HIGHER EDUCATION FOR GLOBAL CITIZENSHIP:

AN INTEPRETIVE POLICY ANALYSIS

A Dissertation

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by

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Abstract

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This study was an interpretive policy analysis of global citizenship education and global learning which allowed me to 'tilt the field' of higher education for global citizenship by focusing on the perspectives of a few global sites embedded within one institution, a highly-selective public university ("SAU"). I asked the research questions:

1. What definitions, assumptions, policies and rhetoric related to global citizenship can be found at an institution of higher education and within certain global sites at that same institution?
2. In what ways do the curricular or pedagogical practices of specific classrooms affiliated with these global sites enact or relate to the definitions, policies, practices and rhetoric of global citizenship?
3. In what ways do students enrolled in academic courses affiliated with global sites experience and understand global citizenship?

I found that the actual goals and policies related to global education are focused on increasing students' experiences abroad and that there was a disconnect between the ostensible aims of the institution related to global learning (rhetoric) and the actual policy goals and implementations (practices). I also identified three key discourses of global citizenship education and global learning: global competition (global capitalism), global competence (global understanding and intercultural skills) and global transformation (global activism). The three discourses overlap and are used together. The policies and structures of global learning reflect theses discursive forces, as does institutional rhetoric. There are very few explicit policies related to global citizenship education and global learning at SAU;

instead, organizational structures, institutional histories, and policy contexts related to global learning (and global citizenship education) provide the basis from which to draw conclusions.

The three discourses – global competition, global competence, and global transformation – are complicated by the actual practices and perceptions of global learning and global citizenship education at SAU. Students have the ability and knowledge to think critically about current systems rooted in global competition, and to want to go beyond global competence, but their knowledge and desire does not translate into any actual experiences or self-efficacy about effecting change. The closer to the academic classroom, the larger the influence of global transformational discourse on students' intellectual understandings of global issues. However, these understandings are theoretical and the dominance of the discursive force of global competition is a barrier to translating any theory of global transformation into practice. And, conversely, global competition in practice is ubiquitous and powerful, but never addressed as a theoretical construct, but simply accepted as reality in both rhetoric, policy and practice at SAU.

Additionally, I found that the link between goals and practices of global learning and the experiences of global learning are very disjointed; students gained a deep understanding and awareness of some of the roots of global problems, but students were forced to reconcile their lived experiences with their academic insights and their takeaways fall right into line with what one might expect from the institution's predominant rhetorical and political discursive forces of competition and competence. Ultimately, SAU and its students themselves see elite global leadership as the definition of global citizenship. The findings offer community-based teaching, learning, and research experiences as a possible way to help connect students'

academic experiences with their ‘real life’ as global citizens. As this study was an interpretive policy analysis at one institutional, findings are not intended to be generalizable. However, the findings provide a building block for understanding global learning and the creation of global citizens at US institutions of higher education.

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APPROVAL OF THE DISSERTATION

This dissertation, "Higher Education for Global Citizenship: An Interpretive Policy Analysis," hs been approved by the Graduate Faculty of the Curry School of Education and Human Development in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

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Dedication

This dissertation is dedicated to my babies,
James Martin and Samuel McRay,
who I hope will make the world a better place.
Thank you, my loves, for your patience and understanding, and most importantly for always reminding me what really matters and what's worth fighting for.

Jamie and Sam, we did it! (with Daddy's help ♥).

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I would like to express my deepest appreciation to the women who have cared for my sons while I worked, research, and wrote. Without the love and protection that Zakia, Roman and their family gave my boys, there is no way I would have been able to finish this.

I am also grateful for the support of my mother and sisters and the many women in my life who have nurtured and believed in me. Mom, Anna and Molly – I love you all. Simis girls forever. Thank you for worrying about me, and helping even when I didn't know to ask for it (that goes for Dad, too). Susie, I'm so lucky to have you and Tom as part of my family, thank you for everything! Katie, my sba, and Jenny and Rachel – caftans forever. Jill and Chrissie and Sahtiya – I miss you all so much. I'd have never survived without any of you.

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Chapter 1

Enacting Globalization on Campus

In an increasingly interdependent world, institutions of higher education are preoccupied with not only their own roles as global actors but also with providing their constituents – students and other stakeholders – with access to global knowledge, experience and skills (Altbach & Knight, 2007; Hammell, Cole, Stark, Monaghan & Spreen, 2015; IAU, AUCC, ACE, & CHEA, 2004; IAU, 2012; NAFSA, 2013; AAC&U, 2007). Globalization has created a new context and frame of reference for colleges and universities in the United States with an emphasis on the importance of educating globally and culturally competent students (Deardorff, 2006; Morais & Ogden, 2011; Musil, 2006; NAFSA, 2013; Nussbaum, 2006). This study is an interpretive policy analysis of global learning and global citizenship education at a research university in the United States. By tracing institutional rhetoric and policies through to classroom practices and the student experience, I argue there are three major discursive forces affecting global learning at SAU, and that there are serious disconnects between how students experience those discursive forces.

Globalization has been a transformative force within higher education in the United States in the recent past (Altbach & Knight, 2007). Since the latter half of the 20th century, postsecondary institutions have been responding to global pressures in a variety of ways: expanding their presence internationally through study abroad or opening campuses in different countries; creating curricula and academic programs explicitly focused on global issues; and setting broad strategic goals related to global experiences, skills and competencies for students (Lewin, 2010; Rhoads & Szelényi, 2011). Research on globalization and higher education has tended to fall along two distinct lines. First, there is

research based on theoretical considerations of globalization and its effects on higher education in the context of nations, states, organizations, institutions and policies (see King, Marginson & Naidoo, 2011; Pusser, Ordorika & Kempner, 2010). The second line of research focuses on practical considerations of the effects of international and global experiences (such as study abroad) on students (see Lewin, 2009; Currie & Newson, 2008). However, considering only the macro-view of globalizing colleges and universities and the micro-view of study abroad and other international student experiences leaves out an important piece of the puzzle: on-campus global learning.

Most students will participate in global initiatives on their campuses, partly because study abroad and international travel are not accessible to every student (or even the majority of students). Similarly, global policies and rhetoric related to faculty research and institutional partnerships and revenue are also inaccessible to most students, residing firmly outside the realm of college students' everyday lives. However, campus programming with explicitly global aims is something available to the majority of students enrolled in a college or university.

The purpose of this research is to better understand the ways that institutional policies and rhetoric related to globalization and global citizenship manifest as educational practices, pedagogy and curriculum at an institution of higher education. Institutions of higher education have increased their rhetoric related to global issues, many emphasizing the need for global skills or their goal of creating "global citizens." But what does this mean? Where *are* global skills being honed on campus? Where do students learn about, or even become "global citizens?" How does institutional rhetoric translate to policies or programming and

then how is that policy enacted? This institutional policy analysis begins to answer these questions.

First, I will introduce the broad themes and concepts related to the study: globalization and higher education in the United States (addressing changing contexts, academic realities surrounding global learning, and trends related to internationalization). After establishing my problem statement and research questions, I will provide an overview of the literature and my methods, including my conceptual framework and the limitations of the study.

Globalization's Influence on US Higher Education

Globalization has had a huge influence on higher education in the United States (U.S.). Colleges and universities have dramatically increased the volume, scope and complexity of their international activities in recent decades (Hammell, Cole, Stark, Monaghan & Spreen, 2015; Altbach & Knight, 2007). Postsecondary institutions are also deeply engaged in efforts to expand intercultural competencies, opportunities for global learning and education for global citizenship (Deardorff, 2006; Morais & Ogden, 2010; Musil, 2006; NAFSA, 2013; Nussbaum, 2006). In addition, there is near consensus on the necessity of reorienting policies, programs and curricula from the national to the global (IAU, AUCC, ACE, & CHEA, 2004; IAU, 2012; NAFSA, 2013; AAC&U, 2007). The majority of U.S. research universities explicitly reference internationalization in their current mission statements, and half included it in their strategic plans in the first decade of the 21st century (Siaya & Hayward, 2003). Therefore, researchers are compelled to develop new and evolving theoretical frameworks, models and analytic perspectives that mediate our

understanding of higher education's global transformations (Pusser, Ordorika & Kempner, 2010).

Global learning. Globalization, or new patterns of worldwide interconnectedness, has had profound effects in almost every contemporary arena around the world. Institutions and individuals are more and more subject to the effects of economic, social, cultural and political globalization. 'Global studies' as an academic program has become visible on many U.S. college and university campuses, although research is needed into the specific patterns of growth and design. There is much acknowledgement of pressing global needs: the American Association of Colleges and Universities, the American Council on Education, the International Association of Universities, the Council for Higher Education Accreditation, the National Association of Student Personnel Administrators (to name just a few) all have global learning working groups, compile annual statistics and reports on globalization and internationalization in the higher education context, and work on statements of principles and good practice related to "global education" at colleges and universities. Although there is a lack of specific data related to on-campus "global" programming (i.e. programs that are not explicitly linked to international partners, organizations or experiences), Stearns (2009) usefully illuminates some of the most pressing concerns from about a decade ago:

> While almost all institutions now have study abroad programs, [some] schools have no students actually studying abroad. Foreign language attainments have sagged, and requirements of courses with a global or international focus in general education programs have dropped (from 41 percent in 2001 to 37 percent in 2006). Few institutions have a global coordinator (p. 6).

In recent years, there has been very little research to reassure us that the rhetoric and policy prioritization of globalization and internationalization has been backed up by substantive institutional commitments. There is a great need to better understand the actual

content, practices and experiences that currently exist behind the trends of globalization. The majority of research linking global and international programming to student experiences and curriculum focuses on a narrow subset (10%) of students who study abroad (Lewin, 2009). Therefore, the potential for on-campus global programming to reach more students in longer-term ways is high. However, not much is known about these initiatives. While umbrella and affiliate organizations (such as the AAC&U, ACE, etc.) are focused on providing metrics and assessment tools for better understanding global learning (Hovland, 2014), institutions themselves are under pressure to do more with less in the service of corporatization and many global learning initiatives are hastily initiated and then under-scrutinized (Rhoads & Szelenyi, 2011).

In summary, many U.S. colleges and universities can (and are attempting to) provide a "global" education by infusing global programming onto their campuses. The AAC&U (2014) describes these efforts as "internationalizing our campuses and globalizing our curricula." In this way, mission statements and strategic plans are fulfilled even by students who never leave campus. Hovland's (2014) "Global Learning Rubric" provides an outline for the types of on-campus activities that foster global learning outcomes even without international experiences. See Table 1.1 that maps on-campus experiences onto the rubric.

Table 1.1
Global Learning Rubric and Corresponding Experiences

Global learning skills:	**Global learning contexts:**		
	Curricular	Co-curricular	Extra-curricular
Articulate own values in context in personal identities and recognized diverse and potentially conflicting positions vis-à-vis complex social and civic problems	Yes: could be expected to develop this skill in a curricular context	Yes: could be expected to develop this skill in a co-curricular context	Yes: Could be expected to develop this skill in an extra-curricular context

Global learning skills:	**Global learning contexts:** Curricular	Co-curricular	Extra-curricular
Gain and apply deep knowledge of differential effects of human organizations and actions on global systems.	Yes: could be expected to develop this skill in a curricular context	No: not expected to develop this skill in a co-curricular context	No: not expected to develop this skill in an extra-curricular context
Understand the interactions of multiple worldviews, experiences, histories and power structures on an issue or set of issues.	Yes: could be expected to develop this skill in a curricular context	Yes: could be expected to develop this skill in a co-curricular context	No: not expected to develop this skill in an extra-curricular context
Initiate meaningful interaction with people from other cultures in the context of a complex problem or opportunity	No: not expected to develop this skill in a curricular context	Yes: could be expected to develop this skill in a co-curricular context	Yes: Could be expected to develop this skill in an extra-curricular context
Takes informed and responsible action to address ethical, social and environmental challenges	Yes: could be expected to develop this skill in a curricular context	Yes: could be expected to develop this skill in a co-curricular context	Yes: Could be expected to develop this skill in an extra-curricular context
Applies knowledge and skills to address complex, contemporary global issues.	Yes: could be expected to develop this skill in a curricular context	Yes: could be expected to develop this skill in a co-curricular context	Yes: Could be expected to develop this skill in an extra-curricular context

Curricular context examples: an academic course that could be a general education or major requirement or an elective for students; service learning or research-based experiences for academic credit.

Co-curricular context examples: faculty-led undergraduate research, internship placements, some community service or volunteer opportunities, membership in associations or clubs with strong faculty/institutional ties

Extra-curricular context examples: student clubs, professional or Greek organizations, student government

Curricular/academic programming that supports global learning could take place in many different ways: in general education courses that infuse global issues into content; in "majors" or fields of study (global studies, for example); or in service learning or research-based courses. Co-curricular experiences that could support global learning might include faculty-led undergraduate research, internship placements, some community service/volunteer opportunities, membership in associations or clubs with strong

faculty/institutional ties (for example, a foreign language conversation club or serving as editorial staff of a journal). Extra-curricular experiences that might facilitate global learning on campuses include student clubs (for example, multicultural organizations or a campus chapter of Habitat for Humanity), some professional and academic organizations, and student government. Again, the potential for on-campus global learning initiatives to reach more students in longer-term ways is high, but not much is known about these initiatives and their role in shaping global citizens.

The purpose of my study is to uncover and analyze the specific ways that institutions of higher education conceptualize and implement on-campus global programming and curriculum. Although Hovland (2014) specifies that global learning can occur in curricular, co-curricular, and extra-curricular contexts, this study concerns itself with primarily with the examination of the curriculum.

Problem Statement

Much of the current research on higher education and globalization[1] is disconnected from key contexts in two important ways: 1) assumptions underlying globalization as a conditional factor in analyses of institutional transformation as well as organizational policies, changes, and behaviors are not questioned, critiqued or even catalogued; 2) if and when research does take into account the manifold ways that globalization as a concept and process can be understood, the macro-context (e.g., institutional prioritization) is not

[1] Many institutions of higher education (and other stakeholders) conflate globalization and internationalization (IAU, AAUP, ACE, & CHEA, 2004; IAU, 2012; NAFSA, 2012, 2013; AACU 2003; Siaya & Hayward, 2003). I will be using “globalization” and “globalize” to encompass all the ways that institutions of higher education a) participate in the global arena and b) encourage and equip stakeholders to participate in the global arena. Internationalizing efforts may fall under this definition.

integrated with the micro-context of student experiences (e.g., specific courses or activities). This means that Currie and Subotzky's (2010) provocative, relevant and crucial questions become almost impossible to answer: "How can the broader social purpose of higher education be maintained in the face of the increasing prevalence of globalization practices? What organizational arrangements…will provide the basis for maintaining concerns for democracy, social justice and community development?" (p. 457). These questions illustrate the need for a multi-faceted research approach, because they show a need for understanding the broad and the narrow: the overarching purpose of higher education versus the practices of globalization and organizational arrangements versus societal concerns.

Research on globalizing and internationalizing practices that connect to the undergraduate and graduate student experience at postsecondary institutions in the United States has focused mainly on international contexts (such as study abroad or international service learning trips) (Butin, 2010; Engle & Engle, 2003). Additionally, while some of have examined the internationalization of higher education curricula (Huang, 2010; van der Wende, 1996), for the most part, research relating university practices to theoretical interpretations of globalizing effects on higher education has focused on institutional transformation and the relationship between governmental policies of the nation-state on national systems of higher education (Marginson & Rhoades, 2010; Valimaa, 2010; Stromquist, 2010; Weiler, 2010). Scholars of higher education and globalization have argued that "globalization processes in higher education are under-studied and under-theorized" (Marginson & Rhoades, 2010, p. 364) while also critiquing traditional conceptual frameworks and methodological approaches that reify problems in comparative and international research (Marginson & Mollis, 2010; Slaughter, 2010; Kempner, Mollis &

Tierney, 1998; Torres, 2010). Some of these problems relate to the fact that studies often present 'globalization' as a force external to higher education organizations and institutions (Kempner et al. 1998) and do not question hegemonic forces and assumptions (Marginson & Rhoades, 2010; Tierney, 2010; Rinehart, 2010; Marginson & Mollis, 2010; Slaughter, 2010). Therefore, a need arises for research that takes not only the globalization of higher education into account, but also integrates the broad (a theoretical understanding of institutional patterns and policies of globalization) with the narrow (student experiences and praxis). Interpretive policy analysis is particularly well-suited to this question, and allows me to identify key discourses related to global learning and global citizenship education through which to frame my understanding of students' classroom experiences and meaning-making.

Purpose

The purpose of this research is to better understand the ways that institutional policies and rhetoric related to globalization and global citizenship manifest as educational practices, pedagogy and curriculum at an institution of higher education. Through an interpretive policy analysis situated within an embedded case study at one four-year public institution in the Mid-Atlantic United States, I connect disassociated understandings of the theories and policies of globalization to the student experience. This approach allows me to examine the ways that this institution as a whole has conceptualized and operationalized in response to the demands of globalization. It also provides a way to shed light on the ways that "global sites" – or centers and institutes with a specifically global mission – are part of these policies for the institution. Two of the on-campus global sites at Southern Atlantic University are attached to an undergraduate course; it is within these two courses where I have been able to determine the ways that students construct their understandings of global citizenship

(including defining "the global" and globalization) in order to append these constructions to institutional-level conceptions and operations.

This approach to the study is important: research shows that institutions are focused on global initiatives and in service of larger institutional/political goals related to globalization are creating research centers, academic programs, and interdisciplinary initiatives (IAU, AUCC, ACE, & CHEA, 2004; IAU, 2012; NAFSA, 2013; AAC&U, 2007). However, although it is clear that these organizational units are meant to facilitate globalization, there is very little understanding of the way that these institutional strategies filter down to the student experience.

Research Questions

Therefore, my overarching research question is: How does an institution of higher education, as well as its discrete academic units with global missions, create definitions of and enact policies around global citizenship and global learning?

1. What definitions, assumptions, policies and rhetoric related to global citizenship can be found at an institution of higher education and within certain global sites at that same institution?
2. In what ways do the curricular or pedagogical practices of specific classrooms affiliated with these global sites enact or relate to the definitions, policies, practices and rhetoric of global citizenship?
3. In what ways do students enrolled in academic courses affiliated with global sites experience and understand global citizenship?

Key Terms

The following are an introduction to the key terms for this study. Note that these terms will be discussed in more detail in later sections of the study.

Globalization: "denotes the expanding scale, growing magnitude, speeding up and deepening impact of interregional flows and patterns of social interaction [and] refers to a shift or transformation in the scale of human social organization that links distant communities and expands the reach of power relations across the world's major regions and continents" (Held & McGrew, 2001, p. 4); "the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa" (Giddens, 1990, p. 64); the compression of time-space- and –actions across the globe (i.e. a shrinking world); intensifying global interdependence (especially economic); global integration; and global consciousness (Held & McGrew, 2001; Albrow, 199; Harvey, 1989; Jameson, 1991; Johnston, Taylor & Watts, 1995; Held et al. 1999; Geyer & Bright, 1995; Giddens, 1990; Kofman & Youngs, 1996; Neirop, 1994; Rosenau, 1990; Scholte, 1993; Zurn, 1995).

Academic capitalism: "institutional and professorial market or market-like efforts to secure external moneys," (Slaughter & Leslie, 1997, p. 8). For many institutions, internationalizing the curriculum and broadening curriculum and programs into a global scope are ways for colleges and universities to compete for funding in a variety of markets.

Neoliberalism: an ideology that promotes individual self-interest, unrestricted flows of capital, deep reductions in the cost of labor and sharp re-entrenchment of the public good (Giroux, 2002; Levin, 2007; Lipman, 2011; Saad-Filho & Johnston, 2005); "[a] central goal of neoliberalism is to transfer numerous public functions, assets and roles to the private

sector – the belief being that a free market ultimately yields a greater return and through fair competition produces cheaper and better products and services" (Rhoads & Szelenyi, 2011, p. 13). In the United States, institutions of higher education exist within a neoliberal social imaginary in which the common understandings, myths, and stories that lead to generalized practices and shared legitimacy are informed by an ideology that promotes individual self-interest, unrestricted flows of capital, deep reductions in the cost of labor and negation of the public good (Giroux 2002, 2014; Gumport, 2007; Harvey, 2005; Levin, 2007; Lipman, 2011; Saad-Filho and Johnston, 2005). This manifests through "reductions in public funding for higher education, increased tuition rates, increased reliance on contingent faculty and increases in the numbers of administrators" (Cole & Heinecke, 2015, p. 186).

Global university: Universities often self-identify as "global." As one research university in the United States explains: "To be a 'global university' is to engage in activities both on-campus and abroad that deepen our students' knowledge of the world and that increase [our] presence globally" (Carnegie Mellon University, 2014).

"Global" sites: I will define global sites for this project as discrete academic and organizational units at one particular institution of higher education – a highly-selective, public, research university with a strong emphasis on and historical grounding in the liberal arts, located in a small city in the Mid-Atlantic United States. These organizational units have an explicitly global mission.

Global citizenship: has been conceived of as global activism (Schattle, 2009), global cosmopolitanism (Appiah, 2008; Schattle, 2009; Urry, 2000), global reform (Falk, 1994; Schattle, 2009), global hybridity (Rhoads & Szelényi, 2011), global management (Schattle, 2009), or global capitalism (Falk, 1998; Urry, 2000; Schattle, 2009). The above competing

and complementary definitions of global citizenship include understanding global citizenship as: a choice and way of thinking about the world; an awareness of self and world; an understanding of others; the practice of cultural empathy and engagement; the participation in the social and political life of one's community; the development of students' critical and imaginative capacities; the personal achievement of intercultural competencies; the social mobility of the elite (Green, 2013; Nussbaum, 1997, 2006; Schattle, 2009, 2012). For the purposes of this study, I will synthesize the definition of global citizenship into three categories: global citizenship as global competition (i.e. global capitalism, global management, the social mobility of the elite); global citizenship as global integration (i.e. global cosmopolitanism, global hybridity, intercultural competencies); and global citizenship as global consciousness (i.e. global activism, global reform, cultural empathy, global transformation).

Institutional rhetoric: Institutional rhetoric is organizational discourse involving the strategic collective advocacy of what organizations take to represent their sociopolitical interests, and may be directed at other organizations, within the same or different institutional clusters and toward their own individual members (Finet, 2000). Examples of institutional rhetoric include any sort of collective statements (including policy statements as well as mission and vision statements), handbooks and training materials, descriptions of institutional programs and initiatives, official communications, press and popular cultural narratives related to the institution, and publicity materials. Institutions often use institutional rhetoric to situate themselves within the context of serious social issues (Clair, 1993; Finet, 2001).

Significance for Policy and Practice

This study has political and practical significance for many stakeholders within higher education. First, this research fills a gap in the literature coupling macro-level conceptualizations to micro-level explanations of the student experience. Second, this study fills a methodological gap in the research on higher education and globalization. More specifically, Pasque, Carducci, Kuntz, & Gildersleeve (2012) argue that an undertaking such as this is particularly well-suited to an innovative, critical qualitative perspective: "deeper theories of the interplay between globalizing practices, processes, and principles with American higher education must be developed" in order to provide explanations of the significance and influence of institution's international efforts and globally-involved efforts (p. 9). Furthermore, Slaughter (2010) argues that to study these kinds of problems "calls for mixed methods, multiple site case studies, data gathering from micro to macro levels, and a variety of analytical techniques linked to discrete levels and units of analysis" (p. 42). This study hopes to answer those calls and serve as a useful tool for academics and future researchers by utilizing a methodological approach that integrates interpretive policy analysis, multiple site case study design and multi-leveled data collection and analysis.

Additionally, there is little clarity for colleges and universities regarding why and how to fulfill global strategic plans and missions. Global civics and education for global citizenship is one approach that many institutions are using to facilitate a reorientation of priorities from the national to the global, but there is even less understanding about how students should experience global citizenship education or even what global citizenship education is or should be.

In the same way that Engle & Engle (2003) provide study abroad programs with a classification system that differentiates between deep intercultural understanding and more superficial visits to other countries, there is a need for a way to understand the differences in context and content between global initiatives on campuses. Practitioners could use this typology as a first step in linking curricular, co-curricular, and extra-curricular methods to facilitate global learning. Additionally, this research provides a crucial first step in identifying overarching best practices to globalizing the curriculum on campuses. Lastly, this research helps contributes a framework for connecting a broad understanding of institutional rhetoric and policy with actual campus practices and student experiences.

Chapter 2

Review of the Literature

In this review of the literature, I will explain the major theories related to globalization and identify the definitions of globalization most relevant to this study. I begin with definitions of the phenomenon of globalization in general, paying close attention to major debates about the term. I will further explain the most significant conceptual frameworks related to different aspects of globalization. Definitions of globalization fall into overarching patterns, and based on my analysis of those patterns I will identify three main categories of definitions to inform the conceptual framework for this study. Next, I will link this discussion of globalization to current higher education contexts, including neoliberalism and academic capitalism. Additionally, I will describe the ways that institutions of higher education conceptualize issues related to globalization. The last section of the literature review will focus on the concept of global citizenship. First, I will trace the history of higher education for global citizenship through its connection with citizenship education. Then, I will define global citizenship by synthesizing the research on global citizenship education with theories of globalization and citizenship education. Lastly, I will summarize the contemporary research on global citizenship and institutions of higher education, identifying gaps in the research related to this study's questions.

Understanding Globalization

In some ways, globalization can be simply defined: (new) patterns of worldwide interconnectedness. It is, of course, far more nuanced and complicated than that. Steger (2013) in his primer on globalization, argues that the term has been used to describe too many things ("a process, a condition, a system, a force, and an age") to the detriment of an

accurate and clear understanding of the term (p. 7) and suggests that "the term *globalization* should be used to refer to a *set of social processes* that are thought to transform our present social condition into one of *globality*" (p.8). He further defines globality as a social condition "characterized by the existence of global economic, political, cultural and environmental inter-connections that make many of the currently existing borders and boundaries irrelevant" (p.7). Steger's multi-layered explanation of globalization can serve as an example of how difficult it is to succinctly describe what the term means.

One can conceive of globalization as the compression of time, space, and actions across the globe (i.e. a shrinking world); as intensifying global interdependence (especially economic); as global integration; and/or as global consciousness (Held & McGrew, 2001; Albrow, 1999; Harvey, 1989; Jameson, 1991; Johnston et al. 1995; Held et al. 1999; Geyer & Bright, 1996; Giddens, 1990; Kofman & Youngs, 1996; Neirop, 1994; Rosenau, 1990; Scholte, 1993; Zurn, 1995). Held and McGrew (2001) explain that globalization "denotes the expanding scale, growing magnitude, speeding up and deepening impact of interregional flows and patterns of social interaction" (p. 4) while they and Giddens (1990) also emphasize the ways in which people and institutions from different localities are linked across huge distances. In other words, globalization can also be understood as "the intensification of worldwide social relations which link distance localities in such a way that local happenings are shaped by events occurring many miles away and vice versa" (Giddens, 1990, p. 64). Understanding power in the context of human relationships is also key – Held and McGrew (2001) also argue that globalization "refers to a shift or transformation in the scale of human social organization that links distant communities and expands the reach of power relations across the world's major regions and continents" (p.4).

Theorists of globalization do agree that globalization is multifaceted, although many use different terminology to describe interrelated but distinct facets. However, overarching patterns in our contemporary understanding of globalization are clear and cut across researchers and disciplines (even when theorists are ideologically opposed, they still generally think of globalization in similar terms; one exception may be Marxists and critical perspectives on economic globalization, which expand some definitions beyond what certain public intellectuals might include). James and Steger (2014) provide a "genealogy" of the concept of globalization, arguing that it emerged from the intersection of "four interrelated sets of 'communities of practice' (Wenger, 1998): academics, journalists, publishers/editors, and librarians" (p.424). They further trace the term as "idiosyncratic and rarely used" through the middle of the twentieth century (James & Steger, 2014, p. 428) until its contemporary ascendance.

Major Debates

Held and McGrew (2001) frame the major debates related to globalization in terms of globalization "skeptics" and "globalists." Skeptics are, as their name suggests, skeptical of the idea that globalization has actually affected the nation-state and so frame their thoughts and research on worldwide interconnectedness as internationalization, or even regionalization, not globalization. Globalists, on the other hand, are more convinced that we are becoming "one world" with an "erosion of state sovereignty, autonomy and legitimacy" (p. 38). This frame – of the power and position of the nation-state – is what differentiates the debate between skeptics and globalists. Globalists' "one world" includes the emergence of a global popular culture and the erosion of fixed political identities while skeptics see a resurgence of nationalism and national identity (Held & McGrew, 2001). The debate divides

those who see the current global economy as one of regional blocs and new imperialism (skeptics) and as, again, "[o]ne world, shaped by highly extensive and rapid flows, movements and networks across regions and continents" (globalists) (Held & McGew, 2001, p. 38).

These debates are relevant to the current study because they provide the building blocks for defining globalization and related concepts. Questions of culture, economics, inequality, and power are inherent in the tension between skeptics and globalists, and different definitions and assumptions related to globalizing or internationalizing institutions (such as colleges or universities) are rooted in these understandings. The debate also illustrates the fact that analyzing globalization (and related concepts) is the process of parsing and explaining the same facts through different lenses. For example, international branch campuses (such as New York University-Abu Dhabi), can be explained through a skeptical lens as new imperialism (i.e. an American university has expanded its reach into an "emerging market" of possible students) or through a globalist lens as an example of the decline of the power of traditional state-supported institutions in favor of "hybridization" (i.e. an American university has a stronghold in a new region because there is a need for it both for NYU and for the Middle East). While examples of this debate in relation to specific on-campus global initiatives may be slightly more subtle, the distinction between skeptic and globalist at least provides a starting point for analysis.

Major Theories: Characteristics, Conditions and Dimensions of Globalization

Beyond the conceptual debates around globalization, James (2006), Held (2006) and Steger (2013) further describe globalization and its characteristics (Held), conditions (James) and dimensions (Steger). Held's characteristics of globalization include reach, strength,

speed, and impact. James' four conditions of globalization include: embodied globalization, object-extended globalization, agency-extended globalization, and disembodied globalization. Steger outlines five dimensions of globalization, including economic, political, cultural, ecological and ideological. The more detailed descriptions of globalization here are helpful to the study in that they provide more support for my conceptual framework. The theories become more specific to my theoretical and conceptual frameworks as the chapter progresses, narrowing from describing overarching historical and descriptive understandings of globalization (Held's characteristics) to categories for understanding its emergence and existence (James' conditions) to its actual facets (Steger's dimensions).

Characteristics. Held thinks of globalization as having different levels of four characteristics – reach (extensity), strength (intensity), speed (velocity), and impact (outcomes). He asks four questions to determine each of the characteristics.

- How far does globalization reach? (extensity)
- How interconnected is the world because of it? (intensity)
- How fast did it happen? (velocity)
- What happened? What changed because of it? (impact)[2]

Held argues that, depending on the combination of answers to the questions above, there are four "types" of globalization: thick, diffused, expansive and thin. Thick

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[2] Held distinguishes between four different types of impacts as well: decisional, institutional, distributive, and structural. In order to consider decisional impact, we ask: How do globalizing processes affect how individuals, corporations, organizations and governments make decisions? In order to consider institutional impact, we ask: How does globalization change the agendas of organizations and individuals, structure their choices and influence their preferences. For distributive impact, ask: How does globalization change the way wealth and power are distributed within and among countries? Consider the question: How does globalization structure patterns of behavior (social, political, economic, etc.)? to think about structural impact.

globalization is when all four characteristics (reach/extensity, strength/intensity, speed/velocity, impact/outcomes) are high. In other words, thick globalization is a type in which globalization reaches quite far, connected the world on social, political, economic and environmental levels, happened quite quickly and led to a significant number of things (institutions, wealth distribution, balances of power, economies, and even culture and behavior) changing in important ways. Nineteenth-century global imperialism and colonization is one example of thick globalization. Held argues that the next type of globalization – "diffused" globalization – has never actually existed. It is comprised of high extensity (reaching far), high interconnectedness, high speed but low impact, without many things actually changing. In other words, this would be a highly-mediated and highly-regulated type of globalization, which Held explains might be the ideal type for some critics of globalization who see impacts and outcomes of globalization being fundamentally unjust or unsustainable. Expansive globalization reaches quite far and changes a number of significant things, but does not actually involve a huge number of connections and happens slowly. Western and American cultural expansion during the modern period is an example of this (e.g. the prevalence of the English language and American popular culture). Lastly, thin globalization reaches quite far but does not have strong or immediate impacts on structures or institution, is quite slow, and does not involve connections between many different actors. Historically, the Silk Road - or the early silk and luxury trade connection (centuries ago) between Europe and Asia - is an example of thin globalization because although these connections were meaningful in a historical sense, they did not involve many separate people or institutions or lead to a huge amount of immediate structural or political change.

One could argue that contemporary institutions of higher education in the U.S. operate in an era of both thick and expansive globalization: there have been many impacts of globalization, reaching quite far; some things have moved quite slowly but other connections have been made very rapidly and there is a varied amount of interconnectedness depending on context. The important thing to consider is that colleges and universities both enact and experience globalization. They are actors, but also are acted upon. One can imagine that as this study uncovers institutional rhetoric, policy, and praxis (curriculum, pedagogy, programming) the distinction between actor or recipient may be relevant.

Additionally, the impacts of globalization are also relevant to institutions of higher education. It is clear from the literature that globalization has affected the ways that colleges and universities identify their missions and institutional priorities (see footnote 1 – this aligns with institutional impact and decisional impact). Structural impact and distributive impact of globalization for colleges and universities are slightly less clear but still conceivably exist. These two types of impact probably vary widely based on the type of institution. For example, a small community college in a rural setting may not change its leadership structures, economic behaviors or lobbying efforts on globalization but a highly-selective flagship institution might prioritize global issues to the point of doing so (creating a provost-level position related to global issues, hiring a lobbying firm to support funding for international partnerships, etc.).

Conditions. James (2006) outlines conditions of globalization in his work on the subject by differentiating between types of actors and actions. So, for example, by considering what/who is moving and how those actors are moving around the globe, another

set of descriptions for globalization emerges, one that overlays quite easily onto higher education.

Table 2.1
Conditions of Globalization in Higher Education (adapted from James, 2006)

Condition of globalization	Definition	Higher education examples
Embodied	Movements of people across the world (refugees, migrants, emigrants, travelers, tourists)	International students, study abroad trips, international faculty members, invited speakers, international conferences
Object-extended	Movements of objects, especially traded commodities (consumer goods, relics and antiquities)	International purchases, patents
Agency-extended	Movements of institutions such as corporations and states ("expansionist empire of Rome" and "proselytizing agents of Christendom" but now dominated by transnational corporations)	International branch campuses, expansion of US/Western style higher education
Disembodied	Movements of immaterial things and processes including images, ideas, electronic texts and encoded capital (circulation of financial instruments, electronic communications, social media, computerized exchanges).	Online presence, dissemination of research and innovation

James' conditions are very useful when considering higher education and globalization. The conditions overlap with each other (for example, branch campuses involve both agency-extended and embodied globalization since both institutions and people are moving across the world). The distinctions between embodied and disembodied globalization as well as between object- and agency-extended globalization have very clear examples in the education sector and have very useful organization purposes for the framework of this study. I would argue that different conditions of globalization fit very neatly into the assumptions that undergird global citizenship education. For example, agency-extended (involving movements of institution) and disembodied (involving movements of immaterial

things and processes such as capital, texts, and ideas) globalization are accomplished more easily and cheaply than embodied movement. So in the context of a university administration very anxious about the "bottom-line," an investment in embodied globalization initiatives (making study abroad trips more affordable, accessible and/or in-depth) may make less financial sense than a global partnership involving online dissemination of research findings (like the creation of an on-campus "Center for Global Research," for example).

Dimensions. The five dimensions of globalization according to Steger (2013) are economic, political, cultural, ecological, and ideological.

- Economic (the production, exchange and consumption of commodities) – the intensification and stretching of economic connections across the globe
- Political (practices related to the generation and distribution of power in societies) – the intensification and expansion of political interrelations across the world
- Cultural (symbolic construction, articulation and dissemination of meaning) – the intensification and expansion of cultural flows throughout the world
- Ecological (the environment) – the intensification of the global environmental degradation
- Ideological (social imaginaries) – the spread of beliefs and assumptions about globalization, based in one of three globalisms (market, religious and justice)

Steger defines the economic dimension of globalization as being characterized by neoliberal values and as the emergence of a new global economic order heavily influenced by the increasing power of transnational corporations and international economic institutions (e.g. the IMF, the WTO and the World Bank). According to Steger, the fundamental questions one must ask related to political globalization are: Has the nation-state been curtailed by

massive flows of people, capital and technology across territorial boundaries? Are the primary causes of these flows caused by politics? Are humans now witnessing the emergence of a new global governance structure? The cultural dimension of globalization is the tension between sameness and difference in emerging global culture, heavily mediated by the role if transnational media corporations in disseminating popular culture. Additionally, the globalization of languages is an important part of the cultural dimension. The ecological dimension of globalization is related to the uncontrolled population growth and lavish consumption patterns in the Global North. Lastly, the ideological dimension of globalization includes the norms, claims, beliefs and narratives about the phenomenon of globalization. Steger teases out three "globalisms" that describe different ideological orientations to globalization. First, market globalism seeks to endow globalization with free market norms and neoliberal meanings. Justice globalism constructs an alternative vision of globalization based on egalitarian ideals of global solidarity and distributive justice. Religious globalism is a struggle against both market globalism and justice globalism as adherents seek to mobilize a religious community imagined in global terms in defense of religious values and beliefs thought to be under severe attack by the forces of secularism and consumerism.

The five dimensions of globalization provide a starting point for conceptualizing a definition of globalization that can be used to support an analysis of global citizenship education in the current study. Each of these dimensions is quite visible in higher education. Researchers study ideologies and globalisms as well as ecological degradations and political, economic and cultural realities related to globalization. Institutions take part in many of the dimensions as well (for example, consider the number of political leaders, especially in the

Global South, who are trained and/or educated in the United States through initiatives like the Young African Leadership Institute).

In the next section, I will narrow my focus from a macro-level discussion of theories related to globalization in general to a micro-level discussion of current higher education contexts in which globalization exists and with which it interacts. Specifically, it is necessary for me to summarize theories related to neoliberalism and academic capitalism in order for me to create the concrete definitions of globalization that ground this study.

Putting globalization into context

The explosion of global initiatives at major research institutions in the United States has taken place in the context of significant historical changes within the system of higher education: massification, diversification and marketization are all processes that have developed alongside globalization and internationalization at postsecondary organizations. Therefore, policies related to globalization at institutions of higher education are embedded within (and belong to) larger processes of governance, power, and particular social and cultural worlds (‘domains of meaning’) (Shore & Wright, 2011). Specifically, one must consider the neoliberal context and academic capitalism.

Neoliberalism

During the second half of the 20th century, neoliberalism as a form of governance has become increasingly prominent around the world (Peters, 2001). The use of the term can be divided into two distinct periods: first, to primarily signify a category of economic ideas that arose in the 1930s “associated with the Ordoliberalism School, the Mont Pelerin Society, the work of Friedrich Hayek, and the counter-Keynesian economics of the Chicago School” (Venugopal, 2015, p. 168) and secondly to describe waves of market-oriented policies

starting in the 1980s of dismantling the welfare state, privatizing state functions, and deregulating markets. Due to the nature of this research, the scope of the literature review will focus on the latter period. Neoliberalism can be understood as the infusion of capitalist ideas (e.g. value production, competition, profit) into political, social and cultural institutions at the state-level (Harvey, 2005); or, as Coburn (2000) explains: "The essence of neo-liberalism, its pure form, is a more or less thoroughgoing adherence…to the virtues of a market economy and by extension a market-oriented society" (p. 138). Coburn also outlines the key principles of a neoliberal "philosophy" as follows:

1. That markets are the best and most efficient allocators of resources in production and distribution;
2. That societies are composed of autonomous individuals (produces and consumers) motivated chiefly or entirely by material or economic considerations;
3. That competition is the major market vehicle for innovations (p. 138).

Bourdieu (1999), in his critiques of neoliberalism, argues that it is a form of governance that has become a doxa, or an unquestioned and wholly accepted world view. Many scholars agree with this positioning of neoliberalism as hegemonic and seemingly-inevitable (DeMartino, 2000; Coburn, 2000; Harvey, 2007; Martinez & Garcia, 2000). Anderson describes neoliberalism as "the most successful ideology in world history" (Anderson, 2000, p. 17). The globalization of financial markets is an example of the global spread and influence of the neoliberalization of states; more specifically, free trade in goods and services, free circulation of capital, and freedom of investments have been the major focus of global neoliberal policies (DeMartino, 2000). Neoliberalism, according to Ferguson (2010) refers to "a macroeconomic doctrine" (p. 170) that links the state to markets,

encouraging “market-based economies that highly value competition and efficiency” (Smith, 2012). This “new” economic liberalism reinvigorated the classical political economy theory advocating that markets must be completely liberated from governmental interference on order to allow for economic growth (“free” competition and “free” enterprise) (Smith, 2012). Peters (2001) attributes the liberalization/rationalization of the state, the restructuring of state sectors, and the dismantling of the welfare state under U.S. President Reagan (and British Prime Minister Thatcher) in the 1980s to neoliberalism. Neoliberalism emphasizes rationality, individuality and self-interest as guides for all actions (Peters, 2001).

Martinez and Garcia (2000) argue that this hyper-focus on the individual has led to the decline of “the public good” and “the community” as relevant sociopolitical concepts. Concrete examples of the repercussions of this shift from the community to the individual include: gated communities and private security guards as responses to crime (Coburn, 2000); privatizing public transportation private health insurance as a “response to increased health needs of an aging population” (Coburn, 2000, p. 141); emphasizing private versus public schooling and private versus public transportation (Reich, 1991). Much of the neoliberal policy-making in the past decades has involved “recommodifying” aspects of society that had been “decommodified,” or taken out of the market (Coburn, 2000, p. 140). This is especially relevant for institutions of higher education.

Academic capitalism. Academic capitalism is an outgrowth of neoliberalism. Educational researchers describe the ways that institutions of higher education become more and more market-oriented (mimicking corporations) with the term “academic capitalism.” term to define “the way public research universities were responding to neoliberal tendencies to treat higher education policy as a subset of economic policy” (Slaughter & Leslie, 2001, p.

154). Slaughter and Leslie (1997) argue that faculty, previously situated between the capital and labor, became squarely positioned in the marketplace because of the ways that globalization destabilized traditional patterns of university professional work. Coined by Slaughter and Leslie (1997) in order to name the phenomenon of universities' (and faculty's) increased attention to market potential as research impetus, academic capitalism linked globalization to prestige to research funding to marketability (Mazzolini, 2003). Berman (2015) suggests that the "expansion of intellectual property rights, the idealization of entrepreneurship, and the reorientation of academic science work toward work with commercial value" can all be seen as part of the neoliberal narrative in higher education (specifically the science and technology sectors of academia) (p. 398).

Globalization "in action" at institutions of higher education

Marginson and Mollis (2010) provide a helpful analytic tool when considering globalization in the context of postsecondary institutions when they highlight understanding globalization's dual potential for homogenization and difference as key to considering its effect. The concept of ambivalence – or contradiction and uncertainty about a variety of objects (knowledge, change, society, authority, democracy) is also essential for understanding globalization in the context of postsecondary institutions in the United States (Brennan, 2008; Weiler, 2010). Ultimately, scholars argue that universities are "profoundly ambivalent institutions" and that this ambivalence explains "otherwise inexplicable" behaviors and institutional policies that relate to globalization (Weiler, 2010, p. 3). As the brief sketch of neoliberalism and academic capitalism in the context of higher education made clear, there are competing forces driving universities' uncertainty on how to position themselves in relation to globalization. Schools may be committing to globalization as they pursue a variety

of interests: attracting highly-qualified students and faculty members, moving up in rankings among peer institutions, increasing funding, fighting for the perception of relevance to stakeholders, etc. Institutions of higher education are in many ways unique actors on the global stage and any analysis that seeks to inform our understanding of globalization must take this into account.

One point of clarity, though, is that universities are scrambling to self-identify as "global." Table 3 - developed by a private, highly-selective, R1 institution in the United States (Carnegie Mellon) - is a perfect example of how institutions of higher education may conceptualize their own global goals.

Table 2.2

Example of Self-Identified Goals of a "Global University" (from Carnegie Mellon, 2012)

Type of Goal	Internal	External
Education	Globalize educational experiences for students	Provide opportunities to study outside the United States
Research/Inquiry	Focus on problems of global interest and global in nature	Create a global research consortium
Community	Enhance quality of life by better integrating international students	Build viable alumni groups outside the United States and create lifelong learning opportunities
Governance	Emphasize international experts (on advisory boards, board of trustees)	Encourage more active involvement as advisors in key international organizations (foreign banks, governments)

Defining Globalization

Globalization represents a significant shift in the spatial reach of social relations and organization towards the interregional and intercontinental scale. This does not mean that the global necessarily displaces or takes precedence over local, national or regional orders of

social life. Rather, the point is that the local becomes embedded within more expansive sets of interregional relations and networks of power (Held & McGrew, 2001, p. 4). In a higher education context, the global has not taken precedence over local and national contexts, but instead has created a new – and for most institutions, absolutely compelling – frame of reference. Additionally, the contexts of neoliberalism and academic capitalism are very relevant for any understanding of globalization and higher education.

Competing definitions

As is clear from the overview earlier in the chapter, the social sciences have defined "globalization" in varied ways, depending on discipline as well as epistemological and ontological assumptions. So, political science and international relations (and sometimes sociology) frame globalization as international, with powerful nation-state actors, while other disciplines (economic and political geography, for example) take critical stances on the nation-state and even the usefulness of the national scale (Sassen, 2007; Rosenau, 1997; Walker, 1993). However, one of the most critical contributions that the social sciences have made to our understanding of globalization is to establish that multiple globalizations exist. The social sciences have also made "increasingly clear that the dominant form of globalization – the global corporate economy – is but one of several" (Sassen, 2007, p. 7). The global corporate economy, or globalization as global economic interdependence, can be contrasted with more broad and inclusive notions of globalization. For example, Marginson and Mollis (2010) argue that the term globalization should not be used "simply in the sense of a world market but to reflect all relationships – economic, social, cultural, political – that extend beyond the terrain of the nation-state" (p. 59) and Currie and Subotzky (2010) argue

that globalization manifests not just in economic realities but in cultural, discursive, symbolic and ideological dimensions.

For the sake of this study, I will consolidate globalization's myriad definitions into three main categories, which correspond with the theoretical and conceptual frames of this research: global economic interdependence (i.e. global capitalism); global integration (i.e. cross-cultural understanding); and global consciousness (i.e. global activism). After this, I will introduce and define neoliberalism and academic capitalism because they both serve as an impetus for globalization in the academy and because they contextualize the rhetoric and policymaking around the same. Finally, I will synthesize the concept of higher education for global citizenship with the three main categories of globalization definitions.

Even though it is impossible to pinpoint one precise, concise definition of globalization, one can offer a broad set of categories. I propose the following categories as especially useful for considering the ways that globalization manifests through rhetoric, policy and experiences at institutions of higher education: globalization as global economic interdependence; globalization as global integration; and globalization as global consciousness. These categories simplify and condense the many nuances that come from theorizing about globalization. I chose/created these categories for three reasons. First, they align with prominent theoretical perspectives on globalization (discussed earlier in the chapter), and global/citizenship education (to be discussed). Secondly, they highlight important differences in the ways that institutional actors may conceive of global aims (framing distinctions and assumptions that I believe have significant implications for rhetoric, policy and praxis). Lastly, they simplify and condense the nuanced ideas and ideals that come from theorizing about globalization in the abstract.

Global economic interdependence. Changing economic realities are a crucial component of all theories of globalization. Global economic interdependence is synonymous with the concept of economic globalization – the idea popularized by the journalist Thomas Friedman (2007) that *The World Is Flat*, or in other words that globalized trade, outsourcing and supply-chaining have changed the world irreversibly. Global economic interdependence relates to Steger's (2013) conception of "market globalism." The five principle claims and underlying assumptions of market globalism (Steger, 2013, p. 108) are:

1. Globalization is about the liberalism and global integration of markets.
2. Globalization is inevitable and irreversible.
3. Globalization benefits everyone.
4. Globalization furthers the spread of democracy.
5. Globalization occurs without a central authority (i.e. no one is in charge of globalization).

As is clear from the above list, the political theories that underpin concepts related to global economic interdependence are by definition neoliberal. Assumptions about globalization based on global economic interdependence tend to be positivist and grounded in the sciences and social sciences.

Global integration. Global integration can also be thought of as cosmopolitanism, or the idea that all human beings belong to a single community. It is related to an understanding of globalization based on intercultural communication and connections and shared global experiences. Global integration is rooted in culture and hybridization, especially the idea that globalization has brought about (or is bringing us towards) a shared global culture and that fixed political (national) identities will soon be obsolete (Held, 2005). For example, English

as a global language or the importance of learning about cross-cultural communication may be emphasized in settings where global integration is the dominant understanding of globalization. Assumptions about globalization based on global integration are typically constructivist and can be grounded in either the social sciences or humanities.

Global consciousness. Global consciousness can also be thought of as global activism or global justice. To return to Steger's model of the ideological dimension of globalization manifesting in different globalisms, global consciousness relates to the theory of "justice globalism" (Steger, 2013, p. 122). The five principal claims of justice globalism are that:

1. Democratic participation is essential in solving global problems.
2. Another world is possible and urgently needed.
3. People and not corporations should have power.
4. Neoliberalism produces global crises.
5. Market-driven globalization increases worldwide disparities in wealth and wellbeing.

Global consciousness has parallels to justice-oriented theories of civic engagement and education for citizenship and global citizenship. It focuses on – and makes assumptions about - the roots of global problems, and is grounded in historical and sociopolitical understandings of globalization. It is more interdisciplinary, humanistic and critical.

My three definitions/categories of globalization (global economic interdependence, global integration, and global consciousness) align with theoretical understandings of global citizenship education as well as conceptual frameworks related to education for citizenship. In the following section, I will introduce the concept of global citizenship by first discussing citizenship education (as well as the context of neoliberalism on citizenship education) and

discuss the most relevant definitions of citizenship that underlie higher education for citizenship and relate to the literature on higher education for global citizenship. Then, I will define global citizenship and provide an overview of research related to global citizenship and colleges and universities in the United States. Lastly, I will connect the literature on global citizenship in higher education to the parameters of my study.

Globalization and Global Citizenship Education

Many universities are making a variety of commitments to global citizenship in order to facilitate a reorientation of priorities from the national to the global (IAU, AUCC, ACE, & CHEA, 2004; IAU, 2012; NAFSA, 2012, 2013; Musil, 2006; Morais & Ogden, 2010). However, there is little understanding about how students should experience global citizenship education or even what global citizenship education actually is (Green, 2012). Alternately stated, colleges and universities are still far from adequately addressing how to best operationalize these moves toward globalization and internationalization for their students. However, many researchers have considered the question of what constitutes citizenship and civic education at colleges and universities and this provides us with an ideal starting point. By considering higher education for citizenship (as well as its neoliberal contexts), we can begin to connect citizenship education and global citizenship education. Furthermore, by exploring citizenship education through defining assumptions related to what constitutes a good citizen, one can lay the groundwork for defining and explaining global citizenship education at postsecondary institutions. After this brief overview of higher education for citizenship, I will analyze and explain global citizenship and global citizenship education, along with the implications of current research for my study.

Connecting Citizenship Education and Global Citizenship Education

Many scholars of K-12 education have developed sophisticated understandings of education for citizenship and the forms it might take; they differentiate between education *about* citizenship and education *for* citizenship, defining the latter as abilities to engage in public discourse, cooperate, respect the rights of others and solve problems with people from diverse backgrounds (Barr et al., 2015; National Task Force on Civic Learning and Democratic Engagement, 2012; Torney-Purta, 2009; Stitzlein, 2012). These definitions "rely on an understanding of citizenship not as nationality or voting rights, but of citizenship as deeply understanding one's own rights and responsibilities in a community (or communities)" (Cole & Heinecke, 2015, p. 186). Westheimer and Kahne (2004) offer a typology of conceptions of citizenship and research the implications for curricula and student outcomes, arguing that the multiple definitions of citizenship education in action lead to very different program outcomes. Their typology is extremely valuable when considering global citizenship education because of the ways that it aligns with the different assumptions underlying universities' responses to globalization.

Higher education for citizenship. Citizenship education and global citizenship education are related. In order to fully examine global citizenship education, one must first consider higher education for citizenship. The literature on higher education's relationship to civil society and democracy includes calls for close examinations of higher education's purpose and compact with society as well as definitions of higher education role as a public good and incubator of democracy (Chickering, 2003, Cole & Heinecke, 2015; Fallis, 2007; Kezar 2004; Marginson 2012; McDowell, 2001; Supsitsna, 2012; Young, 1997). This growing body of research exists in part as a response to the neoliberal context, as "US

institutions of higher education [become] more oriented towards their role in a market economy" (Cole & Heinecke, 2015, 185). As discussed in the section above, higher education's potential role as a public good in society is being replaced with its role as an actor in the market economy (especially of academic capitalism) (Ayers, 2005; Bok, 2003; Slaughter & Rhoades, 2004).

Citizenship and neoliberalism/economic capitalism. Students' "civic lives are abandoned in favor of producing future members of the labor market" (Cole & Heinecke, 2015, 186). Nussbaum (2010) cautions that institutions have become invested in promoting "technically-trained docility" (142) as an outcome instead of students' "critical capacities" (Giroux, 2014, 138). de Peuter (2007) takes these arguments further, claiming that universities are "pulled or driven principally by vocational, technological, militaristic, and economic considerations while increasingly removing academic knowledge production from democratic values and projects" (p. 111). The tension between a model of citizenship that reifies neoliberal and economic values versus one that supports social justice and deep knowledge of communities parallels the differences between the global economic interdependence and global consciousness models of globalization.

Conceptions of citizenship. Westheimer and Kahne (2004) suggest there are three basic conceptions of a 'good' citizen that may underlie any approach to educating for citizenship. The three conceptions are the personally responsible citizen, the participatory citizen and the justice-oriented citizen.

Table 2.3
Kinds of Citizens and Related Global Citizenship Education Goals

	Personally-responsible	Participatory	Justice-oriented
Description	Acts responsibly in his/her community. Works and pays taxes. Obeys laws. Recycles. Volunteers.	Active member of community organizations and/or improvement efforts. Organizes community efforts. Knows how government agencies work, and strategies for accomplishing collective tasks.	Critically assess social, political, and economic structures to see beyond surface causes. Seeks out and addresses areas of injustice. Knows about democratic social movements and how to effect systemic change.
Sample actions	Contributes food to a food drive. Gives blood.	Helps to organize a food drive. Helps organize a blood drive.	Explores why people are hungry and acts to address root causes of hunger in the community.
Core assumptions regarding how to solve social problems and improve society	Citizens must have good character and be honest, responsible, law-abiding members of the community.	Citizens must actively participate and take leadership positions within established systems and community structures.	Citizens must question, debate and change established systems and structures that reproduce patterns of injustice over time.
Key questions	What can I do to be a good person/citizen?	What can I do to make my community better?	Why are people in my community struggling?
Related goals of global citizenship education (GCE)	GCE in order to support universal vision of how everyone should live; to prepare oneself for the global marketplace or global leadership.	GCE in order to raise awareness about global issues and promote global understanding.	GCE to empower individuals to consider legacies and processes of their culture critically; to imagine different futures; to take responsibility for decisions and actions.

adapted from Westheimer & Kahne (2004) and Andreotti (2006)

The typology of global economic interdependence, global integration and global consciousness very deliberately align with these assumptions about citizenship. Personally-responsible citizenship relies on the status quo while in contrast justice-oriented citizenship questions the status quo. Similarly, global citizenship definitions and typologies that rely on assumptions related to global economic interdependence do not question structures or

processes related to globalization (i.e. globalization is "inevitable") while global consciousness is rooted in the belief that "another world is possible and urgently-needed" (a rather drastic response to the status quo).

Defining Global Citizenship

Global citizenship is defined in many ways: it may be conceived of as global activism (Schattle, 2009), global cosmopolitanism (Appiah, 2008; Schattle, 2009; Urry, 2000), global reform (Falk, 1994; Schattle, 2009), global hybridity (Rhoads & Szelényi, 2011), global management (Schattle, 2009), or global capitalism (Falk, 1994; Urry, 2000; Schattle, 2009). These competing and complementary definitions of global citizenship include understanding global citizenship as: a choice and way of thinking about the world; an awareness of self and world; an understanding of others; the practice of cultural empathy and engagement; the participation in the social and political life of one's community; the development of students' critical and imaginative capacities; the personal achievement of intercultural competencies; the social mobility of the elite (Green, 2013; Nussbaum, 1997, 2006; Schattle, 2007, 2009, 2012). Morais and Ogden's (2010) global citizenship scale also provides an extensive overview of the literature of global citizenship and arrives at three main themes: responsibility, global competence and global civic engagement. These themes do not exactly correspond to the three globalization themes I suggest in the previous section (global economic interdependence, global integration and global consciousness) but do correspond closely to Westheimer and Kahne's (2004) citizenship typology.

It is important to consider this set of possible definitions for three interrelated reasons. First, the competing definitions align with the competing values and purposes of international initiatives in higher education in general. Secondly, in theory, most of these definitions

(excluding the social mobility of the elite) could encompass approaches to global citizenship education that are much broader than traditional understandings of study abroad or international travel as a means of creating global citizens. Third, and most significant for this research, such wide variance in what constitutes global citizenship means that in practice, a student could travel abroad and avoid coming close to an understanding of global citizenship at all. An awareness of self and world is assumed to be inevitable, but broadly termed "global citizenship" study abroad experiences might and indeed have been shown to reify students' existing prejudices or assumptions as Engle and Engle (2003) acknowledge in their typology of study abroad programs.

Lewin (2009) suggests that universities may feel they face a choice between a "return to an elitist era" in which a small group of students engage in global travel and a "surrender to turning [all] students into global consumers" and posits "global citizenship" as a valuable possible solution to this false choice (p. xv). Lewin also argues that these different approaches to global citizenship education may (intentionally or not) actually be furthering consumerism or colonialism (2009). Colleges and universities host international students, send students abroad, create centers and institutes for global studies and initiatives, develop international agreements, engage in research abroad and deliver international programs in their attempts towards globalization and internationalization (Altbach & Knight, 2007; Siaya & Hayward, 2003). There is often an assumption that these activities facilitate global citizenship for students (Engle and Engle, 2003; Musil, 2006), especially if these activities include a component of service learning (Butin, 2006, 2010; Campus Compact, 2012). Andreotti's (2006) "soft" versus "critical" global citizenship is also a useful distinction to consider here. Soft global citizenship education focuses on helping students understand a

universal global humanity and encourages students to take responsibility *for* the other, with the goal of "empowering individuals to act (or become active citizens) according to what has been defined for them as a good life or ideal world" (p. 48). In contrast, critical global citizenship relies on learners' understanding of global issues as the result of "complex structures, systems, assumptions, power relations and attitudes that create and maintain exploitation and enforced disempowerment and tend to eliminate difference" (p. 46). Critical global citizenship education requires students to feel a responsibility *toward* the other – centering the concept of "care" around justice and accountability instead of charity. The goal of critical global citizenship education is that individual students will critically reflect on "the legacies and processes of their cultures, to imagine different futures and to take responsibility for decisions and actions" (p. 48).

Studies that attempt to understand student experiences in relation to internationalization often focus on study abroad experiences and resulting language acquisition or gains in intercultural competencies (Davidson, 2007; Noda, 2007) and measure global civic engagement as international volunteerism after college (Horn, Darwin & Fry, 2012). The implicit assumption is that simply going abroad facilitates global skills and competencies in student-participants. However, there is wide variation in the ways that students experience global initiatives, as well as a general lack of clarity and at times competing sets of goals, purposes and values of global experiences by administrators and faculty who plan and lead global programs. As such, there exist few "best practices" for institutions to plan, implement, and assess programs for global citizenship. Additionally, the question of what constitutes a "global citizen" at institutions of higher education has no clear answer.

In some ways, global citizenship education within the college environment can function as a just and equitable approach to internationalizing campuses: by de-centering elitist understandings of global experiences and de-emphasizing global travel as the key way to approach cultural engagement, global citizenship education can avoid the usual critiques of study abroad and even international service learning (Green, 2012; Lewin, 2009; Engle & Engle, 2003; Musil, 2006; Butin, 2010; Siaya & Hayward, 2003).

Literature on competing and divergent concepts of global citizenship and global citizenship education via study abroad and service learning make clear that colleges and universities are relying on programming that has been shown to exacerbate underlying inequality in higher education. As such, while study abroad and international service learning operate under the guise of "global citizenship education," these programs often work against the development of intercultural competence and civic engagement, exacerbating underlying inequalities in higher education (Salisbury, Umbach, Paulsen & Pascarella, 2009). Therefore, it is crucial to expand our understandings of globalization and higher education to encompass globalization efforts on campus not just through institutions.

Summary of Literature Review

The review of the literature for this study focused on globalization in the current contexts of postsecondary institutions in the US, as well as higher education for global citizenship. I outlined the major theories related to globalization and linked these theories to understandings of the academy with special attention to the ways that globalization is related to academic capitalism and the neoliberal context. Ultimately, I identified three major categories of globalization: global economic interdependence, global integration and global consciousness. Based on these three categories, I considered the theoretical underpinnings of

higher education for citizenship and global citizenship. This intersection of globalization and education for (global) citizenship at the university level is the basis for my conceptual framework (see Figure 1).

Conceptual Framework

This study is grounded in theoretical frameworks related to higher education and globalization and higher education for global citizenship. It will also draw on concepts related to both organizational theory and higher education (institutional rhetoric and institutional policy-making) as well as pedagogy and student affairs (pedagogical practices, curriculum, and co-curricular programming).

Both theories of globalization and global citizenship education can be understood on a spectrum from neoliberal/capitalist definitions and understandings to equity- and/or justice-oriented ones (Held & McGrew, 2005). There is an overlap between the purposes and justifications for globalization at institutions of higher education and the purposes of higher education for global citizenship (Rhoads & Szelenyi, 2011). This study will examine the policies and practices (institutional rhetoric and policy-making, curriculum, and pedagogy) related to globalization (and, more specifically, global citizenship) within higher education. One of the goals of this study is to better describe the way that curriculum does or does not align with the rhetoric and theories of globalization and global citizenship education in higher education. The theoretical frameworks of defining globalization and defining global citizenship education provide the basis for my analysis.

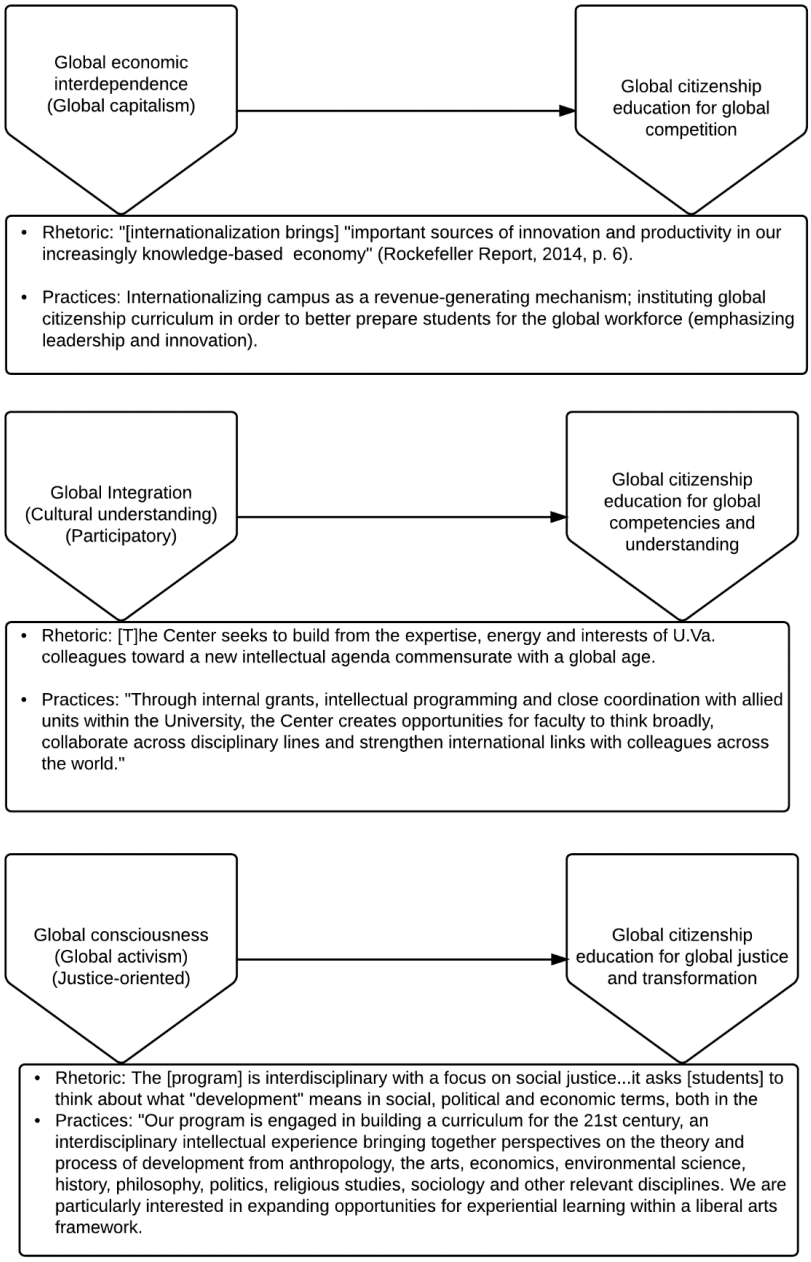
In my conceptual framework, I link theoretical understandings of globalization and citizenship to the assumptions and theories that underlie global citizenship education as a way to understand the rhetoric, policies and practices at institutions of higher education. I use

the three categories of globalization outlined in my literature review (global economic interdependence, global integration, and global consciousness) as well as Westheimer and Kahne's (2012) three conceptions of citizenship (personally-responsible citizenship, participatory citizenship, and justice-oriented citizenship). Then, I align these definitions/categorizations with corresponding understandings of global citizenship education. These definitions are along the spectrum of Andreotti's (2006) soft versus critical global citizenship education, but have more specificity and nuance. Andreotti's category of "soft" global citizenship education combines both education that focuses on preparing students for global competition (i.e. leadership skills) and global citizenship education that is focused on global competencies and understanding (i.e. framing global problems as able to be fixed by responsible global citizens). This framework differentiates between the two and divides "soft" into separate categories. However, global citizenship for global justice and transformation aligns exactly with Andreotti's category of critical global citizenship education.

The two sides of the framework (see Figure 1) make the assumptions underlying different approaches (and related rhetoric, policy, and practices) to global citizenship education explicit. Global citizenship education for global competition relies on a neoliberal understanding of globalization and an individually-oriented (personally-responsible) conception of citizenship. Globalization as global integration and citizenship as participatory actions underlies global citizenship education for competencies and understanding. Global citizenship education for justice and transformation relies on assumptions related to global consciousness.

The conceptual framework for this study synthesizes the relevant literature and theories related to globalization and higher education for global citizenship as discussed in the literature review. In the next chapter, I will outline the methods and methodology for an interpretive policy analysis of global citizenship education.

Figure 2.1
Conceptual Framework for Proposed Study



Chapter 3

Methodology and Methods

Here I present a detailed overview of the design and methods used to conduct my research. The goal of this chapter is to provide readers with an understanding of the conception, design, and execution of the study as well as a basis on which to evaluate it. I provide a general overview of this study's methodological approaches, including: the overall research design, the case study's specific contexts, the methods of data generation and analysis, the limitations of this research, and the standards by which one can evaluate the study.

Conception of Study

The purpose of this research is to better understand the ways that institutional policies and rhetoric related to globalization manifest as educational practices, pedagogy and curriculum at an institution of higher education. I seek an in-depth understanding of the phenomenon of global citizenship education, necessitating a qualitative approach (Maxwell, 2005). One overarching goal of qualitative research is to gain a systemic, encompassing and integrated "overview of the context under study: its logic, its arrangements, its explicit and implicit rules" (Miles & Huberman, 1994, p. 6). Additionally, qualitative research is well-suited to interpreting meanings that actors bring to phenomena (Denzin & Lincoln, 2005).

Design of Study

I identified interpretive policy analysis as the most useful methodological position from which to address my research questions. An interpretive approach to policy analysis is one focused on "the meanings of policies, on the values, feelings, and/or beliefs which they express and on the processes by which those meanings are communicated to and 'read' by

various audiences" (Yanow, 1996, p. 8). In this case, interpretive analytic methods will provide the tools needed to connect institutional policies and rhetoric to both a complex and imprecise process (globalization) to specific practices (the student experience) (Yanow & Schwartz-Shea, 2006). An important function of interpretive policy analysis is to allow the researcher to 'tilt the field' and study a system by focusing on perspectives of particular sites and tracing out connections to and implications for the wider context (Gusterson, 2005). This study will 'tilt the field' of higher education for global citizenship by focusing on the perspectives of a few global sites and connecting these broader perspectives to the undergraduate classroom experience through an interpretive policy analysis.

Interpretive policy analysis. Interpretive policy analysis provides an organizing principle to the structure of this chapter. There are five steps to interpretive policy analysis (Yanow, 2014).

1. Identify artifacts that are significant carriers of meaning as perceived by policy-relevant actors and interpretive communities.
2. Identify communities of meaning, interpretation, speech and/or practice that are relevant.
3. Identify the discourses, or the specific meanings being communicated through specific artifacts and their entailments.
4. Identify the points of conflict and their conceptual sources that reflect different interpretations by different communities.
5. Show implications of different meanings and interpretations for policy formulation and/or actions. Show that differences reflect different ways of seeing. Negotiate, mediate or intervene in some other form to bridge differences.

These five steps correspond to the research processes undertaken in the current study.

Execution of Study

While my research design is broadly an interpretive policy analysis case study, Hyatt's (2013) conception of the emerging methodological approach of critical higher education policy discourse analysis provided guideposts for the specific methods of my interpretive policy analysis. Hyatt (2013) argues that higher education is particularly well-suited for "systematic inquiry into the way that language is strategically utilized and the way in which language change can be analyzed and interpreted as realisations and manifestations of underlying ideological positions" (2013, p. 42). In this case, considering discourse as a crucial part of my policy analysis is because "language typifying a social practice such as higher education does not change without a cause" (Barnett, 1994, p. 157). Because the study of higher education is a multidisciplinary, interdiscursive, and intertextual endeavor, a broad framework grounded in a discursive analytical approach is particularly well-suited (Hyatt, 2013; Barnett, 1994; Rogers, 2011; Fairclough, 2003). One of critical discourse analysis' major aims is to denaturalize discourses to "reveal taken-for-granted assumptions in texts, to surface hidden agendas and to challenge dominant views" (Smith, 2013, p. 64). The case study was divided into two phases.

a) Phase 1 is a critical discourse analysis of institutional rhetoric and policies about the practices of global learning, globalization, and global citizenship education. This phase of research provided insight into the specific ways that institutional actors conceived of "global citizenship education" and related concepts, and provided a scaffold for understanding observations and interviews on the classroom level. In the sequence of steps in an interpretive policy analysis, this phase's processes of data

collection and analysis correspond to the first three (identifying carriers and communities of relevant meaning, and then identifying the discourses; for more details see the list in the previous section).

b) Phase 2 is an ethnographic analysis of the pedagogy and practices of global learning, globalization and global citizenship education in two specific classrooms (affiliated with two global centers at the institution). This phase of research provided insight into how students understood and experienced those same concepts from the first phase of research. The data collection and analysis processes for this phase correspond to the last three steps of an interpretive policy analysis (again, see the previous section's list of the sequence of steps in an interpretive policy analysis).

These two phases, with their distinct methodological approaches, allowed a case study to contain the data for an interpretive policy analysis. Identifying and analyzing rhetoric, policies, and practices related to global learning and global citizenship while also observing and gathering data on lived experiences and individual perception of those same things allows for the more complete understanding required by an interpretive policy analysis.

Chapter Overview

The rest of this chapter will describe and give a justification for my research design choices, as well as the procedures for data collection and analysis during each phase of the study. I begin with an overview of the case study embedded within this interpretive policy analysis, including my reasoning for the approaches used to undertake this analysis and the assumptions that undergird an interpretive qualitative methodology. I then provide the case study context and details to orient the reader to my site, participants, and data. After that, I

describe my methods of data generation and data analysis (organized by phase). I end this chapter with a discussion on the limitations of the study and the evaluative standards by which the reader may judge this research (and which guided my decision-making in the iterative process of data generation and analysis).

Case Study Design

This interpretive policy analysis relied on the structure of an embedded-case-study design (Yin, 2014) and the flexibility of an interpretive analytic approach (Yanow-Schwartz, 2006). Data collection and analysis were ongoing, iterative, and intertwined (they are separated in the following sections for the sake of clarity and discussion). I did not objectively "access" my data, "as if they had some ontologically prior, independent existence," but instead "generated" data as a researcher subject to interactions with the environment and participants of the case study (Yanow & Schwartz, 2006a, p. 115). I avoided relying on a priori research decisions and instead committed to maintaining both an open orientation and a flexible response to new data and analytic insights (Yanow & Schwartz-Shea, 2006; Denzin & Lincoln, 2005; Hendricks, 2007).

A case study design should be considered when: (a) the goal of the research is to address questions related to the "how" and "why" of a phenomenon; (b) researchers hope to uncover contextual conditions believed to be related to the phenomenon under study; and (c) boundaries between the phenomenon and context are unclear (Yin, 2003; Baxter & Jack, 2008; Stake, 2012). Globalization in higher education certainly fits within these parameters. Additionally, the logic underlying the choice to use a multiple-case study design is that each case predicts either similar results (a literal replication) or contrasting results but for anticipatable reasons (a theoretical replication) (Yin, 2014). A qualitative case study is

> …an approach to research that facilitates exploration of a phenomenon within its context using a variety of data sources. This ensures that the case is not explored through only one lens, but rather a variety of lenses which allows for multiple facets of the phenomenon to be revealed and understood (Baxter & Jack, 2008, p. 544).

On the one hand, I was analyzing the institution on a macro-level and on the other hand, I was considering the micro-level perspectives and experiences of students. Trying to uncover the connections and relationships between the two meant that an interpretive frame was integral for uncovering these varied levels of understanding and associations. I relied on two major interpretive and constructivist approaches for this policy analysis: a critical discourse analysis of institutional rhetoric and policies related to global citizenship education and an ethnographic analysis of global citizenship education in two university courses. I undertook these approaches within the context of a multiple-case-design case study – one public university with multiple cases and embedded units of analysis.

Case and Contexts

This case is based on a highly-selective public research university in the United States. Two cases were identified within the institution to serve as embedded sites for analysis. Rhetoric and policies at the institutional level served as the first two units of analysis; the curriculum and classroom experiences of students and faculty within two classrooms (each connected to a different global site on-campus) were the other units of analysis (see Figure 3.1 below).

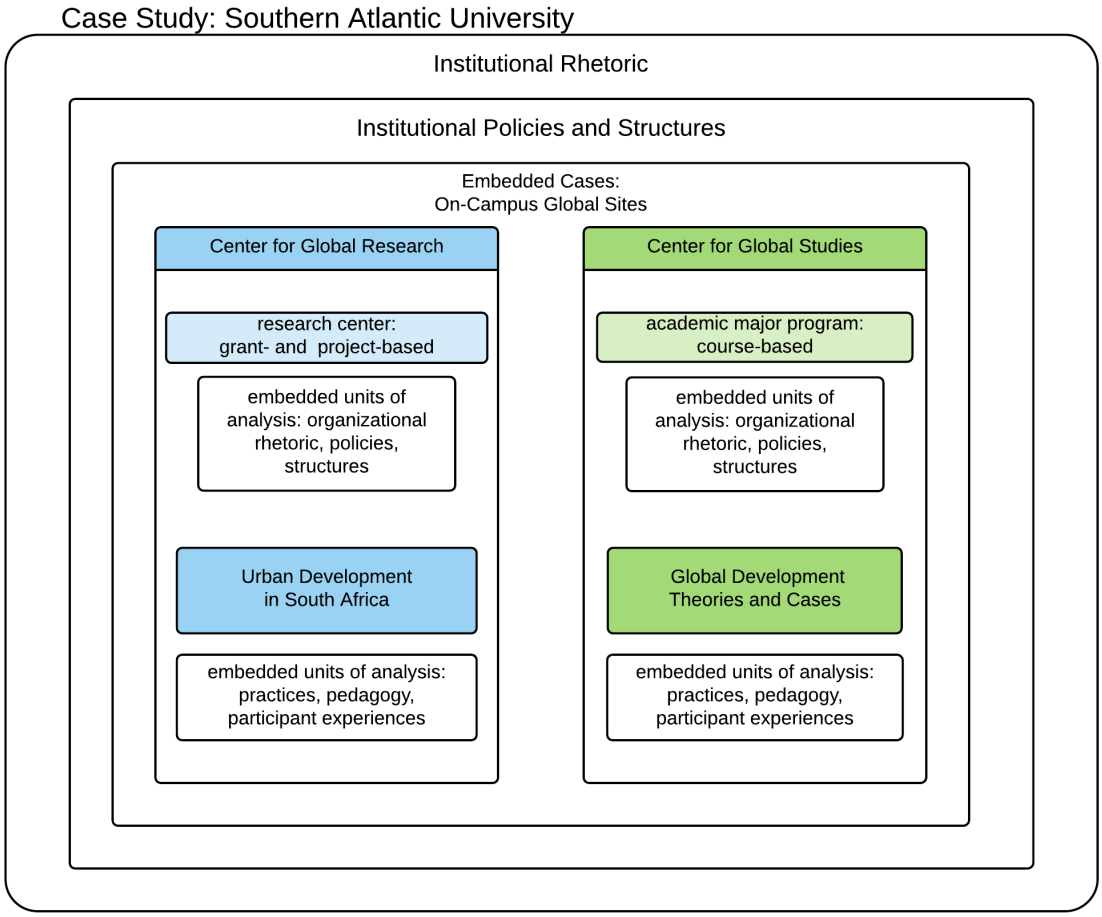


Figure 3.1. Case-study research design with embedded cases and units of analysis.

Two different courses are embedded within two different on-campus global case study sites, themselves embedded within the larger institutional context for the case study. Within the courses, the practices, pedagogy and participant (student and faculty) experiences and perceptions serve as the units of analysis for an ethnographic study. Within the two on-campus global sites, the organizational rhetoric, policies, and structures serve as the units of analysis. The two outer boxes are the units of analysis for the critical discourse analysis. In the following section, I will explain how I identified the embedded cases as well as give an

overview of their relevant characteristics. I will describe in more detail the units of analysis and the case boundaries.

Institution. The site for this case study is a highly-selective, public research institution with a strong emphasis on and historical grounding in the liberal arts. It is located in a small city in the Mid-Atlantic United States, but is generally considered to be located in the South. The institution makes a compelling site for this case study and interpretive policy analysis because, like its peers, it has been committing itself to globalizing campus within current environmental constraints. Currently, the effects of globalization are evident in SAU's most recent strategic plan, which outlines goals to a) establish a vibrant global presence that fosters global knowledge, inquiry, and cross-cultural understanding among all faculty and students and b) strengthen its global presence and systematically foster international knowledge and cross-cultural understanding among all its students. There have been new initiatives every year for the past seven years related to globalizing campus itself, and there is a provost-level administrator of global affairs.

Embedded Case Sites. There are nine official (institutional) global organizations on campus (i.e. not student-run groups or organizations). Of those nine, five have explicitly global missions and no physical international presence. They are truly global sites embedded in the local university context. Only two[3] of those five sites had a pedagogical/curricular component (as evidenced by affiliated courses): a Center for Global Research and a Center for Global Studies.[4] They were both founded at different times, with different rationale. The

[3] There is another center – the Center for Global Humanities – which has had, in past semesters, affiliate courses. But for the academic years around this research, the CGH did not have designated courses.

[4] The names of organizations and academic units have been altered.

two differ also in the way they are subject to governance and policy. However, they are also non-international (in that they do that facilitate international study abroad experiences for students nor do they have physical presences in other parts of the world; Global Studies certainly has students who study abroad but its main purpose is to educate students on campus *about* global issues) and they have direct contact with students and faculty through affiliated courses.

Case A: Center for Global Research. When it was founded, the Center for Global Research (CGR) replaced its predecessor (the Center for International Studies) in order to pursue a more research-focused mission. The Center for Global Research makes grants to faculty who are pursuing global and international research agendas. Its work every academic year includes a $50-$100K large grants competition to promote research involving projects of a global scope; smaller grants competitions to provide seed money for working groups pursuing the same ($1,500-$10,000) and grants to support faculty-mentored undergraduate research projects (typically also in the $10,000 range). Additionally, the Center for Global Research facilitates the Diplomacy Lab, giving faculty the opportunity to create and teach a course where undergraduates will work on a research problem framed by the US Department of State as well as more informal lunch and seminar discussions that help faculty who share common global research interests form working groups and make networking connections. The Center for Global Research is staffed by a director (a tenured professor), a deputy director (who serves as an administrator for other global initiatives at the university such as the Office of Global Internships) and an administrator (who also supports many other international efforts at the university, including the International Studies office). It is the Diplomacy Lab which provides the context in which undergraduate courses are tied to the

workings of the organization: during the spring semester of 2014, 51 students and seven faculty from four schools and six departments worked on projects through classes. During the semester this study took place, there was one Diplomacy Lab course offered, with 19 students enrolled.

Case B: A Center for Global Studies. The Center for Global Studies (CGS) is an undergraduate interdisciplinary major composed of four concentrations or tracks: global development; global public health; environments and sustainability; and security and justice. It is situated within the College of Liberal Arts and Sciences and it is the most traditional academic unit focused on global issues at the university. Each of the four tracks functions similarly to an academic department in terms of personnel, with faculty and program directors of assorted ranks and disciplines making up each concentration. There is a wide number and variety of courses offered, along with core courses taken by all students enrolled in any of the concentrations.

Contrasting Cases A and B. These two on-campus global sites serve as contrasting cases, and therefore useful for the interpretive policy analysis because they will provide a much wider range of possibilities of understanding how policies may translate from institutional rhetoric to organizational practice and constituent experiences. The Center for Global Research has a much more hands-off role with regard to its affiliated courses, serving as a liaison for the State Department and a logistical coordinator for courses which receive the designation of "Diplomacy Lab."

Units of analysis. For this research, I analyzed institutional rhetoric and policy related to global citizenship education in order to inform my observations and interview of classrooms linked to on-campus global sites. I defined institutional rhetoric and policy based

on the literature related to interpretive policy analysis in order to identify where and how to collect my data for the first level of analyses. These then provided the basis for semi-structured interviews with faculty, students and administrators as well as for protocols for ethnographic observations of "global" classrooms. Beyond the institutional rhetoric and policy (phase 1) of the study, my other units of analysis were embedded site level (so each global center) as well as course- and classroom-level.

Methods

Case Boundaries

Data. Each case in a case study should have a pre-determined, well-defined set of boundaries which clarify a) the scope of the study (nature and time period covered); b) the relevant organizations of interest to the investigator; c) the types of evidence to be collected and d) the priorities for data collection and analysis (Yin, 2013; Stake, 2007). In order to understand the institution's rhetoric and policies related to globalization, global learning and global citizenship education, I generated a data base of documents collected from the past 15 years. This time frame aligns with the literature on the globalization of higher education in the United States (a growing force for past few decades, with it becoming omnipresent and extremely visible in the past 10-15 years). See Figure 3.2 for an overview of the case study boundaries.

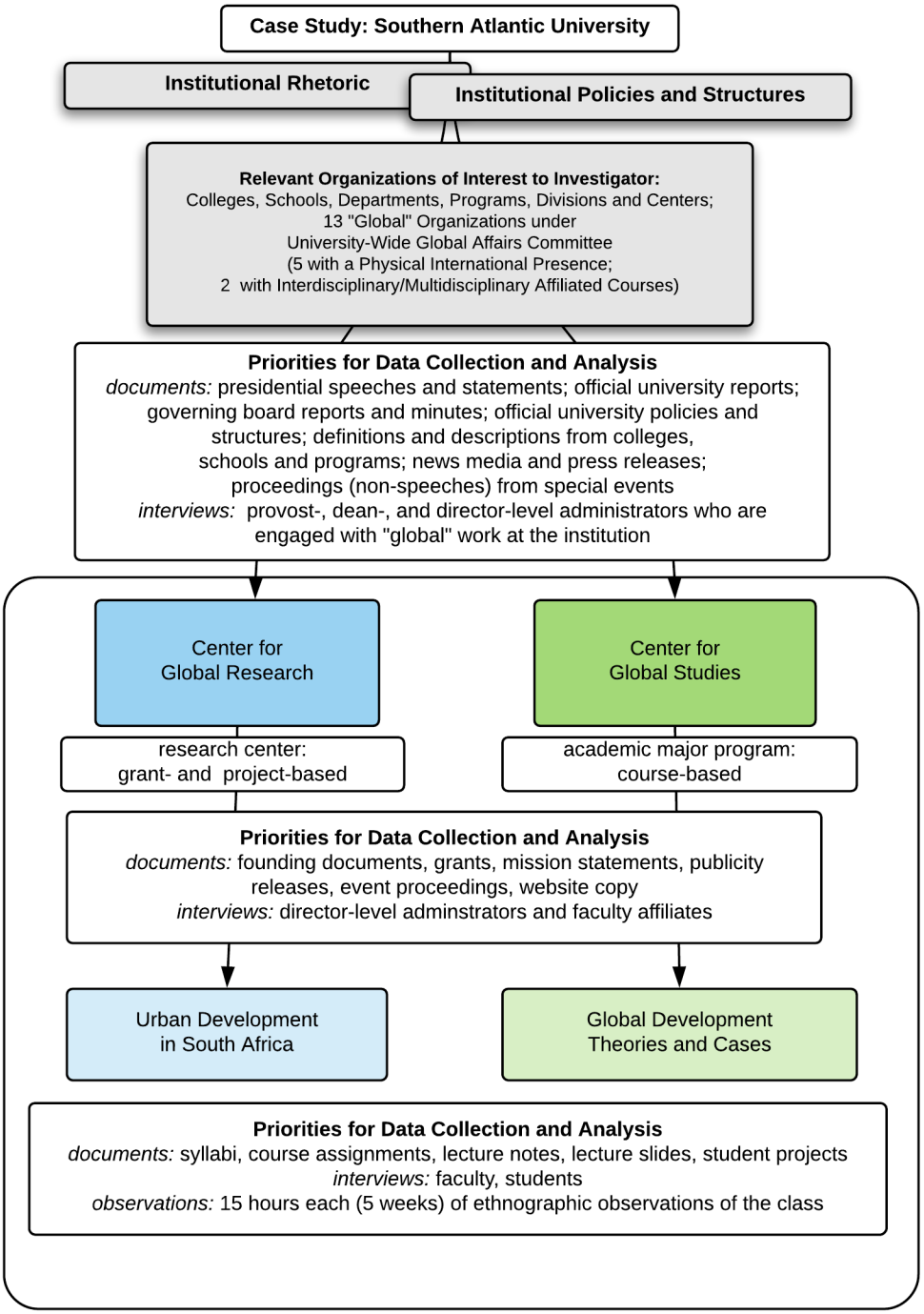


Figure 3.2. Case boundaries: scope of data collection

Timing. The database was created over the course of one calendar year – July 2016 to July 2017. For the ethnographic observations and structured interviews related to on-campus practices related to globalization, global learning and global citizenship education, the scope was one semester in which relevant courses related to the identified global sites were running (all observations and interviews took place between August 2016 and December 2016). The cases embedded within the examination of broad institutional rhetoric and policies were confined to the CGR and CGS and the related courses. Evidence collected were documents, transcripts from interviews, transcripts from classroom presentations, notes from classroom observations, discussion postings from course-specific learning management software systems, and the text from final projects and papers. I prioritized data collection and analysis for the institutional rhetoric and policy research questions in the first phase of the research (over the summer of 2016) and for a longer period of time, but focused on course observations and participant interviews during September-December of 2016. See Table 3.1 for an overview of the case study timeline.

Table 3.1
Timeline of Study

Level of case study	*Timing of data collection*	*Strategy*	*Timing of data analysis*
Institutional rhetoric and policy documents	July 2016 – July 2017 (Bulk of searches completed by December 2016, with monthly updates to the data until July 2017.)	Online searches, digital archives, library archives	On-going, iterative analysis. Bulk of documents uploaded in January 2017, with monthly updates that corresponded to data collection.
Interviews with dean-, director- and provost-level administrators	August 2016 – December 2016	In-person relationships and requests made to individuals	Transcriptions uploaded to database in February 2017. Analysis completed by July 2017.
Embedded case documents (CGR and CGS)	July 2016 – September 2016	Online searches, digital archives,	December 2016-May 2017

		library archives, email requests to administrators	
Affiliated academic course observations and documents	September 2016 – December 2016	In-person requests to faculty	January 2017-July 2017
Interviews with students and faculty members	November – December 2016	In-person requests during classroom observations	Transcriptions uploaded to database in February 2017. Analysis completed by July 2017.

Data base. For this dissertation, I generated a database by collecting 413 documents, 337 of which related to institutional rhetoric and policy broadly and 76 of which related to the global learning ethnography. I observed two courses (African Urban Development and Global Development Theory) for 15 hours each (equivalent of 5 weeks or 1/3 of the semester). I interviewed 9 people: 4 students (2 from each course), 2 faculty members (1 from each course), 2 directors (one from CGR and one from CGS), and 1 provost of global affairs. All of this was divided into two phases: first, a critical discourse analysis to consider the overarching research questions related to institutional rhetoric and policy and a second ethnographic consideration of embedded case study sites. For the first phase of the study, I used critical discourse analysis methods to examine texts and create assertions ono the discursive forces of global citizenship rhetoric and policy. For the second phase of the study, I used an interpretive ethnographic approach (Erickson, 1987) for data analysis of semi-structured participant interviews, ethnographic observations and analytic memos.

In total, the data base of this study comprises mostly documents, both at the institutional and embedded case-study site levels, with transcripts from semi-structured interviews (again, at both the level of the institution and the embedded case study site), ethnographic observations and analytic memorandums also included. See Figure 3.3 below

for an overview of the data base generated for this research project, and see the following section for more details on specific methods of data generation and analysis.

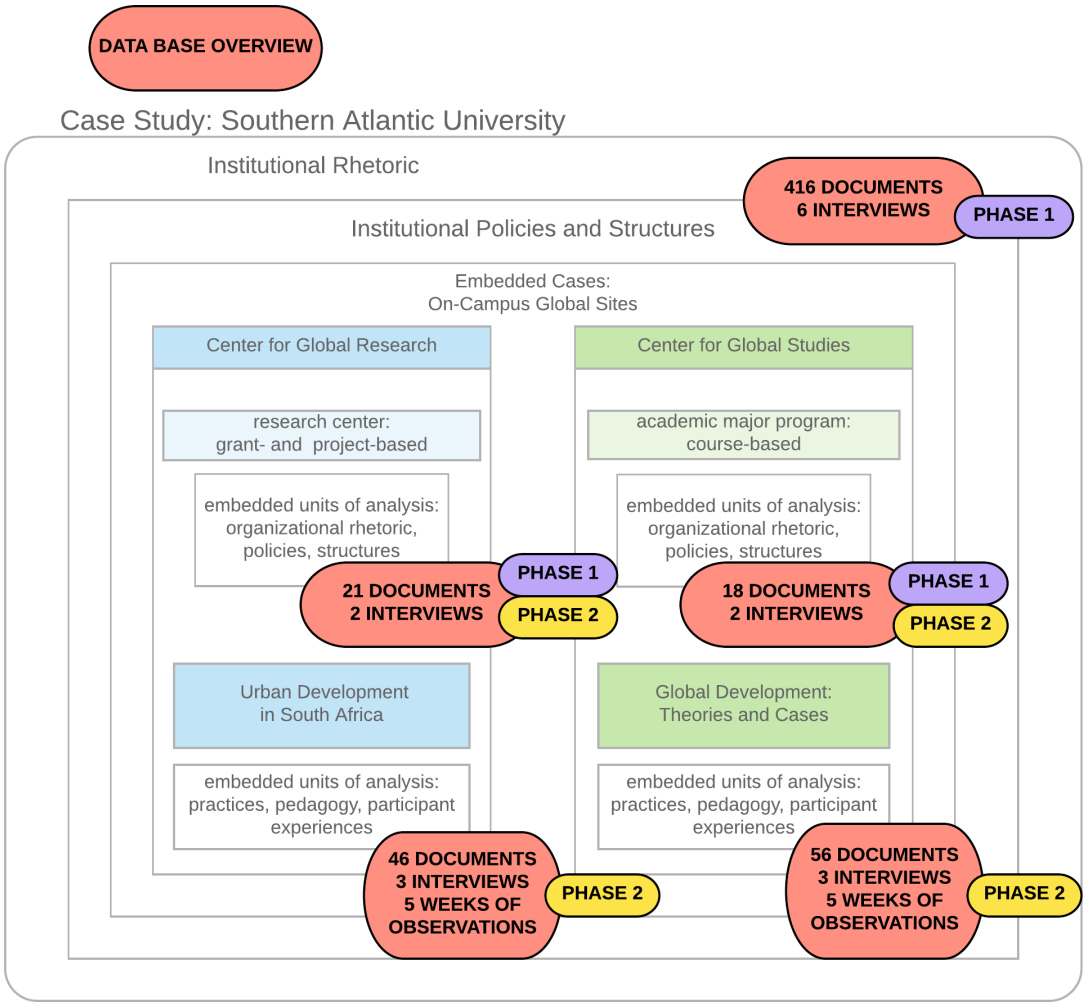


Figure 3.3. Overview of entire data base.

Phase 1: Critical Discourse Analysis of Institutional Rhetoric and Policies

The first part of this case study is based on a critical discourse analysis of institutional rhetoric and policies related to global citizenship education (i.e. globalization and global learning). This section will provide a justification for the critical discourse analysis approach, the parameters of data collection, and an explanation of data analysis processes. First, I will

explain why I chose critical discourse analysis as a guiding frame and how I have defined institutional rhetoric and policies, as well as give an overview of the parameters of my analysis. I will then provide an overview of data collection and procedures of analysis for this part of the study.

This study is based on a discourse analysis of institutional rhetoric and policy, not a qualitative content analysis. Wood and Kroger (2000), in the process of differentiating discourse analysis from content analysis, argue that discourse analysis

> …does not involve coding into exclusive categories, because discourse can have multiple functions or meanings, because discourse can have multiple functions or meanings…It also does not involve the use of predetermined categories or interpretations, the calculation of quantitative assessments of coding reliabilities, or the statistical analysis of relationships. Discourse analysis involves much more than coding and the assessment of relationships between coding categories…Content analysis involves a much more mechanical process of categorization, neglects the possibility of multiple categorization, neglects the possibility of multiple categorization, and aims to quantify the relationship between coding categories. It cannot provide the sort of penetrating analysis provided by discourse analysis. (pp 32-33).

Specifically, Fairclough's critical discourse analysis (CDA) provided the backbone for this methodological approach. This means that I considered the texts that were analyzed as part of broader social meaning-making, which can represent ideological effects – "the effects of texts in inculcating and sustaining or changing ideologies" (Fairclough, 2003, p. 9).

> Ideologies are representations of aspects of the world which can be shown to contribute to establishing, maintaining, and changing social relations of power, domination and exploitation. This 'critical' view of ideology, seeing it as a modality of power, contrasts with various 'descriptive' views of ideology as positions, attitudes, beliefs, perspectives, etc. of social groups without reference to relations of power and domination between such groups…(Fairclough, 2003, p. 9)

Critical discourse analysis is particularly well-suited to higher education research because one of its objectives is to "denaturalize [discourses] to reveal taken-for-granted assumptions in texts, to surface hidden agendas and to challenge dominant views" (Smith,

2013, p. 64; See also Gildersleeve, Kuntz & Pasque, 2010; Machin & Mayr, 2012; Wersun, 2010).

In a review of the different ways that CDA has been used and reported in the higher education research literature, Smith (2013) identified broad thematic areas which were covered by published articles using CDA research. The first major theme identified by Smith's review of CDA in the higher education literature was the role and representation of higher education in contemporary society (the marketization of higher education; the representation of neoliberal discourses in institutional documentation; the role of universities in knowledge production and knowledge transfer) with a sub-theme of universities' public agendas and development of engaged systems. The second theme related to the analysis of higher education policy, specifically, was quality assurance and enhancement through institutional learning and teaching strategies. Pedagogic practices (teaching and learning in an online environment, international student engagement, assessment practices) made up the third theme. The final theme explored relationships and identify formation, from "research addressing very broad questions about the nature of higher education, to very specific questions relating to particular assessment practices" (Smith, 2013, p. 69). In some ways, this study is a Venn diagram, overlapping over all four of these themes, which highlights the appropriateness of CDA as a methodology and analytic approach for these research questions. In the next section, I will outline the parameters of data collection and analysis for part 1 of the study (the critical discourse analysis of institutional rhetoric and policy).

Phase 1 Data Generation and Collection

The interpretive nature of this analysis means that I did not seek to "exhaust" categories of discourse, but instead to "generate" them (Phillips & Hardy, 2002, p. 74).

Therefore, the concept of "saturation" in discourse analysis is flexible and elastic; a saturation point is identified not because the researcher stops finding new data, but because he or she determines that the data are sufficient to make and justify an interesting argument (Phillips & Hardy, 2002; Wood & Kroger, 2000).

Primary Source Documents. The majority of the data base has been generated from primary source documents that relate to institutional rhetoric and policies. Phillips and Hardy (2002) offer some guiding questions for researchers undertaking data collection for a discourse analysis. I used these guiding questions to create my criteria for inclusion in the database for this study. Identifying which documents to include in the data set using these questions was an iterative process, which I broke down into three stages.

Identification (Stage 1). The following questions guided data collection during this "Identification Stage."

a) Which texts are most important in constructing definitions and understandings of globalization, global citizenship, global learning, and "the global" at this institution?

For the purposes of this study, I am using the framework of institutional rhetoric and institutional policies as the most important sites for constructing definitions and understandings of global citizenship and related concepts (i.e. globalization, global learning and "the global") at this institution. Therefore, I valued documents/texts related to the aforementioned terms that either 1) made collective statements on behalf of the institution and/or about the institution or 2) had a role in strategic advocacy efforts. Documents that fit into the former category are: policy, mission, vision, and strategic planning statements; handbooks and training materials; official descriptions of institutional programs and initiatives; official communications from the university; and publicity materials (including

press releases). Documents that fit into the latter category included: speeches from university officials; publications from interview participants related to global issues and higher education; governing board minutes; proceedings (non-speeches) from special events related to global issues and higher education which took place on-campus with sponsorship from one or more of the global centers at the university.

b) Which texts are produced by the most powerful actors?

In order to fit the parameters of "institutional rhetoric" (i.e. speaking on behalf of the institution or about the institution as a major player), I defined the most powerful actors to be at the levels of president, provost, deans and director. Therefore, speeches from those in presidential-, provost-, or director-level positions were included, while speeches from those who were not in those positions were excluded. Additionally, I only included proceedings and publications from those who were at these levels. Lastly, I considered the governing board as one of the most powerful actors and included almost all official documents that were publicly available (and included information on the relevant concepts).

c) Which texts are transmitted through the most effective channels and which are interpreted through the most recipients?

Texts and documents that were widely available on centralized university webpages (e.g. the strategic planning website, the policy depository, the main communications/news page), and/or were sent via email were determined to be transmitted through the most effective channels. Presidential speeches or written statements which were shared via email and also were picked up by higher education news organizations (such as Inside Higher Ed, or The Chronicle of Higher Education) were also categorized as being transmitted highly effectively. Using these two questions as a guide, ranked the documents from highest

likelihood of being influential & most-circulated to lowest likelihood of being influential/least-circulated (see Table 3.2).

Feasibility (Stage 2). The following question guided data collection during this "Identification Stage."

d) Which of the above texts are available for analysis? Which of the above texts are feasible for analysis?

Almost all of the texts identified in Stage 1 are available for analysis because they are either shared with the public online or because they can be found online via a search engine or through a library archive. The parameters of the search are related to "globalization," "global citizenship," "global learning" and the concept of "global." This significantly increased the feasibility of analyzing most of the texts identified. The other factor that increased feasibility was including time constraints. Based on the literature around globalization and higher education my initial search for documents was from 1990-2017.

Inclusion (Stage 3). The following question guided data collection during this "Identification Stage." The guiding question itself is italics, while my answers are underneath.

e) How will I create a sample of these texts?

After identifying the sites where texts which fit the parameters for this discourse analysis were available, I catalogued all the places to search for data (see Table 3.2). I searched each repository that was affiliated with the actual university and retrieved documents based on the following set of Boolean operator keywords: (glob* OR global OR globalization OR "global citizen" OR citizen OR "global citizenship" OR citizenship OR internationalization OR international OR world OR civics OR "global civics" OR globalize OR internationalize OR

"global learning" OR "global university"). All of these documents were uploaded into the document analysis software.

I then searched the news media sites (see table xx) and retrieved stories based on the following set of Boolean operator keywords: ({"Southern Atlantic University" OR "SAU" OR "Southern Atlantic" OR "Southern University"} AND {glob* OR global OR globalization OR "global citizen" OR citizen OR "global citizenship" OR citizenship OR internationalization OR international OR world OR civics OR "global civics" OR globalize OR internationalize OR "global learning" OR "global university"} AND NOT {*ball OR football OR basketball OR team OR sports}). This keyword string was iteratively produced during initial searches in order to reduce off-topic results as much as possible. Then, I uploaded all of these into my document analysis software and determined that a sample of the news media documents using the more precise terms of "global citizen" AND "global university" and "global citizenship" was sufficient for the discourse analysis. Because this is an analysis of institutional rhetoric and not a media study, it was appropriate to have this level of sampling as a point of triangulation and comparison for the data from the institution.

I divided documents into eight categories, and organized the categories based on circulation (very high, high, medium, low, very low) and representation/influence (high, medium, low). Very high and high circulation documents were distributed via email, social media, and/or mail (print subscriptions) to a very broad range of people and were covered by news media organizations, or were available on front-facing parts of high-traffic university websites. Medium circulation documents were distributed to via email to most constituents of the institution (so for example, an email from the president that went out to all students, faculty, staff, and alumni). I categorized documents which were available to the public on a

centralized website, but not distributed to anyone as low circulation. Documents which were only available to the public via decentralized websites and webpages were characterized as "very low" circulation. The determination of whether or not documents were low, medium, or high influential or representative was based on whether or not one could assume the content had a high influence on and/or accurately represented the institution. This section has summarized the documents which were collected to generate the data used in phase one of this research, but interviews with institutional actors were also part of this data base. In the following section, I will explain in further detail this additional source of data. See Table 3.2 for an overview of these documents.

Table 3.2
Overview of Documents Collected for Phase 1

Type of Document	Description	Example(s)	Circulation	Representation or Influence
Presidential Speeches	Transcripts of speeches (prepared remarks) given by the university president about the university or on behalf of the university.	"Prepared Remarks for Conference on World-Class Universities: "Thinking Locally, Acting Globally: Higher Education in a Global Century"	Low (publicly available, but only delivered to fixed-number of people who make up the audience at one of the events that call for prepared remarks)	High (fair to assume that it is an accurate representation of the guiding principles/values of the institution)
Official Statements from the Office of the President (not speeches)	Official statements released from the office of the President and shared with some combination of students, faculty, staff, alumni, and governing board.	"President's Holiday Greeting"; "A Community Message"; Alumni Magazine President's Letter: "Building a Foundation"	High – Very High (distributed via email or via print subscriptions and sometimes covered by local and state press)	High (fair to assume that it accurately reflects the institution)
Official University Reports	University-wide reports or strategic planning documents	"2020 Plan"	Medium (distributed via email to most constituents)	High (fair to assume these reports and plans have an influence of the structures, policies and initiatives of the institution)
Governing Board Reports and Minutes	Reports and minutes from governing board meetings available to the public	"University Fourth Quarter Financial Report, June 30, 2016"; "Statement on University Ethics"	Low (not distributed, simply made available to the public on a centralized website).	High (fair to assume content have an influence on and/or accurately represent the structures, policies, and initiatives of the institution)
Official University Policies and Structures	Organization charts, policy statements, official descriptions of committees, etc.	"University Organizational Chart: Plan of Organization at A Glance"; "Policy Inventory"	Very Low (not distributed, made available to the public on a non-centralized website)	High (fair to assume content have an influence on and/or accurately represent the structures, policies, and initiatives of the institution)
News media and press releases	Articles from regional newspapers and magazines; articles from higher-education industry publications	"SAU Moves to Address Issues," Inside Higher Ed; "SAU names new provost," Daily Paper	High (distributed via email, social media and/or mail to a very broad range of people)	Low (not fair to assume this content has a high influence on and/or accurately represents the institution)
Proceedings (non-speeches) from special events related to global issues and higher education at the institution; publications from interview participants related to global issues and higher education	Transcripts and visual aids from conference presentations; Conference and workshop schedules and documents; speech transcripts; summaries and overviews; text from website and brochures	"Realizing the Global University at SAU: Becoming a Global Citizen"; "Creating Global Public Goods: Introductory Keynote" slides and transcript	Low-Medium (the proceedings themselves are publicly available at a centralized webpage, and the attendance was not very high in number, but many high-profile administrators, including those from the presidential- and provost- level spoke and attended	Medium-High (proceedings represent both an academic perspective from prominent leaders affiliated with the university but also do not necessarily reflect specific policies and practices)

Phase 1 Interviews

While the texts collected for analysis described in previous paragraphs are naturally-occurring data which can be used to examine the construction of global citizenship education vis-à-vis institutional rhetoric and policies at the university, the interviews with directors, deans, committee members, and the provost for global affairs are researcher-instigated discourse. Therefore, while these interviews are not in and of themselves part of the discourse that constructs the concepts I am analyzing, they do provide social context for understanding primary documents; "[i]f it is an organizational topic of inquiry, texts that are naturally produced in that context offer advantages over interviews," but "given the practical constraints on research, they can provide a legitimate source of data, especially if complemented with [primary, naturally-occurring] texts" (Phillips & Hardy, 2002, p. 72).

Since institutional rhetoric and policy-making are the foci of this discourse analysis, my participants for this part of the study were those who either were at the level of speaking for the institution or about the institution as an authority there (in other words, those who were in dean-, director-, provost-, or presidential-level position were invited to participate in the study). I also, for the purposes of complementing the primary texts I had related to policy making, included parts of my interviews with faculty members because they sat on the Global Affairs Committee and Global Curriculum Committee respectively. Ultimately, I used transcripts from interviews with the Provost of Global Affairs, two directors from global centers, and two faculty members who taught courses affiliated with the centers and served on university-wide committees with global aims (see Table 3.3 for an overview of participants).

Table 3.3
Participant/Source Key

Name	Position at SAU	Level of participation	Macro-level analysis (institution)/ Phase 1	Meso-level analysis (centers)/ Phase 1&2	Micro-level analysis (courses)/ Phase 2
President Smith	President	Documents	X	X	
Provost Johnson	Chief Academic Officer/Provost	Documents	X	X	
Vice Provost Williams	Chief Global Officer/Vice Provost for Global Affairs	Interview, Documents	X	X	
Director Jones	Director of Center for Global Research	Interview, Documents	X	X	
Director Brown	Director of Center for Global Studies	Interview, Documents	X	X	
Professor Davis	Faculty – Urban Development Diplomacy Lab; Member of Global Affairs Curriculum Committee	Interviews, Documents, Observations	X	X	X
Professor Miller	Faculty – Global Development Theories and Cases; Member of Global Affairs Curriculum Committee	Interviews, Documents, Observations	X	X	X
Maria	Student – Urban Development Diplomacy Lab; majoring in International Relations; Junior	Interview, Observations		X	X
Alex	Student – Urban Development Diplomacy Lab; majoring in Politics; junior	Interview, Observations		X	X
Lindsey	Student – Global Development Theories and Cases; majoring in Global Studies; Junior	Interview, Observations		X	X
Patrick	Student – Global Development Theories and Cases; majoring in Global Studies; Junior	Interview, Observations		X	X

Phase 1 Data Analysis

For data analysis, I used Fairclough's (1995, 2003) Critical Discourse Analysis (CDA) model. This model posts three interrelated analytic processes tied to corresponding dimensions of discourse. A description of a three-part analytic model may give the false impression that data analysis in CDA is tidily linear. CDA simultaneously embeds three different kinds of analysis, interdependent and still intricately linked, inside one another: text analysis (description); processing analysis (interpretation) and social analysis (explanation).

"It is easier to capture the inter-dependence of Fairclough's analyses if one thinks of them three-dimensionally as boxes nesting inside the other…[this] image enables one to understand that an analytic move to examine a single box necessarily breaks the interdependence between the boxes and requires subsequent moves which re-insert the box into its interconnected place. The focus on any one box therefore has to be seen as a relatively arbitrary place from which to begin" (Janks, 1997, p. 331).

Therefore, in the initial stages of textual analysis, I utilized Janks' (1997) approach by drawing three embedded boxes and recording analytic comments in the appropriate space as they occur; this enables simultaneous instead of sequential analysis. Then, using initial analytic comments as a starting point for preliminary coding, I uploaded the documents into a qualitative content analysis software and used the preliminary coding to organize the body of texts into themes for further analysis. See the next chapter for analytic examples with the specific data from this study.

Coding. Identifying and understanding the different ways in which an institution of higher education defines "the global" is imperative for identifying sites/instances of global citizenship education. Concepts related to global citizenship were very rarely mentioned

explicitly, but were implicit in discussions of goals, visions, and priorities. This meant that codes and coding schema were mostly latent codes instead of semantic codes. Latent codes allow a researcher to present constructionist accounts of the assumptions underpinning texts, while semantic codes are more realist and descriptive (and are better suited for a different epistemological, ontological and methodological frame than critical discourse analysis). The fact that definitions and assumptions related to global citizenship required unearthing meant that this project was well-suited to a critical discourse analysis. "Global citizenship" itself is very rarely mentioned explicitly, instead goals/purposes that relate to global citizenship are mentioned as justifications for policies and rhetoric related to the global.

After identifying the documents which engaged in global citizenship discourse, I began the process of coding. Before coding, I examined the entire data base by reading through each document and taking notes – analytic memos – on themes that I noticed. These analytic memos served as the foundation for my coding scheme. I created two different levels/types of codes for this discourse analysis. The first coding level was for process/methodology and the second coding level was for discursive content/theory. I used the first coding scheme to assign methodological/structural codes to the data. This level of coding provided structure and organization for the next level of analysis. By coding documents based on whether or not the data fit into an institutional-level category versus a course-level category (for example), I was able to discern patterns in the data that related to my conceptual framework. Out of this analytic process, I identified major discursive forces that were present in the institutional rhetoric and policy related to global citizenship education.

Phase 2: Ethnographic Analysis of Practices and Pedagogies

The second part of this interpretive policy analysis is based on ethnographic observations and interviews of the practices and pedagogy of global citizenship education at the larger institution within the two embedded case study sites. This section will provide a justification for the interpretive ethnographic approach, the parameters of data collection, and an explanation of the data analysis processes. First, I will explain why I decided to use academic courses and classrooms as a site for observations, interviews and document collection. Then I will provide an overview of data collection and procedures of analysis for this part of the study.

The second phase of this study was an ethnographic approach to understanding the institutional policies related to global citizenship education (such as globalization and global learning). While the first phase of the research provided insights related to the discursive forces related to policies of global citizenship education, this part of the study was meant to examine practices. This phase of the study also rounded out the data from the embedded case study sites of the CGR and CGS.

Interpretive policy analysis draws "as much on participant-observer ethnography…as it does on textual and other language-focused methods (such as discourse, metaphor/metonymy, rhetorical and category analyses)" (Yanow, 2014, p. 150). This study is focused on the policies of one institution (as opposed to a government agency, for example). Therefore, tracing the policy from policies/rhetoric to "situationally meaningful" expressions of those policies (i.e. practices) meant that I needed to identify sites where 1) students were exposed to or engaged with the concepts of global citizenship education and 2) institutional

rhetoric and policy may have a traceable impact on those experiences (this ruled out student organizations with a global learning focus as potential sites, for example).

Phase 2 data collection

This ethnographic analysis of the practices and pedagogy of global learning, globalization and global citizenship education in two specific classrooms affiliated with two global sites (the Center for Global Research [CGR] and Center for Global Studies [CGS]) at the institution provided insight into how students understood and experienced the discursive forces uncovered in the first phase of research. Once I identified the CGR and CGS as the embedded case study sites, I identified the set of courses which could serve as appropriate samples with which to answer my research questions. There was only one CGR-affiliated undergraduate course (the "Diplomacy Lab" course) offered during the fall semester of 2016, so I used that as a guide through which to find an appropriate course through the CGS. As an academic major program, the CGS itself actually offers many courses – on average 24 per semester over the past three years; during the semester that the study took place, the Center for Global Studies offered 18 courses. In comparison, CGR is only affiliated with the Diplomacy Lab courses, facilitating the application and selection process, while the actual class is offered by an academic school and department. The Diplomacy Lab course was an upper-level undergraduate course on Urban Development in South Africa, and was actually cross-listed with the Center for Global Studies. To serve as a useful comparison and contrast, I identified Center for Global Studies courses which were upper-level (all of them are undergraduate-level), with a focus on development. Of four possible courses, the faculty member for the Global Development Theories and Case Studies course was most willing and able to serve as a participant in this study, and so the final sites for ethnographic observations

were determined: Environments and Sustainability 300: Urban Development in South Africa (CGR/Diplomacy Lab) and Global Studies 300: Global Development Theories and Cases (CGS).

Urban development course. The Urban Development in South Africa class (UDSA) was affiliated with the College of Architecture, a professional school but with a long history of engagement. This class was developed by a faculty member in response to a State Department call for proposals for the Diplomacy Lab program, which the CGR administers, coordinates, and oversees. There was no study abroad component to the course, and there were 27 students enrolled in it. This was not a completely traditional class – because of the affiliation with the State Department Diplomacy Lab program, the students were in contact with State Department Officials US Embassy in Pretoria, South Africa and were tasked with creating a set of reports on urbanization challenges and possible solutions. The final project in this class was a book, bound and presented to the State Department alongside a presentation to the US Embassy in Pretoria, South Africa. The faculty member who taught this class was a white, tenured female professor from the United States who served on global learning and global affairs committees at the institution. The readings for the class centered on the literature around urban planning and environmental sustainability, while students themselves developed sets of readings with South African-specific context. My observations for this class included: student presentations, student group discussions, large class discussions, and group work. I interviewed the faculty member and two students from this class.

Global development course. The Global Development Theories and Cases course (GDTC) was a Center for Global Studies course. It was part of the curriculum for Global

Studies majors in the College of Arts and Sciences (a non-professional school of the liberal arts and sciences). There was no study abroad component to this class, and there were 32 students enrolled in it. This was a more traditional class than the UDSA course. The final projects in this class were individual presentations and papers. The readings for this class centered on critical development theories, while students themselves delved into news media sources to connect the literature to current events. The faculty member who taught this class was a tenured male professor, not a US citizen but from the Caribbean. My observations for this class included: student presentations, traditional lectures, and whole-class discussion. I interviewed the faculty member and two students from this class.

Classroom observations. I observed both courses for 15 hours (or for 5 weeks, 3 hours per week) over the course of the semester. I started the observations for each class by the fourth week of class in late September. I completed observations by the weeks in between Thanksgiving break (late November) and winter break (mid-December). After 3 observations (9 hours), I asked for volunteers who would willing to serve as interview participants, and scheduled those interviews for before the end of the semester. I interviewed both faculty members during finals week (in December 2016). I audio recorded all interviews and 9 hours of my classroom observations (the first, third, and fifth observations of each class). After each observation, I spent 45 – 90 minutes reviewing my notes (and when necessary, listening to the audio to confirm or enrich my thoughts) and writing an analytic memo. I introduced myself and my project (as well as passed out IRB consent cards) during my first observation, so students knew who I was, what I was interested in, and that I was recording audio of their class discussions for part of the time. During the first observation of each class, I did not have an observational protocol. Instead, I developed one after my first set of observations and

analytic memos. It served not so much as a strict protocol but instead as a set of guideposts I could use to structure my notes.

Interviews. I interviewed two students from each class specifically about the practices, pedagogy, curriculum, and possible experiences with global citizenship education at the institution in general and within the context of the course and global site specifically. I also interviewed the directors of both the Center for Global Studies and the Center for Global Research and the two faculty members who taught each course. In the interviews with faculty and administrators, the interview was divided into two parts, echoing the research design of this study: the first part was about institutional rhetoric and policies and the second part was about the specific course context (practices, pedagogy, curriculum, and the student experience). After each interview, I spent 45-75 minutes reflecting on the conversation, organizing my notes, and writing an analytic memo. (See Table 3.3 in a previous section for an overview of interview participants.)

Documents. Each faculty member gave me equal access to course documents, which included: a sampling of student work, including the final assignment; class handouts; class readings; the course syllabus in all of its iterations; hard copies of any student presentations that I observed; and online course reflections (in the learning management software). These documents were *not* included in the discourse analysis.

Summary. To summarize the data collection process and generation of the data base for phase 2 of the study, I ultimately added the following data during phase 2 of the study:

a) 30 hours of observation (18 hours' worth of audio recorded transcripts, field notes for all 30 hours)
b) 8 interviews (10 hours' worth of transcripts)

c) 76 documents

d) 18 analytic memos

All of these were uploaded to the data base.

Phase 2 data analysis

I used analytic induction for phase 2 data analysis (Erickson, 1986). Therefore, I identified patterns from the data based on repeated and holistic reading of the data base both during and after field research. I identified patterns and developed codes from those patterns. After examining the patterns that emerged from the database naturally, I compared the patterns to phase 1's findings and made a set of assertions which emerged inductively from the entire data base. This set of assertions was edited and modified during the end of the data analysis and writing process in order to ensure that assertions mapped onto the data accurately.

Limitations

My chosen approach to this study has a number of limitations. First, the embedded cases are situated within a single institution, limiting generalizability to other campuses or contexts. While a multiple-case approach and multiple levels of qualitative analysis relied on many different sources of data, ultimately this data is all based on one specific institution, forming the basis for future research but necessarily for the strongest generalizations at the outset. A quantitative approach to questions of globalization within the curriculum, while limiting in terms of definitional problems, would perhaps have provided data which would be widely applied, and may have identified different sites than the ones use for this study. However, a case study approach and interpretive policy analysis offered me the means to investigate complex social units consisting of multiple variables and has proven particularly

useful for "studying educational innovations, for evaluating programs, and for informing policy" (Merriam, 1998, p. 41). It is also important to note that while a case study approach has strengths, it also "can oversimplify or exaggerate a situation, leading the reader to erroneous conclusions about the actual state of affairs" (Lincoln & Guba, 1981, p. 377). Additionally, a methodological approach grounded in interpretive, critical qualitative methods relies on the researcher as instrument – meaning that the research may have been limited by the sensitivity, integrity and biases of the researcher. While I did everything in my power to mitigate this possible effect, it can never be wholly overcome. Findings from this study may provide some broad insights related to education for global citizenship but will not be generalizable or predictive to other cases.

Evaluative Standards

There are a few things to take into consideration when determining the evaluative standards for this study: first, the best practices for case studies (with embedded sites); additionally, the criteria for credibility for interpretive policy analyses and interpretive qualitative research in general; and lastly, the requirements for a valid and trustworthy critical discourse analysis. These things under consideration have slightly varied, but complementary, approaches to increasing the trustworthiness of the study. Within interpretive research, validation is "a judgment of the trustworthiness or goodness of a piece of research" (Angen, 2000, p. 387). Angen (2000) summarize the attempts of "[i]nterpretive researchers using a nonfoundationalist epistemology" to reformulate validity under two broad terms: ethical validation and substantive validation (p.387). These terms can be mapped onto Yin's case study tactics for increasing validity, as well as to the standards by which critical discourse analysts hold themselves with regard to criteria for trustworthiness. I will use

"substantive validation" as one way of describing the evaluative standards I hold/held this study to throughout the research process, because

> [v]alidation, rather than validity, more aptly expresses the process of intersubjective agreement that is brought to bear in evaluating interpretive research in this postfoundationalist world we inhabit. The issue has become much broader than ensuring a valid correspondence to some fixed, external truth through specific criteria. (Angen, 2000, p. 392).

Case study and interpretive qualitative evaluative standards

Yin (2014) and Stake (2006) identify several characteristics of an exemplary and trustworthy case study: significance; completeness; clear consideration of alternative perspectives; clear display of sufficient evidence; engaging composition. Yin also proposes the following tactics to weave throughout one's research design, data collection, data analysis and composition/writing process to ensure construct validity, internal validity, external validity, and reliability: using multiple sources of evidence; establishing a chain of evidence, pattern matching, explanation building, addressing rival explanations, using logic models, using theory, using replication logic, using protocols, and developing a case study data base (2014, p. 45). The embedded case study design allowed me to use multiple sources of evidence. I developed a case study data base with a clear chain of evidence for each phase of data generation, collection and analysis. I developed protocols for document analysis, interviews, and ethnographic observations. In my analytic memos, I clearly consider alternative perspectives and address rival explanations; I address both alternatives and rival conclusions in my concluding chapter. I relied on theory to guide the iterative processes of my data analysis and my writing. These actions also help mitigate the possible potential problems related to the validity of an interpretive research project, with Erickson (1986)

identifies, including: inadequate amounts and/or variety of evidence; faulty interpretive status of evidence; and inadequate disconfirming evidence.

Synthesis: substantive and ethical validation

Synthesizing the tactics which various qualitative theorists and methodologists have put forward to ensure that a study was undertaken with rigor and deserves to be considered trustworthy, one can identify a few key requirements. First: self-reflexivity, a commitment to vigilant self-critical reflection on the part of the sociohistorically embedded researcher with his or her own subjective prejudices (Angen, 2000; Alcoff, 1994; Gillet, 1995). Then, the commitment to an in-depth understanding and accounting of prior research (Angen, 2000; Gadamer, 1994) lends substance to an interpretive study. Additionally: the seeking of disconfirming cases and conflicting understanding (Yin, 2011; Angen, 2000; Morgan, 1983; Morse, 1994). Lastly, the "documentation of conceptual development" (Angen, p. 390) or, as Sanjek (1990) calls it, "theoretical candor," elucidating the researcher's "critical, political and theoretical awareness" and making explicit how later understandings "confirm, extend or revise" one's beginning theories (p. 396).

Reflexivity

One of the most important tools a researcher can use to bulwark trustworthiness of an interpretive study is reflexivity. Interpretive qualitative research relies on the researcher as instrument, because qualitative research "values direct observation and interaction between the researcher and the phenomena being studied" (Yin, 2011, p. 270). It is crucial to present a reflective self as a qualitative researcher. I must explicitly identify and reveal my biases and subjectivities in order to provide my audience with "sufficient information that it can make

its own assessment of the potential (desirable and undesirable) effects of [my] lens" (Yin, 2011, p. 270).

I do not see myself as removed from this topic or from the processes related to data collection and analysis. I have had many professional and scholastic experiences that influence me as a researcher on this project. Before pursuing my doctorate, I spent four years as an administrator at an non-highly-selective public state flagship university. During my time at that institution, I taught courses on global culture and leadership. I also coordinated international exchanges with students from Saudi Arabia and Bahrain as well as led an international service learning trip to India, while teaching related academic courses. While a doctoral student at my current institution, I served as a teaching assistant for courses focused on global citizenship and global civic engagement. I worked closely with the office of civic engagement and focused my extracurricular efforts on supporting civic engagement and public service. I believe deeply in the importance of institutions of higher education as sites for equipping citizens to support and enact democracy. The pilot study for this dissertation was focused on citizenship education, with a similar conceptual framework and theoretical underpinnings. I have published on the importance of student activism and on higher education as a critical site for citizenship education, as well as critiques of leadership studies. My research and professional activity have instilled in me a deep skepticism of the role of neoliberal policies at colleges and universities in the United States. Because of my involvement with global citizenship and citizenship education, as well as my work with the office of civic engagement and public service at my current institution, I had no difficulties accessing participants. Doors were opened to me because of my connection to my supervisor and to some of my research advisors. I was obviously seen as friendly actor with regards to

questions of global citizenship education at this institution. In many ways, I was engaged in *insider research.* All of these realities need to be acknowledged in order to acknowledge potential bias and honor the fact that in qualitative research, the researcher is an instrument and therefore must consciously grapple with the potential for biased decision-making and analysis.

In order to mitigate potential bias, I undertook several tasks. I examined my own assumptions about the role of global citizenship education within colleges and universities and worked to make conscious choices against imposing my beliefs on the project. I made extensive use of research identity memos (Maxwell, 2005). I gathered information from many different sources: documents, observations and interviews of those actually experiencing the courses I was observing and/or the policies I was analyzing in order to gain their perspectives. I digitally recorded all interviews and observations, which meant I was able to interrogate my own perceptions and analytic notations in my field notes. Additionally, I had trained undergraduate researchers attend a selection of observations, and compared field notes and analytic memos with their impressions (I did not include their notes in the data base, but instead used their field notes and observations to triangulate my own data). This allowed me to perceive any clear subjective differences and include clarifying questions in interview protocols.

Chapter 4

Findings, Phase 1

In this chapter, I will identify and explain the results of my research (an interpretive policy analysis utilizing critical discourse and ethnographic methods in two phases). The first phase of the research project was a consideration of institutional rhetoric and policies related to global citizenship education and on-campus global learning. The second phase was an examination of practices and pedagogy as enacted in two classes with explicit global learning aims and ties to two on-campus global centers. The purpose of this research is to better understand the ways that institutional policies and rhetoric related to on-campus global learning and global citizenship education manifest as educational practices, pedagogy, curriculum and student experiences at an institution of higher education, "SAU." I will connect the overarching theories of globalization of higher education institutions in the United States (macro-level) to the experiences and perspectives of stakeholders (micro-level) by analyzing the way that units within the institution itself "act" (meso-level). An interpretive policy analysis allows me to examine the ways that SAU as a whole has conceptualized and operationalized some of the demands of globalization. Put another way, my goal is to explain how SAU approaches the task of creating global citizens.

To review, this study's research questions are:

1. What definitions, assumptions, policies and rhetoric related to global citizenship can be found at an institution of higher education and within certain global sites at that same institution?

2. In what ways do the curricular or pedagogical practices of specific classrooms affiliated with these global sites enact or relate to the definitions, policies, practices and rhetoric of global citizenship?
3. In what ways do students enrolled in academic courses affiliated with global sites experience and understand global citizenship?

Using Yanow's (1996, 2014) process as a guide, the research questions map onto the steps of an interpretive policy analysis. To summarize: first, identify the significant carriers of meaning (sites for data generation); then, identify the communities of meaning (key actors and stakeholders) as well as the specific meanings in use (discourses); finally, identify "mismatches" between and among these discursive communities and stakeholders (points of conflict). The research questions begin by interrogating definitions and assumptions related to global citizenship. Understanding definitions and assumptions is the basis for considering rhetoric, policies, practices and experiences. The definitions of global citizen/ship depend on who is creating language and meaning, in what circumstances they are creating it, and for what purpose it is being created. In other words, the definitions of global citizen/ship rely on underlying ideological assumptions that differ based on the who, what, where, when and why of discursive acts.

To identify the sites, actors, discourses and points of conflict related to global citizenship education, I considered key patterns in how global learning was conceptualized across the institution and shifts in the language used to describe global learning and its goals. I examined differences in claims about what the goals of learning are or should be. Lastly, I analyzed differences in values attributed to the goals of global learning. Discerning these

patterns and differences identified key discourses and provided a foundation for the body of my assertions.

This chapter will be organized around the steps of an interpretive policy analysis, with the following sections:

1. Artifacts of global citizenship education and on-campus global learning
2. Communities of meaning and practice for global citizenship education and on-campus global learning
3. Discourses of global citizenship and on-campus global learning
4. Points of conflict associated with the use of the three discourses
5. Implications

From the data analysis process, based on Fairclough's (2013) methods of critical discourse analysis, Yanow's methods of interpretive policy analysis (2014), and Erickson's (1986) methods of analytic induction and presentation of findings, I generated a series of assertions to address the stated research questions. Each section will include its corresponding research findings and assertions, with evidentiary warrant from the data base.

Artifacts of global citizenship education and on-campus global learning

The first step of an interpretive policy analysis (Yanow, 2014) (and the first step to answering research question 1) is to identify artifacts that are significant carriers of meaning as perceived by policy-relevant actors and interpretive communities. SAU, and institutions of higher education more generally, have many constituencies who are policy-relevant actors and interpretive communities. Because SAU is a public university, the entire state could arguably be considered as part of either of those categories. However, because global learning and global citizenship education is so specific to the student experience at the

institution, the focus here was on the meaning-making from institutional actors – the farthest away from SAU that artifacts came from were press releases and press coverage related to on-campus global learning initiatives.

The meaning of global citizenship education at SAU is inferred through an understanding of the artifacts of global learning. The significant carriers of meaning related to global learning and global citizenship education exist at every level of SAU, from institutional rhetoric and policies in the absolute broadest sense (presidential speeches and statements, official university reports and plans, governing board reports and minutes, official policies and structures) to individual units on campus with a focus on global learning (the Institute for Global Inquiry and Innovation and the Global Studies Program, for example).

The university is organized with a Vice Provost for Global Affairs who answers to the Provost and oversees a university-wide global affairs committee with representation from all academic schools, the admissions office, libraries, alumni affairs, student affairs, and development. The Vice Provost for Global Affairs also oversees the International Studies Office (international students and scholars, study abroad, the international center, and the center for English language learning and American Culture), On-Campus Global Centers and SAU's Global Presence (an international campus in Asia; university, NGO and corporate partnerships; development, and an "SAU Global" LLC). This organizational structure functioned as an important artifact, as did all of the texts associated with each part of this organizational structure. The artifacts identified from this structure functioned as instruments of meaning-making for the institution as whole, on a macro-level. Interviews with high-level

members of the administration also provided a sense of how the institution broadly makes meaning around the concept of global learning on campus.

Two centers at SAU, the Center for Global Research (CGR) and the Center for Global Studies (CGS) were representative of the institution's different approaches to global learning (and therefore global citizenship education). The artifacts for creating meaning around global learning at these sites included founding documents, grant applications, mission statements, press releases, event proceedings, website copy and copy from printed materials such as brochures. Interviews with faculty affiliates and center staff/directors were also useful artifacts.

Each of these Centers had an affiliated course, from which carriers of meaning related to global learning and global citizenship education were identified. The syllabi, course assignments, lecture notes, lecture slides, assigned readings and texts, and student projects were one set of these artifacts. Interviews with the faculty, teaching assistants and students were another set of artifacts. Meaning making at a micro-level (in the actual classroom, by students) is critical for an interpretive policy analysis because it gives institutional definitions and interpretations context from lived experiences.

Communities of meaning and practice for global citizenship education and on-campus global learning

The second step of an interpretive policy analysis (Yanow) is to identify communities of meaning, interpretation, speech and/or practice that are relevant. The policy-relevant actors and interpretive communities for SAU policies are varied. The units of analysis as described in the previous chapter correspond to these communities. At the most abstract level, there are actors and interpretive communities who are slightly more engaged with SAU

than the "general public," but just barely. These would include members of geographically adjacent communities, citizens of the state, potential tuition-payers. Policies related to global citizenship education and global learning, especially on-campus global learning, may not resonate or even register with members of this community. Functionally, there is no meaning making around the practice or definition of global citizenship education and global learning for these groups that is focused enough to be observed/analyzed in ways other than media coverage.

At another level, there are communities of meaning and practice that are more closely engaged with the institution at a policy level but not in a day-to-day, experiential way. Alumni and donors, legislators and legislative bodies, accrediting and ranking organizations, partner institutions and state actors (such as the Departments of Education and State) may have interpretations with outsized influence on SAU, even though they are not directly engaged with the university daily. Their definitions and preferences have the potential to strongly influence policies at SAU. The university governing board, university-wide leadership, and major donors make up the community of meaning, interpretation, speech and practice which are the most powerful for SAU. Not only are their definitions and translations of priorities related to global learning and global citizenship education the most influential, they are also more directly linked to the operations of the university. These are all macro-level communities of meaning and practice. At the meso-level, academic departments and centers (including department and center leaders) at SAU form the communities of meaning, practice, interpretation and speech for global learning and global citizenship education, along with affiliated faculty and staff. The general student and academic body at the university are also part of this level, while the faculty and students who teach and enroll in courses with

global learning aims form the micro-level of community for this particular part of an interpretive policy analysis.

Structure. Identifying the organizational principles about where "the global" can be found on university campuses is a difficult task. Even at institutions which, unlike SAU, are fairly centralized, the structure of global affairs is quite spread out and horizontal. Consider, for instance, all the ways a research-intensive public flagship university in the United States could engage with the global, and their corresponding structures:

- Facilitating study abroad (e.g. a study abroad center)
- Facilitating the experiences and logistical issues for those who come to the school from another country (e.g. an international students and scholars center)
- Research and scholarship on international issues (e.g. a school of international relations)
- Research and scholarship on cultural issues (e.g. world languages departments)
- Teaching and research centers located abroad (e.g. branch campus/es)
- Partnerships with foreign institutions and entities (e.g. other universities, governments, or non-governmental organizations)

At SAU, the fragmentation of global affairs is even more clear, with 9 global centers which are interdisciplinary, 7 centers within academic departments which have global foci, and 8 of its schools and colleges that have global affairs structures which operate separately from the centers listed above. There are separate centers for global health, global policy, global public affairs, global research, global initiatives, global cultures, and global internships, for example. The schools of architecture, business and commerce, law, nursing, engineering, public affairs and policy, and medicine all have separate global affairs

structures, as another example. And all these do not include the offices/centers which support study abroad or international students and scholars.

There are also numerous global affairs committees, the most important of which is the Vice Provost for Global Affairs' University-wide Committee on Global Affairs. This committee brings together representatives from the above list to "provide advice on SAU's effort to internationalize teaching, learning, research and outreach," or (as a founding document explains):

> *The Vice Provost for Global Affairs has created a Global Affairs Committee, which brings together representatives from schools and key units to advance SAU's international research, learning, and outreach to prepare students, the university and the state to thrive in an interconnected world.*

This committee's narrative – described in more detail later in this chapter, but basically a story of the creation of the Vice Provost of Global Affairs position attempting to consolidate the global footprint at SAU – serves as a microcosm of an interpretive policy analysis of the institution, because one can trace institutional rhetoric surrounding its creation to institutional policies and structures (in the 2012-2013 academic year) to the time of this study. There were even some actual courses and student experiences (majors and minors, for example) existing in 2016 and 2017 which could trace their origins back to this committee's documents. Through the data generation process, I discovered that it was quite rare for a structure like this university-wide committee to reflect on and then reveal the connection between rhetoric and policy in this way – linking speeches from university leaders to actual policy and structural initiatives.

I would like to note here the difference between these speeches and a strategic plan, which was more commonly seen as linked to the creation of new initiatives and structures. In

some ways a strategic plan functions as *both* rhetoric and policy, as opposed to the more purely rhetorical nature of presidential speeches.

Discourses of global citizenship and global learning

My first set of findings for this interpretive policy analysis is the identification of a set of three discourses related to global learning based on the artifacts of global citizenship education that I collected and from which I generated data. These results provide the foundational descriptions of the main definitions and assumptions related to global citizenship at SAU. The results from the ethnographic phase of the study use the discursive forces as jumping off points for understanding how rhetoric and policies are enacted and interpreted at the university.

The language that institutional actors at SAU use to create meanings and definitions of "global learning" (and by extension "global citizen" and "global citizenship") served as the basis for a critical discourse analysis. A primary aim of discourse analysis is to uncover ideology because discourse is one of the most important ways that ideology is constructed and circulated (see Abowitz & Harnish, 2006; Johnstone, 2002; Cherryholmes, 1988; Hall, 1986). Therefore, understanding the discursive forces which shape global learning policies is fundamental to any attempt to analyze those policies.

I identified three overarching discourses of global citizenship at the institution:

1) discourses of global competition ("*globally-educated future leaders*")

2) discourses of global competence ("*gain a global perspective*") and

3) discourses of global transformation ("*making the world a better place*").

These three discourses have underlying assumptions related to globalization, global learning and global citizenship. The differentiation between these three discourses and their

related patterns are replicated in policies, structures, practices and experiences related to global learning and global citizenship education.

Overview of discourses. The discourse of global competition is grounded in the definition of globalization as global economics and capitalism. It is dominant and overarching within the university. One example of the discourse of global competition can be found in the rhetoric of President Jones as she made her remarks kicking off International Education Week in 2012:

> *This specially-designed week directs national focus on the need to prepare American students for the global economy and to attract the best-and-brightest students and scholars from other nations to the United States.*

In this case, international education is being framed and defined by the global economy – the goal is to both prepare students for the roles in a labor market and for SAU to become even more competitive in terms of recruiting "the best-and-brightest students and scholars" from around the world.

Compare this to the rhetoric of some of the language introducing the new Vice Provost's Office for Global Issues:

> *The University's [Strategic Plan] aspires to establish a vibrant global presence that fosters global knowledge, inquiry, and cross-cultural understanding among all faculty and students [at SAU]…Students' lives will be global…Studies show that students who engage in deep cross-cultural experiences develop significantly more in creativity and complex thinking than those who do not.*

This rhetoric is an example of the second discourse of global learning at SAU, the discourse of global competence. The discourse of global competence is grounded in the definition of globalization as global understanding and intercultural skill development. It is ubiquitous and intersecting across other discourses at SAU. In the example above, one can see that the global learning is equated with global knowledge and global skills.

The last discourse of global learning at SAU is the discourse of global transformation. The discourse of global transformation is grounded in the definition and theory of globalization as global activism – as "changing the world." One example of the discourse of global transformation is from the same document introducing the Global Issues Office: "a global strategy directly serves [our] mission as a public university." The discourse of global transformation is expedient and theoretical at the university, often obliquely or implicitly referenced and also often used as a tool to further the aims of the discursive force of global competition. I assert that the discourse of global transformation is "expedient" because it is deployed strategically to bolster or mask an institutional aim which at its core does not actually align with the underlying assumptions of global transformation. Similarly, it is "theoretical" in that it is often deployed with the equivalent of a rhetorical hand-wave over the specifics, never elaborated upon in a way that moves one's understanding from abstract to concrete.

These three discourses – competition, competence, and transformation – overlap often and are used together. The policies and structures of global learning reflect the same discursive forces as institutional rhetoric. Within this level of analysis, policies are developed around the goals of global competition and global competence. Rhetoric uses the discourse of global transformation in order to further the goals of global competition. Academic (pedagogical and curricular) practices have more room for transformational discursive forces, while the bureaucratic practices of centers and the institution are more influenced by competitive and competence discourse. Individuals encounter transformational forces as a *perspective* (integral to an academic context) while competitive forces are relevant to actual *experiences* (related to actually living within and/or working at the institution).

To reiterate, competition is overarching and dominant – its influence on the institution's rhetoric, policies and practices related to the global is strong and visible. Competence intersects with competition; it is present in almost all of the meaning-making around global learning, but its influence is not strong. Institutional actors use the language of global transformation as a means to an end. Global transformation is very rarely operationalized, and is instead a theoretical construct that can be referenced to lend gravitas to practical concerns related to globalization on-campus at SAU. The discourse of global competence was present in each of the individual texts analyzed for this analysis, most often along with the discursive force of competition. Oftentimes when global transformation as a discourse was present, it was when all three discourses were present. For example, consider the language which evidenced the discourse of competence and transformation above. The discourse of global competition was also part of that document.

The discourses of competition and competence were more prevalent, especially in the details of policy and institutional plans. The discourse of transformation was often obscured by the other two (by language that linked or layered transformational discourse with either or both of the other two, for example), although the closer the institutional rhetoric and policy were to being situated in the actual curriculum, the more likely it was to be present. As an example, the language used to justify the founding of a new academic center for global studies is much more explicitly transformational than the language that explained why the new Vice Provost position and office was created for global issues. The proposal for the Center for Global Studies asserted that:

> *Southern Atlantic University, American institutions of higher learning, and the world at large are at a pivotal point in history. The world is becoming an increasingly smaller community, in the sense that nations can no longer view themselves, or be viewed, as completely autonomous entities unscathed by the social, political,*

> *environmental, economical, and cultural happenings in other nations. [..] Institutions of higher education have begun to respond to the demands of governmental, private, and public organizations for prepared activists and employees, mirroring their determination to address development issues by establishing global development programs.*

The need for global studies was put into a broad global context. In comparison, some of the explanations for the new Vice Provost's Office for Global Affair is a bit mor explicitly competitive:

> *This center will pull together the best of our global research at SAU. We traditionally have many strengths in international research, but those strengths have been located within disciplines and sometimes hidden. [It] will pull together the work that goes across disciplines and schools. It will nurture and promote those areas where we are particularly strong, areas of excellence that will distinguish us on a national and international stage.*

Each discourse reflects a distinct set of ideological assumptions about the nature of higher education, students and the world. However, although I will be extrapolating on these discourses as three distinct forces with rhetorical, political and practical influences at SAU, they do not actually exist neatly separated from each other.

Points of Conflict

At SAU there are many definitions of global citizenship, both literally (institutional actors outlining/enumerating actual definitions) and figuratively (implied definitions from policies and rhetoric). However, the three discourses can also be thought of as manifestations of the types of citizens: (global citizen as global leader [competition], culturally competent person [competence], or global activist [transformation]). This typology can show the particular ways that the three discourses relate to each other, especially with regard to global competence. For example, a global leader and a global activist both must be culturally competent global actors (even if in different ways). The definitions of global citizen/ship depend on who is creating language and meaning, in what circumstances and for what

purposes they are doing it. In other words, the definitions rely on underlying ideological assumptions that differ based on the who, what, where, when and why. Assumptions feed the definitions which are visible through rhetoric and policy practices which affect/relate to/are reflected by the student experience and student understanding.

The institutional rhetoric and policies related to global learning – the discourses of global citizenship education – are muddled and muddied. Outside of goals related directly to the numbers of students who go abroad and/or the numbers of international students who study on campus, there are no clear links between institutional discourse and institutional policies. Additionally, the discourses around global learning always overlap with one another. The discursive force of global transformation is used as a tool to further aims of global competition on the part of the institution. Students who engage with global learning in an academic context are fluent in the discourse of global transformation, but do not interpret their understandings into actions or feelings of self-efficacy. There are three main points of conflict associated with the use of the three discourses at SAU.

1) Institutional actors overlap the three discourses and use them in tandem with one another. When using the three discourses, institutional actors tend to muddle them together, making it unclear what the underlying purposes of global learning is supposed to be at SAU.
2) When definitions of global learning *are* provided, definitions are largely composed of traits or actions and lack substance. When substance/outcomes are implied, it is through the discursive force of global competition. There is no sense or understanding of the "why" of global learning, just broad claims that international/global

experiences (on- and off-campus) are inherently good. This kind of "magical thinking" about the global at SAU muddies the waters even further.

3) The first three points of conflict leave vague many of the important "Why?" questions, meaning SAU does not have clear (or clearly articulated) answers to the following:
    a. Why are those activities the ones that provide global learning for a global education and produce global citizens?
    b. Why does being ranked competitively (both as an institution and as a potential actor within the global labor market) equal being a global citizen?
    c. Why are those traits (e.g. speaking a language, learning about different cultures) important?
    d. Who ultimately benefits in/from global learning?

Ultimately, the lack of clarity surrounding the three different discourses of global learning in the institutional rhetoric makes it difficult to make clear the purpose of global learning when put into policy and practice.

As a reminder, the discourse of global competition (rooted in an assumption of globalization as global economic and capitalistic growth) is dominant and overarching at SAU. Global competence (rooted in an assumption of globalization as intercultural skill development) is ubiquitous, and global transformation (rooted in an assumption of globalization as global activism and justice) is more theoretical at the same institution. The three discourses overlap and are used in tandem with each other. The policies and structures of global learning at SAU also reflect the force of global competition, global competence and global transformation as discourses. Policies are developed around the goals of global

competition and global competence – the rhetoric of global transformation is used as a tool for facilitating competition and competence. When all three discourses were present in this study, the discourse of transformation was obscured by language connecting it with either or both of the other two.

Interpreting policies and analyzing discourses

SAU is obviously not harnessing the discursive force of global competition in a vacuum; it is quite clear that external pressures and norms play a role in the way that the university frames the goals of global learning. Consider the way that President Smith introduces her remarks to kick-off International Education Week in 2012:

> *This specially-designated week directs national focus on the need to prepare American students for the global economy and to attract the best-and-brightest students and scholars from other nations to the United States.*

This framing is quintessentially competitive, but it's not wholly her own. The US State Department describes the mission of International Education Week as

> *International Education Week is an opportunity to celebrate the benefits of international education and exchange worldwide. This joint initiative of the U.S. Department of State and the U.S. Department of Education is part of our efforts to promote programs that prepare Americans for a global environment and attract future leaders from abroad to study, learn, and exchange experiences.*

In this case, the "benefits of international education and exchange" are being defined – by the president of a major research university – as economic. The global labor market looms over the State Department's description as well. While the verbs ("study, learn, exchange experiences") point to a more education-focused orientation, the juxtaposition of "Americans" and "future leaders" imply an orientation to the global economy.

One way to illustrate this is the language from a statement introducing the Provost's Office for Global Affairs that focuses mostly on competition (text in *blue*). Competence is

less prevalent but still explicit (text in *green*)**.** Lastly, any nod toward global transformation is much more implicit (in *orange*). This is typical of institutional rhetoric related to the global on campus. Competition (*the blue text*) is foregrounded in a way that suggests its importance for all stakeholders: faculty, students (current and prospective) and their families, and alumni (current and future). The competitive discourse especially also took certain premises of higher education for granted and did not question either their continued existence or their inevitability – for example, "Less funding is available within the United States" is presented as a standalone claim, without explanation or consideration.

> *The University's [Strategic Plan] aspires to establish "a vibrant global presence that fosters global knowledge, inquiry, and cross-cultural understanding among all faculty and students" at [the University]. This critical task is seen in the pressing needs of students, faculty, and [the University] itself. Students' lives will be global. Employer surveys put strategic international understanding and cross-cultural experience among the top four valued employee traits. Studies show that students who engage in deep cross-cultural experiences develop significantly more in creativity and complex thinking than those who do not. Alumni similarly benefit from a University that has a global presence and reputation, that has institutional links in the countries they work in, and provides opportunities for continuing education and networking across the world. Global capacity is also important for faculty who increasingly work with collaborators from other countries. The nature of research funding is changing as well: less funding is available within the United States; foreign governments and organizations are now offering more grants open to international recipients…Finally, a global strategy directly serves [the University's] mission as a public university that provides human talent and knowledge to sustain [our state]…[The University] provides the leaders and knowledge that sustain successful international engagement.*

To understand how weak global transformation is as a discursive force, consider the fact that the only orange colored text (highlighting any evidence of the discourse of global transformation) in the above excerpt can actually be read as either transformation or competition. "A global strategy directly serves the University's mission as a public university…" But the way the statement ultimately defines that "mission" is through "provid[ing] the leaders and knowledge that sustain successful international engagement,

framing the public goal of SAU as directly related to the economic success of their state. Similarly, competence (green) can also arguably be categorized as ultimately mostly in the service of competition – SAU strives to create global knowledge, encourage global inquiry, and promote cross-cultural understanding (global competence) because it wants to position itself competitively among its peer institutions.

For another example of how discourses are overlapped and muddied, consider the remarks on how an institution transforms students into global citizens from the President Smith of SAU.

> *A truly global university is not single-faceted. We transform our students into global citizens in multiple ways: by sending them into the world to study and conduct research; by bringing the world [to their university]; by encouraging students to become fluent in foreign languages; and by fully integrating global issues into our curriculum and our extracurricular activities. To provide our students with a truly global experience, we need to be working on all these fronts, all at the same time.*

The *fronts* which the President identifies as integral to the creation of global citizens are (a) off-campus and co-curricular, i.e. experiential learning and research and study abroad experiences [*sending them out into the world to study and conduct research*]; (b) on-campus and both curricular, extra- and co-curricular, i.e. globalizing/internationalizing the university campus through international students, faculty, scholarship, and on-campus programming [*bringing the world* to them]; (c) on- and off-campus, curricular and co-curricular, i.e. facilitating foreign language acquisition [*encouraging students to become fluent in foreign languages*]; and (d) on- and off-campus and curricular, extra- and co-curricular, i.e. *fully integrating global issues into our curriculum and our extracurricular activities.* Some of these fronts are quite specific (and even measurable). Students are either fluent in a foreign language or not; students are either participating in experiential/study abroad programs or faculty-led research or not. However, the call for full integration of global issues into the

curriculum and extracurricular activities is less clearly operationalizable, which means additional context is crucial.

In the description of students as global citizens, President Smith clearly outlines some of the main forces affecting the institution's rhetoric and policies related to global learning and global citizenship: privilege, leadership and prestige (competition); global capitalism and economic interdependence (competition); cultural understanding (competence); global knowledge (competence). To unpack the discourse around global citizenship in the first excerpt from the president's speech above, let us start with the structure of the language. In this case, the process of transformation (of students into global citizens) is outlined, but the actual definition – what being a global citizen actually *means* is taken for granted. Does studying and doing research abroad, fluency in languages other than English, and fully integrating global issues in the classroom make a student a global citizen? If so, why? And how does the institution know? Because, based on this definition, a student coming to SAU from an first-generation immigrant background – a student who studied and lived somewhere other than the United States, was an English language learner at some point on their journey to college, and who has first-hand experience with the policies, politics and practices of US immigration – should be the exemplar of a global citizen for SAU. Somehow, while there are students from this background, this set of realities is not clearly representative of the institutional rhetoric or policies related to global citizenship and global learning at the school, highlighting the need for explicit definitions.

Representatives at the highest level of the university use language that downplays the importance of institutional rhetoric, which shows that the relationship between rhetoric, policies, and practices is one of expedience. However, even though expedience is one of the

most important characteristics of the relationship between rhetoric, policies and practices at the institution, that does not mean that rhetoric does not *reflect* policies and practices. An even more useful data point for the claim that rhetoric does reflect and affect reality is Vice Provost Williams (regarding the work that Global Affairs is doing at the University):

> *Our plans and the [strategic plan] developed hand in hand. So it wasn't like there's the plan and we have to look to that. What the plan says is a reflection of what we're doing. What we're doing is a reflection of the plan…These things developed together. The plan doesn't encompass everything we do. Of course, everything we do is not reflected in the plan, but it captures large chunks…It's pretty closely aligned to the trajectory.*

The global is being used as a flashy term to support a myriad of competing goals and initiatives (with different underlying assumptions about the purposes of higher education and the priorities of SAU); rhetoric reflects and affects these competing goals and initiatives, and is a window into understanding their existence and range. The President uses details from research in a speech about creating global citizens at SAU:

> *One survey showed that 97% of students considered their semester abroad their most meaningful semester in college. And controlled studies of students have shown that those who studied abroad outperformed their peers in creative, complex and analytical thought. Students who study abroad not only learn about the world; they learn to be better thinkers.*

President Smith's orientation to these facts/survey results is an exemplar of the way competence functions as a discursive force at SAU – ubiquitous and intersecting. Here, better thinkers – those who think more creatively, complexly, and analytically after their global experiences – are global learning outcomes. Questions arise – in the service of what? And for whom? The students? The university? The world?

SAU's School of Public Policy illustrates the discourse of global competition through the framing of a newly-created Global Policy Center:

> *…the center aims to provide our students with the best of tools to thrive as policy leaders in an increasingly diverse and globalized world. As students at the School of Public Policy continue to gain quantitative data and analysis skills, they are putting themselves in a cutting-edge category to make them more competitive in the global arena.*

On an even broader platform, I will return to the Provost for Global Affairs' website, which outlines its mission statement. In it, the importance of global competition in SAU's discourse around global learning and global citizenship education is quite clear:

> *Students' lives will be global. Employer surveys put strategic international understanding and cross-cultural experiences among the top four valued employee traits. Studies show that students who engage in deep cross-cultural experiences develop significantly more in creativity and complex thinking than those who do not. Alumni similarly benefit from a University that has a global presence and reputation, that has institutional inks in the countries they work in, and that provides opportunities for continuing education and networking across the world. Global capacity is also important for faculty who increasingly work with collaborators from other countries. The nature of research funding is changing as well […]. Finally, a global strategy directly serves our mission as a public University that provides human talent and knowledge to sustain our [state]. [Our state] must operate across national boundaries. A 2013 Department of Commerce report concluded, 'exports support jobs for [our] workers…exports sustain thousands of [our] business…Foreign investment creates jobs [here]…[we] depend on world markets.' SAU provides the leaders and knowledge that sustain our [state's] successful international engagement.*

The purposes of expanding global learning is in service of competing in myriad different ways across and throughout the global economy. This discourse speaks to many different stakeholders, as well; legislators, alumni, students, faculty.

President Smith gave a speech on SAU's role as a global university. In it, the dominant and overarching reach of the discourse of competition is evident:

> *In a truly global university, global perspectives should be integrated into every facet of the core-mission activities of teaching, research and service. This means having a culture among students, faculty, and administrators that embraces global research, learning, and outreach as central proponents of our mission. To help with this effort, we have a committee working now to develop new ways to improve global content in the student and faculty experience, beginning with [campus] tours and student orientation and continuing through to career counseling and the alumni experience.*

The committee that President Smith was referring to was still functioning and meeting at the time of the study. I was not given access to meetings or official minutes of the committee, but the committee does occupy a spot on the organizational chart of "Global SAU" and has a web presence that I was able to use as part of my database. Additionally, all but one of my non-student interviewees was a member of the committee (and all my administrator interview participants were committee members). In this quote, consider the way this speech frames the newly-formed committee's work. From *campus tours and orientation* to *career counseling and the alumni experience.* This focus is preoccupied with the extra- and co-curricular experience, not with actual global learning. However, even with all of this analysis, the excerpts above offer an explication regarding the how of "the global" and "global citizenship education" but not the what or the why of global citizenship. One can extrapolate the beginnings of the what and why by a more holistic look at the speech.

Earlier in the speech, President Smith does offer the beginning of the answer to WHY: the sections above on global citizenship were prefaced by the following explanation of why being a *truly global university* is a desirable goal for an institution of higher education:

> *[The Dean of the Undergraduate Business School] likes to say that the term "global business" is redundant; he means, all business is global now. The same is true for higher education; all universities are global now, or they should be if they want to remain relevant. The interconnectedness of nations and economies demands that we prepare students for work, life, and leadership on a global scale.*

Through the use of *global business* as a simile for higher education, the President makes the goal of global competition explicit – one could arguably see this as an indication that any goals for global education linked to global competence or global transformation are simply in service to the overarching focus on global competition. Consider the question: what

does *relevance* actually mean? Prestige? Rankings? Any explanation for "relevance" almost certainly aligns with global competition.

Vice Provost Williams, the Chief Global Affairs Officer at SAU, gives an example of the disconnect between competing goals of global learning, first explaining that:

> *I think the highest priority [for SAU] would be to increase longer-term global education experiences, which would probably include internships and study, education abroad. Our participation rate is growing nicely. For a state university, we're fairly highly ranked in terms of percentage of students doing study abroad. But the terms they're doing them are shorter and shorter, and therefore the benefits, the real benefits that come from them are diminished. And this is happening everywhere… But I think if we could get more students to do semester length or longer, but semester length is not a bad goal, or 12 weeks in the summer.*

This shows a very clear understanding of the limitations of trip-based, short and one-time study abroad experiences, but it also ascribes a good deal of potential meaningful learning to semester-long programs. This kind of magical thinking around international experiences (i.e., that length of study abroad program is equivalent to depth of learning) demonstrates that the goal of global transformation is not part of the equation when setting goals for the institution. He then pivots to an even more explicitly competitive discourse:

> *An internship can be just as powerful, sometimes more so, 'cause you have to be professional in that place every day. You're not sitting in a, you're not on social media, right?... But we have about 11% of our students doing that now, versus 38% overall. So you really wanna grow that number closer to a third. And then capture another at least a third, with maybe some of the shorter-term stuff. Do you see what I mean? Then you're getting to serious levels. What you really want is everyone to have one, right? Your international students are already here, so some levels are already doing it. Although, great if we can get them another experience in the US that's not [our town]. And there will always be some percentage you can't get, because of athletes, whatever it is. But if you can get to 80% at a public school, it would be by far the top-ranked public school…that's the goal.*

Here one can see global learning via internships as a metric that affects overall rankings for SAU as an elite public institution – you can trace the discursive force of global competition from rhetoric and policy ("What you really want is everyone to have one, right?"

is a rhetorical sentiment) down to practice. The focus on growing numbers of students going abroad, with a strongly operationalized goal, contrasts with the exclusion of any measures of quality or outcomes. After this statement, Vice Provost Williams addresses on-campus global programming.

> *And there's a whole lot more you can do [on campus]. There's a whole lot of ways we can...But it's getting enough students to get that foreign experience that opens the whole culture up to the stuff you can do [here on campus].. Suddenly all those international students become a whole lot more interesting, if you've gone abroad in your second year and come back. It's like, 'Oh, wow. They're what I was over there. And they're interesting. I know that, 'cause I met other people over there who were different from me and they were interesting, so I'm gonna reach out to them…It's not to say that doesn't go on now and that the barriers aren't broken down, but they would be a lot more integrated and broken down if you could get more students in that category.*

Here, global competence is most visible, as is the magical thinking (believing in a causal relationship because it aligns with one's goals or hopes) around global and international experiences that limits institutional leaders' abilities to effectively harness the potential of global transformation as a practical tool (as opposed to a rhetorical and political one). When I describe SAU's administrators and policy makers as being engaged in "magical thinking," I mean that they are ascribing causality to the relationship between going abroad and the institution's goals for student learning. The implication of rhetoric like this is that first, anything global is inherently good. This then leads to the conclusion that therefore any global experience SAU offers students is inherently good. This relieves SAU of any responsibility to understand the effects of students' global experiences, allowing the institution to focus solely on quantitative measures. It leaves students vulnerable to experiences that do not support their intellectual or civic development (e.g., with a focus on numbers, how will an institution avoid students receiving academic credit for a short

international trip, as implied by the Vice Provost's goal of "then capture another at least a third [of the student body], with maybe some of the shorter-term stuff).

Where is the intentionality behind "getting enough students to get that foreign experience that opens the whole culture up to the stuff you can do [here on campus]"? Additionally, at best this erases both the international student experience and the immigrant student experience from SAU (and at worst, it dehumanizes international and immigrant students). Sending students abroad and assuming they will come back appreciating international students is an approach which may or may not yield the expected results; sending students abroad and assuming that increasing numbers of students with international experiences will yield better rankings and more prestige is, however, fairly accurate.

Vice Provost Williams provides more detail about competing goals and initiatives, specifically related to how the university has come to its current approach to globalization.

> *…a lot of the 2000s were about building up infrastructure to do study abroad, and infrastructure to do agreements with other universities, and infrastructure to do risk management associated with increased global cities…[There was also] an effort that 'Gee, we need to get more resources in this office,' and that the global is really important to what the universities are becoming. Just a general awareness of the way globalization…And the tighter interconnections between countries in the academic space was driving the need to be better aware of what's going on in the world, better able to educate students to deal with an interconnected world, an institution better evolved to be able to handle all those interconnections…[o]bviously what happens on campus is a big part of it, because most of the education for people is on campus, so if we're not doing the global piece here, we're probably not doing much. And it's not only about education, it's also about culture. Are we a place that integrates global into what we do in the classroom, out of the classroom, student life, faculty development, all those different areas? I've constantly been as attentive to internal as much as external, maybe more so, recognizing that fundamentally it's about a culture shift, that there's really what we do and then there's this international thing that's useful. My perspective is that the ultimate measure of success is that my job would no longer be necessary.*

Based on institutional rhetoric – the account above as well as strategic plans and governing board minutes from the past two decades – one can see that the university's

trajectory of globalization mirrors the broader trajectory of higher education as a sector. First, there is a focus on study abroad and institutional partnerships/exchanges. Concurrently with the emphasis on the internationalization of the student experience is an understanding of academic research as an international market of ideas. Then, as globalization becomes more of a tangible presence for all people and organizations, an awareness that all students need "global education" (*most of the education for people is on campus, so if we're not doing the global piece here, we're probably not doing much*) and a shift to on-campus global learning experiences.

In a speech, Provost Johnson (Williams's immediate supervisor, and Provost of SAU) introduces the concept of global engagement through a litany of alumni and their professional accomplishments – chiefs of staff, CEOs, founders of venture capitalist firms, directors of international nongovernmental organizations, etc.: "*These individuals charted their own paths and stepped to the plate to provide leadership that makes a difference in the global context."*

He goes on –

> *When I ponder what it means to 'engage the world' or 'embrace and pursue leadership opportunities in the world' as a college student, I am unsure of the answer. You can certainly learn about the world here on campus. Many our course offerings have international content. You can get to know fellow students and professors from different countries. But if this enough? And will you be willing to step outside your comfort zone when opportunities present themselves?*

He then answers this rhetorical question with a series of anecdotes from his own life about how his experiences abroad and with international collaborators, punctuating it with a call for experiential education:

> *Because the world is not homogenous, we, as educators, must help you acquire the skills and knowledge you will need to work in and with different cultures. We must provide experiential opportunities for you to work with those different than yourself,*

> *on campus and off. You must avail yourselves of these opportunities, move outside your comfort zones, and learn what it means to engage globally….Like [our founder], we need to step out of our comfort zones to become fully engaged global citizens.*

The Three Discourses: Contexts and Assumptions

In the following section, I will provide a set of definitions and assumptions to place the three discourses into context for the next chapter. Global competition, global competence and global transformation will serve as the lens through which to view the final results of this study. Summarizing the specific ways in which the discourses manifest at SAU and relate to each other will help to ground the ways in which actual stakeholders experience their influence (in Chapter 5).

Global competition

The discourse of global competition is grounded in the definitions of globalization as global economic capitalism. The communities of meaning (key actors and stakeholders) for the discourse of global competition are many and varied. They are those with the most political and economic power and influence – they are the stakeholders and actors who view students (potential global citizens) through the lens of their potential in the global labor market and in global economic systems. At the same time, these stakeholders also view students through the lens of their potential as consumers who will pay tuition or commit themselves economically in some way to the institution. The concept of global citizenship is a marketing tool for the institution and for discrete units within the university. It is also a device that markets and positions SAU as a factory producing future global leaders (appealing especially to legislators and parents). The discourse of global competition is also a force which is used by these stakeholders to propel rankings. The specific meanings in use are economic, e.g. “citizen” used interchangeably with the word “leader” and more often than

not occurring simultaneously ("citizen leaders") or in tandem with global ("global leaders"). Its meaning and use is also curiously somewhat ethnocentric or at least hegemonic, assuming a set of circumstances for each of its students which precludes them being international students or immigrant students. SAU and its role in the state, country, and world order is the organizing principle of this discourse. For example, the governing board supporting global initiatives (including global curricular on-campus initiatives) is framed through economic and competitive/ranking terms. Global learning is a tool that can be utilized by the school and the state to increase rankings and influence. The discourse of competition is the result of a strong top-down influence from many different sectors. The discourse of global competition frames global learning as a tool for the institution and its students; it allows the institution to compete for resources in the global academic marketplace and it allows students to equip themselves with the skills needed to be global leaders and to compete for global leadership positions. This discourse habitually expresses "the global" as economically necessary; it posits that the main aim of global learning and global initiatives should be global competitiveness. Within this discursive frame, global citizenship education is a rhetorical tool for the institution itself to compete – a focus on globalization/internationalization and global learning is attractive for prospective and current students and parents, as well as legislators, funders and other stakeholders. This then has an effect on university rankings, funding and prestige. Secondly, this discourse justifies global learning policies (global citizenship education) by emphasizing the potential positive effects that exposure will have on students' economic prospects. In this paradigm, the "learning outcomes" of global citizenship education are focused on developing skills for students to use in the global capitalist economy. The discourse of competition closely aligns with the

conceptual framework category of "global economic interdependence" (see Figure 2.1). It is grounded in the classical liberal discourse of economics and civics; students think of themselves as "global citizens" when they complete an international internship or a short-term tour/study abroad. Within this discourse, a global citizen is assumed to be someone who works in a leadership position within a transnational corporation, or a student living and working in another country and contributing to that country's economy.

Global competence

The discourse of global competence is rooted in the definition of globalization as global understanding. It is ubiquitous and intersecting across the other discourses at SAU. The communities of meaning for global competence are much more complicated and less clearly delineated and linked to one another compared to the other discourses. I would argue that the communities of meaning for global competence overlap with the other discourses, because the key stakeholders for the other two discourses assume that global competence undergirds their definitions and meaning making. In other words, the definitions of global competence are required in order to conceive of students as global leaders or global change agents or activists. In this context, specific meanings of competence are intercultural skills as a set of neutral learning objectives for the institution to emphasize. Intercultural skills as a goal or assumption of this discourse lends a sort of neutrality or blank-slate quality to global competence as a discursive force. This is because the discourse of global competence defines global learning as amassing a set of skills which can be applied by students in global settings. These skills function as set of tools which can be applied in many different places. The stakeholders/communities of meaning in global competence discourse see and conceptualize students as global citizens in a way that shows these students in any future where they have a

global connection. This might be intercultural skills that will allow them to excel at a global internship or in a community-based nonprofit or NGO or intercultural skills that will allow them to deeply connect across difference or intercultural skills that will allow them to make informed choices about global consumption, for example. This is the discourse in which it is assumed that global learning is/can be/should be apolitical and that global skills are just another 21st century skill with which students need to be equipped to face life after graduation. It slides effortlessly into supporting the discursive aims of either global competition or global transformation. Its importance is implied in every discussion of global learning at the level of institutional rhetoric, policies, politics, etc. Its necessity is taken for granted – but at the same time that intercultural skills are being lauded as 21st century skills (global competence discourse), the governing board pushed the president to cut language departments (classics and German). Creating a new boundary for "global" which cuts out traditional humanities and liberal arts departments is a symptom of how the global competence discourse can be coopted for use by the global competition. How does it make sense to define global skills in a way that ignores language, the most basic of intercultural skills? But these discourses define global learning strictly in terms of privileged English speakers (aka most traditionally-aged SAU students). I am highlighting global competence as its own discourse even though some might argue that there is a lack of logic with this. Because it is completely separated from rhetoric about humanities disciplines (world languages, linguistics, foreign literature in translation, etc.) which have historically imparted intercultural skills to students, it is clear that the interpretive communities of SAU define global competence as its own category.

Global transformation

The discourse of global transformation is grounded in definitions of globalization as global consciousness and global activism. This is crystallized in the theory of "justice globalism" (Steger, 2013, p. 122). The following are key claims of justice globalism:

1) democratic participation is essential for solving global programs;
2) another world is possible and urgently needed;
3) people and not corporations should have power;
4) neoliberalism produces global crises;
5) and, finally, that market-driven globalization increases worldwide disparities in wealth and wellbeing.

Justice-oriented paradigms of citizenship education and civic engagement share similar assumptions and definitions as the discourse of global transformation. Specifically, the concept of justice-oriented citizenship within a broader typology of "kinds of citizens" (Westheimer & Kahne, 2012) as well as the concept of a "civic classroom" (Cole & Heinecke, 2015) align closely with the concept of justice globalism. Both concepts (of a justice-oriented citizen and a civic classroom) rely on the same underlying assumptions that posit global transformation as a possibility if it is rooted in understanding and addressing systemic inequities and injustices. Global transformation as a discursive force also makes the same assumptions about the roots of global problems and the historical sociopolitical underpinnings of current global issues and crises. It is interdisciplinary, humanistic and critical. "Global citizens" are assumed to be members of many different communities, aware of their rights and responsibilities within each. A global citizen is assumed to be a social

activist, well-learned with regard to the roots of social movements and the contexts and definitions of problems to be solved.

Relatedly, the communities of meaning for global transformation/global consciousness/global activism are academic, esoteric, activist and abstract. When stakeholders with the most power and influence at SAU utilize this discourse, it is in the service of a broader understanding of global learning as a tool for global competition. Those with the most political and economic power and influence wield this language as a tool for making SAU and its students more competitive in their respective marketplaces. There is an element of expedience in the use of global transformation as a discourse. When language about changing the world occurs at the highest levels of influence/power (in speeches by the president or provost, in presentations given by the governing board outlining their priorities, or in the strategic plan), the meaning in use isn't actually about a new world (i.e. addressing systemic inequities, redistributing global resources more justly, reparative decolonization, or anything similar). Instead, it is about preparing students and the institution to participate and thrive economically within existing global systems. It is not about dismantling systems on any level. The discourse of global transformation was most powerful/meaningful in an academic setting.

One interesting thing about global transformation and its assumptions is that as a theoretical construct, there is absolutely no differentiation between the local or global. It recognizes local versus global as a false distinction when it comes to global citizenship education. This is the discourse that understands that the local contexts and communities of SAU are as fertile ground for action-oriented responses as anywhere else in the world – it recognizes "global" versus "local" as a false dichotomy in theory. In practice, though,

"changing the world" as a discursive force in institutional rhetoric and policies is an idea used for expedience, as a tool for framing "global learning" to further the goals of competition.

Competing discourses and definitions

Director Brown, a tenured faculty member in SAU's College of Liberal Arts and Sciences, as well as the founder and program director of the Global Studies Program, which houses one of the sites for this study, provides commentary which complicates/illuminates SAU's relationship to global learning and global citizenship education. In a speech he gave to a conference convened at SAU to examine the global university, he ponders the concept of a "global citizen":

> *So it would seem that a global citizen is something of a unicorn, an imaginary being which cannot exist in what we sometimes call "the real world." And yet, in the current jargon of higher education, phrases like global citizen are in the air, or more particularly, on the lips of those charged with burnishing institutional images, currying donations from international business elites, and maintaining websites. I recall one definition of the term in which the global citizen our institution aims to produce is a person who speaks several languages, who crosses cultural and national borders easily, and who can feel at home, or at least learn to get along in a "culturally sensitive" manner, anywhere in the world.*

These competing (and mutually exclusive definitions of global citizen/ship) represent two of the discourses found at the institution. President Smith focuses on educating for global citizenship – or, rather, educating potential global citizens – and fostering global research and service among faculty and administrators – as a path to becoming a "*truly global university.*" Director Brown positions this goal of being *truly global* as being in service of prestige and fundraising ("*on the lips of those charged with burnishing institutional images, currying donations from international business elites, and maintaining websites*"). He argues that a

global citizen is a "unicorn" – so how does one interpret the aims of global learning if becoming a global citizen is a myth?

Brown also explained in an interview that institutional rhetoric and documents were not important to his global programming.

> *I just ignore [strategic plans and mission statements]. I do this thing the way I wanna do it. And if friendly advisors tell me, "You ought to use this language from the strategic plan because that'll help you sell your product," then I'll do it. But I won't waste my time reading those documents.*

These two statements illustrate the discourses of global learning and global citizenship found in institutional rhetoric and policy at the university. Actual goals and policies related to global education are focused on increasing students' experiences abroad. There is a disconnect between the ostensible aims of the institution related to global learning (the rhetoric) and the actual policy goals and implementations (practices). This disconnect becomes even more clear with an analysis of on-campus global learning experiences, which is the topic of the following chapter.

Chapter 5

Findings, Phase 2

In this chapter, I will identify and explain the results of the second phase of my research (an interpretive policy analysis of on-campus global learning and education for global citizenship). This phase of the research is an examination of practices and pedagogy enacted within two courses focused on global learning and affiliated with two global centers on SAU's campus. In the first phase of the research, I identified and defined three discourses of global citizenship at SAU: global competition, global competence, and global transformation. The discourse of global competition is grounded in the definition of globalization as global capitalism; the discourse of global competence relies on assumptions of globalization as global understanding and intercultural skill development. The discourse of global transformation is grounded in the definition and theory of globalization as global activism. The three discourses overlap and are used together. The policies and structures of global learning reflect theses discursive forces, as does institutional rhetoric. I found that the actual goals and policies related to global education are focused on increasing students' experiences abroad and that there was a disconnect between the ostensible aims of the institution related to global learning (rhetoric) and the actual policy goals and implementations (practices). This chapter will provide more analysis into the pedagogy and curricula as well as the student experiences.

The two on-campus global centers sites serving as a basis for the study are the Center for Global Research (CGR) and the Center for Global Studies (CGS). The two affiliated courses are an Urban Development in South Africa (UDSA) course in the College of Architecture and Urban Planning and a Global Development Theories and Cases (GDTC) in

the College of Liberal Arts and Sciences. The UDSA course was also connected to the US Department of State's "Diplomacy Lab" initiative, administered via the Center for Global Research. The "Diplomacy Lab" initiative gives SAU the opportunity to host a course where undergraduates work on a research problem framed by the US Department of State. At the time of this study, institutions of higher education in the USA were invited to apply and were awarded monies to support accepted courses. The GDTC course is part of the required curriculum affiliated with Global Studies.

The purpose of this research is to understand how SAU's policies and rhetoric are enacted as educational practices. While the previous chapter explained SAU's rhetorical and political positions with regard to on-campus global learning and global citizenship education, this chapter will focus on actual experiences of members of the SAU community. SAU has operationalized the rhetoric around global learning in specific ways, and the goal of this chapter is to illuminate how and to what effect it has transmitted that rhetoric through to its actual courses. Understanding the discursive forces shaping rhetoric and policies related to global learning gives insight into how institutional actors approach the task of "creating global citizens," but classroom observations and interviews with students and faculty members give insight into what that approach actually yields.

To review, this study's research questions are:

1. What definitions, assumptions, policies and rhetoric related to global citizenship can be found at an institution of higher education and within certain global sites at the same institution?

2. In what ways do the curricular or pedagogical practices of specific classrooms affiliated with these global sites enact or relate to the definitions, policies, practices, and rhetoric of global citizenship?
3. In what ways do students enrolled in academic courses affiliated with global sites experience and understand global citizenship?

After an overview of the findings related to the first research question, the focus of this chapter will be on addressing the last two research questions. Earlier in my reporting, using Yanow's (1996, 2014) interpretive policy analysis as a framework, I have identified the significant carriers of meaning, the communities of meaning, and the specific meanings in use for language and policies related to global learning and global citizenship education. One of the final steps of an interpretive policy analysis is identifying "mismatches" between and among discursive forces and political stakeholders (Yanow, 1996; 2014). An analysis of two courses focused on global learning is one way of identifying and explicating these conflicts.

The discursive forces outlined in the previous section provide the basis for the analysis and results of this chapter (related to the ethnographic phase of the study, i.e. considering actual sites, classrooms, and people). The discourses align with certain ways of defining global citizenship based on individuals' actions and orientations to their role in a global context.

This chapter will be structured around the two case study sites and their corresponding academic courses. First, I will outline and preview my main assertions and summarize the research findings. Then, to give appropriate context for findings and assertions, I will provide relevant history and current rhetoric and policies for each of the two

centers, as well as the centers' relationships to the courses which were under observation for the study.

Summary of Results

Actual goals and policies related to global education at SAU at the highest levels are focused on meeting metrics for increasing the number of students who have international experiences. Even when it comes to on-campus global learning, though, there is a significant disconnect between institutional aims and actual policy goals and implementations. And, at the global sites for this study, the link between goals and practices of global learning and experiences of global learning are even more disjointed.

Through interactions in class, their writing and work, and their reflection on the course, students showed that they truly understood the underlying assumptions of the discourse of global transformation, although they did not feel self-efficacious in terms of their own actions and behavior in the past, present or future. Instead, their actual experiences with global learning were most influenced by the discursive force of global competition; students made meaning of their intellectual understanding of global transformation through the lens of their actual lived experiences of global competition, which left them feeling helpless and confused.

Policies of Global Citizenship Education:

history and structures of the two on-campus global sites

There are very few explicit policies related to global citizenship education and global learning at SAU; instead, organizational structures, institutional histories, and policy contexts related to global learning (and global citizenship education) provide the basis from which to draw conclusions. This makes understanding the structures and contexts of on-campus global

sites so important for answering the first research question (concerned with "definitions, assumptions, policies and rhetoric related to global citizenship").

One way to illustrate the particular ways in which the discourse of global competition has maintained its dominance and power at SAU, even when only implicitly outlined, is to trace the efforts of SAU's strategic planning processes. In the "SAU's Next Century" plan's "International Focus" section, while the introduction frames these questions around internationalization being "the ultimate expression for enriching the mind…[honoring the founder's] spirit of free inquiry," the bulk of the report is under the heading "Comparing SAU with other universities." The goals and recommendations refer back exclusively to the benchmarking related to rankings and comparisons with peer institutions, not to the framing statement. This is not to suggest anything wrong, per se, with the dominance of the global competition. Instead, it is meant to illustrate the ways in which global transformation as a discourse is used as a tool with which to further competitive aims; camouflage for actual institutional priorities and goals.

The next strategic plan, the "Foundations Plan," changes the terminology from "international" to "global" with similar goals and more of an emphasis of how global experiences impact individuals at the institution.

> *SAU has become significantly more global in outlook during the last decade. [Global programs and centers] are well established and more than 35 percent of the University's students have some experience overseas. Nonetheless, more work must be done to prepare students for leadership in a global context.*

"[P]repar[ing] students for leadership in a global context" shows the ways in which emphasizing the student experience in institutional rhetoric only bolsters global competition as a discursive force. Now, the global is not only important for the institution's ranking but individuals' roles.

The Center for Global Research and the Center for Global Studies are two of the pillars of the "Global Experiences Strategy" of SAU's Foundations Plan. Global Research was described in this way:

> *The pillar of this effort will be the Center for Global Research to serve as a seedbed of new University-wide research and education programs that distinguish it on the national and international stage.*

The Global Studies Program is also described:

> *The university will create a global studies curriculum that allows students to address pressing local and international challenges such as health, security, development, sustainability, and intercultural understanding.*

These are the only on-campus global initiatives (centers) outlined in the Foundations Plan. The other strategies related to global experiences are focused on SAU's international presence and numbers of students studying and/or interning abroad.

The two case study sites for the observations and semi-structured interviews of this interpretive policy analysis are two on-campus global sites: The Center for Global Research and the Center for Global Studies. They were identified as possible sites and ultimately chosen because they had global goals and affiliated undergraduate courses but were entirely on-campus (unaffiliated with study abroad programs, international branch campuses and/or any global institutional partnerships). They are administered completely on campus, and they are both referenced in institutional rhetoric as examples of the ways that on-campus global learning/initiatives are being pursued. Additionally, they are similar in terms of organizational development – still being led by their founding directors and staff and even created within a few years of each other.

In addition to the comparisons one can make between the two sites, they also serve as useful contrasts to each other. While both the Center for Global Research and the Center for

Global Studies have courses that are in some way affiliated with them, Global Research is more of a faculty think tank and Global Studies is an interdisciplinary academic program. Students who major in Global Studies are very much aware of the Center as their academic home, while students enrolled in the course administered by Global Research see their class as an urban development/architecture class. Another difference is that Global Studies has faculty who teach and advise within the program while faculty relationships with the Center for Global Research are predicated on receiving grant funding, working with Global Affairs at SAU more generally, or teaching a Diplomacy Lab course. The following sections will explain the history and structures of both the Center for Global Research and the Center for Global Studies generally and the ways that their histories and structures intersect with understanding global citizenship education at SAU specifically.

Center for Global Research

The Center for Global Research is a faculty think tank; its mission is to advance global research at Southern Atlantic University. Its main focus is administering grants (large and seed funding amounts) for faculty pursuing research agendas with projects of global scope and scale. Global Research also facilitates "Diplomacy Lab" courses, providing some grant money and helping faculty partner with the U.S. State Department as well as coordinating the request for course proposals. When it was founded in 2013, the Center for Global Research replaced the Center for International Studies with a more research-focused mission. According to a press release from its founding, the new Center's mission was "more research-focused" and its new name "connote[d] the increasingly global nature of society in the United States and beyond."

Its founding was an initiative of the Provost's Office at SAU and it is organizationally located under the purview of the Vice Provost of Global Affairs. It was also, as previously described, highlighted in the strategic plan as one way the institution was furthering its global goals.

The founding and current director characterizes the task of the center:

> *[t]he task of the center is to create an infrastructure to encourage and galvanize SAU faculty to begin thinking of part of their research lives as being potentially involved in broad global research issues, such as migration, youth culture, education and public health. It's not as though we don't already do a lot of research international in scope and ambition. We have people in all fields across the disciplines who are collaborating with foreign colleagues and acting in international ways. But I think we are not as deeply engaged in some of the newer global research that is beginning to emerge.*

In the last sentence of that excerpt, the characterization of SAU as "not as deeply engaged in some of the newer global research" is referring specifically to the European Union's new program for research and innovation, Horizon 2020, whose goals are to secure Europe's global competitiveness, tackle social challenges, and prioritize international cooperation. These three goals align directly with the three discourses of global learning at SAU. The creation of the Center for Global Research is evidence of how rhetoric and institutional and structural policy priorities align with each other and the three discourses. The excerpt also makes clear that the creation of the Center for Global Research was in service of the vision of a President and a strategic plan, and it replaced a Center for International Studies which was also originally founded to further a different strategic plan's goals. This is an example of the way that structures/organizations (changes in policies) function as more of a rhetorical tool to differentiate high-level administrators from their predecessors and (in some cases) to give opportunities to senior faculty. Physical entities morph from one type of international center to another type of global research center without

actual significant changes in outlook or outcomes. The description of actual material differences between the two Centers are fairly opaque, and clearly mostly rhetorical.

While the trajectory of SAU's strategic plans that relate to global citizenship education and on-campus global learning might seem superficially to be moving from more transactional/utilitarian to more visionary (i.e. from the discourse of global competence to the discourse of global transformation), the actual trajectory is firmly one that lives within the discourse of global competition. The Center reflects this. In an interview, the director of the Center for Global Research gives an overview of the timeline and in his own words explains how the rhetoric of the strategic plans gave way to the policies of the current on-campus global centers, including his own.

> *Back in the early 2000s, we had a vice provost for international programs, and he may have been appointed back in the 90s. Coming out of the 2000 strategic plan, one of the five or six things that the commission said was important was to better internationalize the university in broad, kind of general terms…these were part-time appointments, responsible for doing their primary job and then doing other international stuff on the side. And they really didn't have much of a budget and not much direction. And then in 2009, again to my knowledge, the President and Provost decided we really needed to establish some kind of institutional stronger framework for internationalization, so they hired a Vice Provost for International Programs, on a full-time basis, and that was the first full-time position. When he [the first full-time Vice Provost for International Programs] came in, he was the one to set up the Center for International Studies, and that was the research branch of what he wanted to do, and really take some of the money, by that time we had gone through [a newer, different] strategic plan and again it said international was what we needed to do. And that was the spur, or at least the foundation on which the President and Provost could say they needed to hire someone. And he started the Center for International Studies, and he had the money from the budget to encourage faculty to do global research. And he hired an associate director (he was the director) and [they] came up with different categories. One, as I recall, was to internationalize the curriculum; then there was money to bring in visiting scholars, money to do conferences that had some kind of global cope, and then bringing students and faculty together to talk about these issues. Really try to encourage faculty to be more engaged. And then the Vice Provost retired in 2011, maybe? And the new Vice Provost changed the name from "Vice Provost of International Programs" to "Vice Provost of Global Affairs" and that's when everything changed to the Center for Global Research.*

Descriptions of the institutional history of on-campus global centers like the Center for Global Research illustrate the powers of discourse as outlined in the previous chapter and align with the findings from the critical discourse analysis of institutional policies and rhetoric related to the global and global learning. The broad, overarching "need" to "establish some kind of stronger institutional framework for internationalization" implies that the policymakers at the institution see internationalization as crucial to the organizational mission (same goes for its inclusion as an area of emphasis in multiple strategic plans) in order to be more competitive. As explained earlier, the Center for Global Research functions as a think tank and internal granting agency for faculty and research scientists at SAU: *through internal grants, intellectual programming, and close coordination with allied units within the university, the Center creates opportunities for faculty to think broadly, collaborate across disciplinary lines, and strengthen international links with colleagues across the world.* Faculty who are pursuing global and international research agendas have the opportunity to apply for grants either through a large grants competition ($50-$100K to promote research involving projects of a global scope) or smaller seed-funding and research grants (under $10K). The director puts the Center's founding in an institutional perspective:

> *This center will pull together the best of our global research at SAU. We traditionally have many strengths in international research, but those strengths have been located within disciplines and sometimes hidden. [It] will pull together the work that goes across disciplines and schools. It will nurture and promote those areas where we are particularly strong, areas of excellence that will distinguish us on a national and international stage.*

"Areas of excellence that will distinguish us on a national and international stage" with the focus on global research makes it clear that the institutional rhetoric related to global competition is aligned with institutional policy, at least in terms of the Center for Global Research. While the strategic plans and other vehicles for institutional rhetoric may gesture

towards the discursive force of global transformation, the actual policies pursued and structures created are firmly in the service of global competition, as the Center for Global Research makes clear, with its focus on supporting research which might lead to international and national accolades.

Additionally, the rhetorical and political importance of the shift from "international" to "global" is illustrative of the way that the global is used as both a somewhat vacuous bureaucratic rhetorical tool to provide useful institutional framing. Later on in the interview with Director Jones, he explains:

> *The actual shift and title change was because the former Vice Provost had not left and he was going to be replaced by somebody else, so you couldn't have two people with the same title, that kind of thing…But, actually, the idea of [the Center] making the definition of global so important in a way, that came out of this, just the whole emphasis…(trails off). International, for some, was really just looking at the nation building block, and global is looking at things that are not just bounded by nations, like the environment and that kind of stuff. But global was a little bit broader and lent itself to many more discussions. And controversial, too! What do people think about "the global"? What is globalization? And from all kinds of perspectives, from economic to environmental, to all these other kinds of things…What we want to try and do is just be a source of, I wouldn't say inspiration, but the spark, and see where that goes. Certainly, there had not been a central location for funding for research [until the Center's founding].*

Consider the competing ways that the term "global" functions here with the perspective of three different discursive forces. First, "global" is a term used to solve a political problem. It is employed to differentiate between members of SAU's senior leadership team. Director Jones' affect (reframing with "Actually," trailing off, asides such as "And controversial, too!") and the description ("[t]he actual shift and title change" was because SAU did not want two people with the same title) implies that non-bureaucratic reasons for a shift to "global" from "international" is a bit of an afterthought. One could characterize "the spark" (from "What we want to try and do is just be a source of, I wouldn't

say inspiration, but the spark, and see where that goes") as global-transformation adjacent, as a "spark" implies the "lighting of a fire" of sorts. However, the next sentence belies the actual intention behind the creation of the Center: "Certainly, there had not been a central location for funding for research." Ultimately, funding research to compete in the global academic marketplace of ideas is the reason for consolidating resources within the Center for Global Research.

The Center's main focus is faculty support via grant monies, but it also facilitates informal lunches and structured seminar discussions that help faculty who share common global research interests form working groups and make networking connections. Thus, the non-grant monies are spent connecting professors who could collaborate on global research agendas. CGR is staffed by a director (a tenured professor), a deputy director (who serves as an administrator for other global initiatives at the university such as the Office of Global Internships), and an administrator (who supports many other international efforts at the university, including the international studies office).

However, even as CGR functions as an opportunity for SAU to rebrand and rework its international research image to be more competitive, students are identified as a critical part of its mission, with global learning defined as international research:

> *This is an opportunity to bring SAU undergraduates into the research picture in ways they have not been before. The idea is to get undergraduates involved in global research with faculty. Research in some ways is the new pedagogy. Students need to be able to work collaboratively in groups and think across boundaries both geographical and disciplinary in ways they have not before.*

The above is an excerpt from an interview with CGR's director. In this data point, student learning and the aims of global education for students are defined in relation to research. Based on how the context and structures of CGR function, the implication is that

faculty can fund undergraduate researchers on international research projects. According to CGR's logic, funding undergraduate researchers gives students a competitive edge (they "need to be able to work collaboratively in groups and think across boundaries") within the larger competitive context of faculty research dollars/academic capitalism in action. Students as learners are professionalized, and the goals of global learning are reframed to be synonymous with the goals of high-profile faculty research. While undergraduate research has certainly been identified as a "high-impact student experience" (AAC&U, 2014) and is something that many institutions of higher education have been emphasizing, what is important here is that it is linked to the goals of an on-campus global center in a less than intentional way. That fact influences the ways that global learning is translated from rhetoric to policy to actual practice and experiences for students.

For example, when asked more specifically about how the Center for Global Research participates in global citizenship education, a director framed their approach in the following way:

> *Well, I don't think [we] are directly involved in creating global citizens. I think, like other things, [we're] here to help serve that purpose. That's one of the things that we hope will happen…Well, I know that we want to assist students in becoming more aware of what's going on in the world. So making it global in that respect. And to think critically, not only about the things that are going on in the world, but their role. When they graduate, what are they even going to be doing in the world? How are they going to be a global citizen? Although I don't think that we even talk about it in those terms. But I think that is one of the underlying things that is occurring.*

The lack of coherence and cohesion around the question of whether or not CGR is participating in global citizenship education is striking. It is also an example of how the dominance of the rhetoric and policies related to global competition distorts global transformational rhetoric, keeping it from ever materializing into actual policies or practices. The general vibe of these remarks is a breezy "of course we are helping shape students into

critical-minded global citizens" together with an admission that the Center does not really think, talk, or do anything about it (at least intentionally) in those terms with those goals in mind.

This kind of magical thinking (believing in a causal relationship because it aligns with ones' goals or hopes but not verifying it) about global learning and global citizenship education is evidence of the way that the discursive forces from the previous chapters actually work at an institution. How does SAU/CGR know that giving faculty money to do research will inevitably have some impact on their students which will translate to global learning? Giving faculty members money to do research *may* have an impact, but CGR does not only fund global development projects. Additionally, money for academic research certainly does not translate into equipping students with an understanding of their own cultural backgrounds compared to the rest of the world. This is the discourse of global transformation being used as a tool for explaining global work and not as a tool for doing global work. In these contexts, becoming a global citizen is about understanding other cultural contexts (competence) through simple exposure to faculty working on international/global research projects.

On the other hand, perhaps it is not fair to judge CGR simply as an on-campus global research hub. While I would argue that CGR *does* illustrate the ways that the rhetoric of global transformation is used in service of the actual aims of global competition, one ought to consider the relationship that CGR has to its affiliated undergraduate courses in conjunction with the above claims of global learning as magical thinking. The affiliated course used as a case study site for this research was the US State Department "Diplomacy Lab" course, taught within SAU's Architecture and Urban Planning School.

Diplomacy Lab. The Diplomacy Lab program is an opportunity for faculty members from highly-selective institutions of higher education in the United States to create and teach a course where undergraduates will work on a research problem framed by the US Department of State.

The Center for Global Research describes its relationship with Diplomacy Lab courses as follows

> *In partnership with the US State Department, [the Center for Global Research] offers faculty the opportunity to accept a research question framed by the State Department on a matter of current global concern as part of a research project with undergraduate students. The project may be folded into an existed class, conducted as a winter or summer session course, or set up as independent undertaking between faculty and students.*

It is the Diplomacy Lab which provides the context in which undergraduate courses are tied to the workings of the organization. During the spring semester of 2014, 51 students and seven faculty from four schools and six departments worked on projects through classes. During the semester this study took place, there was only one Diplomacy Lab course offered, with 19 students enrolled. This course, entitled Urban Development in South Africa, was the site of classroom observations and student and instructor interviews as I traced the rhetoric and policy of global citizenship education and global learning down from an institutional level into practices and experiences in undergraduate classrooms. In the following section, I will be describing and analyzing the second on-campus global site before going into more detail about the two affiliated courses, including this one, that make up the sample for this study.

Center for Global Studies

The Center for Global Studies (CGS) is an undergraduate interdisciplinary major composed of four concentrations or tracks: global development; global public health;

environments and sustainability; and security and justice. It is situated within the College of Liberal Arts and Sciences and is the most traditional academic unit focused on global issues at the university. Each of the four tracks functions similarly to an academic department in terms of personnel, with faculty and program directors of assorted ranks and disciplines making up each concentration. There is a wide number and variety of courses offered, along with core courses taken by all students enrolled in any of the concentrations.

The global development track, where the course for this research project was located, has 14 affiliated faculty members and is a competitive major program for students (students must apply their sophomore year and be accepted into the program in order to pursue a major in global development studies). The global development course that I observed for this study is a core requirement for the global development track in the global studies program. The global development track describes itself as follows:

> *Our program is engaged in building a curriculum for the 21st century, an interdisciplinary intellectual experience bringing together perspectives on the theory and process of development from anthropology, the arts, economics, environmental science, history, philosophy, politics, religious studies, sociology and other relevant disciplines. We are particularly interested in expanding opportunities for experiential learning within a liberal arts framework.*

Interestingly, the program also explicitly addresses student identities, as well as labor market issues and liberal arts interdisciplinarity with a "Careers" section of the website.

> *Students interested in GDS see themselves carrying their intellectual interests beyond their undergraduate years, working on the central social and political issues of their times in a variety of institutional settings, in government agencies, the nonprofit sector, and private enterprise. We actively engage our alumni to help us shape the program and to provide advice and networking opportunities to current students.*

This language is another example of global transformation discourse in service of competitive aims. "Working on the central social and political issues of their times" is a puzzle piece that fits neatly together with reassurance that students get jobs and that alumni

are happy and successful and willing to help with networking opportunities. Language which juxtaposes/illustrates the discourse analyzed in the previous chapter continues:

> *Combining theory, methods, case studies, and experiential learning, the GDS major will equip students to be constructively critical of development projects from a variety of perspectives. We will ask both what kinds of development projects work, and what kinds of understandings people in different places have about development in relation to their own needs and aspirations.*

The development and founding of the Global Studies Program was a student-run process beginning in 2007, with a proposal document and vision statement prepared by a student committee ("The Global Development Organization's Global Development Major Committee"). According to the official Global Studies Program website,

> *The major was approved by the Faculty of Arts and Sciences in May 2009 and the first group of students began their studies in Fall 2009, graduating in 2011. In 2014, GDS became part of a larger Global Studies major. GDS has been generously supported by students and their families as well as other University donors interested in developing global curricular opportunities for our students.*

Interviews with the GDS faculty member and the Director of the Center for Global Studies provide a bit more nuance. The current director is also the founding director and he describes the program this way

> *Our [Center for Global. Studies] is completely anomalous and that has to do with me. First of all, […] I have a fair amount of, I'm not quite sure what the word is…I suppose stature?...here. […] I know all the..well not ALL, but I know a lot of administrators, and I am pretty outspoken, and people know that about me. But anyway, it was students, a very well-organized group that wanted a Global Development Studies major in Global Studies because it was sort of the cream of the do-gooder crop, the kids who really wanted to go out in the world, and change the world and do development. And they didn't have a …. I don't think they had a real critical view of what development is, but they had some sense of it. And it was just a very unusual student group because they were so well-organized. Usually student groups cannot accomplish their goals because the turnover is so fast. But this group was really well organized…And the students put forth a plan for what the major should look like, and the faculty group pretty much adopted the plan that the students put forward….And then the question became, well I knew as a dean that unless some one person agreed to take this on, it wasn't gonna happen. Because you see, faculty don't just start new programs because students want them, faculty have their own*

courses to teach, and their own research to do.

This excerpt from an interview with the current director is useful because it provides insight into some of the ways that global learning goals are actually translated into policies and programs. Similar to the Center for Global Research, there were internal bureaucratic reasons that brought the Center for Global Studies program into being; he hints at power dynamics as he describes the circumstances that allowed for the creation of the program. Additionally, the phrase "cream of the do-gooder crop" is a metaphor illustrating the tension between the discursive forces at SAU. These are students who really "wanted to go out in the world, and change the world" and while they did not have "a real critical view of what development is" they were able to leverage their power and organizing efforts into an actual academic program. This is an interplay between the global transformation ("We want to change the world!"), global competence ("Even though we only have a sense of what global development actually is…"), and global competition ("But we have influence and this would be a way to cater to the best of the best of students!").

The document which formally proposes the development of a Center for Global Studies provides another example of the ways in which structures at SAU reflect discursive power in use by specifically outlining the need for a dedicated faculty member.

> *[…]the Committee assembled a Board of diverse, top-quality University faculty to guide it in [creating the Center for Global Studies]. During their September meeting, this Faculty Advisory Board came to the conclusion that the best way to create the major while maintaining the academic integrity of its vision is to have one faculty member dedicated to teaching the junior and senior seminars and to serve as steward of the program. Any of the alternative options that sacrifice the seminars…would sacrifice the academic rigor and intellectual integrity of the program. We students and faculty believe that the best way to accomplish this goal is to endow a permanent chair that can sustain a longtime faculty head of the program as described above. In keeping with this component, therefore, it is essential to explore ways to find a quality faculty member to take on this role, as the development faculty currently on staff are*

already overloaded with courses.

Because the current director was in the position of having been in administration for a long time, he stepped into the role outlined by the committee. While in the case of the Center for Global Research, the structure reflected the muddied discourses because it was replacing a very similar Center except with slightly different rhetoric that could serve as a favorable reflection on a new incoming administration, this structure was set up to be the next step for the current director.

The founding proposal document also illustrates the tensions inherent in the Center/program today (as explained in my assertions). The student committee outlined the purpose of their report/proposal in the following ways:

> *In this report [this Committee] will justify the need for a [Center for Global Studies at SAU, and considers what [the Center] would ideally resemble. We see this report as a necessary first step in demonstrating that:*
> - *Many students are interested in studying [global development];*
> - *Students and the larger university would benefit greatly from introducing such a program;*
> - *An organized group of students has devoted time and energy to contemplating issues related to a formal development studies program;*
> - *An organized group of faculty has united to support the creating of a development major;*
> - *SAU has made it a priority to strengthen the international focus of the curriculum, and the [Center for Global Studies] would enable the University to achieve many of its proclaimed goals in a concrete fashion.*
>
> *A well-formulated, well-run [Center for Global Studies] will enrich the undergraduate experience, heighten students' cultural awareness, and improve the University's stature as a prime incubator for future public servants, thinkers, and entrepreneurs.*

These purposes align with the three discursive forces and fit into the institutional rhetoric that guides global learning on campus at SAU (and in the Center for Global Studies/Global Development Major Program). The committee is using institutional rhetoric and policy priorities as laid out in the strategic plan to make their case – translating rhetoric

into policy (the very last section of the report, in fact, is an overview of exactly how the founding of this program would align with the goals of the most recent strategic plan as well as the strategic plans for the College of Liberal Arts and Sciences).

The committee also shows a clear understanding of the University's goals which align with competition; later on in this document a section titled "Global Studies Will Increase Academic Currency" is filled with information about the US News and World Report top 25 ranking as well as data from the SAU's admissions office about the biggest competitors for SAU students.

> *The Global Development Major presents an opportunity for SAU to move past its peer institutions that lack a rigorous undergraduate program for global development. While it is impossible to guarantee that any one particular program will definitely convince students to attend a particular university, it will certainly make the university more competitive with its peer institutions. The addition of our unique Global Development Major will provide incentive for students to choose the University over its more inward-looking peers. Furthermore, the addition of the major will support SAU in its quest to become a top 15 university.*

The student committee's savviness reflects its advisor's (Director Brown, who is currently the director) orientation to institutional rhetoric around global learning. As a reminder, Brown describes a global citizen as "something of a unicorn, an imaginary being" existing in "the current jargon of higher education" and explains that he simply ignores institutional rhetoric – "I won't waste my time reading those documents" – unless it is to use them to "sell" something to the administration. This is a logical approach to translating the institution's ever-changing rhetoric into policy and program proposals, and there is nothing inherently wrong about it. However, the Global Development Studies Program in the Center for Global Studies is now one of the most competitive major programs in the College of Liberal Arts and Sciences, which means that the discursive force of competition *has* been translated into something concrete. One of the students I interviewed, Maria, who was

enrolled in other class, explained "I originally really wanted to be a global development studies major, and I ended up…it's really competitive. [pause] I didn't get in, whatever, everything's fine." Alex, Maria's classmate, shared his impression that "[he'd] say maybe half of the students [in the African Urban Development course] applied for the Global Development Studies major in the Center for Global Studies and didn't get in. It's super competitive…" I did not gather data that could answer the question as to how many students who were enrolled in the Diplomacy Lab (African Urban Development) course applied to and were rejected from global development studies, but I would argue that the perception here matters at least as much as the actual numbers. And this perception is an illustration of one of my core assertions in this research – the lived reality of competition is a reflection of the strength of the discursive force of global competition; even with intentions rooted in global transformation and competence, the student experience is rooted in the competitive application process. The following section will be shifting focus to look more closely at the academic courses as well as the student participants' experiences with global learning and global citizenship education, and will further illustrate the dominance of competition.

Courses

The final stage of this research took place within the context of two academic classrooms, one affiliated with the CGR and the other affiliated with the Center for Global Studies. The CGR's course was Urban Development in South Africa (UDSA), situated within the College of Architecture, while the Global Development Theories and Cases course (GDTC) was part of the CGS, and a core required course for the Global Development major.

In both classrooms, students gained a deep understanding and awareness of some of the roots of global problems. They spoke with intellectual humility, and recognized their own

complicity (as students at an elite US institution of higher education) in the world's systemic inequities. They translated their global learning into sophisticated critiques of current sociopolitical and economic systems. They articulated critical arguments concerning SAU's (and their own) role in perpetuating broken and unjust global systems. But, then, they were forced to reconcile their lived experiences with their academic insights. Reality intrudes in the form of structural realities at the institution. Students' lived experiences fall right into line with what one might expect from the institution's dominant rhetorical and political discursive forces: Students are elite global leaders, not global citizens.

Course A: Urban Development in South Africa Diplomacy Lab. The UDSA Diplomacy Lab was developed by a faculty member in response to a State Department call for proposals for the Diplomacy Lab program (which the CGR administers, coordinates, and oversees). There was no study abroad component to the course, and 27 students were enrolled. This class counted towards degree requirements on an elective basis for many different majors and minors at SAU, but was not required for anyone to take.

This was not a completely traditional class. Because of the affiliation with the US State Department, the students were in contact with both State Department officials in both Washington, DC and the US embassy in Pretoria, South Africa. Students were tasked with creating a set of reports on urbanization challenges and possible solutions. The final project in this class was a book, bound and presented to the State Department after the class delivered presentations to the United States' embassy's relevant staff in Pretoria, South Africa.

The faculty member who taught this class, Professor Davis, was a white, tenured female professor from the United States who serves on global learning and global affairs

committees at SAU. The readings for the course centered on the literature around urban planning and environmental sustainability. The students themselves developed sets of readings with South African-specific context. My observations for this class included student presentations, student group discussions, large class discussions and group work. I interviewed Professor Davis and two students, Maria and Alex from this course.

In this class, students were broken into five teams with a research focus based on one of the following topics: urban gentrification and integration, rooftop solar energy generation, the green economy, affordable housing models and economic township transformation. There were three overarching research questions from the course, based on the syllabus and the beginning lecture slides:

1) How can South Africa achieve more sustainable development in the face of rapid urbanization and societal upheaval?
2) How can we rethink these obstacles amidst the need to transform the economy to include all South Africans?
3) What are sustainable solutions to affordable housing, limited water resources, wastewater and solid waste treatment and energy, communications and transportation infrastructure?

The syllabus also specified research focus areas:

> *Within these overarching research questions, several productive and pressing research areas have emerged from recent discussions with our US Embassy partners in Pretoria. They all connect to South Africa's Integrated Urban Development Framework's four factors that perpetuate existing social, economic, and spatial patterns shaped by Apartheid: 1) existing property markets and land use; 2) unsustainable infrastructure networks and consumption patterns; 3) continued segregated urban settlements; 4) unequal income levels and access to services. (IUDP: 22-23)*

Understanding the specific research focus areas is a step to understanding some of the tensions between the discursive forces of global citizenship that students experience in the classroom.

As Maria says,

> *The whole idea of this course is to have us as university/college students kind of explore a research topic and submit it to the State Department in South Africa and then have them do with it what they want. Which like that's the part I kind of feel unsure about, to be honest. Especially from a global citizenship perspective. It is US college students instead of South African students submitting research with very little knowledge and background [about the host nation]. I was the only one in the whole class who had traveled to South Africa before, there was just not very much history before diving into the research.*

Maria has identified something important. The research questions/guiding research focus areas for the course are such that, with enough context, students could interact with them in a transformative way. However, the class is framed in a way that is grounded in competition (again, students' lived experiences). It references a key document which outlines the ways that structures of Apartheid still shape South African urban reality, but that document is not required reading nor is it within the scope of the actual assigned research projects. It is taken for granted that students will be working within this framework, but there is not any pedagogical or curricular scaffolding to make sure that students even understand the framework before they put their work for the Embassy within it. Maria identifies the ways in which this warps her understanding of what a global citizen is – she considers the ways in which the actual course design and experience complicate or even nullify her own understanding of "global citizenship." She understands the concept of global citizen/ship from a transformational lens based on academic knowledge, but she experiences/enacts being a global citizen in a competitive way. The structure of the course also reflects this

duality/tension between competition and transformation. The course description from the syllabus outlines the structure of a Diplomacy Lab class:

> *This trans-disciplinary research seminar is in partnership with the US Department of State's Diplomacy Lab. We will examine rapid urbanization challenges in South Africa in collaboration with the US Department of State's Diplomacy Lab program. We will examine rapid urbanization challenges in South Africa in collaboration with the US Embassy in Pretoria. From the State Department website – "The Diplomacy Lab enables the State Department to 'course-source' research and innovation related to foreign policy by harnessing the efforts of students and faculty at universities across the country…The Diplomacy Lab helps the State Department broaden its research base and more effectively respond to a myriad of global challenges.*

There's no doubt that this class was an important site for on-campus global learning. However, this structure of students-as-experts is in conflict with the academic grounding of the course. Another student, Alex, explains that:

> *Right from the beginning it was a very applied course. Like it was our responsibility to research our own stuff, but then for the sake of time, we also had this research project, it was like 'okay, write a couple of pages of the history, you've never really been there, you don't know that much about it, try to understand the history of it and write it down,' then we moved on to our own projects.*

Maria, who had been to South Africa and was more familiar with the historical and social context also expressed similar thoughts:

> *I can't really call myself a global citizen if I don't have a full understanding of how my own communities work, no one can really. If you don't make an effort to understand things, I think you can't really call yourself [a global citizen] if you do not understand where you are coming from, if you do not know your own context, well contexts even, I guess. And, ummmm. I think this course really made an effort to connect things but didn't do it effectively. Ideally, I think this should have been a year-long course, where we could have more history of Apartheid. Some contexts, what does Apartheid mean for urbanization, even important questions like what was the US State Department's involvement in apartheid? How can we have principles of global citizenship without knowing that? None of that was answered in the class, but we were giving reports to them*!"

Based on how Alex and Maria experienced the class, I would argue that this course can show the ways that the rhetoric of global learning and global citizenship education (the

three discourses: global competition, competence, and transformation) translate down through the institution's politics, policies, practices, and ultimately academic experiences (pedagogy and curriculum). The dominance of global competition influences students because students are living and experiencing global competition, even when their academic experiences and understanding have them use global transformation as a discursive force. They know that the two do not align. Students themselves question whether or not they ought to be considered experts. They are very aware of the ways in which they might be perpetuating global problems (such as inequity or injustice) by being treated as experts simply by virtue of enrolling in the class.

> *I think the point of this class was to explore something outside the US, to explore a topic, a country, to get experience in doing a certain type of research. It was a very policy heavy class in a way, it was a good way to get experience and do policy recommendations. I have no experience at all with writing policy or making policy recommendations, it's like getting something from an internship on your resume but with a class. We wrote that kind of report for the State Department, it was like, whoa. We tried to make it based on things we already sort of knew, we want them to use it…but…* Alex trails off as he answers a question about what he experienced as the main purpose of the class.

Maria is even more explicit about her hesitation and doubts, and building on an earlier quote from her, she explains,

> *I think a very surface level of global learning happened in this class, we were talking about a topic outside the US, learning about the world outside of the US. I kind of go back and forth about thinking if this was good or not…I think…global learning that's done really well involves more research into the history of places that aren't the US, more understanding of the context. Also, I think global learning should be kind of about like acknowledging…I don't know…like acknowledging where we are coming from as well. Like we are US college students writing recommendations for our State Department. What does that mean? What does that mean compared to the fact that we aren't South African students…what is our role in that? Why do we have a role in this? And I kind of wish we went into that more in the class, because…I didn't really know what to think about it, I guess…*

This classroom is a site for students to actually experience the disconnect between the rhetoric and reality of global citizenship education. They use their critical faculties to consider the global status quo, and they synthesize what they know from their own understandings and other experiences (academic and extra-curricular). However, they are also being asked to commit to support a partnership with the US Embassy in Pretoria, and they are excited about a "prestigious opportunity" to "collaborate with Embassy officials" (even though there was no active collaboration, just reporting to Embassy staff and ultimately giving them the final book of recommendations and reports to them).

Professor Davis was aware of the disconnect, explaining that:

> *This [the fact we were not in South Africa] was something that actually troubled the students, I should actually say this. Some of the students were really troubled that we weren't going there, and they felt like "Well, how can we really…" especially because a number of students talked about participatory issues, right? That was a major thing for them. And so how can we even do this if we aren't there.*

It was not clear if Professor Davis understood that students were "troubled" not just by the fact they were not in South Africa, but also by the fact they did not feel knowledgeable enough to write this type of report. As Alex said, when asked to elaborate on his reaction to the purpose of the class: "I think we [the class] thought, in the beginning, what are we *doing*? Like, even with a whole semester, will it be enough?" While Alex did not articulate his concerns in as explicit a way as Maria, this quote shows that even a student who was embracing the class had questions about whether or not they were knowledgeable enough to do what they were doing.

Maria was one of the students who was troubled, but in a slightly more nuanced way than Dr. Davis described.

> *I actually wish we had a whole year for more context, or maybe prerequisites for signing up, and just lots more time for discussion. I also wish we had more discussion*

> *in the class, a lot of the discussion was amongst our small groups, and I was in the smallest group, we didn't really get to have a lot of conversations. It really stood out to me that one group was talking about participatory design, it was interesting to hear their perspective. The whole time I was just thinking like how does this…they were going to do a participatory design project, but they couldn't do it because they weren't there, they hadn't been there, they didn't even know anyone there. So that's like a breakdown in what participatory design even means. Is participatory design from here even possible if you are talking about it happening in South Africa? Through our State Department?*

The above, from my interview with Maria, shows how the force of global competition overpowers and shapes insights and understanding from students which are situated in the rhetoric of global transformation. One might expect that a course in which undergraduate students consider urban development through the lens of a group research project based on participatory design would align quite closely with the discourse of global transformation. However, the ways in which the course does not align with global transformation mirrors the ways in which global competition influences the rhetoric, policies and structures at SAU. The ostensible aim of the course is transformative, but the reality of global competition interferes – giving US students (and the institution of SAU) a special experience is more important than either a) giving South African stakeholders meaningful insights about how to approach problems related to urbanization or b) giving students an accurate understanding of concepts like "participatory design." Students see and feel this disconnect, and learn from the ways that these things are prioritized.

Professor Davis helped students come to terms with the project by explaining

> *The way I think about this research project is two ways. First, it's just for fun – it's interesting and fun. And two, if they like your ideas they will assign someone to implement them and actually do it. You're laying the groundwork and creating a framework for them to use so don't be too worried about it.*

This orientation to the research project positions it squarely within the realms of global competence and global competition. This orientation to the research project positions

it squarely within the realms of global competence and global competition. As a pedagogical strategy for encouraging students to master research and strategizing about an urban area in another country, an essentially fake project is a sensible one. Students *are* acquiring new skills related to researching and synthesizing information about different contexts (South Africa) than they are familiar with, but it is a shallow understanding. It is the discourse of global competence made manifest not in the service of global transformation, but of competition. Again, the reality of the experience is that this work of becoming more interculturally competent is not for transformation. Professor Davis does not soothe students' (rather sophisticated) critiques or concerns by responding to them at face value, but by telling them "it's just for fun – it's interesting and fun." I will reiterate the fact that there is nothing inherently wrong with a class focused on global competence (or global competition); the issue is that there is no clarity for students. The theories and research they are doing prepare them to think about global transformation as a meaningful discursive force which they want to harness; the actual embodiment of the class asks them to ignore their understandings and adjust to the fact that "real life" is by default empty of transformative action or possibility.

One last interesting thing about Maria's insights is that she was able to hone in on a broader question related to the class. At one point, she asks:

> *Like we are US college students writing recommendations for our State Department. What does that mean? What does that mean compared to the fact that we aren't South African students…what is our role in that? Why do we have a role in this? And I kind of wish we went into that more in the class, because....I didn't really know what to think about it, I guess…*

And a bit later, she asks a different, related question: *"Is participatory design from here even possible if you are talking about it happening in South Africa? Through our State Department?"* I would argue here that Maria intuits her way into another layer of analysis.

The Diplomacy Lab program itself is the direct product of neoliberalism writ large when she asks these questions. This is the United States government contracting out expertise ("course-sourcing") by literally harnessing the energy of colleges and universities. Not careful analysis or experiential learning experiences, but strip-mining basic facts. Broadening its research base by divesting in expertise at institutions of higher education and federal departments is a symptom of neoliberalism (i.e. an example of politics and policies informed by an ideology promoting, among other things, deep reductions in the cost of labor and negation of the public good, manifesting through reductions in public funding) (Cole & Heinecke, 2015). The rhetoric of SAU also complements this in that global competition is also steeped in neoliberal assumptions (see Alex's equating of the course to something that gives him something for his resume, "like an internship"). It is no wonder that students are confused, concerned and full of contradictions about their global learning experiences in the class.

Course B: Global development theories and cases. The second course used as a research site in this study was the Global Development Theories and Cases course. It is a foundational course within the Center for Global Studies and the Global Development Studies major. This class was a much less applied, more traditional class than the other. This class was part of the curriculum for Global Studies majors in the College of Liberal Arts and Sciences at SAU. There was no study abroad component to this class, and there were 32 students enrolled in it. The final projects in this class were individual presentations and papers; the readings for this class centered on critical development theories, while students themselves delved into news media sources to connect the literature to current events. The faculty member who taught this class, Professor Miller, was a tenured male professor, originally from the Caribbean. My observations for this class included student presentations,

traditional lectures, and large-group (whole-class) discussions. I interviewed the faculty member and two students from this class.

According to the syllabus, GDTC was an "introductory survey of the major theories, themes, and competing explanations of development" and compared "the historical experiences of the global north and global south while questioning the relevance of these broad categories." Every week, there were assigned readings based on themes: Industrial Revolution; Marx; Weber; Modernization; Dependence; Institutions and "Rationality"; Gender and Development; Imperialism and Globalization; State-Centrism and Development; Structural Adjustment and the Decay of the State; Globalization and Neoliberal Logic; Globalization and its Discontents; Non-Governmentality: The Emergence and Dominance of NGOs; Whither the Nation-State?; Wars, Democracy, and Disaster Capitalism; Inequality; Philanthrocapitalism and Foreign Assistance; Cities and Slums; The Environment; Cultural Flows; Religion, Modernity and Despair; Global Health; Is There an Alternative or a Different World?

Based on these topics, each student presented and wrote a paper almost every class period, "a short, critical essay (3 pages) on the readings of one of the topical issues listed in the course outline" was due on the day the topic was scheduled in class. Students also gave a presentation which needed to "address the following questions: a) what are they key arguments of the author(s)? b) Are the key arguments persuasive? C) what is the most valuable insight you have gained from the readings? Explain why and D) What is the most problematic point of the readings? Explain why." Therefore, when I observed this course, I was able to see students share their insights about the assigned readings and main themes in their own words via these presentations as well as see them engage with each other and

Professor Miller in vigorous class discussion. Professor Miller functioned often as a facilitator of the conversation – clarifying points of misunderstanding, raising provocative questions, and suggesting conceptual bridges to past or future readings or discussions.

Professor Miller describes one of the purposes of his course and its intersections with students' learning

> *Well, usually I like to talk about inequalities. This is something…And the whole gamut of inequalities, whether it be economic inequalities, class inequalities, racial inequalities, gender inequalities, which to me is fundamental to understanding the problems of globalization. Whether they undermine those inequalities or whether they perpetuate them or even exacerbate them and aggravate them.*

In comparison to the other course, the GDTC course is all societal, historical, political and economic context. These contexts, viewed and learned through Professor Miller's lenses of inequality, provide students with critical understanding of global problems. But in some ways this class functions as another microcosm of the ways in which global transformational understanding can be difficult to translate into lived experiences. Professor Miller goes on,

> *And one of the things is that most students, when they are all obviously at SAU, most of them are, logically, from privileged backgrounds. And while they have critical minds, they really have no clue about the extent of inequalities. And it's always a shock to the system for them to say "Oh my goodness. I didn't know that." And once you talk about that, then you talk about all kinds of other issues that are related to globalization, that are related to where you live, how you live. It opens up a whole avenue of things. And many times when they look at the statistics, they say "Oh my goodness. This shouldn't be." But then when you ask them, "Would you like to be taxed at that level? If you have property, should it be taken away from you?" Should we say, "The inheritance tax is a bad idea because…." And then they confront the realities that while they don't like inequalities, there are plenty of things that they support that actually enhance inequalities. So they realize that while they are talking and say, "Oh." That kind of thing. So, it's a very interesting process of, ultimately, self-discovery about one's position and one's moral commitment on the other, and one's particular sphere. I think that is an interesting issue and it goes all over.*

His perception of what he sees happening in the class matches the perspective of Lindsey, a junior majoring in global studies, who explains what she learned in the course:

> *I think it taught me to be very critical of dominant narratives and that…I think in the US, I grew up, I mean…my high school was service-oriented, we called ourselves a service high school So, everything was about working with NGOs, learning about organizations, how many hours of global service and community building and whatever could we do. So I think I grew up with that and then this course taught me to just step back and kind of examine yourself. Especially examine America's role in the world. If we're all aiming to get jobs in NGOs or whatever, you have to realize what's going on and maybe the negative impacts of certain global systems. So that's my biggest takeaway. I mean I learned a lot about specific authors and theories, but in general, my takeaway would be just to be critical about whatever the dominant discourse is on globalization.*

With both of these descriptions of the course and global learning, one can see the ways that the global transformational paradigm is more present in the academic classroom, and also the ways in which the overarching reality of global competition takes precedent. For example, Lindsey explains how her perspective on NGOs is different now that she has a critical lens, but the action – working with/for NGOs – is the same as it was in high school.

Patrick, the other student who I interviewed for the course (a junior majoring in French and Global Development Studies): explains how he felt about the course:

> *it was our first exposure to really, really intense political criticism and different readings from different points of view. And maybe all of us are obviously interested in this and have some type, the right type, of background to be able to apply and get into global studies, but it was more of like a, 'wow, we finally get to read the actual texts people have been talking about and think about you know theoretically, how you go about development, and how you even define that…It was more basically like thinking about what you will be doing. Taking the time to reflect and really read, and look at specific examples [of development].*

Professor Miller is clear-eyed about the ways that students engage with critical materials (i.e. the discourses of global transformation) and then translate that into their lived experiences. Their critiques and responses are tempered, in much the same way that students in the Diplomacy Lab classroom have to reconcile their discomfort with serving as experts with their involvement in the class. He describes the ways that students in the major and his classes "do global stuff. They are linked, for instance, to major institutions, the UN, the

World Bank, the IMF, some NGOs." He argues that when students in other majors or schools go on to pursue jobs in international development that "I don't think there is as much questioning of basic premises as we have in global studies. […] There are people who might go into global studies and then realize, 'well, yes, I want to be critical, but I want to go there in any case,' which is perfectly fine." He seems to recognize that even with the critical lens students learn how to use in his course and academic program ('yes, I want to be critical'), students will have to reconcile their critiques and academic understandings with their reality ('but I want to go there in any case').

In our interview, Lindsey defined global citizenship based on her academic and lived experiences:

> *[Global citizenship] has become such a big thing because people have this feeling that borders or nations aren't as important. You can just kind of travel, you can have all these opportunities around the world, and to me it just means being aware of, and conscious of, other places and people. Either reading international news, or I have friends in other countries, just having this feeling that you're somehow connected to people that aren't just in your local circle. One of the things I learned in class, too, was that the word 'citizen' maybe doesn't mean as much as it used to because the state doesn't have as much all powerful control over you. I'm totally open to living in another country one day, working somewhere else, because I don't feel this need to stay where I am. I feel like I could just move around and be aware of people and meet new people. I think there's some cynicism towards it, and I totally get that, because [global citizen] is just another thing people throw around without actually doing anything about it. For me, it's just generally being aware and then having the feeling that you could be part of something besides your little circle.*

Even though Lindsey previously identified this course as a place where she was taught to be very critical of dominant narratives (transformation), the way she actually operationalizes global citizenship in her mind is very much rooted in discourses of global competence. And, although global competition is not an explicit part of her definition of global citizen, it is interesting to note that she defines "living and working" somewhere else because she doesn't feel a need to stay where she is; "I feel like I could just move around and

be aware of people and meet new people," she explains. This casual, privileged perception of the world as her oyster is at least partly rooted in her understanding of her place in the world as a graduate of SAU. One can imagine that if Lindsey's theoretical understanding of global transformation were translating into her actual understanding of the world as it operates, her definition of global citizen might be more clearly critical (of her own positionality, of the paradigm of citizenship, of borders, etc.) and less blandly rooted in competence ("You can just kind of travel, you can have all these opportunities around the world…it just means being aware of and conscious of other places and people"). Global citizenship for Patrick is somewhat closer to, but still somewhat insulated from, the discursive forces of global transformation:

> *I know a lot of people in my generation don't feel as invested in their local sphere, don't feel voting was a big issue, don't feel like they can make a difference and maybe feel like more of a global citizen than an actual US citizen. A lot of my friends here at SAU are international students or have lived in other places and aren't as tied down, which means they're not as invested locally…I'm kind of torn between everyone should be [a global citizen] and everyone's important everywhere. I think one of the things I took away from this class, which is kind of funny, because it is the opposite of what it sounds like, is that a lot of development needs to happen here. It's naïve for us as Americans to go out and be like "Oh, I'm gonna change the world" when America has so many deep issues right now. So being in this program and class, I might just stay…I still think of myself as a global citizen when I work here, which….does that even make sense?*

Patrick sees the connection between local and global in a way that is consistent with the global transformational, but even with this recognition is still confused ("which…does that even make sense?"). Students become familiar with systemic critiques of the global status quo (global transformation) and then eventually must discard those and move on.

As Patrick says,

> *I think one takeaway that we all felt in the class was just a very overwhelming feeling and a very, not negative, but…cynical. Like very cynical about the world and global politics. But I think that's a good thing, a good place to start…better than starting*

> *with some naïve hope. But there's definitely this undercurrent of…like…. It's like every class, we would leave with all these conspiracy theories of horrible things that have happened in the past, that have gone on in the past, and that are still going on now. We're like "oh this is sad" but then also "oh this is just the world."*

"Oh this is sad" and "oh this is just the world" is a key juxtaposition and I think illuminates some of the reasons that global transformational rhetoric and academic insight is not being translated into student experiences – it's complicated, difficult, and would require support for action outside of the academic classroom. And the actual lived experience of being in the Center for Global Studies/global development major is another illustration into the barriers of translating students' academic-level understanding into action. Global studies is a prestigious major, as Lindsey and Patrick reflect:

> Lindsey: *"I feel like we all get amazing global opportunities pushed at us, for study abroad or whatever. From what I've heard, people talk about the global studies track in a very positive way and I'm kind of proud of it"*

> Patrick: *"They say 'Oh, it's very selective, very exclusive, makes important global citizens, blah blah bah.' Which is very funny to me because in the major, we all feel very hippie dippie and egalitarian, and the professors don't think of themselves as in some exclusive business."*

Students are experiencing the elite, competitive program while critiquing it (but not changing it or translating critiques into any meaningful action). Lindsey, when asked what she thought Professor Miller was hoping students would get out of the class, observed:

> *That's funny…I think he would definitely want us to be able to voice our…So first, to be able to have a critical eye towards things, and be able to research what the system actually is – for what it IS and not what people say it is. And then, he definitely kept pushing us, at the end, to take the leap and say, what solutions would you make? What ideas do you have based on..SO not only to be critical but really try to like, how would you change the world. Were you there on the last day? [me: No, no I wasn't.] It was so frustrating but so funny. [chuckle]. We were all like cracking up because he will ask these questions that were basically like, "Sooo..how are you all gonna change the world?" and we're all like "Oh my god! I don't know! We don't know!" It's such a huge question to ask us!*

"Oh my god! I don't know! We don't know!" is "so frustrating but so funny" to students because they are struggling with the limits of the discursive force of global transformation. They have learned how to "be able to have a critical eye towards things, and to be able to research what the system actually is – for what it IS and not what people say it is" but not only do they not have any idea over what change might look like, they are not even convinced it is possible. Even among students who truly wish to be transformational are not being equipped with the self-efficacy about their abilities to effect change. In this way, global transformation becomes window dressing to the reality of global competition.

Transformation versus competition

A similar study, considering citizenship education within college classrooms, might be useful to consider here. The pilot study for this interpretive policy analysis (Cole & Heinecke, 2015) yielded a model for considering citizenship education within college classrooms, the civic versus corporate typology. See below for an overview of this typology.

Table 5.1
Overview of the Corporate versus Civic Classroom Typology

	Corporate Classroom	Civic classroom
Description	Neoliberal assumptions; positivist social and behavioral scientific paradigm; privilege is taken for granted; higher education is a private good; developing skills serves as content	Democratic assumptions; critical humanistic paradigm; privilege is acknowledged and interrogated; higher education is a public good; understanding content develops skills
Students are assumed to be	Future corporate leaders entitled to leadership positions	Members of many different communities aware of their rights and responsibilities
Students as change agents equals	Students as social entrepreneurs	Students as social activists
Students learn	The processes and actions of problem solving (persuasion, charisma, motivating a team)	The contexts and definitions of problems to be solved (roots of social issues)
Student citizens are	Student leaders; future jobseekers and leaders	Members of the university community; future members of other communities, including the academy
University context	School, colleges, and the institution itself emphasize the importance of citizenship, citizenship is conflated with	Students may be civically engaged on campus but may never reach a deep understanding of rights and

	leadership and bolsters the corporate classroom approach which may undermine education for citizenship	responsibilities without scaffolding in a civic classroom

Adapted from Cole & Heinecke, 2015, p. 190

If the corporate versus civic classroom typology is a good starting point for understanding education for citizenship in general, then the ways that global classrooms and learning sites complicate that typology are illuminating. The pilot study looked at two courses which shared many similarities, much like the sites in this study. But, while the pilot study found a very clear delineation between classrooms related to underlying assumptions around civic issues, this study finds a very clear delineation between the levels of student experience. The disciplinary context was very important in the civic classroom (one of the findings was that critical humanistic disciplinary contexts are sites of deeper civic learning than non-humanistic disciplines). However, in the global classroom the lines were not as clearly-cut. For example, in the civic classroom study, the difference between a course housed in a professional school and a class housed in the College of Liberal Arts and Sciences could not have been clearer with regard to the ways that students and instructors conceptualized definitions and practices of citizenship. In this study, the inter/trans-disciplinary issues were much less significant. The fact that the Urban Development in South Africa course was situated within a professional school (the School of Architecture) and the Global Development Theories and Cases course was housed in the College of Arts and Sciences did not have much of an effect on the course trajectories (pedagogically or curricular-wise) or on the faculty/student assumptions about and understandings of the global. In most ways, "global" supersedes the disciplinary contexts of a professional/applied class versus a liberal arts, humanistic class. This makes intuitive sense when one considers that the concept of "global" is multi/inter/transdisciplinary itself and when one considers that

urban development and global development (subjects/titles of the respective courses) might be expected to have a lot of overlap, even in different schools.

A key difference between the two courses is the level of student self-direction. Professor Davis in the UDSA course served more as a facilitator of student research projects culminating in policy proposals and recommendations while Professor Miller in the global development course functioned in a more traditional instructor role. Students in the global development course were required to put together presentations and lead the course, but this was interspersed with lectures and each student presentation was on readings assigned in the syllabus by the instructor. Professor Davis's students had guiding principles outlined in the syllabus but ultimately did the research and chose topics for study and in-depth analysis themselves. This might explain some of the difference between the amount of explicit critique and critical analysis within the global development course and within assignments for the global development course (another important point of contrast). Students in the urban development course were willing to critique the structure of the course and question/critique the expectation that they act as policy experts making recommendations to the State Department and by extension South African actors, but their coursework (presentations and final reports) did not involve any meta-analysis or critique of findings, methods, sources, and research.

However, when one separates out the actions taken by and expected of students versus the content and analysis students were exposed to and engaged in, it is clear that both sets of students experienced a similar push and pull in how they understand global citizenship. Students experience the delineation between two radically different conceptual frames related to global citizenship education – between the discursive force of global

competition and of global transformation – regardless of which of the courses they are enrolled in. In their lived experiences and the way they see themselves/construct their identities as global citizens, students' understandings are rooted in global competition, in a market-based paradigm of globalization and global citizenship. In their academic experiences, as students who are learning about global issues, they conceive of global citizenship completely differently. They are fluent in the discourse of global transformation but are not comfortable with/able to live out the practices associated with it. In other words, global competition has much more of an effect on students' broader experiences even though global transformation informs students' curricular and pedagogical experiences.

By extension, the closer the students are to an academic experience, the more likely the rhetoric of global transformation is to align with their understanding of global citizenship. But, competition ultimately dominates. Global studies students are explicitly thinking about, talking about, and reading about global issues through a transformational framework but are participating in a structure that is individualist and elitist. Diplomacy Lab students (in the Architecture school) are explicitly critiquing themselves and the power that the state has delegated to them but ultimately present their findings with confidence to the embassy staff in South Africa. Students and faculty are aware of the disconnect, but feel helpless.

Implications

The discourse of global transformation was most powerful/meaningful in an academic setting. Through interactions in class, their writing and work, and their reflection on the course, students showed that they truly understood the underlying assumptions of the discourse of global transformation. Students were also fairly fluent in using it to critique the institution and their own experiences (and even the courses themselves). Similarly, faculty

easily utilized the discursive force of global transformation to explain their rationale and approach to the course, and to scaffold lectures/transmission of knowledge within their classes. However, this did not translate to a sense of self-efficacy around actually taking transformative action for students. Instead, students mediated their understanding of the potential of global transformational discourse through the broader force of global competition. One example of this lived experience versus academic perception is the global studies program.

Are community-based approaches (globally or locally) potentially the missing piece here? In other words, if students who are fluent in the discourse of transformation actually have an opportunity to act and engage with/in communities, would their understandings and fluency translate to self-efficacy and action? The rhetoric, policies, and practices of global learning on campus are, for the most part, abstract (even in experiential classrooms such as the diplomacy lab). I would argue that an experiential approach is necessary but insufficient for the discourse of global transformation to become actionable for students, and that community-engaged or community-based approaches are key.

For the students in the Global Development Theories and Cases course, a community-engaged or community-based perspective might have given them the opportunity to link their knowledge in the classroom to reality outside of the competitive bubble of selective higher education in the United States. In the case of the South African Urbanism course, the overarching structure of the class (the State Department's Diplomacy Lab program) is a much bigger barrier to a community-engaged or community-based learning experience. However, how would students have processed and reconciled their discomfort with being treated like experts if there had been space for them to actually engage with expertise? Or

done research which could have been used for communities to which they had more immediate access? Professor Davis knew that students were "troubled" by aspects of the class, and attempted to reframe their concerns by lowering the stakes ("this is fun, ok?"). Validating students' apprehension over their positionality in the course would have been one way of integrating the possibilities of global transformational discourses into students' lived experiences.

The three discourses of global learning and global citizenship education – global competition, global competence, and global transformation – are complicated by the actual practices and perceptions of global learning and global citizenship education at SAU. Students have the ability and knowledge to think critically about current systems rooted in global competition, and to want to go beyond global competence, but their knowledge and desire does not translate into any actual experiences or self-efficacy about effecting change. The closer to the academic classroom, the larger the influence of global transformational discourse on students' intellectual understandings of global issues. However, these understandings are theoretical and the dominance of the discursive force of global competition is a barrier to translating any theory of global transformation into practice. And, conversely, global competition in practice is ubiquitous and powerful, but never addressed as a theoretical construct, but simply accepted as reality in both rhetoric, policy and practice at SAU.

Chapter 6

Discussion and Implications

In this chapter, I will provide an overview of my study's conclusions, as well as the study's limitations and implications for research and practice. The purpose of this research was to better understand the ways that institutional policies and rhetoric related to globalization, global citizenship education, and global learning manifest as educational practices, pedagogy and curriculum at a public university in the United States. The study was an interpretive policy analysis of global citizenship education and global learning which allowed me to 'tilt the field' of higher education for global citizenship by focusing on the perspectives of a few global sites embedded within one institution. I asked the research questions:

4. What definitions, assumptions, policies and rhetoric related to global citizenship can be found at an institution of higher education and within certain global sites at that same institution?
5. In what ways do the curricular or pedagogical practices of specific classrooms affiliated with these global sites enact or relate to the definitions, policies, practices and rhetoric of global citizenship?
6. In what ways do students enrolled in academic courses affiliated with global sites experience and understand global citizenship?

In order to shield the institution and participants, Southern Atlantic University (SAU) was chosen as the pseudonym for the research site. SAU is a highly-selective public research university in the United States. Two sites, the Center for Global Studies and Center for Global Research were identified within the institution to serve as embedded cases for

analysis. I approached the interpretive policy analysis through the methods of critical discourse analysis of institutional rhetoric and policies (phase 1) and an ethnographic analysis of the pedagogy and practices of global learning, globalization and global citizenship education in academic classrooms (phase 2). The two distinct methods and phases allowed a case study of SAU to contain the data for an interpretive policy analysis. Identifying and analyzing rhetoric, policies, and practices related to global learning and global citizenship while also observing and gathering data on lived experiences and individuals' perspectives of those same things allowed for the complete understanding required by an interpretive policy analysis.

Findings were based on critical, interpretive analyses of the data from each phase of the research. I generated a data base of 413 documents (337 of which related to institutional rhetoric and policy broadly and 76 of which related to the global learning ethnography); 30 hours of course observation, and 9 semi-structured participant interviews (students, faculty, and administrators). Findings were presented in both Chapter 4 and Chapter 5. In the first phase of the research, I found that the actual goals and policies related to global education are focused on increasing students' experiences abroad and that there was a disconnect between the ostensible aims of the institution related to global learning (rhetoric) and the actual policy goals and implementations (practices). I also identified three key discourses of global citizenship education and global learning: global competition (global capitalism), global competence (global understanding and intercultural skills) and global transformation (global activism). The three discourses overlap and are used together. The policies and structures of global learning reflect theses discursive forces, as does institutional rhetoric. There are very few explicit policies related to global citizenship education and global learning at SAU;

instead, organizational structures, institutional histories, and policy contexts related to global learning (and global citizenship education) provide the basis from which to draw conclusions.

In the second phase of research, I found that the link between goals and practices of global learning and the experiences of global learning are very disjointed; students gained a deep understanding and awareness of some of the roots of global problems, but students were forced to reconcile their lived experiences with their academic insights and their takeaways fall right into line with what one might expect from the institution's predominant rhetorical and political discursive forces of competition and competence. Ultimately, SAU and its students themselves see elite global leadership as the definition of global citizenship.

Limitations

As outlined in Chapter 3, my chosen approach to this study has a number of limitations. While this interpretive policy analysis utilized a multiple-case approach as well as multiple levels of critical analysis informed by many different sources of data, it was still all based at SAU. This allows me to draw conclusions which could form the basis for future research or provide the foundation for a grounded-theory approach to understanding global citizenship education at US colleges and universities, but does not allow for the strongest generalizations at the outset. Additionally, my methodological approach (grounded in interpretive, critical qualitative methods) relied on the researcher as instrument in a very particular way; my conclusions have been affected by my own sensitivity, experiences, expertise and biases. While I did everything in my power to mitigate this effect, it cannot wholly be overcome.

Discussion

Once I identified the definitions and assumptions which undergirded the policies and rhetoric related to global citizenship education and global learning at SAU via the three discourses (research question #1), it was necessary to trace the discursive forces down through actual practices and classroom experiences (research questions #2 and #3). I identified three critical discourses related to global learning and global citizenship education: the discourse of global competition, the discourse of global competence, and the discourse of global transformation. The discourse of global competition is grounded in the definition of globalization as global economics and capitalism. As a discursive force, it dominates and permeates the institution. The discourse of global competence is grounded in the definition of globalization as global understanding and intercultural skill development; while it does not dominate, it does intersect across the other discourses. Lastly, global transformation is a discourse grounded in the definition and theory of globalization as global activism. It is most often used as a ballast for rhetoric or as part of theoretical conversations and very rarely translates to lived experiences. The three discourses overlap often and are used together.

The policies and structures of global citizenship at the institution reflect these same discursive forces and patterns. SAU has operationalized the rhetoric around global learning in specific ways through organizations, centers, and institutes on campus which fit under the umbrella of the Office of the Vice Provost for Global Affairs, some of which have experiences, initiatives or courses which are available to students as part of their experience at SAU. The two on-campus global sites serving as a basis for the study are the Center for Global Studies (CGS) and the Center for Global Research (CGR). The two affiliated courses are a Global Development Theories and Cases (GDTC) in the College of Liberal Arts and Sciences (associated with CGS as a course requirement for the global development major)

and an Urban Development in South Africa (UDSA) course in the College of Architecture and Urban Planning (associated with CGR via the US Department of State's "Diplomacy Lab" initiative).

Understanding the three discursive forces of global learning and global citizenship education as well as how those forces shaped rhetoric and policies at SAU gave insight into how leaders within the institution approached the task of creating global citizens. The discourse of global competition has the strongest influence on all aspects, including institutional rhetoric; unsurprisingly, actual goals and policies related to global education at SAU are focused on meeting metrics for increasing the number of students who have international experiences. In terms of goals specific to on-campus global learning, the focus is on preparing students for those potential future international experiences. At the global sites for this study, the link between goals and practices of global learning and the actual students' lived experiences and understandings of global learning are disjointed.

Students experienced the ways that two radically different conceptual frames related to global citizenship education – the discursive forces of global competition versus global transformation – were delimited, regardless of which course they were enrolled in. In their lived experiences and in the ways they constructed their own identities as global citizens, students' understandings are rooted in global competition and market-based paradigms. In their academic experiences, in their identities as scholars of global issues, they conceived of global citizenship completely differently and in alignment with the discourse of global transformation. Global competition has much more of an effect on students' broader experiences and meaning-making even though global transformation informs students' academic lives.

Dominance and Influence of Global Competition as a Discursive Force

This dissertation is the story of the neoliberal university's reimagining of the concept of "citizenship" through inscribing it with the concept of "global." This is not to overstate or simplify higher education's relationship to citizenship education. There has always been a tension between the ways that colleges and universities function actually versus rhetorically ("creating, educating, and reifying a class of political and socioeconomic elites" versus "nurturing democracy, equity, and political and socioeconomic mobility" (p. 290, Cole. 2017). However, in the case of global citizenship, even the rhetoric has conflated civic ideals with economic ones.

This study illustrates the ways that institutions of higher education may use global citizenship as a rhetorical and political tool. Rhetorically, SAU uses the concept of global citizenship as a way to describe their international efforts and make themselves more competitive in the marketplace of higher education; politically, global citizenship education is a tool with which to equip students as global leaders. But, when students reach the classrooms, the story is more complicated. In classrooms with an emphasis on global learning, students think about global citizenship in a critical and thoughtful way: they are confused by what their institution is telling them and by the opportunities made available to them. They are not wholly convinced that global leadership on the part of undergraduate students at SAU is desirable or necessary, and yet they also see that they are tasked with becoming global leaders.

A student at SAU who is invested in global learning might hear a speech from the President of SAU exhorting them to study abroad and pursue global internships on Tuesday night. The next morning, they wake up to attend a class critically examining the United

States' role abroad in a certain geographic region and/or at a specific point in time. After class, they have an appointment with their professor and are advised that enrolling in the GSC major is very competitive, but will equip them for whatever they want to do next; they decide they want to apply because they believe that GSC is the best path for making their education worth it. If they are accepted to the major, they are excited and engaged with their coursework. But, there is a very good chance that the more deeply and intellectually connected they become to the concepts related to global learning in their academic classrooms, the more helpless and confused they feel ("oh this is sad" and "oh this is just the world"). They do not have any lived experiences which align with the theories and definitions of global transformation through their participation SAU's global center.

In many ways, students believe (and the institution believes, as well) that one of the goals of their time at SAU is for students to "become global citizens." But, there is no agreement on what a global citizen is or should be. Students are left to muddle through the myriad definitions and assumptions about global citizenship for themselves. And they experience global citizenship in a different way than they conceptualize it based on their academic experiences. Many students actually do consider the goal of global citizenship education to be global transformation – they quite literally want to change the world, and even more impressively they are critical of the ways in which their experiences as students limit their ability to do so. However, they actually experience global citizenship education as a set of experiences which equip them for global leadership, global capitalism and global competition.

The Importance of Global Transformation

The concept of global citizenship as global transformation is almost indistinguishable from the concept of justice-oriented citizenship, which is defined as fighting for equitable outcomes in communities and is rooted in a deep understanding of those communities, their social realities and the root causes of social problems which exist in those communities. However, in most cases, "citizenship" implies community as a local place – one with geographic/place-based ties to students, while "global citizenship" relies on conceiving of the world as one community. This is partly why some are so skeptical of the concept of global citizenship and it is also – I would argue – why global citizenship is so easily coopted by leadership skills and by the ideology of global capitalism and competition. The actual practices of global citizenship for global transformation look almost exactly the same as the practices of civic engagement for social justice, although the barrier for entry may be a bit higher. In other words, critical service learning/community-based learning experiences either globally or locally would have the same underlying set of assumptions about the purposes of service learning and the requirements for ethically engaging with service learning, but in order to ethically and effectively engage in critical community-based service learning experiences outside their geographic homes in the United States, students may be required to either achieve a certain level of fluency in a non-native language or pay a living wage to a translator, for example. This aligns with my findings related to the global studies course and program as a site of global citizenship education: global studies was the course which most explicitly critically addressed some of the concepts most relevant to global citizenship education, but also functioned as elite/competitive space at the university. The global studies

program was one of the only potential sites for critical global service learning at SAU, but this program was inaccessible to most students.

Questions of Global Competence

Global competence is part of the underlying questions surrounding global citizenship. What makes someone a global citizen? The ability to speak multiple languages? The level of language ability? Is being fluent in more than one language enough to make someone a global citizen? And if so, why are undocumented refugees not seen as global citizens? Does traveling abroad make someone a global citizen? Does appreciating many different cultures? How about deeply understanding a culture different from one's home culture? Does feeling comfortable in many different cultural contexts make you a global citizen? Does living abroad? How much exposure to global learning leads to global citizenship – an internship abroad? Majoring in global studies? While in some ways these questions are all unanswerable, the ways in which the discursive forces affect the answers can give a clue to how students are translating their knowledge and experiences at SAU into their embodied understandings and lived realities.

Implications

There is generally little clarity for colleges and universities regarding why and how to create and fulfill global strategic plans and missions; while many institutions are using the language of global civics and global education as one approach to facilitate global learning goals, they are not necessarily mapping their own institutional rhetoric down to the level of the student experience.

In my introduction to the study, I anticipated that an interpretive policy analysis of global citizenship education on campus may result in an emergent typology to help

practitioners and researchers better understand the ways in which global programming aligns with actual definitions and theories of globalization. I theorized that Engle and Engle's (2003) classification system of study abroad experiences (differentiating between deep intercultural understanding and more superficial "trips" to other countries) might serve as a model for helping institutions understand the differences in context and content in on-campus global initiatives and student experiences. While my findings are not as neat and ordered as these initial thoughts (i.e. the three discourses on global citizenship education and global learning do not necessarily serve as a typology or classification system), I do hope that they may serve as the first step in helping institutions identify best practices in setting goals around global learning, communicating those goals, and facilitating the actual global learning to help meet the same goals. Lastly, this research does provide a framework for connecting a broad understanding of institutional rhetoric and policy with actual campus practices, and (more importantly) highlights the importance of those connections.

Complicating the Distinction between Local and Global

The implications for future practice and future research from this study are predicated on the need to complicate the distinction between local and global. Without understanding that the global is embedded in the local, students will be unable to make connections between their theoretical understandings of global transformation to their lived experiences of global competition. These findings highlight the need for a level of skepticism regarding the existence of global education/global citizenship education. For example, in much the same way we might question why my participant subjects did not see refugees as global citizens, we ought to question why institutions themselves do not see language proficiency as a core competency of global learning and a key factor in global education (students whose parents

are immigrants from Latin America and who themselves are fluent in Spanish, for example, are more likely to be marginalized than treated as exemplars of global learning). Additionally, although rarely seen as a site of global education (and certainly not identified as a site of global education at SAU by policy or structure), critical interdisciplinary fields such as Ethnic Studies and Gender Studies are deeply rooted – historically, politically, culturally – in "the global." However, the critical scholarship generated in service of critical interdisciplinary humanistic fields often orients itself around de-colonialization, which I would argue explains why it is not part of the institutional landscape of global learning; a decolonized/transformational paradigm of globalization will remain marginalized at universities like SAU because it threatens the economic and intellectual structures which sustain them. This is also the reason for limited resistance to the discursive forces of global competition – global competition is serving the current needs of the institution quite well (high rankings, prestige, incredible amounts of money in private foundations).However, this is a missed opportunity for institutions, because I believe that this research shows that students need more room to grapple with the very real tensions of global learning, and to critically explore complex concepts related to globalization, colonialism, colonization, and their own experiences.

Relatedly, this dissertation also makes clear the need for institutions and educators to collapse the global and local distinction – to help students "think globally, act locally," as many bumper stickers proclaim. "Think globally, act locally" is actually a layperson's term for succinctly describing Robertson's concept of glocalization (1995). Glocalization as a term and theory is meant to capture and illuminate the ways in which localities adapt to and interpret global forces (Robertson, 1995). Students who are able to embed in local contexts

and truly connect with and understand local problems and actors ought to be able to connect the policies and practices which emerge from the problem solving of local stakeholders to their understanding of the global. I would argue that this would be one way to root students' experiences in global transformation as opposed to global competition.

Implications for Future Practice

While (as stated above) the three discourses do not serve as a clearly defined typology for practitioners to use, I would argue that they do provide a useful starting point for thinking about global initiatives at SAU. Understanding that different discursive forces relating to global citizenship education actually have different aims is an important first step for SAU rhetoricians, policymakers, and educators to take. Students are not feeling helpless and confused because three discursive forces exist, but because there is such a disconnect between them. Being taught one thing and experiencing another is disconcerting for the students who I interviewed. Arguably, this is two-sided; critical theory (informing an understanding of global issues through the lens of global transformation) must be reconciled to action. Right now, at SAU, actions are almost completely influenced by global competition, meaning that the "practices" of global citizens are delimited from the "theories" of global citizenship education for the students in this study. Director Brown's disregard for institutional rhetoric (he "won't waste [his] time reading those documents" – unless it is to use them to "sell" something to the administration) may have more of an effect on his students than he realizes. Empty rhetoric is not empty; institutional rhetoric actually does have an effect on policies and practices, and students are the most vulnerable to confusion and inertia from trying to reconcile all three.

Tracing the influence of the three discourses down to the level of the student experience through an interpretive policy analysis provides SAU with valuable feedback. My recommendation, based on this study, would be for SAU as an institution to focus on making its rhetoric more meaningful, with tangible outcomes able to be clearly seen and felt by faculty and students. In many ways, SAU's rhetoric is symbolic for faculty and staff (and often invisible to students); but, the power of symbols matters. None of the students interviewed or observed in class ever mentioned the broad institutional context of their global learning and yet all of them were aware of the tension between their academic understanding and their lived realities. For the participants in the study, this tension led to feelings of hopelessness and resignation. Sharing a vision for SAU which seems to have an actual impact on the student experience might be one way to help resolve some of this uncertainty. I also hope that the three discourses can help institutions/practitioners begin to categorize their symbols/rhetoric, policies, and practices, which could highlight disconnected goals and outcomes as well as opportunities for stronger alignment.

This research also highlights the potential importance of community-based teaching, learning and research experiences. Navigating the tension between critical perspectives on globalization/global learning (global transformation) and the dominance of global competition as a discursive and social force at SAU can be made easier by giving students agency through community-based courses or other faculty-led experiences. Linking global learning to local community-based learning and action is not only transformative in and of itself (by rejecting the ethnocentric dichotomy between "us" at SAU/in the US and "the global" elsewhere) but also moves students beyond the theoretical. "Real life" experiences for students may still be heavily influenced by global competition, of course, but community

engagement opens the possibility that students see "real life" global transformation as accessible.

Implications for Future Research

This study was intended to explore the manifestation of the nebulous concept of higher education for global citizenship; there are myriad opportunities to expand on these research findings. Findings from this study provide a potential frame (the three discourses) for understanding rhetoric, policies, practices, and pedagogy related to global learning at institutions of higher education; they also highlight the challenges students experience as they engage in global learning in college. I offer three broad paths as well as another set of provocative questions to follow as starting points for future research.

First, apply the frame of three discursive forces which influence approaches to globalization, global learning and global citizenship education to other institutions and sites. Determining whether or not the three discourses are a useful heuristic for analyzing and organizing a school's agenda for global learning is an important next step. A critical discourse analysis of other colleges' and universities' institutional rhetoric, policies and structures is warranted. Additionally, the pedagogical practices and student classroom experiences of on-campus global learning should be better understood across departments, disciplines, and even institutions. Building a grounded theory of the creation of global citizens at US institutions of higher education would require a much more expansive understanding of the student experience on campus. Lastly, and most importantly, exploring the possibilities that community-based teaching, learning and research may change students' feelings of self-efficacy (while still cultivating their deep intellectual growth and understanding) around global transformation is a crucial next step for my research agenda.

Another way to consider implications for future research is to engage with another set of questions around the existence of global learning goals and global citizenship education at colleges and universities in the United States and who has the power to determine their direction. In other words, I envision a research agenda focused on asking questions like: who benefits from global education? Who is marginalized by it and within it? Who gets to make decisions and allocate resources for global learning goals, and why are they positioned to do so? How do the intersections of power in culture, race, gender and language manifest in the current landscape of global learning at institutions of higher education? How do power and resources – beyond rhetoric and policy – reinforce the notion of global as competition at these institutions? Engaging with these questions would add some criticality and some depth to my findings related to how students are experiencing the discursive forces of global learning.

Conclusion

This study sought to interpret and analyze the policies, practices, and institutional rhetoric of global citizenship education and global learning at a highly-selective public university in the United States. As a result of the data collected as part of this interpretive policy analysis, I found that the three major discursive forces of global learning and global citizenship education (global competition, global competence, and global transformation), had a varied effect on students' experiences both in and out of the classroom. Ultimately, students, regardless of their understanding of global issues, experienced global competition as the most salient paradigm through which to act and reflect. While there are several limitations to this study, such as its single-institution scope and reliance on researcher-as-instrument, I did my best to mitigate them. This study contributes to the literature by

providing a building block for examining and understanding the on-campus global learning experiences of students, and the ways in which student meaning-making related to global citizenship is affected by broader institutional forces.

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