please give examples of when you chose to do something for the greater (outside of yourself and your inner circle) good.
- 6) In what are you involved that impact the greater good?

### **Global Competence**

- 1) Is learning about the globe and its people a priority for you? Why or why not? For Black Americans in general?
- 2) Do you feel as though you have the tools to work with and communicate effectively with people from cultures different than yours? Please give examples.

3) Explain what elements/parts (politics, environment, countries, people groups, infrastructure, travel, etc.) of the world make an impact on your life? How do they impact you? How does this impact make you feel (pride, embarrassment, happiness, sadness)?

### **Global Civic Engagement**

- 1) If you found out about an issue that lacks a solution, outside of your inner circle (somewhere in the world), what specific things would you do? How involved would you become?
- 2) Describe your level of connection or engagement with global issues. Please give evidence or examples.
- 3) What keeps you (if you are not currently involved) from being involved in global civic organizations and awareness initiatives? Black students in general?
- 4) Do places and people far away from you cross your mind? In what ways? How often? What do you consider far away? What do you do when they cross your mind?
- 5) From your perspective, whose responsibility is it to teach about or introduce people to world issues? Describe attributes of a teacher who you think would be credible resource in global issues.

### **Global Citizenship**

- 1) How would you describe a global citizen? What does this phrase mean to you?
- 2) Do you know someone who you would consider a global citizen? Why would you label this person as one? What do they do to make them a global citizen?
- 2) As an African American, is there value in being a global citizen? Is it necessary? Implications? Benefits? Costs?
- 3) Of these three stems of global citizenship (Social responsibility, global competence, and global civic engagement), which ones most resonate with you? Why? Can you give an example? What activities, if any, do you or would you (given you had resources) participate in now and in your future?

### **Study Abroad**

For better accessibility to internationalization initiatives (domestic and abroad), what should this university do to get you and more Black students more involved? What would you DEFINITELY participate in or would be interesting to you?

## APPENDIX E: Member Check Form

Dear Participant,

Member checking is an important step in the qualitative research process that occurs during and after the completion of data analysis. The purpose of this step is to verify the authenticity and correctness of the findings by allowing the participants an opportunity to review and discuss the analysis with the researcher. Lincoln & Guba (1985) shared in their writings that this helps enhance the validity and trustworthiness of qualitative research. At the completion of most of the interviews, upon being asked by the interviewer, the interviewees responded that they would be interested in learning about the findings and reading the data analysis to see how their responses and insight were used.

This step is completely voluntary and the responses from each participant will be completely anonymous.

Below is the signature or initials of the participant who reviewed the analysis and shared his/her insight with the researcher. If initials have been typed in, the participant has given his consent for the researcher to use his/her insight in the project.

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Signature of Participant

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Date

\*\*Lincoln, Y. S. & Guba, E. G. (1985). Naturalistic Inquiry. Newbury Park: Sage Publications

## APPENDIX F: Member Check Summary

This outline of the researcher's findings was used to guide the discussion with her participants during the member check sessions.

**Themes:** “conflicting ideas of greater good,” “teachers of social responsibility and global education,” “trailblazing,” and “interconnectivity”

**Greater Good:** Some felt it was a good idea-- evident in their volunteer work and in their friendships. Others, considered those people who were marginalized and victimized by policies created for this illusive greater good.

**Teachers:** credible in their field of expertise and who had a heart for people both abroad and domestic, relevant, approachable, race of teacher was/wasn't important.

**Trailblazing:** Understand that they are clearing the path for those coming after them and that they are truly leaders in their fields. Value having a person who looks like them to follow—especially in activities that are not “typically Black.”

**Interconnectivity:** Students who were not keen on the African Diaspora, but were strongly connected to the Black community, had an extremely weak connection to the world at large. Those students who were strongly connected to the world at large, had an extremely weak connected to the Black community. Those who were connected to the African Diaspora had a mostly strong connection to both the Diaspora and the Black community, but one side did pull more than the other.

### **RQ1b: Global Competence**

**Themes:** “Levels of interest,” “Levels of Knowledge,” and “Transforming the Black Image.”

**Low interest:** preoccupation with their own personal lives and making sure they are afloat, having short-sighted goals, and handing the responsibility of learning about global affairs to teachers rather than taking it upon themselves to learn.

**High Interest:** Found a way to join their everyday hobbies and future aspirations to the global context making a seamless connecting point.

**Enhancing interest:** Changing the general education requirements to include mandatory courses with a global perspective.

**Minimally knowledgeable:** Disconnected to news sources and if they do hear of happenings outside of their periphery, it is normally secondary and tertiary sources via social media outlets. Not a priority to learn about such neither in their home communities nor in the elementary and high schools. Students even shared their frustration with feeling left out and having to play catch-up once reaching the college level.

**Highly knowledgeable:** Grew up in a family that valued learning about the globe and staying abreast with the news thereby humanizing what they were learning in class and in the media. Took it upon themselves to learn.

**Transforming the Black Image:** Interested in changing the Black image so that the negative and stereotypical views that others have of their culture and ethnicity are minimized by the good, strong stories reflecting progress as a people. Unique stance in the world and are able to connect with more people than their White counterparts and that they should use this connection to make positive changes in the world.

#### **RQ1c: Global Civic Engagement**

**Themes:** “Ripple Effect,” “Focus on Local,” and “Black Advantage.”

**Focus on Local:** Allegiance was strong to that which they could see and in which they had grown up. Overwhelming desire within my interviewees to help the local community with hopes that their local efforts would spread to greater contexts. Few recognize that the world is coming to them.

**Black Advantage:** Able to empathize and see the challenges others of color or national origin have because the struggle is similar in some capacities.

#### **RQ2: Identity**

**Themes:** “Inner Circle Friends,” “Identification with Black Community,” and “Far Away”

**Inner Circle Friends:** Naturally chose certain characteristics or interests. Friend circle looked just like them. One had all White and international students as a part of her inner circle. None that I had spoken to had a malicious or feelings of animosity towards those who were non-American.

**Far Away:** Perceived physical distance as a factor for determining groups to which an individual will self-identify. The exception to this notion was the group of students who were of the understanding that each person’s path is uniquely different and exclusive of another. Some students considered the globe too far and therefore were not interested, unknowledgeable, and lacked passion in pursuing information about it.

#### **RQ3: Connecting With World**

**Themes:** “Understanding Through Dialogue,” “Social Media Usage,” Outcome of Upbringing,” “Timidity,” and “Connecting Through Relationships.”

**Understand Through Dialogue:** Desired non-segregated campus. Few try to step over in order to build relationship or have said dialogue. Students perceive few similarities between them and those of other ethnic and racial background. Felt that it would be too difficult to develop a deeper friendship with them because of the number of differences which have lead to a lack of understanding.

**Social Media Usage:** Very attached to their smart phone devices and computers and oftentimes are using them to stay abreast with what is happening in their inner circles, their country, and around the world. Some had built strong relationships with people around the world and have connected to global affairs.

**Outcome of Upbringing:** Students interviewed who grew up in a diverse population were confident in building relationships with others who did not look like them. Others shared that they were a bit more timid because they were surrounded with people who looked like them their whole life.

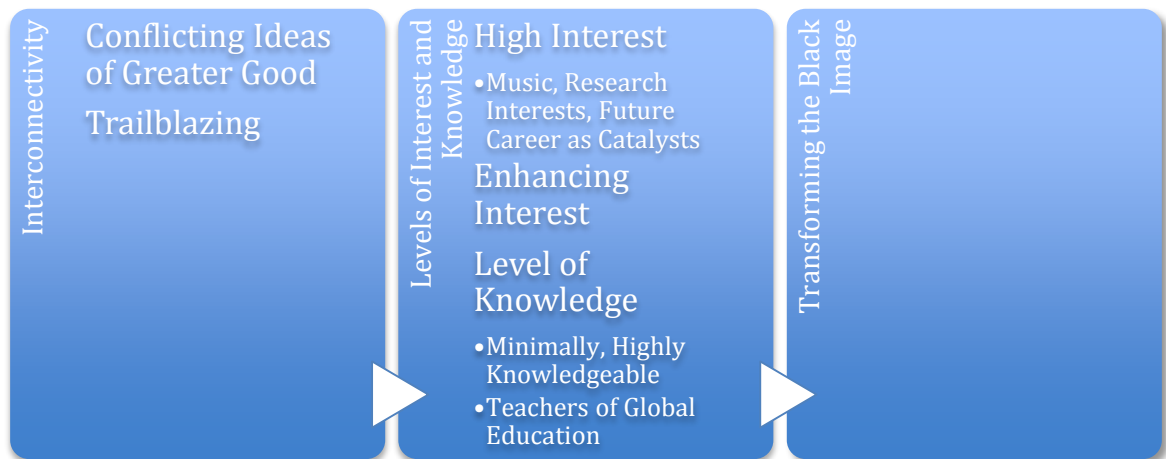
**Timidity:** There was no complete and unsolicited abhorrence for international students and people, but there was a passivity or a lack of action which should not be confused with laziness. They noticed that same attitude with the international students which leads to a stalemate where neither group approaches the other because of this feeling of timidity.

**Connecting Through Relationships:** Those who were extremely timid and fearful of approaching and engaging with the international population said that they had to overcome their own prejudice and stereotyping that they didn't even know that they had. Some of these students had amazing stories of how the world had come to them and they were surprised at how many similarities they actually had with this new-to-them population and also how unnecessary their fears were. The world had come to them through work, hosting of foreign students, and classes with both domestic and foreign students enrolled.

## APPENDIX G: Visual Representation of Themes and Sub-Themes

Below are two visual representations of the themes and sub-themes which have been created to enhance understandability. In the first, themes 1, 2, and 3 are listed with their respective sub-themes. Likewise, in the second, themes 4, 5, and 6 are listed.

Picture 1: Themes 1-3



Picture 2: Themes 4-6

