Conceptions of Education, Leadership, and Citizenship:

Student Leadership Development for Global Citizenship

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Abstract

The purpose of education, as suggested by John Dewey (1916), is to equip every individual with knowledge and experience so they enter life post-graduation as engaged and informed citizens. University provides educational experiences that challenge students and ready them to serve as contributing members of diverse communities. Considering the the 21st century context and the complex issues present around the world, universities should educate, prepare, and empower students to resolve problems in society. This research applies a phenomenographic research approach to explore university students' conceptions of education, leadership, and citizenship. Data reveals that participants found these three themes to converge toward global citizenship, which comprises of six conceptions, including international participation, cross-cultural understanding, humanity, community contributions, travel zones for educational exchange, and world rights. These data offer recommendations for how to integrate global citizenship themes into student leadership development programming and educational opportunities that are relevant, challenging, and fulfilling for international undergraduate students of the 21st century.

Keywords: *leadership development, global citizenship, phenomenography*

Résumé

Le but de l'éducation, suggéré par John Dewey (1916), est d'équiper chaque personne avec les compétences et les expériences pour qu'elle entre dans la société. Grâce à leur éducation, ces nouveaux citoyens seraient engagés et éclairés. L'université fournit aux étudiants les opportunités éducatives qui les stimulent et les préparent à devenir des membres des communautés. En considérant le contexte du 21e siècle et les problèmes complexes qui existent dans le monde entier, les universités doivent éduquer, préparer, et responsabiliser les étudiants à résoudre les problèmes de société. Cette recherche utilise une méthodologie qui s'appelle « phenomenography » pour découvrir les conceptions de l'éducation, le leadership, et la citoyenneté chez les étudiants internationaux. Les résultats montrent que ces participants ont trouvé que ces trois thèmes convergent vers l'idée de « global citizenship », ou la citoyenneté appliquée au monde entier. « Global citizenship » inclus six conceptions, comme la participation à l'international, l'appréciation des cultures différentes, l'humanité, la contribution aux communautés, l'échange entre des personnes pour les éduquer, et les droites humains mondiales. Cette recherche offre des recommandations pour intégrer ces conceptions de « global citizenship » dans les programmes de développement pour les étudiants à faire progresser leur leadership. Avec l'intégration de ces résultats, les programmes de développement seraient plus pertinents, stimulants, et satisfaisants pour les étudiants internationaux actuels.

Mots clés : *le développement des étudiants, la citoyenneté, l'université*

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Preface

I, Christopher T. Dietzel, am the sole author of this master's thesis; I developed the research objectives and wrote this thesis in its entirety. This research study was approved in June 2016 by the Research Ethics Board of McGill University. My research was not funded, nor did any participants receive compensation for their involvement.

As mentioned in the acknowledgements, I received guidance and support from my supervisor, Dr. Lisa Starr, as well as from Ian Simmie, the Director of Campus Life and Engagement at McGill University. My mother, Debbie, provided feedback in the initial development stages. Dr. Lisa Starr read and edited the draft manuscript, though the final thesis is exclusively mine.

Chapter 1 – Introduction

The philosophy of education, as suggested by Dewey (1916), is to equip every individual with knowledge and experience so they are prepared for life post-schooling, which includes being engaged and informed citizens, functioning responsibly within the nation. In addition to providing means for students to explore academic topics, schools should educate, prepare, and empower students to resolve issues in society. University in particular, provides students with additional educational experiences that serve to challenge them further and better prepare them to be involved as capable agents in society. We, therefore, should consider how, or if, education systems, which help shape the individuals who influence our future, are currently preparing these students to address societal issues as best as possible.

My research explores student leadership development and global citizenship with a phenomenographic research methodology. The objectives of this research are: (1) discover the various conceptions university students have of education, leadership, and citizenship; (2) explore connections between leadership development and global citizenship from a university student perspective; and (3) offer suggestions of how student leadership development programming might better align with the understandings and experiences of university students. From my research, I intend to apply these findings to my professional work so we, as university educators, provide opportunities that are relevant, challenging, and fulfilling for university students of the 21st century. The research questions I investigated are:

- How do university students conceptualize education, leadership, and citizenship? This question includes examining how students conceptualize each theme individually as well as how themes may inter-relate.

- What are university students' conceptions of global citizenship, and how do their conceptions of global citizenship intersect with education, leadership, and citizenship?

- How could education better provide university students with opportunities to develop their leadership and global citizenship?

Framework

In this thesis, I studied the themes of education, leadership, and citizenship as they relate to student leadership development and the opportunities that universities offer students so university students have the knowledge, experience, and resources necessary to address the complex problems that currently exist in society and may occur in the future. Specifically, I envision these themes converging toward global citizenship, a term that suggests individuals have responsibilities to increasingly international populations both within and beyond the borders of their own country. I constructed a framework to visually express the relationships between these interconnected themes; education influences leadership and citizenship, which interact and promote global citizenship in students so they are prepared to resolve social issues in context of our 21st century world.
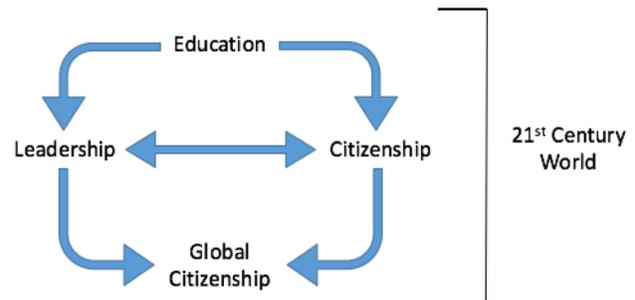
Figure 1. The framework of connections among research themes. This figure illustrates the relationships between leadership, education, citizenship, and global citizenship within the context of the 21st century world.

As shown in Figure 1, I have conceived the process as starting with education. I view the concept of education as comprehensive and incorporating formal and informal learning experiences, starting with birth and running through primary, secondary, and, when applicable, tertiary schooling and continuing throughout the rest of one's life. Education is not limited to the instructions and interactions that happen in formal educational institutions, rather this notion of education encompasses the everyday learning that happens through conversations, social environments, technology and media, and numerous other encounters that help shape individual identity and understanding of the world. While I believe education is an inclusive term referring to lifelong learning, my thesis focuses on the university experience, emphasizing the formal components of students' education and personal development programming students engage in while at university.

Universities play an important role in these formative years, helping undergraduate students explore their personal identities, form opinions, and construct stocks of

knowledge (Schütz, 1946). Undergraduates mature into adulthood and come to view themselves as responsible, autonomous individuals, with expectations of how to operate within and contribute to society. Universities influence this evolution and help these emerging adults explore their influence within various communities, their duties as citizens of a society, and their ability to practice leadership to foster positive change. Citizenship and leadership are fundamental components of learning to transition into the real world, as these ideas pertain to the obligations of an individual within a society and the power an individual carries to impact change. Citizenship and leadership are not abstract concepts, but tangible tools that a student may apply to transform the world they experience into the world they imagine. Undergraduates need to be informed and empowered to recognize their potential as human beings to create a better society.

Education, leadership, and citizenship are essential instruments to advance social justice and positive change, particularly to address the challenges that exist in society. Our 21st century world demonstrates a stark contrast to the rest of history as evident by the integration of technology in daily life, the ease of international mobility and cross-cultural interactions, and the globalization of trans-continental economics. These symptoms of increasingly interconnected and international societies suggest the need for reflection on current perceptions of citizenship and leadership toward the concept of global citizenship.

Global citizenship refers to the responsibilities individuals have to a society that transcends the borders of their nation-state and builds on the themes of citizenship and leadership so individuals are aware of their role in a global community and their potential to influence purposeful action internationally. Global citizenship does not suggest citizens should disregard their civic duty to their country, or countries, of citizenship, rather it encourage a more holistic perspective in which individuals recognize how they interact within a universally-reaching society that comprises a variety of communities, languages, cultures, and value systems.

Figure 1 illustrates how, within the context of our 21st century world, education influences leadership and citizenship, which interrelate and inspire the notion of global citizenship. Together, this provides a synopsis for the core argument of my research: I believe universities have the power, and obligation, to cultivate students' understandings

of themselves and of our shared world so students, as citizen-leaders, discover and develop their knowledge, skills, and agency to address complex social issues in our global society.

Linking my Research Objectives: Three Themes Become Four

 As explained above, the first objective of my study was to explore the intersections of university students' conceptions of education, leadership, and citizenship. These three themes establish the basis of my study. The literature review of my study examined these three foundational themes so I could gain a deeper understanding of their implications and connections to the university students experience in the 21st century.

The second objective of my study aimed to transform my research from a critical review of fairly mainstream topics to an exploration of an emerging idea with the potential to impact the future of societies and, subsequently, education systems. Through the course of my study, global citizenship becomes a fourth theme, one that was informed by and converged from conceptions of education, leadership, and citizenship, as shown in Figure 1. However, as my literature review in Chapter 2 reveals, I do not include literature on global citizenship – an intentional decision. I chose not to conduct a literature review of global citizenship because I wanted to propose global citizenship as my participants conceived of it, not as it had been defined or explored by other researchers. In doing so, I hope to inform directions for future research in the field of global citizenship and to consider fresh perspectives that may impact university educational practices. As such, my third research objective was developed to synthesize my first two objectives; my goal being to help advance leadership development programming toward more international themes so university students will be better prepared to address challenges in the 21st century.

There are times that I consider my study as having three themes – those being education, leadership, and citizenship. This is because, as mentioned above, together these themes construct the foundation of my research, particularly since I connect literature with my participants' conceptions of the three themes. Through this thesis, however, I introduced a fourth theme and challenged my participants to describe their conceptions of global citizenship. Again, their conceptions are unique to them, and may or may not relate to the findings from existing and previous studies of global citizenship. In this sense, while

my research is based on the three themes of education, leadership, and citizenship, I present global citizenship as the fourth theme that connects the previous three and propels them into the context of the 21st century.

Core Theories and Influences

Many theories and concepts have contributed to my assessment of education, leadership, and citizenship; I draw from these to guide my analysis. Philosophical theories from the work of Plato, Socrates, and Aristotle provided a basis for the purpose of education and citizenship. Other philosophers such as Hobbes, Locke, Rousseau, and Kant provided perspective on education, leadership, and citizenship. From contemporary literature, among other authors, I draw from John Dewey who theorized about democratic education, further contributing to the interconnected nature of education and citizenship.

The goal of leadership is to influence social change (Rost, 1991); critical theorists like Marx described social change as necessary to combat oppressive social conditions. For Marx, education was integral in stimulating the revolutions required for social change. Neo-Marxists explored conflicts in social, political, economic, and cultural contexts and posited that "one purpose of education is to strengthen exploited groups to overcome the injustices in society, whether these be racism, sexism, or class discrimination" (Ghosh, 1995, p.5). Critical theorists such as Freire, Giroux, and McLaren suggested that schooling should be emancipatory and empowering for students, providing the tools and opportunities for all students to explore challenging questions about themselves and the world so they can develop critical citizenship and pursue social justice (Freire, 2000; Giroux, 1988; Giroux & McLaren, 1989; McLaren, 1994). Critical pedagogy expands on democratic themes from Dewey and others and suggests that students learn to harness their power to emancipate themselves and society from oppressive systems. The arguments of these critical theorists align with my perspective that education is the tool through which individuals learn how to inspire positive change and exercise their agency to advance social justice in society.

Context

Through my research, I explored university students' understandings of education, leadership, and citizenship for the purpose of improving leadership development

programming at university. I conducted this study within the context of Western society and considered how to applying my results to universities in Canada and the United States.

The global economy, technological advancements, access to information and the Internet, rapid change and development, and increased mobility, travel, and cross-cultural interactions launched our world into the 21st century (Bellanca & Brandt, 2010). Because these elements impact how people live, education should recognize and embrace these developments in its practices or risk educating students for a world of the past, not a world of the future. My research recognizes the importance of 21st century skills such as critical thinking, digital and information literacy, effective communication, creativity and innovation, inclusive and equitable practices, and citizenship (Dede, 2010). Education today necessitates providing meaningful and relevant opportunities to undergraduate students so they can explore and enhance their leadership skills and work towards being independent, functioning members of society equipped with the expertise to address the challenging issues facing our increasingly international world.

Research Methodology

Originally, I anticipated using participatory action research (PAR) as the methodology for my study. PAR is a methodology that directly involves the participants in the process so that research is conducted "with" not "on" the participants (Heron & Reason, 2001) and in a way that they can develop and grow through their involvement (Gaventa & Cornwall, 2008). Action research further aims to have everyone contributing to the project to take action through their involvement (Baum, MacDougall, & Smith, 2006). As an educator, the participant-focused, action-oriented, and overall educational nature of PAR appealed to me. In recruiting my participants to my study, I quickly realized, however, that the depth to which I desired students to be involved would be impossible given their academic responsibilities and other commitments. Thus, I altered the outline for my research; participants were no longer asked to devote weekly time to my research and were instead asked to grant me a one-hour interview. The students found this arrangement to be much more reasonable and each happily obliged.

I chose phenomenography as my methodology so I could examine university students' conceptions of education, leadership, and citizenship. Phenomenography allowed me to analyze variations in students' understandings. Studying the three themes in conjuncture, I discovered commonalities among education, leadership, and citizenship; phenomenography helped me investigate meanings international university students associated with education, leadership, and citizenship, as well as how the themes intersect.

Phenomenography

Phenomenography is a research methodology that outlines the various ways a group of individuals conceptualize a phenomenon (Marton, 1981) and allows a researcher to investigate the understandings, beliefs, experiences, and feelings participants have of a phenomenon from a pragmatic perspective (Marton & Pong, 2005). This means that rather than examine the phenomenon itself, the researcher analyzes the individuals' conceptions of that phenomenon; the distinction here is between a first-order and second-order perspective (Marton, 1981). When examining a phenomenon, such as leadership or citizenship, from a first-order perspective the researcher must consider the essence of what the phenomenon *is*, thereby evaluating whether or not the participants' conceptions align with the "true" definition of leadership or citizenship. In contrast, studying the second-order perspective allows the researcher to explore all the variations in participants' understandings and interpretations, including those that are factual, emotional, experiential, anecdotal, or even "mistaken conceptions of reality" (Marton, 1988, p. 145). The inclusion of all understandings students may have is useful in educational practices because it provides information that may help educators develop teaching and learning opportunities that consider the variations among student experiences (Entwistle, 1997). Indeed, this is one of the reasons why I choose phenomenography for my methodology; phenomenography allows me to consider *all* conceptions my student participants have of education, leadership, and citizenship as I work to develop educational opportunities that are engaging and practical for undergraduate university students.

Participant Population

As explained above, this study investigates university students' conceptions. The general term 'university students' refers to anyone who is enrolled at a university, which includes a range of ages and experiences. Traditionally, undergraduate students are in their late teens and early twenties, having recently completed their secondary schooling. Leadership development programs, while available to all university students, tend to target undergraduate students and aid in their development since, as a general population, undergraduate students may have limited leadership experience. With this in mind, and because one of the objectives of my research is to suggest improvements to leadership development programs, this study referenced literature and research that focused on the undergraduate student experience. That said, I am confident my results are applicable to leadership development programs that include university students of all ages and experiences, instead of applying exclusively to undergraduate programs.

Because global citizenship should include and represent a spectrum of experiences, ideals, and identities from around the world, I sought a diverse range of backgrounds and used purposeful sampling to select international student participants. My intention was to respect, to the best of my ability, the breadth of perspectives and identities that could be included in a truly *global* conception of global citizenship. While I recognize there were limitations in my approach, points that I discuss in the Conclusion, my goal was to encourage a range of diverse experiences and ideas from an international student participant population. To clarify, not all participants were international students in the sense that they are foreigners who came from another country to study in Canada. Instead, I consider my participants 'international students' because each individual lived in at least two countries during their lifetime and were able to present international perspectives, drawing from experiences in their home culture and from outside their country of origin. (For full information about participant demographics, see Chapter 6.)

In this thesis, there are moments when I use the term 'undergraduate students', rather than 'university students'. This is done intentionally to emphasize the specific population of university students who, as explained above, tend to be younger and in the earlier stages of their personal and professional development. However, since one of my

participants was a graduate student and because I believe my results apply to all university students and leadership development programs, this thesis concludes by considering the general university student experience, suggesting improvements to leadership development programs, and exploring ways to integrate global citizenship themes.

Outline of Chapters

My research explores the themes of education, leadership, and citizenship with the intention of improving student leadership development opportunities at universities so undergraduates have experiences that are more inclusive, challenging, and relevant as they prepare to enter the real world of the 21st century after graduation. Chapter 2 offers a literature review that demonstrates how education, leadership, and citizenship converge and demonstrates the importance of meaningful developmental opportunities for university students. In Chapter 3, I introduce phenomenography as a research approach and, in Chapter 4, I describe phenomenography as my methodology. Chapter 5 explains my data collection and analysis processes. Chapter 6 outlines the results and Chapter 7 discusses the relevance of these findings, as well as critiques and suggestions for future research. Chapter 8 summarizes the research findings and concludes my thesis.

Chapter 2 – Literature Review

This literature review consists of three sections that follow the themes of my study: education, leadership, and citizenship. While I recognize these themes are interconnected, I present them separately because the outcome spaces I present in Chapter 6 examine each theme individually. The first section explores the purpose of education, while later sections discuss leadership and citizenship. As my framework in Figure 1 illustrates, education is the tool through which leadership and citizenship can be developed and, particularly for undergraduates, these themes working together can foster global citizenship to help prepare students to address complex issues in today's international, 21st century world.

Education

The purpose of education has been debated for centuries. Socrates, Plato, and Aristotle were some of the first to reflect upon this question and each suggested philosophies of education that still influence our educational systems today. For Socrates, the emphasis was on helping students develop critical thinking skills and having them become lifelong learners, the intention being to ensure students "think more clearly and thereby become better citizens" (Woodruff, 1998, p. 26). Education teaches students about citizenship and provides them with a foundation of skills and practices to encourage their continued development beyond formal schooling.

Plato similarly found education to be necessary for the structure of society, though for purposes different than those explained by Socrates. Plato argued that a governing body aims to educate its citizens so it may regulate society with the intention of "preserving the order of a stable and just polity" (LoShan, 2005, p. 40). Educational opportunities overseen by the government allow the state to influence culture and to ensure that society functions as desired. While the development of individuals is paramount to the structure of education, I recognize that schools also serve to maintain political stability in a country.

Aristotle believed society should provide a public education to all of its members so they learn the virtues of the government (Reeve, 1998). State-sponsored schools, he argued, emphasize and impart different information to students depending on the structure of the government and the culture in which they are living (Reeve, 1998). Ethics,

morals, and definitions of individual happiness comprise some of the values students learn, along with understandings of democratic freedoms and citizenship duties (Reeve, 1998). My participants realized that formal education serves the government and, linking to theories from Aristotle, they asserted that schooling should help student-citizens discover the virtues of the society.

Other philosophers such as Kant and Locke discussed the importance of moral educational opportunities within formal schooling, a point which my participants recognized when discussing the purpose of education and university. Kant asserted that students should develop a moral education and that "participation in a political order" solidifies their citizenship training and maturation into adulthood (Herman, 1998, p.268). Locke considered education to be the process through which people could develop morals and explained "the aim of education is to produce a healthy, virtuous person" (Yolton, 1998, p. 177). As data in my study show, participants found education to be a means for learning citizenship themes as well as for understanding values and social norms.

Hobbes believed that universities provide civil and moral principles to youth and that individuals who internalized such convictions would eventually disseminate those ideologies to the rest of society (Waldron, 1998). My participants similarly recognized the influence schools have on communities more broadly and described education as a cycle, or "feedback loop" (S7), that sustains society.

Dewey (1998) argued that education serves both the students and the society and, as such, education has short- and long-term visions. Results from my study affirm these goals of education, attending to the present needs of students and society as well as instructing individuals with information they can apply throughout their lives to become lifelong learners. Educators have the responsibility of imparting students with knowledge and skills that are useful in the immediate future, in addition to providing information to prepare students for their lives as contributing citizens of the society (Dewey, 1916).

Schools serve as a vehicle to help youth transition into adulthood. Hegel asserted that schools serve students by guiding their maturation from a living as dependents within a family to being autonomous individuals engaged in civil society (Wood, 1998). Because of

education's role in guiding this transition, Hegel argued that training for participation in society was a necessary component of schooling (Wood, 1998). Hegel's argument parallels what my participants described when considering the purpose of education: schooling helps students understand their role in society. This perspective also links with Rousseau, who posited that schools socialize students and provide civic education (Heater, 2004). Education, Rousseau asserted, helps emerging citizens understand the rules of society, consider principles of equality, and develop a sense of community (Heater, 2004). Overall, participants' conceptions of education reflect the theories of Kant, Locke, Hobbes, Hegel, and Rousseau, who recognized that schools teach value systems, help students internalize citizenship ideals, and prepare students to enter society as responsible adults.

Government in schools. In my research, I found that participants understood the interconnected nature of education and government, including the presence of value systems within schooling. Freire (2000) argued that education is ethically and morally charged and, as such, it is never an apolitical or neutral process. Education serves the purposes of the governing body, whether that be to oppress (Freire, 2000) or liberate (Freire, 1998; Shor, 1992) a populous. Regarding public education systems and state-provided schooling, there is no such thing as "purely educational concerns" (Portelli & Vibert, 2001, p. 64); each and every education system teaches principles and virtues that impact how individuals function in society (Portelli, 1994; Portelli & Solomon, 2001).

Bernstein (2005) and Bourdieu and Passerson (1990) argued that school systems frequently prioritize, reproduce, and transfer certain types of knowledge, skills, and values that reinforce social hierarchies. Cultural reproduction theory asserts that schools perpetuate biases favoring particular cultures, languages, and identities and that, through hegemony, students may become convinced that certain populations are more valuable in social and economic structures (Portelli & Solomon, 2001; Ghosh, 1995). Unless presented with practices that challenge these beliefs, students learn to participate within current systems, rather than exploring their ability to influence and improve society (Smith et al., 1998). Taking this critical perspective to school systems exposes forms of cultural dominance that exist within the hidden curriculum (Ghosh, 1995) and posits that some schools may privilege some students while disenfranchising others (Poretelli & Solomon,

2001). School structures such as these oppress historically marginalized students and work to maintain a stationary society, free from reflection, imagination, and possibilities. Critical pedagogy theorists like Giroux (2000) and Freire (1998, 2000) rejected this construction of schooling and suggested, instead, that education should be emancipatory and encourage equity, diversity, and social justice.

I strongly believe in the power of education to transform society yet recognize there are systems in place that regulate students' opportunities to learn. Governments create the curricula that exist in schools and teach students particular values, knowledge, and skills that cycle back to serve the state's agenda. Rather than perpetuate systems that oppress or marginalize populations of students, schools should foster educational experiences wherein students learn democratic themes, develop their awareness of social justice, and prepare to enter the real world with understandings of their influence and ability to change society. Harnessing the transformative power of education, schools should liberate and empower students while also providing content-specific knowledge, skills, and experiences. People and government rely on students' effective transition into society and, therefore, it is paramount students learn citizenship and leadership themes and mature into responsible, engaged, and autonomous adults.

Citizenship education for democracy. Aristotle stated that the education citizens receive differs according to the constitution and virtues of the governing body (Reeve, 1998). Democracies require active participation from its citizens and, therefore, schools within the democratic state should teach students about their role and responsibility in the politics of the government. As Dewey (1916) asserted, education should prepare students with the necessary knowledge, understandings, and experience required to properly engage in the democratic process.

Giroux (2000) and Pancer (2015) asserted that democratic civic duty is not simply participating in government, but also challenging the democracy to ensure more just and fair practices for all members of society. To clarify and expand upon this notion, Ehrlich (2000) proposed a broader conception of civic engagement that includes all activities, political and non-political, that aim to enhance the quality of life in a community. Portelli and Solomon (2001) similarly argued for a more progressive conception of citizenship in

which civic education should not only teach the rights and responsibilities of participatory government, but also the influence individuals have to inspire positive change in their communities.

> If we want people to be citizens, not subjects… we will need to have young people think critically and be able to participate in society so as to transform inequalities that impede full participation in democratic life. (Portelli & Solomon, 2001, p.12)

Citizens in democracies should learn how to recognize their power, ability, and civic duty to influence society and determine the direction of their country. As such, Carr and Hartnett (1996) asserted that state-sponsored educational experiences should "empower its future members to participate collectively in the process through which their society is being shaped and reproduced" (p. 43). Giroux (2000) argued,

> One of the most important functions of a vibrant democratic culture is to provide the institutional and symbolic resources necessary for young people and adults to develop their capacity to think critically, to participate in power relations and policy decisions that affect their lives, and to transform those racial, social, and economic inequalities that impede democratic social relations. (p. 37-38)

Schools should invest in comprehensive educational experiences that challenge students to consider social justice issues, their citizenship in democratic society, and the public good. This means that schools should encourage students to assess government systems and consider if the democracy is functioning to the best of its ability. Students should develop critical thinking skills to reflect upon current social structures and contemplate potentially new means for organizing and advancing democracy within their state

Citizenship education must be holistic and progressive. Democratic civic duty is not a one-time action, but a lifelong process of community engagement and working toward the creation of an ideal community, and society will constantly evolve and adapt according to the needs and desires of its citizens. Dewey (1988) argued for continuous education of critical reflection on "the very idea of democracy" (p. 182), stating that politics should always be forward-looking, assessing systems and practices, and working hard to ensure the government satisfies the needs of all members of the state.

For education to provide the opportunities for students to develop such skills, Pancer (2015) suggested that citizenship development programs should "include focusing on young people, providing quality programs and activities, reaching out to those who are disengaged, providing more opportunities for involvement, and reducing systemic barriers to engagement" (p. 164). Universities should take a holistic approach to offering civic education and foster real experiences for students to explore and practice their citizenship. In this sense, Pancer's (2015) recommendation is similar to experiential learning theory through which students take action, observe and reflect on their experience, and then act with an adapted approach, a process that allows the individual to develop and learn in their unique way (Dewey, 1998; Kolb, 1984).

Pancer (2015) also indicated that programs should include and emphasize social justice themes to support individuals from traditionally marginalized communities and should encourage all students to take a justice-oriented approach to citizenship, building on the critical reflection from Giroux (2000). Incorporating these themes into schooling would have multifold benefits: encourage participation from historically oppressed communities, provide opportunities for all students to explore societal systems, and encourage students to practice engagement so they are prepared to advocate citizenship principles and justice in the real world.

The constant reassessment of democratic practices can be ensured by encouraging students to develop critical thinking skills (Giroux, 2000) and to apply, reflect, and adapt their understandings through experiential learning (Dewey, 1998; Kolb, 1984). To achieve and establish democratic ideals, students must be empowered and realize their individual abilities to influence change in society (Shannon, 1993; Carr & Hartnett, 1996). Education, therefore, should ensure that *all* students are engaged within the system, not just the privileged few (Portelli & Solomon, 2001), and should provide the resources for students to explore their roles as emerging citizens to discover how they can advance positive change in their communities (Pancer, 2015). In fact, this was one of the reasons I decided to conduct my research on leadership development programming at universities: I wanted to consult university students and determine ways to improve educational opportunities.

Citizenship-leadership education. Leadership has similar goals to democratic

civic engagement and these notions of critical citizenship, including influence, collaborative group work, development of common purposes, and positive social change. Students should learn about citizenship and leadership together, particularly because of these inherent overlaps. Astin and Astin (2000) advocated for fostering leadership and citizenship development opportunities in tandem, because "a leader can be anyone… who serves as an effective social change agent" (p. 2). Universities should work to empower students so they recognize their agency and ability to improve society; citizen-leaders should be engaged with their communities and committed to social change (Astin & Astin, 2000; Chunoo & Osteen, 2016).

Leadership comes from anyone and may begin with everyday actions of community service or civic engagement, the significance being in creating social change. Education, therefore, is a practical tool that fosters knowledge and experience so students discover their abilities to engage and influence their communities. Universities can enhance these educational opportunities by offering experiences and resources for emerging leaders and citizens to continue to build their skills, explore their abilities, and realize their potential to inspire positive social change in society.

Leadership

Leadership is an interactive, interdependent, and dynamic process that includes relationships between leaders and followers working toward influencing positive change (Rost, 1991; Komives & Wagner, 2009; Komives et al., 2011). For my research, I adopted Rost's (1991) definition of leadership: *"Leadership is an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes"* (p. 102, italics in original). Rost (1991) asserted that there were four "essential elements" of leadership: the relationship is based on influence; leaders and followers are the people in this relationship; leaders and followers intend real changes; and leaders and followers develop mutual purposes (p. 104). As data from my study reveal, participants' conceptions of leadership parallel Rost's (1991) four elements. I introduce these essential elements in the following sections and provide more details about them with the leadership outcome space in Chapter 6.

Influence in leadership. First, leadership involves influence and is an accessible process, which means anyone is able to be a leader or a follower, since these are not fixed roles (Northouse, 2015). People participating in leadership are encouraged, not coerced, into contributing to the process; influence is not based on authority, but is built on persuasive behaviors and interactions (Astin & Astin, 2000). However, "typically, leaders have more influence because they are willing to commit more of the power resources they possess to the relationship, and they are more skilled at putting those power resources to work to influence others in the relationship" (Rost, 1991, p. 112). Influence is multidirectional and everyone engaging in leadership has the autonomy and agency to participate (Rost, 1991).

Leadership as a process. Leadership is collaborative and includes both leaders and followers who are active within the group (Northouse, 2015). The role of leaders and followers fluctuate, meaning that everyone has the capacity to be a leader as well as a follower (Rost, 1991; Astin & Astin, 2000). Leadership is not based on a position; it is an inclusive practice anyone can participate in and contribute to (Astin & Astin, 2000; Komives & Wagner, 2009). Leaders provide direction within the group to ensure the process of leadership is intentional and moving toward achieving a common vision (Rost, 1991; Astin & Astin, 2000).

Leadership intends change. Leaders act as change agents and drive the objectives of the group forward (Astin & Astin, 2000; Northouse, 2015). Leadership *intends* to influence change, but achievement is not essential to the process. The intended changes must be substantive, transforming, and should extend into the long term (Rost, 1991). Leaders and followers desire changes in the present, but the intended changes will take place in the future, if they occur at all. Finally, "real change rarely comes in the singular" (Rost, 1991, p. 117); leaders and followers intend to inspire several changes to advance toward their broader vision for the future.

Mutual purposes in leadership. Common goals are central to the definition of leadership (Northouse, 2015). Leadership objectives are collectively determined by leaders and followers through a dynamic, cooperative, and interactive process (Rost, 1991). Values are inherent to social processes such as leadership (Astin & Astin, 2000); all societies,

organizations, and educational institutions employ guidelines that emphasize morally acceptable behavior. According to the norms in which they operate, leaders and followers develop mutual purposes they intend to achieve (Rost, 1991). These mutual purposes reflect 'the common good' of a community and include "a common commitment to a social ecology" and "a common mission to transform our culture and our society so as to reconstitute the social world" (Rost, 1991, p. 123; Bellah, 1996). The inclusion of values in the definition of leadership allows for cultural practices and societal differences to adapt the leadership approach according to the system in which leadership is practiced.

Western context of leadership. Rost's (1991) definition of leadership is Western-focused, rooted in the English language, and may not work in all cultures around the globe. As I discuss in my critiques in Chapter 8, to be truly inclusive and globally-conscious when teaching university students about leadership, educators should draw from international models, definitions, and practices of leadership.

Since my research explores university student leadership development in North America, specifically Canada and the United States, the definition of leadership I described above aligns well the objectives of my study and participants' conceptions of leadership. Even though I adopted Rost's (1991) definition of leadership, I remain aware of the need to critically reflect upon the definition and practices of leadership to promote social justice and anti-oppression pedagogy. As such, I begin challenging this notion of leadership by examining how leadership is practiced in higher education institutions.

Student leadership in higher education. Higher education institutions offer the unique opportunity for undergraduate students to develop their leadership capacity (Astin & Astin, 2000; Roberts, 2003) and research demonstrates that students improve their leadership during the course of their university experience (Pascarella & Terenzini, 1991). There are numerous benefits for students as they develop their leadership, including "self-efficacy, civic engagement, character development, academic performance, and personal development" (Dugan & Komives, 2007, p. 8). In fact, universities are increasingly considered as hubs to influence change in society because of the unique opportunity they provide young people to increase their leadership abilities (Astin, 1993; Astin & Astin, 2000). However, one must recognize the structure in which students discover and

experience leadership because it impacts their overall perception regarding the accessibility of leadership (Astin & Astin, 2000). Scrutinizing the systems that demonstrate leadership is a necessary step in critically assessing how students understand leadership processes (Wagner & Pigza, 2016).

Critical perspectives challenge the assumptions of power and schemes of leadership which may reinforce privilege among dominant groups (Kezar, Carducci, & Contreras-McGavin, 2006; Alvesson & Spicer, 2012; Dugan, 2017). Within North American higher education institutions there are two typical paradigms of leadership:

> a hierarchical model where authority and power is assumed to be proportional to one's position in the administrative pecking order, and an individualistic model where "leaders" among the faculty tend to be those who have gained the most professional status and recognition. (Astin & Astin, 2000, p. 5)

University systems normalize a hierarchal structure of exclusivity which might negatively impact students' perceptions of leadership. Without exposure to different models, students may internalize the idea that leadership is positional and based on accomplishments, rather than being an open process in which everyone is able to participate and contribute. Students, mirroring practices from the administration, may fail to challenge these norms and, instead, perpetuate this hierarchal and exclusionary version of leadership. Consequently, students internalize the notion that leadership is positional because that is what they see and experience from the organization of the university (Astin & Astin, 2000).

Higher education institutions may intentionally or unintentionally teach students that leadership requires holding a formal position, thereby disempowering or excluding students without a title from engaging in leadership practices. Educators, therefore, should make distinct efforts so students understand leadership is accessible and available to all and should further encourage students to critically consider how they, as individuals, may be able to change the systems that exist.

Including critical theories in the curriculum is a practical way to challenge previous conceptions of leadership (Dugan, 2017). This approach encourages educators and students to consider the prevalence of "dominant identities, norms, and values, including

White, masculine, straight, and Christian ways of being, in forming the "right" ways of being as leaders" (Wagner & Pigza, 2016, p. 15). Mitchell (2008) suggested promoting social justice themes, examining power structures and systems, encouraging community development, and supporting underrepresented and historically marginalized groups as methods for university leadership programs to foster the development of critical perspectives within students. I include this discussion about social justice initiatives because this was one of the overarching themes that emerged from my analysis of participants' conceptions. The results I present in Chapters 6 and 7 show that participants recognized and advocated for educational opportunities that teach critical awareness.

One model universities may use to construct such opportunities come from Freire's (2000) famous framework for anti-oppression education, that encourages critical analysis, reflection, and development of knowledge through experience to bring about social change. Roberts (2007) posited that taking action and reflecting on experiences encourage a deeper understanding of leadership. Rogers (1961) similarly suggested that leaders are constantly in the process of enhancing, improving, informing, and becoming. Treating leadership as a cyclic process of action, reflection, and adaptation links it with experiential learning theory (Dewey, 1923; Kolb, 1984). As I will explain in the next section, student leadership development draws from experiential learning and the philosophy that all students can develop leadership (Komives et al., 2011).

Experiential learning theory asserts that "ideas are not fixed… but are formed and reformed through experience" (Kolb, 1984, p. 26) and that "knowledge is continuously derived from and tested out in the experiences of the learner" (Kolb, 1984, p. 27). The learning process consists of concrete experience, reflective observation, abstract conceptualization, and active experimentation (Kolb, 1984). By integrating the experiential learning model into student leadership development programming, students construct their knowledge and internalize conceptions about their experiences which helps them explore and understand, in their terms, what particular ideas mean and the significance of those ideas in their lives (Kolb, 1984). In my study, participants discussed meaningful experiences that helped them develop their leadership; as Table 9 illustrates, these

university students appreciate experiential learning opportunities that allow them to connect their knowledge, skills, and agency to real-world experiences.

Building leadership and citizenship development opportunities on the basis of critical pedagogy and experiential learning theory ensures students understand their agency, the value of reflection, application, and adaptation, while simultaneously promoting social justice education (Bruenig, 2005; Itin, 1999; Kincheloe, 2004). Taking a critical approach and encouraging experiential learning opportunities will help students realize their own leadership and discover how they can impact positive change in their communities. Together, these are practical approaches to foster value-based learning and create opportunities for students to develop their leadership and citizenship.

Student leadership development. Leadership development is a comprehensive, albeit vague, term that refers to the numerous opportunities students can experience for developing their leadership. University-offered student leadership development programs are referred to as 'formal leadership development programs' and are intentionally created to help students develop their leadership knowledge, skills, and values (Haber, 2011; Dugan & Komives, 2011). One of my research objectives is to suggest improvements to formal leadership programs that universities offer so these opportunities may be more inclusive, relevant, and purposeful, and to ensure students are prepared to address the challenges of our 21st century world. While this is an aim of my research, I do not use the term 'formal leadership program' because it excludes other opportunities students may have to develop their leadership, whether at the university or elsewhere, such as through academic group work, research initiatives, volunteering, or employment. Instead, I use the term 'student leadership development' to refer to all opportunities undergraduate students may experience to enhance their leadership capacities while at university. (For examples that participants described, see Table 9.) Elsewhere in this thesis, I write 'leadership development program' or 'leadership development programming' to refer to the formal yet diverse university-sponsored students leadership development opportunities.

Leadership development does not equate leader development. The former emphasizes interpersonal components and includes relationship-building whereas the latter focuses solely on the intrapersonal growth of the individual (Day, 2001). Expanding

on Roberts and Ullom's (1989) model of student leadership development, Guthrie and Osteen (2012) suggested that there are four areas in student leadership development: education, training, development, and engagement. Leadership education is the fostering of leadership knowledge, skills, and values that occurs in and out of the classroom. Leadership training, which tends to have a shorter duration then leadership education, aims to help students build and attain skills. Leadership development includes reflection and the integration of leadership knowledge, skills, and values and contrasts leadership engagement, which is the application and practice of such skills. Knowing different types of leadership programming is useful for educators because it helps them consider different structural approaches to accommodate diverse needs among student populations and to ensure the learning opportunities match the desired outcomes of the program.

Experiential learning has become to be a core component of leadership development programs (Komives et al., 2011). Student leadership development is based on the principle that students are able to improve leadership through experience, a point supported by research (Dugan & Komives, 2007). Leadership capacity is defined as the learning and practice of developing leadership skills (Guthrie, Jones, & Osteen, 2013). Leadership development programs should encourage students to examine their identity while exploring their leadership capacity and efficacy because this helps students discover their agency for creating change (Jones, Guthrie, & Osteen, 2016). Including identity development in leadership programming brings social justice themes to the forefront of leadership, challenging students to reflect on their identity and the identities of others. Particularly with diverse groups, this will encourage students to critically examine social systems and society's conceptions of leadership. The development of social consciousness will encourage students to practice value-based leadership and to work toward meaningful change. Student leadership development is multidimensional and does not only include knowledge acquisition, but also includes building skills and personal habits, reinforcing the importance of experiential learning (Cress, Astin, Zimmerman-Oster, & Burkhardt, 2001).

Within the field of higher education, experiential learning has been embraced "as a way to revitalize the university curriculum and to cope with many of the changes facing higher education" (Kolb, 1984, p. 4). In fact, when taking an experiential learning approach,

research has indicated a "growth in civic responsibility, leadership skills, multicultural awareness, understanding of leadership theories, and personal and societal values" (Cress et al., 2001, p. 15). According to Dugan et al. (2011), it is not the type of leadership program that is significant in fostering student leadership development, but the "high-impact pedagogical strategies… embedded within it" (p. 66). Educators should make strong efforts to create, develop, and offer meaningful leadership development opportunities that are supported with relevant, engaging, and challenging pedagogy.

While the literature recognizes the value of student leadership development, global citizenship themes are emerging trends that scholars should should research, particularly in relation to leadership development programming. For this reason, I created my third research question, given in the Chapter 1 introduction; my objective was to connect participants' lived experiences and understandings of education, leadership, citizenship, and global citizenship with leadership development opportunities. Investigating these connections provided me with data that suggests improvements for creating inclusive, challenging, and meaningful programming for university students to develop their leadership, citizenship, and global citizenship.

Citizenship

Leadership and citizenship are interconnected, central components of educating university students to inspire change in society (Astin & Astin, 2000). Education should address the origins and evolution of citizenship because our modern world has developed from these foundations (Moore, 2003). In this section, I draw from citizenship theories and highlight aspects of citizenship participants discussed in their interviews, including legal status, citizen-state relationship, rights, the exclusionary nature of citizenship, nationalism, acquiring citizenship, plurality of membership, civic engagement, democratic principles, sustaining society, education, stoicism and cosmopolitanism, and identity.

Legal status. Citizenship is a legal status recognized by the state that grants the holder rights and expects the individual to fulfill certain obligations to the government (Marshall, 1964). This definition dates back to ancient times, when Romans viewed citizens as having a formal title recognized by the government, such that citizenship created a legal

relationship between man and state (Pocock, 1995). Similarly, in ancient Greece, an individual's social status within the community determined their eligibility for citizenship (Kalu, 2017). This definition of citizenship as a legal, binding relationship between citizens and the state has endured throughout history to become a central component of modern citizenship.

The rights and statuses of illegal aliens, non-citizen residents, and others living in a state raise questions about citizenship, particularly with the ease of mobility and the number of people living and working abroad in today's 21st century global society. Soysal (1994) studied the role of the 'guest worker' in modern societies and "concluded that, even without formal citizenship status, they have been incorporated into various legal and organization structures of the host society" (Soysal, 1994, p. 136).

The existence of guest workers within a nation-state demonstrate that there are people of different nationalities who benefit from rights and privileges that, historically, have only been offered to citizens of the host nation, "undermining the very basis of national citizenship" (Soysal, 1994, p. 137). In today's globalized societies, there are many types of these guest workers, such as permanent residents, foreign visa-holders, and illegal aliens, who each receive different kinds of rights and privileges from the state. Recognizing these variations and exceptions, societies could explore new forms of legal citizenship that accommodate the diverse situations of people and the potential for citizenship to transcend international boundaries.

Citizen-state relationship. Social contact theory asserts that people living in a society form an agreement amongst themselves to determine their moral and political obligations to that society (Hampton, 1988). As such, people justify the existence of the state because it upholds the collective interests of the society, also referred to as the 'general will' of the individual citizens (Eriksen & Weigard, 2000; Heater, 2004; Dent, 2005). This means that people legitimize government and authorize its power, which would otherwise be meaningless (Locke, 1999). Social contract theory argues that either "people *lend* their power to political rulers *on condition* that it be used to satisfy certain of their most important needs" or "people *alienate* or give up their power to political rulers in the (mere) *hope* that doing so will satisfy certain of their most important needs" (Hampton,

1988, p. 256, italics in original). Whatever the case may be, people allow the government to rule over them because they consent to the sovereignty of the nation (Locke, 1999). Citizens willingly obey the laws, regulations, and principles of a nation because the government protects them (Locke, 1999) and grants them rights, such as life, liberty, justice, and equality (Locke, 1999; Heater, 2004; Kakabadse, Kakabadse, & Kalu, 2009, MacPherson & Cunningham, 2010). Citizens and state share an interdependent relationship: people depend on the government for safety and stability in society, and the government depends on people to legitimize its systems and control.

People in contemporary societies may not be aware that they abdicate certain freedoms and rights to government; they also might not conceive of obeying state systems as submission. However, modern citizens tend to expect a level of comfort and safety from their government that, as Hobbes asserted, demonstrates a sort of hope from citizens that the government will address their needs (Hampton, 1988). The concept of obedient citizen within the powerful state constructs a dependent relationship between society and government that continues to comprise our modern understanding of citizenship today (Heater, 2004; Kakabadse et al., 2009).

Citizenship rights. In ancient Rome, the legal relationship between citizen and states included certain duties, such as military service and paying taxes (Heater, 2004; Kalu, 2017) and, in return, the state was obligated to protect the rights of all their citizens (Gorman, 1992). While some aspects of citizenship responsibilities and rights continue to this day, Marshall (1964) noted that, "there is no universal principle that determines what those rights and duties shall be, but societies... create an image of an ideal citizenship against which achievement can be measured and towards which aspiration can be directed" (p. 84). Each government sets the formal obligations and legal requirements for citizenship, as outlined in its constitution (Reeve, 1998). Thus, the nature of citizenship changes according to governing political structures, such that citizens in a democracy and citizens in an oligarchy operate differently within the state (Rackham, 1944).

Government-afforded citizenship rights have evolved over time. Marshall (1964) noted that during the 17th and 18th century, when political theorists and others discussed the rights of citizens, citizenship referred to legal and political rights (Marshall, 1964;

Heater, 2004). Civil rights include individual rights such as liberty, freedom of speech, equality before the law, and the right to own property, while political rights grant access to the decision-making process and allow participation in determining the members of the state-governing body (Marshall, 1964). In the 20th century, governments started to offer social rights, such as welfare and social services (Heater, 2004). In fact, social rights began to be seriously considered as rights granted in citizenship "with the development of public elementary education" (Marshall, 1964, p. 83). Throughout history the rights afforded to citizens has changed, but have remained linked to one's legal status.

There is also a general assumption that rights are cumulative and static, that once a government grants citizens certain privileges, those rights will never be revoked (Turner, 1997). However, this is not always the case. Revoking citizenship rights dates back to ancient Sparta; because the Spartan government granted citizenship status, a citizen could lose their rights if they failed to perform their civilian duties or did not practice good citizenship behavior (Talbert & Scott-Kilvert, 2005). In today's world, we see examples of minority groups and marginalized communities whose rights are infringed upon or rescinded by the government. For countries that provide social services and welfare to their citizens, the government intentionally distinguishes between citizens and non-citizens to ensure social benefits remain exclusive to those with official membership (Marshall, 1964; Walzer, 1983). Citizenship, as a legal status, is a governmental tool that protects exclusive rights and reinforces the alienation of non-member outsiders.

The exclusionary nature of citizenship. Citizenship has never been egalitarian. In ancient times, Aristotle explained that constructing citizenship as a legal status alienates individuals lacking that privilege (Rackham, 1944). In ancient Greece and Rome, citizenship was primarily reserved for the elites (Heater, 2004). For example, Greek citizenship was status-based, depended on "being a free native-born, property owner" and was generally excluded to members of the male patriarchy (Kalu, 2017). The Spartan definition of citizenship similarly hinged on exclusionary, classist, and oppressive principles; relying on slaves to do their work for them, elite aristocrats, titled citizens, were free to obtain an education and participate in community affairs (Heater, 2004).

These exclusionary practices have continued throughout history. In the Middle Ages, communities intentionally alienated strangers from their groups (Gorman, 1992) and, during the 18th and 19th centuries, working class men, women, and children were not always considered citizens according the state (Marshall, 1964). Societies have long used citizenship to withhold rights from indigenous people as well as to exclude people on the basis of gender and sexuality (Yarwood, 2014). While it is possible to identify numerous other populations that government-granted citizenship has alienated (Philo, 1992, 1997; Yarwood, 2014), history proves that citizenship rights have been an elusive status granted only to select categories of people (Marshall, 1964).

Nationalism. Nationality is another method used to differentiate between citizens and non-citizens (Brubaker, 1990). This exclusionary practice dates back to the French Revolution of 1789 and Rousseau, whose writings encouraged patriotism, loyalty, and commitment to the state, fostering a strong national identity that was synonymous with citizenship (Waltzer, 1989; Kakabadse et al., 2009). Consequently, a strong nationalistic identity is embedded in our modern idea of citizenship (Soysal, 1994; Heater, 2004, 2013).

Historically, the terms 'nation' and 'citizen' were linked to local or municipal systems, rather than to the larger society as we understand them today (Heater, 2004). However, as 'citizen' began to be associated with the state, it was unclear as to whether 'nation' referred to a political or cultural entity because both citizenship and nationality meant belonging to the combined political and cultural state (Heater, 2004).

Miller (2000) defined nation as "a community of people with an *aspiration* to be politically self-determining" and state as "the set of political institutions that they may aspire to possess for themselves" (p. 19, italics in original). This distinction establishes nationality as a personal identity linked to a societal ideology, cultural heritage, or territory (Miller, 2000) and citizenship as holding a legal status in an country's political structure (Marshall, 1964). Although citizenship can also be defined by behavior and identity, as I demonstrate later in this literature review and with my results in Chapter 6, the definition of nationality remains linked with membership.

Nationalism is still present in citizenship today. Exaggerating differences among people, we often contrast 'us' with 'them' to establish solace among members of our community and to denigrate or exclude the unfamiliar or the uncomfortable. Government may encourage these ideological divisions and argue that only citizens have the privilege of remaining in the nation-state (Brubaker, 1990). This practice of alienation remains core to the notion of membership and central to the definition of citizenship.

Acquiring citizenship. Being born in a country is the default method for obtaining citizenship, though there are other ways to acquire citizenship (Yarwood, 2014). Naturalization, including an oath of allegiance and a minimum period of residency is one means to gain citizenship (Heater, 2004; Yarwood, 2014). There are also citizenship tests that governments administer to determine who may be allowed to become a citizen of the country (Yarwood, 2014).

Historically, there are other factors that have influenced the conception of citizenship and, consequently, how accessible it is to non-native people. Brubaker (1990) examined France and Germany between the 17th and 19th centuries and found that "the French citizenry is defined expansively, as a territorial community" and "the German citizenry restrictively, as a community of descent" (p.2). In this example, it would be easier to gain citizenship in France, where membership to the nation is politically defined, rather than in Germany, where "membership is defined in ethnocultural terms" (Brubaker, 1990, p. 17). While a legal status of citizenship may be achievable for non-native people, other citizenship privileges based on heritage or politics may remain exclusive. Despite these social restrictions, citizenship is obtainable for individuals who fulfill particular criteria and meet procedures regulated by the state (Yarwood, 2014).

Plurality in membership. Soysal (1994) proposed a model of citizenship that conceives of membership across several different dimensions, including territory, heritage, and political systems. Soysal's (1994) model is helpful to explore the variations that exist in the citizen-state relationships of today's trans-continental societies, particularly with the increase in exchanges among people, the potential plurality of political statuses, and the ease of international mobility. International travel, study abroad, and work visas for other countries illustrate circumstances where an individual may possess legal statuses in

multiple systems. In my study, participants discussed their experiences with multifaceted identities and plural memberships, and also spoke about the need for more contemporary understandings of citizenship. Overall, this increase in likelihood that people belong to several societies suggests the need to revisit traditional notions of citizenship.

Civic engagement. The concept of civic engagement is a component of the modern definition of citizenship (Heater, 2004) that dates back to ancient Romans and Spartans, who believed that citizens should be actively engaged in the community (Kalu, 2017). Other philosophers throughout history, including Bruni and Machiavelli, stressed the importance of virtues, active civic engagement, and proper education to ensure a politically aware and informed populous that would help sustain a healthy government (Heater, 2004). With the addition of civic engagement in its definition, citizenship transforms from a legal status to being a behavior that citizens practice and exercise to engage in the politics of the state. In fact, these notions of citizenship as a human behavior and citizenship as a legal status are the two main aspects in the current definition of citizenship (Pancer, 2015).

The philosopher Rousseau believed the collective population of a society would preserve the people's freedoms if everyone responsibly practiced their individual civic duties, achieved through 'the general will' of the people (Heater, 2004; Dent, 2005). The general will is "an expression of the interests of the individuals as citizens, and thus of the *collective interest* of a society" (Eriksen & Weigard, 2000, p. 16, italics in original). Related to cultural norms and social expectations, the general will represents a shared identity and mutual vision among members of society. Through community involvement, dialogue, and civic engagement, people can develop their general will, practice citizenship, and work toward ensuring a sustainable government that addresses the needs of all its members.

Democratic principles. Citizenship rights and responsibilities vary according to different governments (Rackham, 1994) and, in democracies, citizens have unique responsibilities that should be learned and understood before entering the society (Dewey, 1916). Democratic citizenship emphasizes civic duty and political engagement, which means that citizens are expected to participate in the state's affairs (Dewey, 1916, 1988). Through the reciprocal investment of education, schools encourage civic involvement,

teach democratic values, and foster critical thinking skills (Giroux, 2000). Later in this section, I discuss in more detail the connection between citizenship and education.

Linking with civic engagement is the notion of social justice. Kant argued that citizens should obey the laws but remain prepared to challenge them if, or when, the obligations of the state become ethically compromised (Kant, 1996). In democratic states, citizens should constantly assess and critically examine government systems to ensure fair and just practices for everyone in society (Giroux, 2000; Dewey, 1998). Citizenship is a means for people to challenge and change existing norms in society (Yarwood, 2014); through activism can exert their political power against discriminatory governmental policies and toward social justice. Rather than being an achieved or static position, citizenship is an active process of analyzing and engaging in civic discourse to inspect, and potentially oppose, government systems.

Citizenship to sustain society. Rousseau believed that society functions because everyone shares equal rights and responsibilities and is motivated to maintain their collective community (Dent, 2005). This suggests that cooperation among people sustains society; members of the community specialize in a specific area to divide the labor process and provide unique skills and knowledge to other people in return for others' unique skills and knowledge.

Besides labor, everyone helps to preserve society by being involved in the law-making process. In ancient Greece, citizens held a share of the governing power and were involved in the decision-making process of their political institution (Kalu, 2017). Rousseau asserted that, through discussions, debates, and, eventually, law making, citizens co-author the guiding rules of their shared community to create the government they envision (Dent, 2005). This suggests that citizens are not subjected to the state's authority, but willingly submit to the common principles, or the general will, of their society because they participated in the development and implementation of the governing set of rules (Heater, 2004; Cranston, 1968). As previously discussed, citizenship helps create a sovereign state because members collectively and freely determine society's best interests, independent from any arbitrary authority, and thereby ensures that the state sustains and continues to reflect the desires of its citizens.

Education. Throughout history and in modern times, schools remain the method through which governing bodies transmit citizenship themes and social virtues to students (Marshall, 1964; Heater, 2004). Plato asserted that state-run schools provide citizens with the education necessary to ensure stability in the society (Heater, 2013). Aristotle similarly believed that society should provide public education and, through schooling, citizens would learn the virtues of their government (Reeve, 1998). Aristotle further posited that state-provided education would encourage good citizenship, a sense of community among people, and a desire to serve both society and government (Heater, 2004).

Other philosophers, such as Rousseau, suggested that an objective of education is to develop rational citizens that engage in social and political affairs (Celik, 2013). Hegel similarly emphasized the value of students receiving practical training in schools and the importance of learning critical thinking skills they can apply throughout their lives (Wood, 1998). And, specifically considering the influence of higher education on society, Hobbes described how universities provide moral and civic knowledge that students can apply and transmit back into society (Waldron, 1998). Education teaches values, knowledge, skills, and methods for civic engagement that help students become and remain responsible members of our increasingly global societies.

Stoicism and cosmopolitanism. Developed in ancient Athens, stoicism has two main principles: first, an allegiance to the state and a commitment to practicing civic virtues; and, second, a dedication to acting as 'world citizens' (Nussbaum, 1997; Heater, 2004). This devotion to 'world citizenship' emphasized that individuals' highest allegiance was to humankind and that everyone should treat all members of the human community with respect, the goal being to uphold worthy moral ideals of justice and equality (Nussbaum & Cohen, 1996). The awareness of being a member of an international society and the intention of advancing social justice are aspects included in the notion of global citizenship, as data in Chapter 6 demonstrate.

Stoics believed that every person is a member of two communities, the local community where they were born and the larger community of human beings (Nussbaum, 1997). While dedicated to their local communities, stoicism emphasized that a citizen's duty to the world community prevailed over local issues (Hill, 2000). Stoics argued against

politics based on differences of ethnicity, race, religion, and other aspects of one's identity in favor of a worldwide political community (Nussbaum & Cohen, 1996). Stoics advocated for respecting every person, as we are all members of the human community.

Stoicism is the ancestor of cosmopolitanism, an ideology developed by Kant that describes people as 'world citizens' (Nussbaum & Cohen, 1996; Nussbaum, 1997; Heater, 2004). Kant believed in international cooperation among all human beings and asserted that people everywhere should work to preserve human rights (Heater, 2004; Reiss, 1991). Cosmopolitanism also advocates for education of world affairs (Nussbaum & Cohen, 1996). Kant's vision for 'world citizenship' reinforces the Stoic notion that people everywhere are part of the human community and responsible for upholding social justice and human rights around the globe (Nussbaum & Cohen, 1996; Heater, 2004). As data in Chapter 6 demonstrate, participants' conceptions of global citizenship relate to many aspects of stoicism and cosmopolitanism, such as having humanity, engaging in international affairs, appreciating different cultures, and contributing to diverse communities.

Citizenship identity. Citizenship emerged as a shared characteristic among comrades during the French Revolution (Kakabadse et al., 2009). The French Assemblée Nationale encouraged equality among French people when they replaced social status titles with the word *citoyen* to create a common sense of equal rights and justice for all (Heater, 2004, 2013; Kakabadse et al., 2009). Even if people came from different locations or were of different faiths, everyone could relate to the common identity of citizenship (Waltzer, 1989; Kakabadse et al., 2009).

Turner (1997) asserted that citizenship should include identity, arguing for a sociological approach, rather than a strictly political one, that emphasizes social identity over a "sharper focus on political rights, the state and the individual" (Turner, 1997, p. 6). Joppke (2007) similarly argued in favor of citizenship as identity, "which refers to the behavioral aspects of individuals acting and conceiving of themselves as members of a collectivity, classically the nation, or the normative conceptions of such behavior imputed by the state" (p. 38).

As the diversity among members of nation-states increasing, so will individuals' identities. People's identities may evolve relative to plurality in membership, the country's socio-political framework, and relationships between their heritage, race, ethnicity, religion, and/or language and dominant cultures. Considering citizenship as identity, particularly within the dynamic and diverse contexts of international societies, suggests a need to recognize the intersectionality of individuals' multidimensional identities (Crenshaw, 1989, 1991). Identities are complex and citizenship in today's world should reflect and respect the diversity among people.

Summary of citizenship. Throughout history, citizenship has emphasized behavior and legal status (Heater, 2004; Pancer, 2015) and, recently, citizenship has come to include identity and belonging in its definition (Brubaker, 1990; Turner, 1997; Joppke, 2007). As results in Chapter 6 show, conceptions of citizenship are being expanded upon and new understandings are emerging, particularly as they relate to the notion of global citizenship. Citizens and countries should reflect on the meanings rooted in citizenship to consider how our increasingly global society could redefine citizenship in the 21st century.

Conclusion

In this chapter, I reviewed theories and literature on education, leadership, and citizenship, as well as connections among these three themes. The purpose of education is to help students grow and transition into society as responsible, autonomous adults that engage in the social systems of society. Governments use education to impart values, knowledge, and citizenship virtues to students, which help them understand their role in society. The non-neutral nature of state-sponsored schooling suggests the need for social justice education and leadership development in pedagogy.

Universities should build upon the knowledge, skills, and experiences students gained from primary and secondary schooling to enhance students' understandings of themselves and their communities. Universities should also offer opportunities for students to develop their leadership and citizenship, primarily through experiential learning approaches. Leadership and citizenship education helps students understand their rights and responsibilities within society. Exploring these themes, students can develop

critical thinking skills, discover their agency, and learn how to engage in their communities to influence positive change.

Citizenship, generally presented as a legal status within a government, also refers to an individual's behavior and identity. Although citizenship has been an exclusionary approach to monitor the rights of citizens and to alienate non-citizens, alternative theories of citizenship, such as stoicism and cosmopolitanism, suggest more global outlooks that might offer ideas of how to reimagine citizenship.

Within our increasingly global societies, the practices of education, leadership, and citizenship should be re-examined to consider if, and how, these themes could be adapted to fit modern times. As Wanger and Pigza (2016) argued, "twenty-first century problems require 21st-century notions of leadership and service" (p. 11). Students entering society as emerging citizen-leaders should be prepared to address the complex issues that exist in our world, and education must provide the experiences necessary for students to develop the knowledge, skills, and agency necessary to tackle such problems. As I explain with the results in Chapter 6 and the discussion in Chapter 7, participants reflected on these conceptions of education, leadership, and citizenship and explored global citizenship as a potential next step for societies to educate, prepare, and empower emerging citizen-leaders to address current and future issues present in 21st century societies.

Chapter 3 – Research Approach

In this chapter, I present the theoretical and conceptual tenets of my research by examining the phenomenographic approach and discussing the framework of phenomenographic research. In doing so, I explain the ontological and epistemological bases of phenomenography as well as connections to constructivism and experiential learning. Throughout this chapter, I consider phenomenography within the field of education, specifically its application to higher education research.

The Discovery of Phenomenography

Phenomenography is a research specialization developed by Ference Marton and his associates in the 1970s at Gothenburg University in Sweden, though its origins can be traced to Edmund Husserl's phenomenology (Hasselgren & Beach, 1997). From the Greek *phainomenon* for appearance and *graphein* for description, the etymology of the word *phenomenography* reveals how this research design aims at exploring variations in 'descriptions of appearances' (Hasselgren & Beach, 1997, p. 191). The phenomena investigated in this research are education, leadership, citizenship, and global citizenship; the appearances participants described are not physical, but related to the understandings, experiences, and emotions associated with these three phenomena.

Unlike phenomenology, phenomenography has empirical, not philosophical, roots. At the beginning of the 1970s, Marton and his colleagues conducted a study where they interviewed participants and asked them to describe their understandings of a text. Through their reading and re-reading of the transcripts, the researchers discovered that among the group of participants, there was a unique quantitative number of interpretations of the text. As Marton (1988) explained, "the fact that the same text, when considered as a whole, carried different meanings for different students was more interesting to us than the more usual finding that students retained different quantities of information" (p. 149). Marton and colleagues realized that when a group of participants were presented with a phenomenon, the variations in participants' understandings could be organized into a specific, limited number of categories. This discovery suggests that, for any phenomenon, people present a quantifiable number of conceptions; this philosophy is

the basis of phenomenography. Included in the foundations of phenomenography are four principles: analysis of second-order perspectives, the notion of essence, variation among conceptions, and a "pre-reflective level of consciousness" (Marton, 1981, p. 181).

Second-Order Perspectives

Marton (1988) explained, "the point of departure in phenomenography is always relational" (p. 146); phenomenography begins by exploring the connections between individuals and a phenomenon. In fact, phenomenography seeks to describe how people perceive, experience, and understand a phenomenon. Researchers ask participants to consider an object of study and explain what it means to them. It is not the phenomenon itself that researchers examine, but the participants' conceptions of said phenomenon. Phenomenographers make a distinction between first-order perspectives (i.e., how things are) and second-order perspectives (i.e., how things are conceptualized). In this sense, phenomenography is experiential and seeks to comprehend a phenomenon as it has been lived by participants.

The conception. The basic unit of phenomenography, a conception, is the described relationship and understanding an individual has of a phenomenon. This means that phenomenography does not separate the object of study from the subjects participating in the research. This subjective, albeit very real, relationship between individual and phenomenon is what researchers analyze in phenomenographic studies (Marton, 1981, 1988, 2014; Marton & Booth, 1997). In this study, I investigate participants' described experiences associated with the phenomena of education, leadership, and citizenship.

Application to higher education research. Educators at university may be interested in knowing how students experience abstract concepts, such as campus life or the value students place on being involved. This second-order perspective becomes the object of research to help researchers explore the university student experience, like understanding how undergraduate students conceptualize involvement. To investigate phenomena such as these, a researcher would analyze participants' conceptions to discover 'statements about reality' (Marton, 1981, p. 178) that articulate students' perspectives and understandings. The emphasis is on students' lived experiences and their personal

understandings, rather than on the phenomenon itself. Applying this approach to my research, I investigated participants' conceptions of education, leadership, citizenship, and global citizenship to propose suggestions for improving leadership development programs.

The Essence of a Phenomenon

The second principle of phenomenography is the notion of essence, which refers to "the common, inter-subjective meaning" (p. 180) participants make of a phenomenon (Marton, 1981). Phenomenographic researchers investigate participants' understandings and experiences. These conceptions become the units of research, which are analyzed and categorized according to similarities in description. Researchers organize participants' conceptions and amalgamate the results to present a holistic understanding of a phenomenon, capturing its 'essence' (Marton & Booth, 1997; Limberg, 2008). This collection of conceptions provides insight about the essence of the phenomenon and, therefore, the significance it represents within the participant population.

Variations in Conceptions

Variation, as the third principle of phenomenography, allows researchers to discover the diverse spectrum of understandings among participants. Marton (1988) explained, the number of distinctly different conceptions participants may have of any given phenomenon is fixed and finite; "again and again we find a limited number of qualitatively different ways in which the phenomena are comprehended" (p. 149).

As I show with my results in Chapter 6, participants described a variety of conceptions that fell into a fixed number of categories of description within each theme of education, leadership, and citizenship. The mapped variations in conceptions combine to present in an outcome space, which is the result of a phenomenographic study (Åkerlind, 2012). An outcome space is a hierarchically organized system of conceptions that are represented graphically or in a table (Marton, 2014). Outcome spaces are useful in educational research because this ensemble of understandings can reveal valuable insight, including both the essence of a phenomenon and the variations in conceptions of the phenomenon. Educators can then apply these data to improve pedagogy and educational opportunities, such as leadership development programs, as I do in this study.

Pre-Reflexive Consciousness

The final principle of phenomenography is based on awareness and critical thinking. As Marton (1981, 1988) explained, participants may understand, conceptualize, encounter, experience, and/or interact with any given phenomenon in numerous ways. These varied relationships between individual and phenomenon present variations in conceptions that researchers analyze. For participants to describe such conceptions, they need to reflect on lived experiences and the connections they developed in relation to the phenomenon being considered; discussing a phenomenon with the researcher forces participants into a state of contemplation. This period of focused concentration and reflection, before actually discussing the phenomenon, is called pre-reflexive consciousness.

By asking targeted yet open-ended questions, a researcher tries to uncover these 'taken-for-granted' understandings and experiences participants have lived in relation to that phenomenon (Marton, 1981). This critical reflection on the part of the participant should provide a researcher with insight about the phenomenon of study. Throughout the semi-structured interview, the researcher continues to ask challenging, open-ended questions to uncover participants' conceptions of a phenomenon (Åkerlind, 2012). This conversation should prompt participants to become aware of the context, relationship, and experiences they have associated with the phenomenon (Marton & Booth, 1997).

My phenomenographic study investigated conceptions of and intersections between education and leadership, among other themes. Asking about participants' understandings of education and leadership challenged participants to consider past lived experiences. As such, students thought about occasions in which they advanced their leadership, and reflected upon what leadership represents to them, how leadership manifests in society, and why it exists. These diverse conceptions are valuable in phenomenography (Sandberg, 1997) and provide results that help researchers like me become aware of students' perceptions, results that can be applied to improve leadership development programs.

Theoretical or Conceptual Framework?

The four principles I described construct the foundations of phenomenography, but do not necessarily clarify the theoretical nature of phenomenography. In fact, while

considering different frameworks for my research, I struggled to find a theoretical or conceptual foundation that would complement my phenomenographic methodology. In order to resolve this issue, I examined doctoral dissertations and other literature to discover that some researchers used phenomenography as their conceptual framework (Andretta, 2006; Whittaker, 2014), while other researchers presented phenomenography as their theoretical framework (Saglam, 2006; Wisker, 2008). In the work of Collier-Reed and Ingerman (2013), I uncovered a particularly helpful explanation: "In reply to the question as to whether phenomenography is a method or a theory, the answer has often been that phenomenography is an approach including elements of both method and theory" (p. 4). Phenomenography, originally conceived of as a theoretical framework (Saglam, 2006), is considered a holistic research approach with both theoretical and empirical foundations (Marton, 1981, 1988, 2014; Marton & Booth, 1997).

Phenomenography: A Research Approach

Phenomenography is an inclusive technique to conducting and analyzing research that includes both theoretical and methodological components (Tight, 2016). According to *The SAGE Encyclopedia of Qualitative Research Methods*, phenomenography is described as "an empirical research approach" (Limberg, 2008, p. 611). Numerous other researchers have embraced calling phenomenography a 'research approach' (Säljö, 1988; Prosser, 1993; Svensson, 1997; Booth, 1997; Entwistle, 1997; Ashworth & Lucas, 2000; Åkerlind, 2012), including Marton (1981, 1988, 1994, 2014), the founder of phenomenography. Marton and Booth (1997) explained,

> Phenomenography is not a method in itself, although there are methodical elements associated with it, nor is it a theory of experience, although there are theoretical elements to be derived from it. Also, phenomenography is not merely an opportune player that can assume the role needed for the moment. Phenomenography is rather a way of – an approach to – identifying, formulating, and tackling certain sorts of research questions, a specialization that is particularly aimed at questions of relevance to learning and understanding in an educational setting. (p. 111)

Phenomenography expands on a theoretical basis to become a comprehensive research approach that includes a methodological procedure for collecting and analyzing data. Thus, while not a theory in and of itself, phenomenography could be viewed as an applied philosophy that includes theoretical foundations, empirical roots, and a methodology to help researchers explore human understanding of phenomena.

Many researchers have criticized phenomenography for its lack of clarity regarding a theoretical basis (Entwistle, 1997; Svensson, 1997; Sandberg, 1997; Hasselgren & Beach, 1997). These criticisms have driven the development of theoretical foundations and methodological specifics in phenomenography (Åkerlind, 2012) and have further encouraged phenomenographic scholars, such as Marton as Booth (1997), Dall'Alba and Hasselgren (1996), and Bowden and Green (2005) to clarify the ontological and epistemological assumptions underlying phenomenography (Åkerlind, 2012). In the next section, I briefly review the ontological and epistemological relations to phenomenography, as well as connections to constructivism and experiential learning.

Phenomenography & Ontology

Ontology is a philosophical study concerning the nature of reality, what is known about it, and how it is constructed (Guba & Lincoln, 1994). As Noonan (2008) explained, "the point of ontological questioning is to test presupposed assumptions by working beneath the manifest forms of action in given social formations" (p. 579). Researchers taking an ontological approach critically examine supposedly fixed empirical results and consider under what conditions the presented reality may or may not exist; "in this sense, ontology today is best practiced as a critical discipline rather than a positive philosophical science" and "the real point… is to undermine the positivist drive to reduce reality as such to its apparent forms in any given moment of time" (Noonan, 2008, p. 580). Ontology is concerned with the nature of reality, how something can be known, and aims to critically examine the relationships between individuals and their constructed realities.

There are clear relations between ontology and phenomenography. In studying participants' second-order perspectives and the variations in conceptions of a phenomenon, phenomenography examines the nature of reality among a group of people

and how the individuals in that population have constructed and lived different realities. Phenomenography, in exploring the relationships between individuals and phenomena, adopts a non-dualistic ontology:

> There is not a real world 'out there' and a subjective world 'in here'. The world [as experienced] is not constructed by the learner, nor is it imposed upon her; it is constituted as an internal relation between them. (Marton & Booth, 1997, p. 13)

This interconnected and non-dualistic ontological position is demonstrated by the basic unit of phenomenography, the conception, defined as the relationship between an individual and a phenomenon (Marton, 1981). Phenomenographers, in analyzing participants' conceptions, must adopt an epistemological perspective focused on "the *what* of thinking, the meaning people ascribe to what they experience" (Barnard, McCosker, & Gerber, 1999, p. 219). Phenomenography, therefore, is additionally concerned with the nature of knowledge and how people establish their 'truths' about a phenomenon.

Phenomenography & Epistemology

Epistemology is "the theory or science of the method and ground of knowledge" and asks questions such as, 'What is knowing?' and 'What is knowledge?' to explore the nature and extent of human understanding (Stone, 2008, p. 264). As such, epistemology studies the "units of being, meaning, judgment, and even inference and interpretation" (Stone, 2008, p. 265) that people use to rationalize and justify their conceptions. The epistemological underpinnings of phenomenography are particularly evident through the social approach of epistemology, which asserts that knowledge is contextualized by history and reasoning (Stone, 2008). Researchers conducting a phenomenographic analysis treat participants' conceptions as truth and therefore accept that knowledge can be produced and developed socially. As Barnard et al. (1999) explained,

> Phenomenography, as with other qualitative research approaches, assumes that subjective knowledge as the object of research is a useful and informative undertaking and that within subjective knowledge, there is meaning and understanding that reflects various views of the phenomena. (p. 215)

In this sense, the epistemological assumptions in phenomenography can be applied to develop and improve educational experiences; by accepting participants' conceptions as contributions to knowledge construction, educators can integrate these perspectives into programming to develop pedagogy and improve students' learning opportunities.

Phenomenography & Constructivism

Constructivism suggests that "each individual constructs knowledge and his or her experience through social interaction" (Costantino, 2008, p. 116). Phenomenography has referenced work from constructivists such as Piaget (Piaget, Gruber, & Vonèche, 1977), emphasizing that individuals do not discover knowledge that exists 'out there' and instead interact with their environment and construct understandings based on experiences (Marton & Booth, 1997). Constructivism reinforces the non-dualistic ontological foundations of phenomenography; individuals develop conceptions of phenomena over time based on their relationships with the phenomena.

Phenomenography & Experiential Learning

Kolb (1984) explained experiential learning as a cycle of action, reflection, and adapted actions through which learners internalize understandings and discover how to interact with people, systems, and ideas. Phenomenography recognizes that individuals construct and mold their understandings through experience, drawing a parallel to experiential learning and people's processes of exploration and conceptualization. As Rands and Gansemer-Topf (2016) recognized in Marton's (1981) original explanation of phenomenography, "the goal of phenomenographic research is directed toward *experiential description*" (p. 5, italics in original). Rands and Gansemer-Topf's (2016) argument suggested that even during the data collection stage of phenomenography, participants critically reflect upon their experiences, challenge their own thinking, and reconsider, and potentially adapt, their conceptions of a phenomenon. While I explain the methodology of phenomenography in the next chapter, the theoretical foundations of phenomenography assert that individuals develop their conceptions of phenomena through perpetual interactions and experiences and are able to describe those conceptions through dialogue with the researcher (Marton, 1986; Åkerlind, 2012).

Applications of Phenomenography

The theoretical foundations of phenomenography, particularly the relations to constructivism and experiential learning, demonstrate how phenomenography is useful in educational research. Entwistle (1997) described how phenomenographic results might be applied to improve learning opportunities in university settings. Micari, Light, Calkins, and Streitweiser (2007) asserted that phenomenography could be used to evaluate the evolution of students' conceptions over time. Collier-Reed and Ingerman (2013) found phenomenography to be a "cultural-pedagogical tool for facilitating learning" (p. 9) about specific phenomena. Rands and Gansemer-Topf (2016) explained that, by focusing on the variations in how participants conceptualize and create meaning from experiences, researchers utilizing phenomenography can holistically consider students' experiences and ways of thinking in addition to studying the phenomenon itself. These scholars presented examples of applications of phenomenography similar to my research objectives. My study adopts the phenomenographic research approach to explore intersections among education, leadership, citizenship, and global citizenship and apply these conceptions to suggest improvements for leadership development programming at universities.

Summary

Phenomenography is a comprehensive research approach with theoretical and conceptual foundations. The four principles of phenomenography – second-order perspectives, the essence of a phenomenon, variations in participants' conceptions, and pre-reflexive consciousness – help researchers explore a population's conceptions of a phenomenon. Phenomenography has connections with ontology and epistemology, in addition to constructivism and experiential learning. Higher education researchers can adopt the phenomenographic research approach to gain insight about students' conceptions of phenomena present in universities. In Chapter 4, I explain the phenomenographic methodology and detail the procedure I used in my study.

CHAPTER 4 – PHENOMENOGRAPHY

International scholars have increasingly used phenomenography as a research methodology. Since the 1970s more and more articles have referred to phenomenography, growing from around 40 articles in 1970-1979 to over 4000 articles in 2010 onwards (Tight, 2016). In addition to Sweden, phenomenography has been used around the globe, including in Canada, Australia, Finland, Hong Kong, Hungary, Israel, the Netherlands, South Africa, Taiwan, Turkey, the United Kingdom, and the United States (Tight, 2016).

In this chapter, I begin by defining phenomenography and discussing the nature of the research. I continue by distinguishing phenomenography from phenomenology and then consider variations in phenomenographic research, stating the type I selected for this study. I close this chapter with my explanation for choosing phenomenography, including a discussion of its relevance in higher education research. In the next chapter, I detail how I used the phenomenographic methods in my data collection and analysis.

Phenomenography in My Study

Phenomenography is a research methodology that shows the variations in conceptions of a phenomenon among a group of participants (Marton, 1981). Using phenomenography, researchers investigate the different ways participants may understand and experience a phenomenon, rather than examine the phenomenon itself (Marton & Pong, 2005). In my study, I researched education, leadership, citizenship, and global citizenship, and analyzed participants' conceptions of each phenomenon separately to constructed independent, unique outcome spaces. I also explored the intersections among themes so I could connect ideas about education, leadership, and citizenship with global citizenship and with student leadership development programs.

Phenomenographers investigate phenomena from a second-order, not first-order, perspective and "focus on people's experiences of the world, whether physical, biological, social, cultural, or whatever" (Marton & Booth, 1997, p. 120). By considering participants' second-order perspectives, phenomenography includes all the conceptions individuals have about a phenomenon, whether those ideas are "true" or "false". To be clear, these

words are in quotations because, for participants, their lived experiences feel real, even if their conceptions are based on emotion, not facts.

This inclusive approach toward participants' conceptions ensures that educators consider the variations among experiences (Entwistle, 1997). Indeed, this is one of the reasons why I choose phenomenography for my methodology; phenomenography allows me to consider *all* conceptions participants have of education, leadership, citizenship, and global citizenship. Ssecond-order perspectives helped me consider contemporary conceptions of citizenship, like citizenship as identity, rather than strictly considering citizenship in legal terms, as it is often defined.

Conceptions

The basic unit of phenomenographic research is a conception. Marton and Booth (1997) defined a conception as "an internal relationship between the experiencer and the experienced" (p. 113) and, as explained above, includes all understandings a participant may associate with a phenomenon, whether or not those descriptions are accurate. For example, I discovered that, in addition to the traditional definitions of citizenship as behavior and legal privileges, participants considered citizenship as a part of their identity.

The definition of a conception is neither perfect nor exclusive, as it can refer to a variety of terms that describe the connection between an individual and a phenomenon (Marton & Pong, 2005). For example, an individual may conceptualize, perceive, interact with, interpret, comprehend, experience, and/or understand a phenomenon (Marton & Pong, 2005, p. 336). In my study, when referring to participants' conceptions of education, leadership, and citizenship, I use different descriptors to emphasize participants' understandings or experiences, to focus on one aspect of the phenomenon, or to highlight a specific relationship between the individual and the phenomenon.

Conceptions are inherently people-centric and cannot exist without both the subject and the object because they are defined as the relationship between an individual and a phenomenon (Marton, 1981, 1988). The subject and object do not exist in separate worlds but share the same world-space (Marton, 2014); to divide the two is not only in opposition to the foundations of phenomenography, but would impede the results of my research.

Education, leadership, and citizenship are experiential, social processes wherein people are inherently involved; divorcing the individual from the phenomenon is not only impossible, but illogical. To properly and truly explore what conceptions are and what they represent, the connection between the individual and the phenomenon must remain the target of study, rather than investigating the subject or the object exclusively.

Categories of Description

As is the nature of phenomenography, I mapped participants' conceptions into categories of description, which are "the primary outcomes of the phenomenographic research" (Marton, 1986, p. 33). I analyzed participants' conceptions of education, leadership, and citizenship within each theme separately and organized them based on the unique interpretations participants described. Isolating the conceptions according to the theme helped me produce categories of description specific to education, leadership, and citizenship. The categories of description allowed me to explore the variations in thinking participants presented and to identify the similarities and differences among conceptions.

Creating the categories of description is "tedious, time-consuming, labor intensive, and interactive" (Marton, 1988). I read and re-read transcripts to find the meaning within interviews, sorted excerpts according to overarching theme, and played with border-line cases to establish the categories of description that emerged from the data. As Marton (1988) suggested, I searched for "structurally significant differences" (p. 146) to help differentiate between categories.

For example, when analyzing participants' conceptions of education, I considered the beneficiaries of education and discerned that education serves both the individual and the society, which led me to separate conceptions of education into two categories: how education benefits the individual and how education benefits the society. After organizing participants' conceptions into these two categories of description, I then arranged the conceptions into subcategories according to similarities among the variations in understandings. This system of conceptions, mapped into a hierarchy of logically-related categories of descriptions, is the result of a phenomenographic analysis (Marton, 1988, 2014; Marton & Booth, 1997; Marton & Pong, 2005).

For any given phenomenon, there will be a fixed number of categories of description. In my study, the education outcome space (see Figure 3, in Chapter 6), consists of two main categories and several subcategories. A phenomenographer's goal is to "seek the totality of ways in which people experience, or are capable of experiencing, the object of interest" (Marton & Booth, 1997, p. 121). For any phenomenon of a given study, there will be a set, limited number of ways that participants will conceptualize that phenomenon (Marton, 1988). The categories of description resulting from that study, may not include every possible way human beings can conceptualize the phenomenon; rather, the categories present a complete account of the variations in understandings and experiences related to the phenomenon, according to the participants in the study. For example, my results do not outline all conceivable human conceptions of education, leadership, citizenship, and global citizenship, but do illustrate how 15 university students enrolled at a liberal arts research institution in Canada conceptualized of these four themes.

Variances in descriptions provided me with information about how each individual conceptualized the phenomena as well as how the group, as a collective, understood the phenomena. As such, categories of description provide two types of findings: universal and particular (Marton, 2014). The universal finding, discovered through the analysis of comparing, contrasting, and categorizing the ideas expressed among all group members, suggests a unique way people conceptualize a phenomenon. The particular finding, on the other hand, is relative to the individual and explains how they, in that specific moment, understood and communicated their views of the phenomenon. In my study, I mainly examined the universal findings and applied these results to consider how leadership development programs could be improved. Nevertheless, there were some particular findings I found useful in my study, namely participants' descriptions of leadership competencies (see Table 8), leadership development opportunities (see Table 9), and advantages and disadvantages of global citizenship (see Chapter 7).

Outcome Space

The categories of description comprise an outcome space. An outcome space is specific to the study's population and phenomena, and is organized as a hierarchal system of the conceptions participants expressed (Marton, 2014). Marton and Booth (1997)

warned that the number of categories of description in the outcome space should not be regarded as sweeping: "the goal is that they should be complete in the sense that nothing in the collective experience as manifested in the population under investigation is left unspoken" (p. 125). To achieve this, I created distinct categories and subcategories of participants' conceptions within each theme of my study.

For example, Figure 3 presents a graphic representation of the education outcome space. Based on the conceptions participants shared when considering the purpose of education, I devised two main categories of description: education for the individual and education for society. Each category is divided into subcategories of description that encompass all participants' conceptions and provide more detailed information about education for the individual and education for society.

The outcome space is the product of phenomenographic research (Marton, 1981). An outcome space might be a graphic, chart, or table, which presents the data and shows how the study's participants understood the phenomenon in question (Marton, 2014). In this study, I mainly use tables to present my data because they show the distribution of conceptions across categories of description. Outcome spaces provide educators, like me, with insight into how students conceptualize phenomena, thus helping us adapt our pedagogy to better suit our students. Phenomenography is a practical research approach that allows practitioners, including myself, to explore students' conceptions and apply the results to educational programs.

The Phenomenographic Process

Phenomenographers use interviews to collect data (Ashworth & Lucas, 2000; van Rossum & Hamer, 2010; Åkerlind, 2012). Following the advice of Bowden (2000), during my interviews, I challenged participants to explain their reasoning, probed them with clarifying questions, and kept conservations within the context of education, leadership, and citizenship. I was flexible so participants could interpret my questions as they might, but I was careful to maintain direction and keep discussion in context.

Phenomenographic interviews should be open-ended and semi-structured (Marton, 1988), similar to other qualitative methods for interviewing (Tight, 2016). To structure my phenomenographic study, I followed the outline from Ashworth and Lucas (2000):

1. Identify the research objectives, including the phenomenon to be studied;
2. Select participants, taking care to "avoid [those who have] presuppositions about the nature of the phenomenon" (p. 300);
3. Determine how to interview, "allowing maximum freedom for the research participant to describe their experience" (p. 300);
4. Provide time and space for the interviewees to reflect; questions should be open and should not reflect the experience or views of the interviewer, but should grant the interviewee the opportunity to discuss "*their* experience" (p. 300, italics in original);
5. Critically examine one's manner of interviewing and improve one's method to ensure the best interviews possible;
6. Transcribe the interview accurately, taking note of "emotions and emphases of the participant" (p. 300);
7. Bracket one's opinions when analyzing to ensure "the maximize exercise of empathetic understanding" (p. 300);
8. Verify the outcome space to guarantee logical and relational categories of description, rather than overly simplified or basic categories; and
9. Document the process of analysis "to allow the reader to evaluate the attempt to achieve bracketing and empathy and trace the process by which findings have emerged" (Ashworth & Lucas, 2000, p. 300).

This guide was helpful for me; I followed this procedure to prepare for and conduct the interviews as well as in transcribing the interviews and analyzing the data.

I found Ashworth and Lucas's (2000) suggestion for bracketing particularly useful. Marton (1994) similarly recommended researchers hold in check their assumptions, but only insofar as to better understand the participants' conceptions:

> Instead of judging to what extent the responses reflect an understanding of the
> phenomenon in question which is similar to their own, [the researcher] is supposed

to focus on similarities and differences between the ways in which the phenomenon appears to the participants. (p. 4228)

Sandberg (1997) explained this as maintaining 'interpretive awareness' (p. 209) so the researcher withholds preconceived ideas and controls their prejudices so they are fully present in the investigation. I used this method of bracketing to remain open to participants' ideas and critically examine their conceptions of education, leadership, and citizenship; holding back helped me more fairly consider what participants were sharing (Ashworth & Lucas, 2000). Bracketing my preconceived ideas and probing participants with clarifying questions, rather than dismissing their conceptions, helped ensure open, honest responses from participants during the interviews.

My Phenomenographic Methodology

Within phenomenography, there are methodological variations. Marton (1988) described three lines of research under the term 'phenomenography'. The first concerned the general aspects of learning, such as motivations, definitions, and preconceptions. The second focused on the "content-oriented nature" of learning to discover how students' understandings are influenced by formal instruction and pedagogy (p. 150). The third was 'pure' phenomenography, intended to describe other people's understandings of reality. The first two phenomenographic research orientations require generating data by having participants interact with a stimulus in real life, and did not fit with my research objectives. The 'pure' approach, however, aligned well with my vision for my study.

Hasselgren and Beach (1997) suggested several different phenomenographic approaches, including experiential, hermeneutic, and phenomenology-based. I adopted what they described as 'discursive phenomenography', a process wherein participants describe their conceptions through discourse (Hasselgren & Beach, 1997). Hasselgren and Beach's (1997) discursive phenomenography is basically the same methodology as Marton's (1988) pure phenomenography. These authors recognized that, through discourse, discursive/pure phenomenography creates opportunities for individuals to openly communicate their interpretations of certain phenomena. These conversations provide the researcher with data to analyze and then map across broad categories of

description. Figure 2 shows Hasselgren and Breach's (1997) method for conducting discursive phenomenography and presents a more detailed outline than Åkerlind's (2012) three-step approach to phenomenography, which included audio-recording interviews, transcribing the interviews verbatim, and analyzing transcripts.

Figure 2. The discursive phenomenographic methodology. This figure illustrates the steps for conducting discursive phenomenography as a research methodology, according to Hasselgren and Breach (1997).

One objective of my research was to explore participants' experiences with and understandings of education, leadership, citizenship, and global citizenship. As such, my study did not require texts or tasks, as other variations of phenomenography do (Marton, 1988; Hasselgren & Beach, 1997); discursive phenomenography outlined a straightforward methodology I could use to explore participants' conceptions of these themes and to study intersections among the themes. Overall, my phenomenographic approach draws from Marton (1988), Hasselgren and Beach (1997), and Åkerlind (2012), and can be summarized as conducting individual interviews, transcribing the audio-recorded conversations verbatim, analyzing transcripts to discover participants' conceptions of education, leadership, citizenship, and global citizenship, and creating outcome spaces. The specifics of this procedure are presented in Chapter 5.

Outside of this chapter, I refer to discursive/pure phenomenography as 'phenomenography'. This is in part because Marton (1988) called pure phenomenography the overarching method for conducting phenomenographic research, though also because I wanted to paraphrase the term and minimize potential confusion.

Phenomenography & Higher Education

Phenomenography, since its inception, has been employed to help improve curricula and provide students with more educationally relevant learning opportunities (Marton, 1988; Tight, 2016; Cibangu & Hepworth, 2016). Consequently, a substantial amount of literature on phenomenography is related to educational research (Cibangu & Hepworth, 2016). Bowden (2000) explained that phenomenographic research provides educators

with insight into how students think about concepts, helps instructors plan better lessons and experiences for students to learn, and generates data that can be applied to improve pedagogical practices.

Prosser and Trigwell (1997) stated that categories of description are particularly useful for teachers to better serve their students and the learning objectives of curricula. Tight (2016) noted how phenomenographic results would provide strategy for developing lessons and educational materials, in addition to "encouraging effective learning" (p. 325). Knowing how students might interpret and internalize information helps educators like me create experiences better tailored to students, their needs, their level of understanding, and the possible misconceptions they could develop in the process of learning concepts like leadership and citizenship.

As an educator, data mapping raised my awareness to what students were thinking and feeling, helping me better understand the needs and personal situations of my participants. Recognizing how students may understand and interact with ideas, people, and situations is important for us as teachers, whose primary goals are to guide students in learning about the world around them. Particularly in higher education, where concepts and experiences students encounter are more complex, phenomenography helps provide researchers with insight for understanding what students think and feel (Tight, 2016; Cibangu & Hepworth, 2016).

Summary

Phenomenography aims to understand how people understand a phenomenon. In my study, participants described their understandings and experiences with education, leadership, citizenship, and global citizenship. Examining my participants' second-order conceptions of these themes, I discovered categories of description that mapped to a hierarchal system called an outcome space. Each outcome space presents participants' conceptions of education, leadership, citizenship, and global citizenship, which includes their lived experiences, understandings, and additional relationships with the phenomena in my study. The categories of description include 'true' notions of the phenomena as well as participants' misconceptions. Phenomenography is a useful research method for

educators like me because it explores variations among students' conceptions that can help inform curricula and programming, and encourage effective pedagogy.

In this chapter, I defined the elements of phenomenographic data analysis, including conceptions, categories of description, and outcome spaces. I also discussed variations in phenomenography and described my overall methodology. I concluded by explaining how phenomenography is valuable in higher education research. In Chapter 5, I provide specific details about my approach for collecting and analyzing data.

Chapter 5 – Data Collection & Analysis

In this chapter, I outline the process for recruiting participants and detail how I conducted interviews, including the structure of the interviews and guiding questions. After explaining the process for data collection, I conclude by describing my method of analysis. Chapter 6 presents the results of my study, which I discuss in Chapter 7.

Recruiting Participants

The participants in my study were university students enrolled at McGill University during the Fall 2016 semester. Each student was at least 18 years old. I used purposeful sampling to recruit students with both international experience and leadership experience. (For details about participant demographics, see Chapter 6.) I am employed at Campus Life & Engagement (CL&E), a Student Services office that assists first-year students in their transition into university, provides resources to help students at McGill get involved on campus, and offers co-curricular opportunities. Part of my job at CL&E includes working with students on the Ambassadors for Campus and Community Engagement (ACCE) Team. ACCE is a group of about 30 McGill students that facilitate workshops and help other students get involved. I invited members of the ACCE Team to participate in my study by posting a message in the ACCE Facebook group. Once individuals expressed interest, we communicated by email or Facebook Messenger to organize the interview.

Participant Interviews

Sixteen students agreed to be participants in my research. I met with each student individually and conducted the interviews in group study rooms of the Redpath Library at McGill. Each room was enclosed to provided the necessary space and privacy for conducting the interviews. The individual participant and I were always alone in the room during the interview. Every interview lasted between 45 minutes and 60 minutes and included five parts: introducing my research and objectives, explaining the outline of the interview, having the participant sign a consent form, instructing them to complete the questionnaire, and conducting the interview.

Questionnaire. The questionnaire consisted of a two-page list of 22 questions related to personal identity, background, academics, campus involvement, and leadership

positions. (For the full questionnaire, see the Appendices.) The questions were multiple choice and some included the option for students to fill in additional information by choosing "Other". All participants completed the questionnaire, though each individual did not necessarily answer every question. There were no problems with handwriting so all of the responses from the questionnaires were included in the analysis, with one exception.

Audio-recording. During each interview, I audio-recorded the conversation and took notes. My notes ranged from brief statements to full quotes. In one interview, because of technical difficulties, our conversation was not recorded. I realized the problem at the end of the hour and the participant and I discussed the possibility of holding another session, but it never happened. Although I took notes during the interview, what I wrote is not as complete or as detailed as the data provided by the transcripts of the other interviews. Thus, to preserve consistency of analysis among the data (i.e. not equating notes with verbatim transcripts), data from the interview that was not audio-recorded, including notes and questionnaire responses, have been removed from my study.

Semi-structured interviews. The interviews followed a semi-structured interview format. In semi-structured interviews, there are pre-selected questions that create a framework to guide the conversation, but participant and researcher are not strictly bound to those questions; the conversation can diverge depending on themes that arise during the interview (Galletta & Cross, 2013). Marton (1988) advised researchers to "use questions that are as open-ended as possible in order to let the subjects choose the dimensions of the question they want to answer" (p. 154).

When originally designing my study as participatory action research, I anticipated conducting focus groups as well as individual interviews. Because of this, I had developed a stockpile of questions that I was intending on asking participants throughout my research. However, switching from participatory action research to phenomenography, I decided to only conduct interviews. As such, I reviewed the numerous questions I had prepared for the focus groups and interviews to create a revised list of 21 questions to guide each semi-structured individual interview. (The list of questions are included in Appendix B.)

As is the nature of semi-structured interviews, I asked the participants follow-up questions based on their response to each of the 21 questions. The follow-up questions varied depending on what participants discussed, though the conversations were always linked to education, leadership, and/or citizenship. Participants talked both broadly and specifically, considering definitions of terms, personal stories, future goals, hypothetical situations, politics, and current affairs.

To help participants apply a critical lens to their own ideas and move toward pre-reflexive consciousness (Marton, 1981), I sometimes asked questions that were less open-ended and more directed. There are instances where, in the transcripts, I find myself posing leading questions. Other times, I prompted the participant with an either-or scenario; I did not always realize how questions such as these might have restricted the participant from thinking more freely. However, my intention was to maintain direction during the interview, as van Rossum and Hammer (2010) suggested, to encourage data that would align with my research objectives.

Interview questions. The 21 guiding questions were organized into portions of the interview that mirror the themes of my research: education and university, leadership development, citizenship, and global citizenship. There were straightforward questions, such as 'What is the purpose of education?', 'What defines leadership?', and 'How would you define citizenship?' as well as questions tailored to explore the individual's ideas and experiences more specifically, such as 'What opportunities helped you develop your leadership?' and 'What responsibilities do you have as a citizen/global citizen?'

Although I did not ask each participant all 21 questions, the following four questions were included in each interview: 'What is the purpose of education?', 'What is the purpose of university?', 'What is leadership?', and 'What is citizenship?' These four questions were central to my research objectives and necessary to ask each participant in order to analyze participants' conceptions of education, leadership, and citizenship, explore intersections among themes, and consider how to apply results to leadership development programs.

All participants except one were asked, 'What is global citizenship?' Global citizenship was another objective of my research, however, in this particular interview, the

participant had much more to say about education, leadership, and citizenship, and so I decided to focus on this participant's critical perspectives of the three themes rather than introducing the new topic of global citizenship.

Most interviews concluded with the questions 'What are the connections between education, leadership, and citizenship?" or 'Do you have anything else you want to share?' Even though the interviews covered a range of topics related to education, leadership, and citizenship, I intended to finish each interview with an opportunity for the participant to consider connections among the three themes and to reflect upon their interview to determine if they had any additional thoughts they wished to share.

Data Analysis

After collecting data, I transcribed the interviews verbatim (van Rossum & Hamer, 2010; Åkerlind, 2012) to ensure accurate representation of information (Bowden & Green, 2005) and high quality data (van Rossum & Hamer, 2010). The transcripts compose the data I analyzed in my phenomenographic research study.

To begin my analysis, I read each transcript within the specific theme I wanted to investigate. I printed three copies of each transcript, labeled them as education, leadership, and citizenship, and read all 15 interview transcripts within one theme before continuing to the next. While I consider citizenship and global citizenship as separate themes with unique outcome spaces, I read citizenship and global citizenship on the same transcript, both to save paper and because participants' conceptions of global citizenship often related to, or expanded upon, their conceptions of citizenship. Overall, approaching each transcript under a specific theme helped me focus my analysis, recognize similarities among participants' conceptions, and explore connections among themes.

I used what Åkerlind (2012) described as "the most common method" for conducting a phenomenographic analysis, which involves "looking at the data from different perspectives at different times" (p. 328). I found it more manageable to ignore passages outside of the theme I was examining in that moment and to focus my analysis on only one of the themes of education, leadership, and citizenship. As such, I followed the procedural guidelines put forth by Åkerlind (2012), Svensson and Theman (1983), and

Marton (1988), who suggested focusing on excerpts specific to the research objective and/or theme I was considering at the time.

Although I was investigating one theme at a time, I remained within the context of the full transcript. Bowden (1994a, 1994b) argued in favor of a 'contextualized within the transcript' approach and Dall'Alba (1994) suggested creating categories of description using the complete transcripts, constantly comparing and contrasting them, reading from different perspectives. I applied these recommendations to my method because I found the context of the full transcript helpful in understanding participants' conceptions. Particularly since participants' conversations explored intersections among themes and frequently linked to other parts of the interview, I found it advantageous to remain within the context of the full transcript. Although I kept the entire transcript to ensure accurate interpretations of participants' conceptions (Bowden, 1994a, 1994b), I focused on the sections and areas relevant to the theme I was studying at the time, whether that be education, leadership, citizenship, or global citizenship.

Going through my data analysis, I read and re-read the interview transcripts, an approach Bowden (1994a) emphasized to become familiar with the data and gain a deeper, varied understanding of the conceptions participants shared. As I reviewed participants' conceptions, I examined 'borderline cases' to draft the categories of description (Marton, 1988). These borderline cases challenged me to consider why I was putting a particular conception into a specific category and how I was defining draft categories of description.

For this stage of the analysis, I say 'draft categories of description' because, as Marton and Booth (1997) explained, there is a sort of 'play' in these categories (p. 134). As a sort of experiential learning process (Kolb, 1984), I would create a category, test it against participants' conceptions, and re-adjust it as needed. I found drawing concept maps to be particularly helpful in exploring connections among conceptions, drafting categories of description, and organizing potential outcome spaces. (These concept maps are included in the Appendices.) The graphic organization of concept maps helped me play with the data, visualize links among ideas, think critically about relationships among conceptions, and discover themes in the data.

I was testing, adjusting, retesting, and readjusting the organization of participants'
conceptions within the concept maps and categories of description, which resulted in "a
decreasing rate of change" such that "eventually the whole system of meanings [was]
stabilized" (Marton, 1988, p. 155). At this point, I switched from pen-and-paper methods to
using my computer. I copied and pasted excerpts from the transcripts into a database to
create a 'pool of meanings' (Marton, 1988; Marton & Booth, 1997); this allowed me to begin
finalizing the categories of description I had drafted in my concept maps. Using
spreadsheets, I created tables to organize each participants' conceptions into categories of
description. In Chapter 6, I present these tables as the outcome spaces for education,
leadership, citizenship, and global citizenship.

Returning to my database and pool of meanings, I selected the passages that best
represented each category of description (Marton, 1988, p. 155); these excerpts are also
included in the Chapter 6 results to provide examples of participants' conceptions.
Checking the categories of description within the tables against the pool of meanings
helped me ensure the outcome spaces accurately reflected participants' shared
descriptions, were logically organized, and effectively presented the results of my analysis.

Summary

In this chapter, I described my process for collecting and analyzing the data. In
Chapter 6, I present the results of my research, including demographic information about
the population in my study and the outcome spaces for education, leadership, citizenship,
and global citizenship. In Chapter 7, I discuss the intersections among these four themes
and consider the significance of results as they apply to university education and student
leadership development programs.

CHAPTER 6 – RESULTS

This chapter begins with an overview of the demographics of my participation population and a brief review of the format for presenting results from phenomenographic studies. For my research, I examined the conceptions university students had of education, leadership, citizenship, and global citizenship. In this chapter, each of these themes has its own section to detail the results according to the phenomenon studied. Within each section, I present the outcome space and provide excerpts from the transcripts to substantiate the categories of description. The first section, *Education & University*, covers the purpose of education, the purpose of university, and how both education and university connect with the individual and society. *Leadership* explores the definition of 'leadership', the definition of 'leader', the components of leadership, and the experiences students engage in to develop their leadership. *Citizenship* includes the definitions of 'citizenship' and 'citizen' and participants' understanding of different types of citizenship. This final section of this chapter examines participants' conceptions of *Global Citizenship*.

Participant Demographics

Of the 15 participants, all were undergraduate students, except for one graduate student. All were enrolled as full-time students: 7 were in the second year of their studies (47% of participants), 3 in their third year (20%), and 5 in fifth-year (33%). The ages of participants ranged from 19 years old to 36 years old: 4 participants age 19 (27%), 5 of age 20 (33%), 1 of age 21 (7%), 3 of age 22 (20%), 1 of age 23 (7%), and 1 of age 36 (7%). There were 7 participants who self-identified as male (47%) and 8 as female (53%); none identified as any other gender.

Participants represented diverse academic abilities and university faculties. For example, participants self-reported the range they expected their cumulative grade point average (CGPA) would fall into; 3 participants said their CGPA was in the 2.50-2.99 range (20%), 7 chose in the 3.00-3.49 range (47%), and 5 said in the 3.50-4.00 range (33%). There were 5 participants in engineering (33%), 3 in biology/life sciences (20%), and 2 in arts (13%). Environmental science, computer science, management, developmental

studies, psychology, cognitive science and sexual diversity studies were each listed by only one student (7%). One participant did not indicate their academic major (7%).

Zero participants said that they were never involved in university organizations, perhaps because all students were part of the ACCE Program. Describing their involvement on campus, 4 participants indicated they were sometimes involved (27%), 8 said they were frequently involved (53%), and 4 said very involved (27%). As for involvement in leadership positions at university, none said never, 1 said once (7%), 7 said sometimes (47%), 6 said frequently (40%), and 2 said very involved (13%). Participants' university experiences included leadership training (100%), study abroad (4 of 15; 27%), campus jobs (6 of 15; 40%), and research (6 of 15; 40%). The participants wrote in the following options: "variety of other clubs" (1 of 15; 7%), "off-campus job" (1 of 15; 7%), and "conferences" (1 of 15; 7%). These results reveal that participants were involved in a variety of experiential learning opportunities and leadership development programs.

Describing the organizations that they represented, most participants (9 of 15; 60%) indicated that they were engaged in student transitions (i.e. orientation, Frosh, etc.). Participants also mentioned student services (8 of 15; 53%), peer support (6 of 5; 40%), academic/faculty groups (5 of 15; 33%), international-interest groups (3 of 15; 20%), advocacy (3 of 15; 20%), art/theater/music (3 of 15; 20%), identity-based/multi-cultural (2 of 55; 13%), political organizations (2 of 15; 13%), religious groups (1 of 15; 7%), and student governance (1 of 15; 7%).

I used purposeful sampling and, in addition to selecting students involved in university organizations, I invited these participants to my study because of the diverse international identities, including their language abilities. The participants spoke a total of 16 different languages. Table 1 shows 8 participants (53%) spoke English as their first language and the other 7

Table 1.

	Number of Participants	Percent of Population
I. First Language		
English	8	53%
Other	7	47%
II. Languages Participants Spoke		
English	15	100%
French	11	73%
Spanish	4	27%
Mandarin	2	13%
Other	6	40%
III. Number of Languages Spoken		
One language	2	13%
Two languages	3	20%
Three languages	4	27%
Four or more languages	6	40%

participants (47%) spoke either Catalan, Italian, Arabic, German, Kamba, Mandarin, or Igbo as their first language. (All interviews were conducted in English.) English, French, Spanish, and Mandarin were each spoken by at least two participants, while Urdu, Swahili, Pigin, Turkish, Uzbek, and Cantonese were languages only one participant could speak.

Participants had lived in a total of 20 countries. The most common countries participants had lived in were Canada, the United States, China, Turkey, and the United Arab Emirates (see Table 2), though participants had also lived in Australia, the Bahamas, Barbados, Egypt, England, France, Germany, Ghana, Ireland, Italy, Japan, Kenya, Nigeria, South Africa, Spain, Tanzania, and Thailand. As explained in Chapter 1, not all students were international students in the sense that they came to Canada from a foreign country for their studies, yet all participants had lived in at least two countries, allowing them to draw from international experiences and provide global perspectives on the themes in this study.

Table 2.

	Number of Participants	Percent of Population
I. Countries Lived In		
Canada	14	93%
United States	4	27%
China	2	13%
Turkey	2	13%
United Arab Emirates	2	13%
II. Ethnicity		
White	5	33%
Black	4	27%
Chinese	2	13%
South Asian	1	7%
West Asian	1	7%
Arab	1	7%
Multiracial	1	7%
III. Race		
White/Caucasian	5	33%
Black	4	33%
Asian	4	27%
Latino/Hispanic	1	7%
Middle Eastern	1	7%
Multiracial	1	7%

Additionally, as the demographic data illustrate, participants in my study are from diverse academic, student involvement, and international populations. The range of experiences among them enrich the variety of opinions and perspectives represented in my research and should provide additional depth that allows me to better consider the intersections of education, leadership, and citizenship with global citizenship, and their impact on undergraduate students engaged in leadership development opportunities.

Outcome Spaces

An outcome space is the collection of results from a phenomenographic study and is typically represented graphically or in a table (Marton, 2014). The only outcome space I

represent with a graphic is the education outcome space (Figure 3). However, during my analysis, I drafted concept maps of outcome spaces, which are included in the Appendices. All of my results are presented in tables to show the distribution of conceptions across this study's population, to illustrate patterns that emerged from the data, and to demonstrate the variations in conceptions among my participants.

Education & University

The first question about education I asked during the interview was 'What is the purpose of education?' Of the 15 participants, 14 (93%) initially discussed the different capacities in which education serves the individual. One participant responded with an answer about government: "I think that education is primarily important to educate a populous. So you have a responsible voter base" (S7). This participant's emphasis on government, not on the individual, prompted me to consider education for society as a category of description. Similarly, 6 participants (40%) included society in their initial response about the purpose of education. However, education for the individual and education for the society are not mutually exclusive. As one participant described, "education serves the individual but, in the individual, it comes back to serve the society so, it's serving both" (S2). In fact, 5 participants (33%) talked both about the individual and society in their response to the purpose of education.

Figure 3 shows that the purpose of education outcome space includes education for the individual and education for the society, which each consist of subcategories that I detail in the following pages. Related to the purpose of education is the purpose of university, another outcome space included in this section. First, I
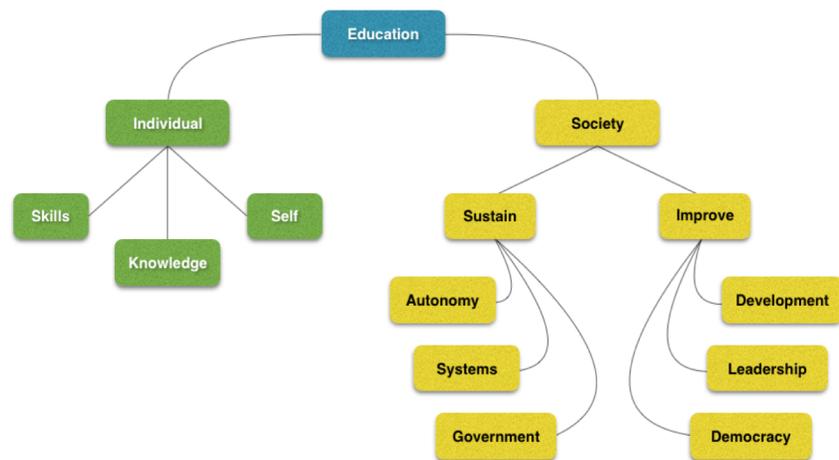
Figure 3. The graphic representation of the education outcome space. This concept map shows the hierarchal organization of participants' conceptions of education, arranged in categories and subcategories of description.

examine the outcome space for the purpose of education as it benefits the individual, then I discuss the outcome space for the purpose of university before returning to review the outcome space on the purpose of education as it relates to society.

Purpose of education: the individual. Education serves the individual in regards to their skills, knowledge, and identity. Participants discussed a variety of conceptions related to education for the individual, each of which falls into at least one of three categories. Skill development refers to actions, practices, experiences – the ability to do something. Knowledge acquisition is about acquiring information; this category is comprised of all conceptions related to learning and awareness. Self-development includes the personality and behavior of an individual, such as emotions, identity, values, character, and maturity. Listed below are some quotes from the participants that demonstrate each of these three categories of description:

Skill Development: "Everyone kind of needs to know basic math to function in a society… you have to know how to do basic math. English, or language skills, to be able to communicate" (S12).

Knowledge Acquisition: "The purpose of education is to impart knowledge on people" (S3); "The purpose of education is to transfer knowledge to people and so, to make people understand some concepts" (S9); "I think the purpose of education is to gain a rounded knowledge about the world that we live in" (S13).

Table 3.

STUDENT	Skills	Knowledge	Self
		INDIVIDUAL	
S1	X	X	X
S2	X	X	X
S3		X	X
S4	X	X	X
S5	X	X	X
S6	X	X	X
S7	X	X	X
S8	X	X	X
S9	X	X	X
S10		X	X
S11	X	X	
S12	X	X	X
S13	X	X	X
S14	X	X	X
S15		X	X

Self-Development: "It teaches you how to be a person, as a whole, so not only what… mathematics and science is, but also how to be a person" (S4).

As Table 3 shows, all of the participants discussed knowledge as a core component of the purpose of education. Most participants (14 of 15; 93%) found the development of self to be central to education. Skills were mentioned less, though still noted by the majority of participants (12 of 15; 80%). Some participants discussed more than one conception when talking about the purpose of education:

It is just to teach, to provide information, as well as to assist in helping the

maturation of a student, at least for young students. In terms of education in

master's and PhD's and things like that, I think the purpose is more just to pass on

information and less about passing on values or maturation. (S8)

In this excerpt, the participant talked about the transfer of information, which relates to

knowledge acquisition, and about a student's personal development, highlighting self-

development. Further, this participant explained how an institution adapts the educational

expectations according to the level and abilities of students in the system.

As this participant suggested, the purpose of education is likely to differ between

primary, secondary, and tertiary schooling. However, within my study, I specifically

examined the context of higher education, focusing on leadership development

opportunities offered at universities, and did not investigate the purpose of education at

different levels of education. In the next section, I present findings about participants'

conceptions of the purpose of university and, in the following section, I discuss the purpose

of education within society in general.

Purpose of university. Participants shared a variety of thoughts in their initial

response to the question, 'What is the purpose of university?' Similar to participants'

answers about the purpose of education, these conceptions tended to fall into one of two

main categories: university for the individual and university for the society (see Table 4).

The conceptions in the first category suggest the purpose of a university is to serve the

individual in their skill, knowledge, and self-development. In contrast, the university-for-

society categories reflect participants' beliefs that the purpose of a university is to benefit

society, particularly in the realms of knowledge advancement (i.e. research and discovery),

management and sustainability of society, and improvement of society.

Table 4 shows participants' initial conceptions about the purpose of university. The

conceptions relating to the individual are divided into the same three categories as in the

Education for the individual outcome space: skill development, knowledge acquisition, and

self-development (see Table 3). These results reinforce the notion that university is part of

the educational experience and that the opportunities for growth universities provide fit

within the broader structure of education. Logically, most participants (13 of 15; 86%) stated the purpose was to enhance an individual's knowledge, frequently citing academics as fundamental to the university. There were 7 of 15 participants (46%) who noted self-development as a purpose of university, while 6 participants (40%) thought skill development was included in the university's purpose.

Table 4.

| STUDENT | PURPOSE OF UNIVERSITY | | | | | |
| | Individual | | | Society | | |
	Skills	Knowledge	Self	Knowledge	Sustain	Improve
S1	X	X	X			
S2				X	X	X
S3		X	X	X		
S4		X	X			
S5		X				
S6	X	X				
S7		X	X			
S8	X	X	X			
S9		X		X		
S10		X			X	
S11	X	X	X			
S12	X				X	
S13		X				
S14	X	X	X			X
S15		X	X	X		

In addition to skill-development, knowledge acquisition, and self-development, participants mentioned numerous motivations for attending university, such as making friends, developing networks, engaging with diverse communities, conducting research, learning from diverse perspectives, increasingly their likelihood for personal satisfaction, and securing employment. In fact, 7 of the 15 participants (46%) explained that they came to university to advance the possibility of getting a job post-graduation. While interesting to note the opportunities that higher education fosters, I did not analyze this information because I considered these examples to be outcomes, rather than purposes, of university. Thus, Table 4 does not include participants' descriptions of how they would apply their knowledge, skill, and experiences, nor does it consider the long list of additional benefits that universities may provide students. Table 4 illustrates how individuals and society, as beneficiaries of university education, develop.

When asked about the purpose of university, participant S2 responded, "university is where you actually learn how to become really useful to the society." This participant explained people "should help in our society" and "give good contributions". Other participants also noted the importance of the university in society:

> **Knowledge Advancement:** "The purpose of university… is to educate, in general. But also to do research but it's also to discover. A researcher means, or research for me is discovery of – to understand better some concepts" (S9).

Sustainability of Society: "Grade school gives you the basic skills and then, I think, post-secondary is where you specify how you want to contribute back to society… to develop skills that will allow you to contribute to a functioning society" (S12).

Improvement of Society: "University is where you really start to learn about more in-depth things, like how you can actually solve problems in the world" (S14).

These conceptions highlight some connections participants made about the purpose of university in relation to society (see Table 4). While only 7 participants (46%) directly related university to society, all participants linked society with the purpose of education, results that I discuss in the following section. Thus, even though most participants did not connect university with society, they still recognized the impact of education on society.

Continuing through the conversations as recorded in the transcripts, participants and I discussed the ideas of 'education' and 'university' concurrently and sometimes without distinction. Consequently, after the initial question, 'What is the purpose of university?' it is not always clear if the participant is referring to university educational experiences exclusively or if they are referring to education as an open-ended concept. Because of this, the other main category of description in the education outcome space, education for society, comprises sub-categories of description that refer to education as it can be applied more comprehensively, while still including university studies and the opportunities associated with the undergraduate experience.

Purpose of education: society. Within the education outcome space, the main category of education for society is split into two subcategories: education for the sustainability of society and education for the improvement of society, as shown in Table 5. The first subcategory includes three approaches: member autonomy, societal systems, and maintenance of

Table 5.

| STUDENT | SOCIETY | | | | | |
| | SUSTAIN | | | IMPROVE | | |
	Auto.	Systems	Govern.	Develop	Leaders	Democracy
S1	X	X			X	
S2	X	X	X	X	X	
S3	X	X	X	X		X
S4	X	X			X	
S5	X	X		X		
S6	X					
S7	X	X	X	X	X	X
S8	X	X	X			X
S9		X		X	X	
S10		X	X	X		
S11	X	X	X	X	X	
S12	X	X	X	X	X	
S13	X	X	X		X	
S14	X	X	X	X	X	X
S15	X	X	X	X		

government. The second subcategory outlines conceptions of how society may improve and consists of three parts: development of resources, leadership for change, and principles of democratic citizenship. I first explore participants' conceptions of how to sustain society and then examine their conceptions of how to improve society.

Member autonomy. To sustain society, members of society need to be autonomous. Society encourages individuals to operate independently, maintaining their health, happiness, and career. In this regard, the category is reminiscent of education for the individual: students pursue an education so they are able to function as self-sufficient adults. Society intends to educate its populous with the necessary tools so they are autonomous, responsible individuals. As participant S1 explained, "I think university, it's forcibly making you an adult, but in a very easy and smooth way."

Societal systems. This conception concerns how people function in societal systems and encompasses contributions to communities that allow society to operate normally, like business, as well as interpersonal relations among people. People fit into social systems not only for their ability to maintain the economy by earning and spending money, but because each person operates as a specialist.

> Being part of a society and contributing in some way but also taking in other ways. So, with post-secondary education, you get more specific skills which means how to, like, do a specific job, like a plumber, but not everyone needs to know that. So, you might pay the plumber, but then you're an electrician. And there's, like, a give and take that makes up society. (S12)

Individuals are not required to know or do everything; rather, each member of society is responsible for contributing to their domain, or area, of society. Further, individuals interact among themselves, each providing their specialized services when requested by another. These systems combine and overlap to create an organized structure that allows society to function normally and sustain itself.

The excerpt above illustrates how participants recognized that members of society both create and consume resources that connect within a cycle. In contrast, the following quote shows how students living in societal systems learn social norms.

School has a socializing element as well to it. And, also, whatever country those kids are in, they then kind of learn… etiquette, almost, you know? (S13)

Social systems, as part of societal systems, emphasize relationships, communication, and harmonious interactions. Thus, the conception of societal systems includes interpersonal relations, such as ethics, social norms, and culture. (Culture and other common themes among education, leadership, and citizenship emerged in my analysis, which I discuss in detail in Chapter 7.) Societal systems refer to a variety of social and organizational structures in a country; government, however, is a societal system in a category of its own.

Maintenance of government. Although participants spoke about government as another type of societal system, the power government has over people distinguishes it from other systems. As one participant explained, "the government is the leader of society, so to speak" (S12). Government manages the formal procedures of the nation-state and oversees the educational system to cultivate a desired ideology among people. While the government also promotes principles, similar in nature to ethics and virtues inclued in the previous conception of societal systems, the government focuses on the operations required to maintain its governance. In this sense, the intention of the government is not progress per se, but a continuing, functioning nation-state.

I think that education is primarily important to educate a populous. So you have a responsible voter base. So that proper legislation can be enacted to suit the needs of your country. (S7)

As part of the purpose of the state, they would like to have informed citizens and, through this, they provide schooling, public schools, which… educate their citizens. And they're looking to shape the people, they're looking to shape young minds into what they feel a good citizen should be. (S8)

In talking about good citizenship, this last excerpt hints at the notion that 'good' might refer to progress. In fact, the remaining three sub-categories consider growth of society as the purpose of education: development of resources, leadership for change, and principles of democratic citizenship.

Development of resources. This conception is broad, inclusive, and refers to people, knowledge, and systems. Society can develop its resources in a variety of domains, such as medicine, science, business, and the humanities. Research within these fields drive society forward and present new information and technologies that improve people's lives. Education for the purpose of resource development encourages individuals to specialize in different areas to help individuals and society prosper.

> With an educated background, societies can have different factions related to, like, you know, healthcare or governance or management or engineering or construction or anything. So with that formal background… you can apply different areas of knowledge, different tools, to improve the society. (S3)

> Alright, I'm going for education as a concept and it is to allow for us to learn from the mistakes of ourselves or the mistakes of others so we can make more informed decisions in the future and proceeding events and scenarios. (S10)

The passages above demonstrate that participants also considered justice as a component within the development of resources; fighting against oppressive systems ensures the resources available in society are more fair and equitable to everyone. Critical analysis is a component of resource development because, for society to progress, people need to reflect on the practices that exist and creatively consider how they might be reimagined. Knowledge and awareness are important concepts necessary within the idea of progress since informed decisions help advance meaningful change. However, developing resources is insufficient; individuals need to practice leadership in order for society to progress.

Leadership for change. Participants explained this purpose of education as the ability an individual has to impact positive change in society. This conception recognizes the influence people have and includes individuals' intention to solve societal problems. Leadership for change asserts that people come together in groups and work to achieve purposeful goals. And, as such, common values should be developed among members to advance their mission. Education is central to leadership, not only to help individuals develop the tools they need to address problems in society, but also to discover the influence they have and their capacity to enact that influence. Participant S12 suggested,

"The goals of the education system should be to develop contributing citizens and leaders in society." Leadership goes beyond general participation to include motivation and responsibility. According to participants, people who exert leadership have drive and intentionally work toward changing society.

Principles of democratic citizenship. This final conception is similar to leadership for change, in the sense that engagement and action are central components. Leadership, as a concept, suggests that one person directs a group of people. Principled citizenship, on the other hand, does not necessarily require a leader. Democracy is a system in which all members of society engage to hold the government accountable for establishing a community the populous envisions. Members of society have developed shared values and common goals, and they feel responsible for ensuring that the government acts in ways that are consistent with these values and goals. Education in a democratic system encourages individuals to become aware of societal issues and to develop skills and knowledge necessary to address those problems through meaningful civic engagement.

> [The purpose of education is] teaching people to find their own political views and learn, which helps in a democratic society... you need to be aware of what you believe in and what's going on. (S14)

> The educated citizen is a member of that society and therefore furthers the quality of that society. Able to vote for good individuals to represent that society. (S7)

Participants stressed the importance of change in democratic citizenship. Engaging in government systems is primarily how participants envisioned achieving their goals, though others discussed adapting the education system to create substantial change, and some even suggested breaking the system altogether to achieve their envisioned objectives.

Regardless of the approach, 14 of the 15 participants (93%) explained that through education, society could improve. Students recognized the power that educational systems harbor to transform society; almost all participants believed education could help them develop the skills, knowledge, and agency they would need to create positive change in society. University, therefore, is a practical means through which students can enhance their abilities and gain leadership experience.

Summary of university and education. Participants' conceptions of the purpose of university, and the purpose of education more broadly, were divided into two categories according to the people who might benefit from the development of an individual: the individuals themselves and the society. Linking the purpose of university and of education with the individual, participants discussed skill development, knowledge acquisition, and self-development as areas in which the individual could progress. As the purpose of university and of education relate to society, participants' conceptions fell into two subcategories, depending on whether the purpose was for society to sustain its practices or if society intended to improve upon them. Sustaining society included building member autonomy, conserving societal systems, and maintaining government. In contrast, improving society included developing resources, fostering leadership for change, and encouraging principles of democratic citizenship. Overall, participants' conceptions largely reinforce the notion that university, and education overall, are social institutions through which individuals and, consequently society, can grow and change.

Leadership

Participants began to consider the theme of leadership by defining the terms 'leadership' and 'leader'. The first question was 'How do you define leadership?' or 'What is leadership?' and that was followed by 'How do you define a leader?' or 'What is a leader?' Even though these prompts are similar, I asked both questions to find out if participants would stress the procedural components or people-oriented aspects of leadership, as illustrates in Table 6. Participants who emphasized the process talked about collaborative efforts among people and the common objectives of a group.

Table 6.

| STUDENT | INITIAL RESPONSE | | | |
| | LEADER | | LEADERSHIP | |
	Process	Person(s)	Process	Person(s)
S1	-	-	X	
S2	X	X	X	
S3	X		X	
S4		X		X
S5	X	X	X	X
S6	X	X	X	X
S7	X	X		X
S8	X		X	
S9		X	X	X
S10	-	-	-	-
S11	X	X	X	
S12	X	X		X
S13	-	-		X
S14	X	X	X	X
S15	X	X	X	X

Participants S1 and S3 were not asked "What is a leader?" and participant S10 was not asked either question.

> Leadership involves people, a group of people with a vision and with that vision, they set goals to move that vision forward and that involves, primarily, a leader who

is the center of that vision. And then, they work towards a common goal to seek positive change. (S3)

Some participants focused their attention on the role of the individual. These participants' person-centered conceptions highlighted character traits and skills, and also tended to emphasize the power of the individual and variations in abilities.

A leader is exactly the person that is capable to understand the needs and apply the needs of a group, of a particular group, at the moment. (S9)

In defining leadership specifically, a third of participants referenced both process and people, another third only talked about process, and the remaining almost-third (4 of 15; 26%) only discussed people, as shown in Table 6. (1 participant was not asked this question.) In contrast, the majority of participants (8 of 15; 53%) considered both process and people in their initial definition of 'What is a leader?' with 2 participants (13%) focusing on process and 1 participant concentrating on people. (3 participants were not asked this question.) These results suggest that participants overall associate both processes and people with leaders and leadership.

After these initial questions, participants elaborated on their conceptions of leaders and leadership. Our conversations yielded understandings of both terms, and participants often talked about 'leader' and 'leadership' more generally and sometimes interchangeably. For this reason, as I continue to present findings from the data analysis, unless specified, I will employ the broader term 'leadership' in reference to the participants' conceptions, notably since leadership also incorporates the role of being a leader.

Leadership outcome space. As Marton (1988) suggested, through the analysis process, I challenged myself to discover how the categories would emerge naturally. However, as the categories of description evolved, I found myself developing classifications similar to those described by Rost (1991). Thus, the categories of description within the leadership

Table 7.

STUDENT	LEADERSHIP			
	Group	Change	Influence	Values
S1	X	X	X	X
S2	X	X	X	X
S3	X	X	X	X
S4	X	X		
S5	X	X	X	X
S6	X	X	X	X
S7	X	X	X	X
S8	X	X	X	X
S9	X	X	X	X
S10	X	X	X	X
S11	X	X	X	X
S12	X	X	X	X
S13	X		X	X
S14	X	X	X	X
S15	X		X	

outcome space resemble Rost's (1991) essential elements of leadership: group relations, intended change, influence, and value systems.

Group relations. All 15 participants explained that the process of leadership requires people and the group that is practicing leadership includes both leaders and followers. The relationship between leaders and followers is dynamic, and individuals can fluctuate between the role of leader and follower. Participants discussed the interactive and collaborative nature of leadership within a group. For example, participant S8 stated, "leadership is cooperation between a group of individuals who are working towards a shared goal." Another participant explained,

> [Leadership] includes getting people together, keeping people together, and being able to direct this group of people that you have got together and kept together to go toward a certain goal, a certain – and to be able to achieve that goal. (S11)

Participants described how all members of the group, including the leader, work together with common purpose and with the intention of achieving a shared goal. Group unity motivates people to engage in the process, and is encouraged by the leader of the group.

Intended change. The collective desire to influence change is another essential element of leadership. Of the 15 participants, 13 (86%) discussed how leadership is a purposeful practice; leaders and followers establish goals for their group that they work towards achieving. Change, therefore, is a desired outcome of practicing leadership and can happen in a variety of ways and in various contexts. The group's specific vision may be determined either by the leader or the collective and is something the leaders and followers aim to accomplish.

> There are different types of leadership but the general takeaway from that is that you set different goals and plans through that path to reach [that] goal. (S1)

Leadership is the process of working toward intended change. While success is a desired outcome of practicing leadership, achievement is not core to the definition. Not a single participant included a conditional statement in their conception of leadership, thereby suggesting that accomplishing a goal is not a requirement. Rather, the group of leaders and followers have the *intention* of influencing change.

Influence. Almost all participants (14 of 15; 93%) found influence central to the notion of leadership. Influence refers to the power a leader has over their followers. Leaders do not control or coerce their followers, but motivate and encourage their followers to collaborate with them toward accomplishing their vision for change. There is a sense of accountability in regards to leadership, as leaders are the people primarily responsible for the direction of the group and for advancing the group's goals.

> I think leadership comes through the aspect of being able to influence other people around you to achieve a certain – I think, common goal, or shared interest. (S5)

Influence may equally refer to the ability to help people develop, or to affect change on systems and structures in general. For example, in response to the question, 'What is a leader?', one participant explained a leader is "the one that has the power… to give others the possibility to reach their full potential" (S5).

> Overall, influence refers to the power that exists in the leader-follower relationship, which is used to achieve some purpose. A common stipulation participants debated when considering influence – and change – was whether or not the results of leadership were inherently positive. That is, participants contemplated if the progress and changed intended through leadership would impact society in favorable or unfavorable ways.

Value systems. The final component of leadership participants described is value systems. As a subjective idea, participants debated if 'good' leadership is innately positive or negative, or if this simply means that the process was managed well.

> I guess part of leadership – there's not always good leaders. Like, you can be – well, ok… You can be a good leader, but a bad person, kind of thing. (S12)

> I think leadership is having an influence on people. And driving them forward… a leader is someone who helps people achieve their goals, regardless of whether they're good or bad. (S6)

This excerpt demonstrates two things about this conception: the idea of leadership, as a process of influencing people to carry out a goal, is not inherently positive or negative, and that the value system through which people examine the leader's vision and the resulting change, determines if the accomplishments are 'good' or 'bad'. Interpreting leadership

through one value system or another alters the extent to which people approve of the leadership practices and results, or if people approve of the change at all.

Value systems include the culture, ethics, and social norms of a society and fluctuate alongside numerous other variables. As one participant explained, "there's definite subjectivity both for who are the leaders today and what they think tomorrow's progress should look like" (S8). Another participant suggested that value systems are not just interpersonal, but they are intrapersonal as well: "Leadership also comes with these two casings, which is how the body looks and what the, what the person is inside… leadership is about having congruency of what you think and say and do" (S13). In emphasizing congruency, this participant's statement begins to consider the traits leaders possess and which competencies are involved in leadership.

Leaders, born or made? The qualities required for a leader to be effective in their leadership practices is an ongoing debate in leadership literature, dating back to the Great Man Theory of the 1840s (Carlyle, 2013). The central argument to Great Man Theory is that leaders are born, not made – a conception three participants (20%) still believe, at least partly. As one participant stated, "A lot of us are not born leaders. But some of us are" (S4).

I wanted to know if participants thought of themselves as leaders. Three participants gave a solid 'yes' answer to the question of 'Do you view yourself as a leader?' while about half of the participants felt that they, as individuals, were in the process of developing their leadership abilities (7 of 15; 46%). One participant said 'no' (7%) and three participants were not asked about themselves as leaders (20%). These results suggest that, for the majority of participants, they felt they possessed, or had the ability to develop, the competencies they considered necessary to being a leader.

Leadership competencies. The nature-versus-nurture debate of leadership is part of the larger question about what is fundamental to being a leader. In 6 of the 15 the interviews (40%), I encouraged participants to discuss qualities they thought were useful for leaders to possess and practice, asking questions like, 'What skills or capabilities or knowledge is necessary to be a leader?' Some participants talked about traits and skills specifically, while others discussed competencies more generally. I organized participants'

descriptions of leadership characteristics into three categories of description: practice, intrapersonal, and expertise. The first two categories are based on the distinction between skills and traits, while the third category emphasizes knowledge.

Table 8.

STUDENT	COMPONENTS		
	Practice	Intra-perso	Expertise
S1	X	X	X
S2	X	X	
S3	X	X	X
S4	X	X	
S5		X	X
S6	X	X	X
S7	X	X	
S8	X	X	
S9	X		X
S10			X
S11	X	X	
S12	X		X
S13		X	
S14	X	X	X
S15	X		

Practice includes the actions, techniques, method, and process a leader uses to develop their skills. Intrapersonal refers to the inner-workings of the leader, such as their character, personality, ability, passion, and motivations. Expertise comprises the development of an individual's intellectual capacities, incorporating understanding and awareness. As Table 8 shows, 12 participants (80%) discussed practices of leadership, 11 (73%) considered intrapersonal qualities, and 8 (53%) talked about expertise. These results suggest that skills and traits are most recognized as related to leadership competencies, compared to only about half of the participants who linked knowledge with leadership.

Leadership Development

With my third research question, I wanted to investigate how universities could develop and improve student leadership development programs. To answer this question, I

Table 9.

Methods for Development	Examples of Approaches
Individual-centered practices	Reflexive leadership, i.e. managing personal life, academics, self-organization, personal reflection and identity development
Student-initiated activities	Extracurriculars, student associations, sports (not only participating, but holding a position within the organization)
Academically-related opportunities	Research, presentations, group work, studies, teaching assistantships, critical essays, applied learning projects
University-sponsored programs	University offices (CL&E), residential life, workshops
Employment opportunities	Working a job
Community engagement	MasterCard Foundation events, participating in activism, helping people in need, volunteer work
Interpersonal relationships	Family
Comments with unspecified context	Struggling through tough situations, going outside one's comfort zone, volunteering

asked some of the participants (9 of 15; 60%) what experiences helped them develop their leadership. Table 9 displays participants' conceptions about leadership development opportunities, organized into eight categories of description based on the context in which a university student could practice and foster their leadership abilities.

Participants described a variety of experiences they found meaningful; these results are useful to consider when developing and marketing programs for students to build their leadership. Of the opportunities participants discussed, the one I want to discuss is 'reflexive leadership' from the individual-centered practices. As one participant explained, this conception considers leadership of the individual, for the individual.

> It's every man for himself at university, so you have to set your own study schedule. You have to make sure you review your own work. You study alone. Your friends can help to you to some extent, but they're not going to write the exams for you. So, I really think university… created this leadership role for my own personal life. (S1)

This view of reflexive leadership means organizing, managing, and motivating the individual to accomplish goals within their own life. While this conception of leadership may or may not be supported by literature, reflexive leadership was an understanding put forth by participants and is therefore included in this study, as the parameters of phenomenographic research require (Marton, 1988).

Summary of leadership. Leadership requires more than the singular leader; participants explained that leadership relies on collaboration among a group of people intending to make change. As such, leadership requires people to use influence to advance their goals, which are informed by the values important to the group.

The majority of participants explained that they possessed, or could develop, the fundamental competencies required for leadership. The competencies participants discussed fell into three categories: practice, which includes actions and processes; interpersonal, which includes personality, passion, and motivations; and expertise, which includes intellect, understanding, and awareness. Participants explained that students could develop these competencies, and their overall leadership, through a variety of opportunities available at university, such as through extra- or co-curricular activities,

academics, employment, volunteering, and personal relationships. According to participants, leadership is an accessible, inclusive discipline wherein students can develop abilities and expertise, specifically through opportunities offered while at university.

Citizenship

The first questions about citizenship participants considered were 'What is citizenship?' or 'What does citizenship mean to you?' Similar to leadership, my focus was on the conceptions associated with citizenship, though some participants defined 'citizen':

> A citizen is someone who is a formal member of society... an official member of a society, who has certain responsibilities that they need to carry out. So, they have to follow the law, they have to... carry out responsibilities... A citizen is someone who has the right to vote. (S3)

Participants discussed the formal relationship between the individual and the sovereign state and they mentioned the rights and responsibilities included in that relationship. They also recognized that interactions among community members are not uniquely political, but also include a sense of service toward the society in general. The participants found there to be aspects of citizenship that relate both to communities of people (e.g. giving back, 'not quite obligations') and to the government (e.g. following the law, rights).

Many participants had a challenging time separating citizen from citizenship, and I did not press participants to define citizen or citizenship. Instead, I explored citizenship more broadly to include implications and applications of citizenship, particularly in relation to education, leadership, and social change. As with the leadership outcome space, I did not distinguish between 'citizen' and 'citizenship' and decided to investigate all participants' conceptions related to the general theme of citizenship.

The citizenship outcome space is divided into three categories: behavior, legal status, and identity. Citizenship behavior is the way in which people conduct themselves within the nation-state. This includes culture,

Table 10.

STUDENT	CITIZENSHIP		
	Behavior	Status	Identity
S1	X	X	X
S2	X	X	X
S3	X	X	
S4		X	X
S5		X	X
S6		X	X
S7	X	X	
S8	X	X	
S9	X		X
S10		X	X
S11	X	X	
S12	X		
S13	X	X	X
S14	X	X	X
S15	X	X	

social norms, and societal expectations as well as the expectations a government has for its citizens, such as civic duties and responsibilities for participating in democracy. Citizenship, considered as a legal status, refers to the official, formally-recognized membership the state grants to its citizens and includes the rights the government bestows on its members. Citizenship identity is the emotional belonging one feels toward a society and is personally defined. Table 10 shows that, 11 of the 15 participants, (73%) discussed citizenship as behavior, 13 (87%) talked about citizenship as legal status, and 9 (60%) considered citizenship as identity. These descriptions refer exclusively to citizenship and do not include global citizenship conceptions.

Citizenship as behavior. Many participants referred to society as a broad idea that includes culture, practices of diverse communities of people, and is not limited to the organization of a government. In contrast, the state refers to the formal legal systems that manage society. Because of the distinction participants made between society and state, I separated citizenship-as-behavior into subcategories of behavior within society and behavior within government.

Of course, behavior exists on a spectrum and can be practiced and interpreted in many ways. As such, I make a special point to discuss good and bad citizenship behaviors. While not necessarily independent from the categories of description behavior within society and behavior within government, I give special attention to considering positive and negative citizenship practices that may influence society and/or government.

Citizenship behavior in society. This subcategory of citizenship as behavior describes the actions society expects from members of its community, or what one participant referred to as "etiquette" (S13). As participant S1 explained,

> I think citizenship transfers the social norms and beliefs. So, associated with the actual word, you have beliefs, social norms, culture, religion, music, faith – all those things embody the actual meaning of citizenship... So citizenship, in that sense, I think is directly correlated to the culture... I think culture and citizenship are interrelated. I don't think you can talk about one without the other.

Citizenship for society includes social guidelines that are invisible, cultural customs which differ from one society to another and describe the interactions a group of people deem acceptable. The process of "socialization" (S13) may be taught through formal education or through informal interactions such as through family, culture, or friendships. Behavior and culture are interconnected and people may adapt, or assimilate, according to the norms of the community in which they reside or visit. Citizenship, in this sense, fluctuates and includes social practices and norms that citizens constantly explore and perfect.

Citizenship for society is not uniquely cultural, however; it also includes people's role in society and their ability to contribute to the maintenance of that society. Citizens participate in the "give and take" (S12) of their community, offering skills and services in return for the skills and services of others. Overall, citizens explore their ability to be "effective to the society" (S2).

For some participants, maintaining a community naturally included advancement; for example, participant S12 asserted that "citizenship is not just contributing, but contributing in a way that makes society better... improves the quality of life." In contrast, other participants had a hard time distinguishing between sustaining a society and improving a society; as participant S2 observed, citizenship is a more general idea about "contributing to the society. And not doing harm." Other participants included a caveat in their response, suggesting that being a contributing citizen was not always possible for all members of the community:

Everyone has their role and, ideally, contributes to society in one way or another... If there are extenuating circumstances that prevent them from doing so, hopefully the rest of society will be able to help them out to getting on the path to being a contributing member of society. (S11)

A group of under-privileged people who don't have access to good education... they are automatically not situated in a situation where they're privileged enough to maybe even know what it means to exhibit good citizenship. (S7)

These passages expose how social justice is related to citizenship, and links to education and leadership. If a society intends for all people to contribute, there should be resources to

ensure everyone develops the skills, knowledge, and agency required to be contributing members. Efforts to advance and improve a society should include working for the rights of other people to guarantee that everyone has the ability to participate and contribute.

    Citizenship behavior in government. This conception refers to the expectations for participation in government, such as civic duties and responsibilities that a citizen is expected to perform for the democracy to function. These state-outlined duties include paying taxes and voting. Granted, some expectations are truly obligated by the government, like taxes, while other civic duties, like voting, are not always enforced but are expectations. Participants described the interconnected relationship between citizen and state as involvement in national politics and helping preserve the governing body:

> To have a piece of responsibility in governing the country that one lives in. And, to have duties as being a part of that country… a very give-and-take relationship. (S8)

> As a citizen, you are supposed to… be active in some sense in what's going on in your home town or your country. Vote, if we're in a democracy. And, be knowledgeable of the rules and laws. And respect them. (S15)

    Participants recognized that various governments will likely have different expectations for their citizens according to the constitution of their country. Participant S2 confessed, "it's a hard question because sometimes I think of the answer in Nigeria context and sometimes I think of the answer in specifically Canadian context." As we continued in our interview, I challenged this participant to discuss the differences in expectations regarding citizenship in different governments. Interestingly, in reflecting upon the question more, their views changed.

> Sorry, it's the same… it's the same because some government might use different approach… towards the citizens. But yeah. But then, like, I think it's essentially the same. So there's – there's no – yeah, I shouldn't have divided. (S2)

This shift in the participant's thinking suggests two things: first, that students may conceptualize citizenship to different countries as unique relationships with specific rights and responsibilities. The second point is that students may conceive citizenship behavior as universal, such that all countries expect citizens to be involved in the affairs of the state but

the specific approaches, including how and to what extend citizens engage, is determined by the country, its constitution, and its legal systems. These variations in understandings are important to recognize when considering citizenship education for students.

Good citizenship. Behavior may be expressed and interpreted on a spectrum; acceptable social conduct will likely differ according to various people, cultures, and governments. However, within the general society, there are social norms that outline guidelines and expectations for good citizenship. Participant S7 explained,

> In terms of behavior, I remember in my old school they had citizenship awards. So it was based on your positive treatment of others and how well you interact with others and fit within your community. So that's citizenship, in terms of the behavioral definition. But, in terms of the, sort of, more practical definition, in terms of nation-states or borders, citizenship is your allegiance toward a particular flag. So, how well you behave in accordance to the… doctrines of that country. So the amendments of the constitution of that country.

Good citizenship is not only behavior within local communities and the larger society, but also behavior within the government system; someone might be considered a 'good citizen' in the eyes of the state if they advance the mission and vision of the government.

Bad citizenship. In contrast to good citizenship, these are actions from people in the community, general society, or government that could negatively impact citizens. A few participants explained what they found to be some problems they noticed in society today:

> Extremism… the impression of and the culture of fear. Especially the last ten years, I feel has led… to kind of a more extreme, polarized society, which is dangerous because then there is more risk of breaking, of divisions in society. (S15)

> Like racism…. not respecting diversity… feared about something just because – it's not because we are really feared about what it is, it's because we don't know… For sure I know that we have to overcome these kinds of problems. (S9)

Participants discussed how cultures of complacency, extremism, fear, and xenophobia could have detrimental effects on people, societies, governments, and, potentially, the world. These comments are important to be aware of because they demonstrate that

participants were aware of the problems plaguing people, recognized potential for how society could improve, and expressed a desire to address these challenges.

Citizenship as legal status. Another conception of citizenship participants discussed was citizenship as a legal status. Whereas citizenship behavior depends on how the individual acts within the society or state, citizenship as a legal status is the recognition and protection of an individual's rights within a government system, and is a state-certified membership exclusive to its citizens. Citizenship, in this sense, is provable through formal documents and verified paperwork. In fact, 6 participants (40%) mentioned 'passport' explicitly as they explained citizenship-as-legal-status.

Participants also recognized that legal status required considering if, or how, an individual could obtain citizenship. In the following sections, I discuss the exclusionary nature of citizenship, acquiring citizenship status, and membership versus belonging.

Exclusion. When citizenship is a legal status, governments are able to control which people qualify for the rights and privileges of their country. Participants recognized that, throughout history, an individual has had to meet government-approved criteria in order to obtain the status of citizenship and gain its corresponding benefits.

> Citizenship is the one that comes from x-city and that is the one that, for instance, in Athens that will be allowed to vote if he is male and he is 21 years older or something like that... it means you exclude a lot of people. (S15)

Participants understood how citizenship is a practice used by governments to exclude outsiders and to differentiate between the legal status of citizens and non-citizens, an argument also supported by literature (Marshall, 1964; Philo, 1992, 1997; Yarwood, 2014).

Acquiring citizenship status. Although not all participants discussed the process of obtaining citizenship, many talked about being born in a country and other methods to gain citizenship, such as spending time in a country and passing a test to demonstrate knowledge of history, laws, and culture. Participants explained that there are steps toward obtaining full citizenship, like permanent residence. This suggests participants understood the variations in rights and privileges that different legal statuses of citizenship permit.

> If you're not born in Canada, you have to pass a citizenship test after staying in Canada for several years. And first you get your permanent residence. (S3)

> Usually by spending a certain amount of time in the country. By taking, possibly, by taking an informative test or exam. (S8)

The state presents criteria for individuals desiring to obtain citizenship to their country and gaining access to the rights and privileges associated with a legal citizenship status can be acquired only by meeting those criteria.

Membership and belonging. There is a distinction between conceptualizing citizenship as possessing a government-certified, legal-recognized membership to a nation-state and understanding citizenship as feeling a sense of belonging to a particular country or culture. Citizenship as a legal status includes being an official member of a government, but does not equate to the emotions an individual may attach to a place or community.

Citizenship as identity. In contrast to a passport or other formal document, citizenship-as-identity is the notion that an individual can develop and express a sense of belonging to a country or culture that may not reflect their official, legal status as a citizen. Citizenship as an identity is a feeling that grows over time with the individual and is an emotion that connects the person to the society. In the same sense that acquiring a legal citizenship status takes time for a governing body to acknowledge, citizenship as an identity takes time for people to recognize within themselves.

From the 15 participants, 9 of them (60%) discussed citizenship as identity. While some took more time to connect citizenship with identity, others immediately noted the importance of identity when I asked the question, 'What is citizenship?'

> I think, it's obviously officially belonging to a country, but that doesn't mean… emotionally belonging. Like, you can have the passport of some country, but you don't even probably care about it… Yeah, part of it is obviously the legal side… I think the other component is essentially being attached to the place. (S6)

Building upon that distinction between a state-defined citizenship and a personally-defined citizenship, other participants discussed how each individual may attach a different meaning to the idea of citizenship:

For some people, citizenship means a lot to them. Their passport, it's like, 'This is, I was born here and raised here and this is my one identity.' It can almost be viewed as an identity card. But for people who move around a lot, the cards are kind of just kind of part of this deck of cards, part of this, like, card game that you're always playing with, like, which card you let people see, which cards, how you shuffle the cards, you know? So, it doesn't really have a significance. So, like anything, it carries the value the you give it, the meaning that you give it. (S13)

In addition to being quite poetic, this excerpt conveys a notion of citizenship that is complex and malleable: a pluralistic identity that can be played with and may present in different fashions. For people who travel and have lived in numerous countries, the components of their citizenship – behavior, legal status, and identity – may interact and show in numerous ways. Citizenship consists of dynamic and interconnected aspects that may be more complicated for an individual to define than simply stating their country of birth. Especially in our globalized 21st century society, with increased cross-cultural interactions and international mobility, citizenship transforms into a personal identity that includes an emotional dimension not always obvious to other people.

Citizenship as behavior and citizenship as legal status fail to capture the intimate, internal feeling of belonging to a community and the sense of comfort that individuals experience when surrounded by other people who share their same values and beliefs. Citizenship as legal status grants its citizens rights from the state, including protection from injustice, but this support does not equate the feeling of being accepted within a society. In contrast, citizenship as identity includes the sentiments of social comfort, personal safety, and acceptance that comes with being among people who respect another's dignity as a human being and welcome them into their community:

Citizenship is – well, the dictionary definition would be that you are born in this land so you are automatically the people of this specific land… I do, certainly, have my own definition of citizenship… I think I am, like, international citizen. Because I live in this world and I share the air and the land, the water, with everybody else. So, I don't see the point of limiting me as being a specific, being belonged to a specific country because I would welcome the chance to be, you know, live in other

countries. And to call myself the other country's citizen. And not being discriminized in, you know, so people are not being judged. (S4)

The concerns participant S4 described expose the potential for hateful rhetoric, oppressive systems, and social injustices that citizenship may incite – problems that other participants considered when discussing the negative impacts of bad citizenship. In fact, numerous participants debated the potential detriment that citizenship could have on societies and people, including power and oppression, marginalization, exclusion, denying freedoms, discrimination, generating a culture of fear, and harm in general.

Participant S4 asserted that the disrespect aliens and foreigners may experience when visiting or living in another country might be mitigated with a more open understanding of citizenship that encourages compassion and kindness to all people, regardless of their legal citizenship status. Their concept of 'international citizenship' described here asserts an inclusive approach to citizenship in which borders do not restrict an individual's citizenship identity but actually allow people to consider themselves as part of the larger, broader human society.

Summary of citizenship. Participants' conceptions of citizenship related to behavior, legal status, and identity, each of which demonstrate an essential component of citizenship. Citizenship as behavior refers to how people engage in their culture, community, and/or country. As with any human action, there exists a spectrum of good and bad behaviors on which people can practice their citizenship. Citizenship behavior can manifest through one's actions in society and, according to participants, good citizenship advances the goals of the governing state, while bad citizenship negatively impacts other citizens. Participants explained that the societal behavior component of citizenship includes etiquette, social norms, and cultural practices, and clarified that behavior in government refers to participation in civic processes. Logically, each government may outline different expectations for its citizens, meaning that how an individual should act in any given government may be unique from how they would act in other governments. Despite these variations, participants felt that certain civic duties transcend cultures and countries, specifically the expectation to engage and participate in government.

Citizenship as legal status is distinct from citizenship as behavior because it refers to an individual's official and state-recognized membership. As such, exclusion is a necessary component of citizenship as a legal status, since governments need to be able to differentiate between members of the state and non-members. Despite the exclusionary nature of citizenship – a status that is often granted at birth – one can obtain legal status by meeting state-approved guidelines, usually by passing a test or living in the country for a given amount of time.

In contrast to a legal status bestowed upon individuals and recognized by a government, participants explained how they felt citizenship also referred to their identity. Membership to a community is defined in part by the governing body, but is also defined by the individual and their sense of belonging to that community. Citizenship as identity is defined as one's emotional attachment to a country or culture. Consequently, each individual may weigh the importance of their citizenship differently, depending on how integral it is to their definition of self and their social identity. Participants built on this idea and discussed how, as international students, they have intersectional and plural identities, a point that suggests the value of a more global conceptualization of citizenship in which borders or legal status do not restrict an individual's self-defined citizenship identity, namely their sense of belonging to plural countries, cultures, and/or communities.

Global Citizenship

In 14 of the interviews, I asked participants to define 'global citizenship' and to consider how their conceptions related to our 21st century world. Some participants were unfamiliar with the notion of global citizenship and asked me if their understanding was correct, or similar to, the 'official' definition. I never gave participants a definition; instead, I encouraged them to explain their understandings, consider what the term might imply, and discuss how global citizenship related to their individual experiences.

There are six categories of description for participants' conceptions of global citizenship: international participation, cross-cultural understanding, humanity, community contributions, travel zones, and world rights. In many ways, these conceptions relate to the outcome spaces of education, leadership, and citizenship in addition to other

common themes that emerged in my analysis, including society, government, community sustainability and advancement, and power. I discuss these common themes in Chapter 7.

Table 11 shows the categories of description and maps participants' conceptions of global citizenship. In the interview with participant S10, I did not ask about global citizenship and, consequently, their responses are mostly excluded from the global citizenship outcome space. However, since participant S10 did critique education, leadership, and citizenship in the interview, some of their responses connect with global citizenship, particularly to the conception of humanity.

Table 11.

STUDENT	GLOBAL CITIZENSHIP					
	Participation	Cross-Cultural	Humanity	Contributions	Travel Zones	World Rights
S1		X			X	
S2		X				
S3		X		X	X	
S4		X	X		X	X
S5		X				X
S6				X		
S7		X		X	X	
S8	X	X				
S9		X	X	X	X	
S10	-	-	X	-	-	-
S11	X	X	X			
S12		X		X	X	
S13		X		X	X	
S14		X			X	X
S15		X		X		

Global citizenship as international participation. Similar to civil service and political engagement being components of citizenship, there were 2 participants (14%) who believed international participation relates to global citizenship. It appears both participants logically applied the responsibilities and rights associated with citizenship of a country to global citizenship, conceptualizing the idea as reaching beyond the borders of a nation-state to include the entire world. Interestingly, in reflecting on their conception of global citizenship, both participants shifted their opinion:

> From the way that the word [global citizenship] sounds, it would seem to have some effective participation in the entire, in the state of affairs of the entire world as opposed to one country… Or perhaps just someone who is very aware of the state of the world. (S8)

> As a citizen to a certain country, you are bound to the laws of that particular country… Whereas with global citizenship, your obligations and accountability isn't as clear-cut and defined… Because as a global citizen, if we're talking about it on that scale, it would be your obligations to the world, as a whole… Which, I guess, no one is really expected to contribute to the world as a whole. (S11)

Although, as these excerpts show, the two participants talked themselves out the notion that global citizenship would include international rights and responsibilities, this conception is interesting to consider because it suggests some students may view global citizenship as a worldly extension of citizenship to a country.

Global citizenship as cross-cultural understanding. Among the participants, cross-cultural understanding was the most common conception of global citizenship (13 of 14; 93%). Knowledge, awareness, and respect for other cultures and people, regardless of their beliefs or country of origin, were common aspects among participants' descriptions:

> A global citizen is someone who is able to see anyone from any country in the world and understand where they're coming from. They don't necessarily have to understand every aspect of that culture, but whatever they will say, they will understand why they're saying it… a global understanding of people, their identity, and what forms their identity. (S1)

> Not treating anybody different based on their nationality. And not being afraid of other nationalities. I think that's part of it. Because you can't really be a global citizen if you don't see yourself as part of a global fabric of people. (S7)

Participant S7 asserted that global citizens have confidence in other people. Global citizenship encourages withholding preconceived ideas of other people and not discriminating against others on the basis of an aspect of one's identity. Global citizens recognize the importance of treating other human beings with respect, kindness, and compassion, regardless of the similarities or differences that exist between individuals.

Cross-cultural understanding includes a reflexive element. Participants recognized that global citizens should be critically aware of systems they inhabit to consider how they interact with and participate in society. This notion asserts the responsibility global citizens should reflect on their own culture and beliefs to recognize that they do not necessarily have the 'right' answers.

> If you see yourself as your nation and you're a very nationalistic person and you believe in the rightness of your own government over all others then that's not being a good global citizen. (S7)

Global citizenship encourages critical reflection of cultures and systems in society, including those within people's native countries. Cross-cultural understanding emphasizes openness, respect, and a willingness to learn about cultures and people.

Global citizenship as humanity. Some participants (4 of 15; 27%) felt cross-cultural understanding was not enough, that the conception of global citizenship could be replaced with an more general term that would apply to all people everywhere: human.

> So being a citizen of the world… we all come from the same world, so we have to think like we are basically the same, although we are diverse. Every human being is different than the others and then we are sub-groups but it is something that we created… we are all human beings, we are all from the same world. (S9)

This recommendation to regard everyone in the world as members of humanity, instead of focusing on differences according to citizenship, race, religion, and so forth, aligns with cosmopolitanism from ancient Stoics, developed by Kant. Cosmopolitanism argues that everyone shares the world and, therefore, all people should understand that their primary responsibility is to humanity (Nussbaum, 1997).

Participants were critical of the exclusionary nature of traditional notions of citizenship and rejected the segregation and alienation of people. They further asserted that society was preventing itself from breaking down its barriers. One participant surmised that there would have to be a common desire among people of the world to remove exclusionary systems before anything in society would truly change:

> We have to have the mindset to do it… I think that when people realize that, 'Oh my god, we have to act together as a human race' – that might kick in. But, now there's no stress factors that push people to think this way so it might be very hard. (S4)

The conception of global citizenship as humanity discourages divisions among people, countries, societies, and cultures. As one participant summarized, "I mean, we're one race. Not even one race, one species, aren't we? Human" (S10).

Global citizenship as community contributions. In contrast to the interpersonal and intrapersonal aspects of cross-cultural understanding, participants (7 of 14; 50%) explained that community contributions relate to impacting people, similar to leadership

and the intension to influence positive change. Participants explained that this conception of global citizenship involves being a contributing member of multiple communities:

> [Global citizens] have a bigger sense of responsibility and duty than a normal citizen because there is a lot of things happening in the world and there are aware of that… someone who has an impact not on, just in the community, but also has an impact on the entire world through the choices that they make. (S3)

This conception of contributing to multiple communities expands upon cross-cultural understanding and suggests the ability to integrate into diverse communities. Global citizens should be able to interact with members of any community and participate in the community in which they are living:

> Global citizenship would be the flexibility or adaptability to function anywhere. That would include skills to integrate yourself into the different societies… to become a functioning and productive part of it. (S12)

Participants further explained that community contributions do not require international travel; a global citizen can work among diverse people within their own country. This ensures that local people are not excluded from making community contributions; as one participant confirmed, "global citizens can always be a local citizen as well" (S3). Global citizenship as community contributions can happen in many different ways, with many different people, and spans from local to global communities.

Since community contributions includes interacting with and participating in diverse communities, this conception also incorporates the conscious effort to create positive change in the world. Contributions do not need to be huge, but they should be meaningful; global citizens should take action to help underserved populations as well as marginalized and oppressed people.

Community contributions are conscious efforts to create positive change, whether that be abroad or locally, and thereby includes the sense of responsibility that comes with doing good for the community. International work is encouraged, but not required, and community contributions encourage connecting with diverse people, in a similar sense as with the conception of cross-cultural understanding.

Global citizenship as travel zones. Many participants (8 of 14; 57%) considered travel as they described global citizenship. For some, the obligation of voyaging to countries around the world was inherent to global citizenship; as participant S1 stated, "I think, obviously, associated with global citizenship is travel." However, participants were careful to differentiate between tourism and traveling abroad for the to learn from other people, cultures, and different perspectives. Global citizenship is not a vacation, but a conscious effort to interact with other people and cultures, and learn from them.

Global citizenship is not a passive approach, but requires active engagement with people and communities that pushes individuals outside of their comfort zones. Participants recognized that global citizenship "does take a lot of effort, it does take that motivation" (S1). People developing global citizenship invest in learning experiences and challenge themselves to interact with different cultures, rather than observing or touring. Thus, if a global citizen does travel to foreign lands, they should learn from the people they meet during their voyage and bring that knowledge back to their home community.

The conception of travel zones does not uniquely refer to visiting another country, it includes welcoming outsides into one's local community. Global citizens are expected to make effort while both abroad and home to interact with and engage in educational exchange with foreign people. As one participant explained, global citizens usher new people into the community and would help "an incoming person who's unfamiliar with your culture" (S12). Whether people travel abroad or not, global citizens encourage dialogue to learn about different personal and cultural perspectives. Travel zones are important in global citizenship because they stimulate educational exchanges among people to learn more our shared, collective world. By gaining and sharing knowledge, skills, and experience with people abroad and locally, societies around the globe can interact and learn from each another.

As one participant asserted, travel does not require physically visiting another geographic location, global citizenship development can be achieved through technology:

I think you can't say travel because a lot of people don't have that option... now that we have access to Internet and other things that allow you to really sort of travel without traveling is a good way. (S7)

Other participants similarly recognized that international travel might not be possible for everyone and offered a more inclusive conception that would be accessible and adaptable to the individual and their personal situation:

Traveling doesn't mean go from Italy to Canada, or big travels. No, you can travel around villages of different origins. There are different groups, different environment. You learn. You are exposed to different people. (S9)

If you don't have the income to travel, in that sense, you really have to value the relationships you have with people from international countries. So when I say 'really value', you go to their homes, you basically try to do as much as you can away from the home country. So you indulge in their cuisine, their music, their way of living... become a global citizen in that sense, without physically traveling. (S1)

International travel is not possible for everyone and there are other opportunities for these exchanges to happen: through everyday interactions, dinner conversations, or inter-personal connections on university campuses. The main point participants emphasized was the importance of effort and trying to connect with different people and cultures.

In contrast to the conception of global citizenship as cross-cultural understanding, which encourages respect for different perspectives and awareness of variances in cultures, people, and identities, the conception of travel zones goes beyond consciousness to encourage exchanges among people, usually fostered through voyages, whether those are real or virtual, international or regional. Similar to community contributions, travel zones include personal interactions but do not require investing in a community. Travel zones foster the educational growth of individuals rather than working to influence change on a larger scale and emphasize personal development over community development.

Global citizenship as world rights. A few participants (3 of 14; 21%) believed global citizenship, similar to nation-state citizenship, would include legal privileges. These three participants asserted global citizens would have a passport or legal documents

allowing them to go anywhere in the world without having a visa. One participant thought global citizenship would make social services, like health care, available in every country. Referring to their conceptions of citizenship, these participants logically inferred that global citizenship would expand the rights and status that citizens of a country have to a global level. Similar to the conception of international participation, world rights extend understandings and components of citizenship to the context of global society.

Summary of global citizenship. Global citizenship, the idea of re-conceptualizing citizenship to reflect the challenges and goals of societies in our 21st century world, calls for an awareness of cross-cultural differences, human respect, pluralistic identities, and contributing to social change in ways that may extend beyond the geography of one's host country. Global citizenship encourages awareness of self and a critical consciousness of the systems in which we live. Through real and virtual travel zones, global citizens engage in educational exchanges to learn about themselves and the shared world they inhabit. Participants emphasized making informed, just decisions and investing in the development of themselves and their communities. Global citizenship is accessible to all people, not constrained by international travel or the need to make large, international contributions. Global citizens engage with diversity, appreciate differences among people and cultures, engage in multiple communities, and work toward influencing significant positive change that may ripple across the globe.

Chapter 7 – Discussion

This chapter begins a presentation of the common themes that emerged from the education, leadership, and citizenship outcome spaces. I then reflect on the significance of these results, discuss how the themes converge, and critically examine the advantages and disadvantages of global citizenship. This chapter concludes with a discussion of how to apply global citizenship conceptions to student leadership development opportunities so students may be better prepared to address issues in our 21st century society.

Common Themes in the Findings

Exploring the participants' conceptions of education, citizenship, and leadership, I discovered a few common themes in the data: society, government, community sustainability and advancement, and the inherent subjectivity that comes with human assessment of societal progress. Other common themes among participants' conceptions include power, the potential for education to influence society, the interconnected nature of leadership and citizenship, and convergence toward global citizenship.

Society was consistently mentioned among participants, whether that was in reference to education, leadership, or citizenship. Society is directly connected to the maintenance and development of communities, largely influenced by the educational opportunities state-run schools provide. Education is the process through which individuals recognize their agency and ability to influence change in society. Schools are where young adults establish their understandings of citizenship, learn how they can contribute to society, and discover how to participate in the governing process. Society, therefore, is dependent on education, leadership, and citizenship.

Whereas society refers to the ensemble of people living in a shared community, government is the political organization that oversees a society; as participant S12 summarized, "government is the leader of society, so to speak." Because nation-states control educational systems and consequently may oppress or emancipate different student populations as they develop into full citizen, education is not neutral; the government creates the curricula offered in schools and expects its citizens to embrace specific value systems. Educational institutions help individuals gain knowledge and skills,

discover their agency, and develop their leadership and citizenship. Teachers, families, and communities reinforce and/or challenge the information formal education provides. Overall, the direction of culture and society are dependent on government-sponsored education and the social norms students internalize in their development.

Education also teaches people how to maintain society, government, and other social systems. Through an exploration of civic engagement and community investment, students develop their expertise, learn how to make effective social contributions, and discover how to inspire positive change in their communities. Universities encourage students to explore their interests, mature their identity, and develop their leadership and citizenship so they discover means to progress in their lives and help advance society.

According to participants, societal advancement includes community service and social justice work. Meaningful educational opportunities provide students with the skills and knowledge necessary to understand how to influence positive change in diverse communities. Participants explained that change is not always immediate and that progress is a relative term. The values, ethics, and perspectives of different cultures, countries, and individuals make it challenging to decipher if society is advancing in the 'right' direction. Participants asserted that the meanings of education, citizenship, and leadership will vary with different countries and cultures, even though these themes share similar objectives of developing the individual, fostering change, and improving society.

Power & Social Justice

Participants recognized that, while knowledge and skills are useful in society, power is the ability to maintain current systems or to enact change. Without influence, people are powerless in the face of injustice, unable to improve their circumstances. With influence, however, individuals can tackle the problems that exist and work toward positive change.

More than influence, however, students need to be aware of the systems that exist in society. Education is the means through which students can discover their individual agency and uncover the hidden agendas and systems embedded within society. Although democratic ideals encourage critical consciousness and assessment of social practices, the government, as the entity that oversees state-sponsored educational opportunities, has to

actually introduce students to these democratic principles or else the students may never truly comprehend their political position, personal power, and ability to influence change.

Education helps students understand their role in society and their ability to influence systems and people. Schools themselves hold incredible power and, as one participant explained, "could either help or harm a citizen" (S2). If schools empower students and use emancipatory pedagogy, individuals will learn how they can apply their knowledge and skills to help themselves and others in society. On the other hand, if schools perpetuate systems of oppression, entire populations will continue to suffer; students may never understand their ability to improve their situation. Participants recognized that education influences how people think, act, and interact, and that governments can use state-run schools to indoctrinate or liberate students as future citizens.

> So, pen and paper definition of education… a perceived means of helping people become more informed and knowledgeable, but really it's just brainwashing… education is both the problem and the solution to everything that I see as being something that we need to fix. (S10)

As participant S10 noted, formal educational opportunities are only as good as the government permits them to be. While capable of addressing problems that exist in society, particularly relating to social justice issues, education can also perpetuate systems of marginalization. Government may use education to create engaged citizens who think critically and challenge injustice, or might take advantage of education to oppress members of society. Participants understood but rejected the idea of using education as a means to control society; instead, they advocated for an emancipatory pedagogical approach that fosters equity, diversity, and social justice in all populations of students. Participants asserted that education should teach ethics, help students explore their ability to influence change in society, and emphasize positive leadership and good citizenship.

Education for Citizenship

Participants discussed how formal and informal educational experiences teach students citizenship values and the virtues of a society. State-sponsored schooling

influences how a populous conceives of civic duty and democratic responsibilities, helping individuals understand their role in society. As participant S3 explained,

> Sometimes, the masses, they don't know what's going on and they don't really know their duty and their rights as citizens… they can become raised to follow, but then not truly understand what they're following. So, with education, they can gain some understanding with respect to citizenship and with respect to things going on around the world and in their communities.

Fundamental to encouraging a healthy democracy and advancement in society, is ensuring people are familiar with their rights and responsibilities. Students are emerging citizens, transitioning from school to society; education should prepare them as best as possible to enter the real world and engage in the democracy of the state.

Identity Development

Whether related to citizenship, leadership, or a general understanding of self, identity development is significant to the maturation of students as they transition into citizens of the society, particularly if education intends to empower them to create change. Participant S14 explained,

> Citizenship allows you to find yourself and define yourself… if you know yourself or if you're finding yourself, you can become a better leader. Because once you know who you are, you can figure out what skills you need to develop, what skills you have, what strengths, what weaknesses. And I feel like anything that is a part of your identity, as long as you're developing it, that adds to your leadership.

Educational institutions, like universities, foster experiences for students to explore their identity and determine how they fit into society. Developing personal identity helps an individual recognize their strengths and allows them to better understand their character, beliefs, and goals. University programming that connects leadership and citizenship with identity development will help students mature and be prepared to engage in society.

Real-World Preparations

Universities are unique hubs of learning that function as mini-societies, preparing students for the real world. Students practice being autonomous adults in the safe spaces of campus and develop personal approaches to effectively interact with diverse communities, manage oppositional perspectives, and face challenges in society. Studying more applied academic concepts and conducting research initiatives, "university is where you really start to learn about more in-depth things, like how you can actually solve problems in the world… University life, it prepares you more as a human… it prepares you more for the real world" (S14). With meaningful and relevant opportunities that help individuals develop experience and agency, universities can foster an effective transition so students enter the working world as contributing, informed citizen-leaders, prepared to address the challenges present in society.

Education is Key

As discussed above, participants asserted that state-sponsored education could "either help or harm" citizens (S2). Put simply, education is a tool that shapes society. Schools must do more than provide knowledge and skills for students to maintain their communities; education should stimulate students with intellectually challenging tasks that encourage taking a critical, holistic approach to addressing complex problems. Structuring learning opportunities as such will help students apply their expertise as they consider how to push society forward and advance humanity. Instilling experiential learning theory and democratic principles in schools' curricula will ensure students practice reflecting on their learning and apply their experiences in meaningful ways.

Additionally, students should be critically aware of the education they receive and question if the system is providing the necessary opportunities for them to become contributing members of their communities. Dewey (1988) noted that healthy democracies require constant effort, therefore it is paramount that students internalize these virtues, learn ethical behavior, and understand their responsibilities as citizen-leaders. Education is the key that makes social progress possible so, as participant S12 recommended, "the goals of the education system should be to develop contributing citizens and leaders in society."

The Reciprocal Nature of Education

In addition to teaching academic knowledge and social skills, education provides students with the opportunities to develop understandings of themselves and the world around them. Although I have already argued that education is the basis for citizenship and leadership (see Figure 1), my participants also shared this perspective:

> I think that if you have had the privilege of having an education, that automatically situates you as a leader, of sorts, in that you have the responsibility to… exhibit what it means to be a good citizen. (S7)

Building upon the social justice themes and responsibilities individuals have to society, this excerpt suggests that when students enter society, they become role models and members of the community that help educate future generations. Graduated students immediately start contributing to social systems and become responsible for upholding ethical practices. These new citizen-leaders collaborate with other members of the community and determine the direction for their collective society. As participant S8 summarized, "leaders of society… attempt to educate better leaders for tomorrow." Therefore, "it's everyone's duty to step up and to become leaders in their own way and educate one another of our role in society as citizens" (S3).

Data from my research reveals that students conceptualize education as a cycle within society that feeds back on itself. Citizenship and leadership themes are interwoven into systems of reciprocal returns wherein a generation develops through educational opportunities, gaining knowledge, skills, and leader-citizenship expertise. In graduating, they emerge with the civic obligations and the responsibility of educating future generations about democratic engagement. As participant S7 explained,

> To be a leader means that you have to exhibit citizenship. You can't be a leader unless you're really exhibiting compassionate citizenship to your fellow citizens. But also, it helps to have education to be a leader because it… helps you really rationalize and use logic when deciding upon [your] views. Because those views, as a leader, affect your other citizens. So, it's a cyclical thing.

Education, leadership, and citizenship are inter-related because, essentially, each needs the other to survive. Participants' conceptions demonstrate that university students realize the value and influence embedded in these themes, as well as how they connect to broader concepts such as social justice and inspiring change in society.

21st Century Context

Technological advancements, instant access to information, the globalization of trans-continental organizations, and increased mobility, travel, and cross-cultural interactions are components indicative of the 21st century world (Bellanca & Brandt, 2010). Similarly, my participants recognized that "there is a global society which is becoming more and more relevant as communication becomes advanced and there are more and more collaborations... between each culture in the different sides of the world" (S11) and described how they felt "the world is turning into a global village" (S2). Quotes like these demonstrate that participants realized the changes happening in society and also understood the 21st century work context they will enter after graduating from university.

In discussing the 21st century context, participant S6 explained that, "the world is very, very complicated today with all sorts of conflicts that weren't there, or perhaps weren't as complicated in the past." Although other participants emphasized communication technologies and cross-cultural interactions, comments like this one from participant S6 suggest that, for some university students, the complex social problems that exist in the world today are core to the definition of the 21st century context.

Converging Themes

Considering participants' conceptions about education, leadership, and citizenship and contextualizing them within a 21st century context, one participant suggested that,

> The standard idea would be to think, or how you would connect those ideas, would be that through the correct kind of leadership you can match the educational system to produce eight billion citizens of the world or, you know, ok, the next generation of citizens who are... all global citizens. (S13)

My research suggests that education, leadership, and citizenship converge toward global citizenship (see Figure 1), a conclusion that participants, like S13, found to be a logical

point of convergence among these themes. Although participants' conceptions of global citizenship varied among six different categories of description (see Table 11), participants recognized the value of global citizenship in our 21st century world.

Global Citizenship

Participants conceptualized global citizenship as international participation, cross-cultural understanding, humanity, community contributions, travel zones, and world rights. As with education, leadership, and citizenship, participants recognized the intersections of society and government within global citizenship. They also realized that global systems, as well as individuals, struggle with questions of power and influence. Identity was another common theme among these conceptions of global citizenship; participants stressed the importance of understanding oneself, both as an individual and in relation to the shared world that all people inhabit.

Participants recognized an increase in global connections and international relationships today, emphasizing tolerance when encountering different perspectives, personalities, and cultures. While important for international interactions, people should also respect diversity in their own society. Participants asserted that our 21st century world should encourage collaboration among communities and patience when confronting disagreement. Global citizenship applies leadership and citizenship ideals to work toward creating positive social change that respects diverse people around the world.

Global Citizenship Concerns

Although participants found global citizenship to converge the themes of education, leadership, and citizenship within the 21st century context, they expressed apprehension with global citizenship. In the following sections I discuss participants' four main concerns and consider methods to address these potential problems in developing global citizenship.

Globalization. As results demonstrate, some participants thought global citizenship might refer to international participation and world rights. These conceptions suggest the presence of a world system, such as an international governing body that would grant rights and would expect global citizens to engage in world affairs. Despite the fact that no such government currently exists, I asked one participant who had speculated that

international participation would define global citizenship, "Do we need to have international laws?" The participant laughed and responded, "No, we do not! That would be a terrible idea."

People around the world have been critical of globalization, asserting that values from the United States are imposed on the rest of the world. This fear of losing culture, heritage, and identity as a result of globalization was a real concern for some participants.

> I like the idea [of global citizenship] but… tying into the idea of globalization, I also worry about… it making people loose their roots, if they're from everywhere… the idea of globalization, as good as it is in being able to open your mind to different cultures and things and experience different things, I do feel like it could possibly lead to you losing your roots. (S14)

While advancing cross-cultural connections and international awareness, efforts for global citizenship development must resist imposing beliefs on other cultures and oppressing communities. Global citizenship must not become globalization.

North America, and often the United States, frequently drives the Western world in developing new theories for how the world could, or should, operate. In striving for global citizenship, Western society should not impose its ideologies on the rest of the world. The development of global citizenship should not be minority-world focused, but should be critically constructed in collaboration with countries and cultures from around the globe. Researchers studying global citizenship should be aware of potential resistance and make conscious efforts to incorporate international perspectives into the development of global citizenship themes. Westerners must remain critically aware and refrain from imposing their ideas on others, so as not to oppress other societies. Empathy, compassion, and ethical practices that critically consider different perspectives need to be interwoven into the foundations of global citizenship to ensure respect across world cultures.

Exclusion. From the perspective of travel zones, global citizenship could include frequent international relocation. Whether prompted by work, family, political situations, personal desire, or something else, moving around the globe could cause emotional distress

and may be difficult on an individual's psyche. One participant linked this idea to their experience as a third-culture kid, a term that they explained,

> is when you are from somewhere but you've moved around a lot and so you're neither from here nor there, you're just from something else altogether ... third doesn't necessarily apply to the third, like a number... It's just like external. (S14)

The membership component of citizenship that participants described, particularly in relation to legal status, has been based on exclusionary practices.

'Other-ing' is a challenge that global citizens may face when interacting with new communities and working to integrate themselves into different groups. Talking about their experience with international travel, another participant explained,

> It kind of sucks a lot, sometimes. [Laughs.] Because it's complicated. And it would be so much simpler to be, "I was raised here and will live here and I will die here." That would be a lot simpler... if you're not a very grounded, steady person, which it's hard to be if you move around a lot – it can lead to anxiety, stress... and depression... I'm not really sure how healthy global citizenship is, to be honest. (S13)

Global citizenship may be challenging for students. The active demands of reflecting upon experiences and navigating complex identities will require global citizens to be mindful of their mental health and well-being, making conscious efforts to practice self-care.

Mental distress. Mental health was another area of concern participants discussed in regards to global citizenship. In the following excerpt, participant S13 used a metaphor to describe the challenges they faced when moving between countries:

> Global citizenship is... like a dung beetle! ...it's this idea of carrying something with you. Each time you go somewhere it gets almost heavier to explain – it's heavier to understand what exactly, where what comes from and it's harder to set up your own moral framework because it's being questioned and shaped by all of these different things in each country that you go to... even if you look at the burden of having to explain to someone where you're from, it's just heavier. (S13)

This imagery of a small dung beetle struggling to maneuver its burdensome load asserts that global citizenship requires significant strength and patience, demanding consistent effort on the part of the individual to manage its success. The accumulation of international experiences weighs on the individual and impacts how they think, act, and interact with people. As other participants confirmed when describing the category of travel zones and educational exchanges, global citizenship demands active engagement as well as investments of time and energy that may be mentally taxing for individuals.

Complex identities. An underlying concern present in the above excerpts is navigating complex identities. There may be layers of identity that individuals amass through their global citizenship development and unpacking that identity may be a significant challenge for students to address. One's global citizenship identity incorporates a multitude of international experiences, potentially conflicting social and political perspectives, and an accumulation of cultures that may altogether be difficult for an individual to manage.

Suggestions to address concerns. Because global citizens will likely present intersectional and plural identities, students will need to learn how to navigate those complexities. Universities and leadership development programs that aim to foster global citizenship should ensure they provide students with services to support their mental health and well-being. Students should learn how to self-care and reflect so they are able to unpack complex emotions and make sense of their lived experiences. Programs should emphasize communication skills, foster dialogue among students, and provide workgroups and other support groups for students to connect with other people who present diverse and complex identities. Relationship building, therefore, should also be incorporated into these developmental opportunities.

Educational programming should acknowledge that global citizenship is not as simple as more traditional forms of citizenship. When properly supported in this process of personal growth, students should develop resilience and build their capacities to tackle complex issues. Despite the challenges, I assert that developing global citizenship increases the human capacity for respect, compassion, and appreciation for differences, which help to open students up to a world of opportunities.

Global citizenship includes potential problems universities must be prepared to tackle before offering programs to students. Educators who are careful to address these concerns and create inclusive, supportive programming should be able to provide opportunities for students to develop global citizenship and reap the benefits it presents.

Global Citizenship Benefits

Data from the global citizenship outcome space revealed that participants found global citizenship to include, among other notions, cross-cultural understanding, community contributions, educational exchanges through travel zones, and a vision for treating all people with humanity. While each of these conceptions present numerous advantages that I included in Chapter 6, there are other benefits associated with global citizenship, such as critical thinking skills, compassion and collaboration, mutual purposes, and identity development.

Critical thinking. With technology and media in the 21st century, "truth is a really dubious thing… because you don't know what's right or wrong on the Internet" (S3). Telecommunications allow individuals to access vast information instantly, yet present challenges regarding media and digital literacy as well as individuals' ability to navigate relevant data. Responding to this problem, participant S3 stated,

> I want to speak with people… and know more about their experiences and how they lived to gain that kind of perspective. And I want to do that by, not just traveling abroad, but also talking to people from abroad, who are in my communities and knowing their experiences, as well. So, a global citizen is not just someone who goes around the world and finding things out that way, but being aware of issues that happen. (S3)

Through cross-cultural interactions and dialogues with diverse people, people can develop their awareness of others as well as their awareness of self. Experiences such as reading international news and traveling abroad create meaningful learning opportunities that push individuals to consider different points of view. Making an effort to interact candidly with people who may have oppositional viewpoints encourages an individual to think critically and assess the reasoning behind different outlooks. Overall, these exchanges

challenge individuals to seriously reflect on what is happening in the world. Global citizenship fosters critical thinking as well as openness to diverse perspectives.

Compassion and collaboration. Global citizenship, particularly the conceptions of cross-cultural understanding and travel zones, stimulate compassion among people. One participant explained that global citizenship "would lead to either more acceptancy or more understanding of how the world works and how people are, in general" (S8). The development of appreciation for other societies, cultures, and people, independent of their identity, beliefs, or personal opinions, promotes positive human interactions; collaboration is easier once mutual respect has been established. Thus, "if everyone becomes global citizen then we wouldn't be choosing sides… [we would] make better decisions that would benefit everyone" (S2). With foundations of mutual respect, people collaborate and work across differences toward inspiring positive change in their communities.

Mutual purposes. After building understanding and respect, cooperation is the next step for people to take toward accomplishing mutual goals. Fostering good citizenship behavior will encourage students to realize their potential for leadership and recognize the potential others possess to improve their shared society. The global citizenship conception of community contributions unites groups of people, regardless of their background, as they explore shared principles and develop a vision for positive change.

Identity development. Individuals can advance their character and identity through global citizenship. Being introduced to diverse perspectives, different cultures, and practices from around the world, students exploring global citizenship will develop knowledge about themselves and the communities they share with international people. Learning about the variations in opinion among people in society is an ongoing process of discovery that helps individuals better understand their beliefs and appreciate the perspectives of others.

In learning about themselves, people realize their strengths and weaknesses and discover their agency. As such, identity development encourages growth in leadership:

I feel like anything that is a part of your identity, as long as you're developing it, that adds to your leadership skills. Knowing yourself really does help. And I don't think you can ever stop learning about yourself. (S14)

Identity development is an ongoing process, similar to the notion of lifelong learning. Global citizenship emphasizes continuous exploration and encourages students to remain open to learning about themselves and their shared world.

Overall advantages. Education is the tool through which emerging citizens and student leaders can gain the skills, knowledge, influence, and confidence to apply the benefits of global citizenship in life post-graduation. University, specifically, presents the perfect opportunity to develop these competencies because interactions with different people and diverse perspectives, as well as rigorous academic demands, challenge students' boundaries of comfort. The conception of travel zones highlights a practical approach for university students pursuing global citizenship development to engage in educational exchanges, learn more about themselves, and enhance their understandings of the diverse communities they inhabit. This also means that students are building their leadership (i.e. group relations, intended change, influence, and value systems) through engagement in travel zones and cross-cultural experiences.

Education for Global Citizenship

Education provides the opportunities for students to discover their abilities, develop knowledge, skills, agency, and identity, and establish strategies for how to effectively navigate the challenges of the real world. As participants asserted, universities should foster opportunities that help students internalize practices for lifelong learning, continuous self-exploration, and reflection. Intrapersonal and interpersonal development promotes appreciation of others and furthers connections among people so students can discover practical methods to work together for positive change.

Results from my study suggest that university students recognize the importance of education and its significance in helping individuals develop leadership, citizenship, and, potentially, global citizenship skills as they prepare to transition from school to the real world. Specifically, universities provide opportunities for students to mature and develop

into responsible adults, as participants' conceptions of the purpose of education and university illustrate. These additional experiences students gain while at university strengthen individuals' knowledge, skills, and understanding of self, which helps students comprehend their role in society and learn how to do good for their communities. Through experiential learning and leadership development programs universities can create meaningful experiences for students to develop leadership, citizenship, and global citizenship.

Student Leadership Development

Leadership development programs should emphasize that all students can develop and learn leadership, stress relational and ethical approaches, incorporate diverse strategies that celebrate the abilities and individuality of students, and include intentional designs and assessments (Komives et al., 2011, p. xvi). These recommendations are consistent with the results of my study; participants explained the competencies required to inspire societal change can be developed through open-ended educational opportunities. Universities, therefore, should emphasize experiential learning in leadership development programming and provide experiences that help students apply their knowledge, skills, and agency to advance their communities and address social issues in society.

As examples, participants listed experiential learning opportunities they valued while at university (see Table 9). Co-curricular activities such as these are useful, practical means for students to gain the skills, knowledge, and experience they desire in order to engage with and be prepared to enter society post-graduation. Universities, therefore, should emphasize the importance of opportunities such as these and integrate global citizenship themes into leadership development programing to make the experience more meaningful for students of the 21st century.

Recommendations

Experiential learning opportunities should challenge students to critically realize their power and consider how they can influence society. I suggest university programs encourage critical thinking and development of leadership and citizenship themes. There

should be a push for reflection on citizenship, identity, and individual influence so students discover and explore their ability to impact change.

My findings suggest that students already recognize the value embedded in education, leadership, and citizenship, as well as the potential significance of global citizenship. University-sponsored leadership development programs should provide students with the opportunities and resources to connect these four themes, develop their understandings, and explore the relevance of these themes in society today. Programs should also be flexible in their learning objectives to allow students to discover the meaning and application of these themes as they personally experience them. Consistent with experiential leadership theory and critical pedagogy, there should be an emphasis on reflection so students participating in university-sponsored development programming have time and space for sense-making of these complex, dynamic themes.

Opportunities to learn more about citizenship were also important to participants. My student population recognized the importance of studying history and considering how past events, cultures, and systems have influenced how we act and think today. Data showed that participants wanted desired opportunities to reflect on history and apply critical thinking to both past events and potential future challenges. This finding reinforces participants' comments that education should be transformational, teach information and skills relevant to the 21st century context, and foster ways for students to develop their agency and identity. The holistic goal of citizenship education should be to help students realize tangible methods to engage in community development and inspire positive change.

Participants emphasized the importance of mental and emotional health, particularly in relationship to global citizenship. While offering opportunities to explore and develop their identities, students should receive support from educators and the university; support services such as these ensure students are healthy and able to tackle complex challenges. Student support should always be incorporated within any program universities offer students to develop their leadership, citizenship, and global citizenship.

Global citizenship meant different things to different students, a point that is valuable, not troublesome, for educators. The variations in participants' conceptions of

global citizenship align with the goals of experiential learning and suggests educators should facilitate meaningful opportunities for students to interact with the material leadership development programming presents them, discover the significance it presents to them specifically, and consider, in their unique, individual way, how they are able to apply those understandings to their life at university and post-graduation. This means that leadership development programs should allow time and space for student reflection and should foster opportunities for the students to develop personal mission/vision statements as well as their philosophies of leadership and citizenship.

Specifically considering the integration of global citizenship themes into leadership development programming, I present Table 12 with a list of suggestions to improve the experiential learning opportunities universities provide undergraduate students.

Table 12.	
1.	Emphasize identity development, including self-awareness, personal reflection, and understanding/appreciation of diverse people and perspectives.
2.	Explore the context in which leadership and citizenship may be applied, such that students explore history, theories of leadership and citizenship, and global affairs to consider society, culture, and governmental systems.
3.	Consider ethics, including discussions about morals, social justice, value systems that exist among different cultures, and how to assess progress in society.
4.	Promote social responsibility and civic engagement for students to realize how to advocate for their ideologies and democratic ideals.
5.	Examine power systems and personal influence, incorporating dialogues on civic engagement, challenging oppressive systems, and exerting individual agency to advance mutual purposes among diverse communities.
6.	Foster the development of group skills and dynamics, such that students understand the differences among personality styles, learn effective methods for team management, explore techniques for relationship building, and practice approaches that promote collaboration and cooperation among group members.
7.	Develop students' communication skills, creativity, critical thinking, sense-making, and ability to manage potentially conflicting information.
8.	Empower students to apply their knowledge, skills, and agency to influence positive change in society.

Student leadership development programming should be open-ended and encourage students to discover what is important to them, so students realize how they can apply their knowledge, skills, and agency to help solve issues in society. Interactive experiences should incorporate inclusive methods that support different learning

approaches and demonstrate value for the diversity of students participating; practices that respect differences among people should mitigate the risk of students developing negative views of the 'other'. The visible integration of social justice with leadership and citizenship themes should help students recognize their influence and consider how to advance positive change in society that benefits and respects diverse people. Overall, including global citizenship themes in leadership development programs will help students consider the realities of the 21st century world and explore how to apply their knowledge, skills, and agency to address the complex challenges of global societies.

Summary

Student leadership development programming at universities present a unique opportunity for undergraduates to explore their personal identities and build their leadership and citizenship skills. Emphasizing social justice and practicing inclusive techniques, university-sponsored programs can encourage students to take critical perspectives of societal systems and consider creative, new approaches for how their skills and expertise can be applied to tackle the complex problems that have existed and may exist in society. Leadership development programming, therefore, should offer experiential learning opportunities to engage diverse students, encourage individuals to respectfully interact with different cultures and perspectives, and help students explore their positions in our increasingly international societies. Global citizenship themes would be fundamental to leadership development programming as well, even if the concept of global citizenship holds different meanings to different students. Open-ended experiential learning opportunities allow students to discover the value global citizenship has for them and how to apply their influence, skills, and knowledge to practice leadership and good citizenship that advance positive social change in society.

Chapter 8 – Conclusion

In this closing chapter of my thesis, I discuss critiques and offer recommendations for future research. I conclude by summarizing the results according to the objectives of my thesis: to discover university students' conceptions of education, leadership, citizenship, and global citizenship; to connect global citizenship with leadership development; and to suggest improvements for student leadership development programming.

Critiques

While the results of my research offer valuable insight to improve student leadership development opportunities that universities provide, there are ways in which I could have improved my study. This was my first time conducting phenomenographic research and, now with experience, I would adapt my approach. Transcripts from interviews, for example, revealed that I was sometimes inconsistent in my questioning. With participant S10 in particular, I did not initially ask 'What is leadership?' as I did with other participants, nor did we discuss global citizenship themes specifically. Similarly, I did not ask all participants if they considered themselves to be leaders or ask about opportunities significant to their leadership development. While I still gained useful data from this study, I granted participants considerable freedom in the interviews, sometimes allowing them to direct the conversation. If I were to conduct this research again, I would take a firmer approach to the open-ended interviews and be stricter with my techniques.

Frequently, I would probe the participants and question their responses in an effort to encourage critical thinking about themes. However, there were times that I might have directed students' thinking and inadvertently encouraged them to make connections between education, leadership, and citizenship. Further, some of them were already familiar with my research topic and my desire to explore global citizenship themes. I do not believe, however, that participants forced links between themes or that participants said things they thought I wanted to hear. Instead, I believe the relationship I had already developed with participants ensured an openness and willingness to talk honestly. Participants were comfortable in their interviews and did not hesitate to contradict or challenge me when I misunderstood their statements. I conducted interviews in an

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accessible and friendly manner that stimulated open dialogue with participants while equally encouraging critical considerations of conceptions linked to the themes of education, leadership, citizenship, and global citizenship.

Social justice was a theme participants stressed throughout the study, however the literature I reviewed were primarily from white theorists. In the future, to ensure more diverse perspectives and international ideas, I would study the work from a wider range of authors and also draw from literature outside of Western culture.

Similarly, the breadth of my research expanded across education, leadership, and citizenship, explored the idea of global citizenship, and considered student leadership development opportunities universities offer undergraduates. While this provided unique insight into the intersectionalities among these themes, it might have been beneficial for me to focus my efforts on fewer topics and dive deeper into understanding the significance and relevance of a couple themes, rather than studying education, university, leadership, citizenship, *and* global citizenship.

Global citizenship literature was not included in my research. My study emphasized participants' conceptions of global citizenship rather than 'official' definitions, though I believe I could have included more information about current global citizenship literature and connected data from other studies with the results I discovered in this research.

Involvement in leadership development was a selection criterion for participants in my study; it is possible that a bias toward valuing campus engagement and cross-cultural themes exists within my findings. As both a critique and suggestion for future research, I recommend studying conceptions of education, leadership, and citizenship from a student population with a wider range of student involvement experiences.

Future Research

First, I suggest researching global citizenship themes outside of a North American context. As participants in this study recognized, global citizenship has the potential to become a tool used by Western societies to colonize the rest of the world according to the principles and systems we value. Researchers and scholars should be conscious about imposing our conception of global citizenship on the rest of the world and oppressing other

cultures, perspectives, and ideas under the veil of fostering international connections and developing global relationships. While the global citizenship conceptions described in this study suggest numerous benefits, to be truly inclusive of all people, perspectives, and ideas, researchers should critically examine global citizenship among numerous populations across the world to discover other meanings and potential for future developments.

I also recommend future research should explore specific suggestions of how to integrate global citizenship themes in higher education programs. It would be interesting to discover exactly what students expect from global citizenship, not only what it means or represents. A future study could challenge participants to develop specific programs, lessons, and resources useful to developing global citizenship themes.

As I discussed in the section on global citizenship concerns, participants felt that mental health may suffer as they develop their global citizenship. In addition to raising awareness about the potential emotional distress associated with global citizenship, researchers could specifically investigate the emotional well-being of global citizens to explore methods for ensuring good mental health in students.

Thesis Summary

My thesis explored the themes of education, leadership, and citizenship through a phenomenographic study of university students' conceptions. Participants discussed their understandings and experiences within and across each of the three themes, which helped me discover the intersections among leadership, education, and citizenship, as well as how these three themes may relate to global citizenship. Findings from this research detail university students' conceptions of global citizenship and provide insight to improve leadership development opportunities universities offer their students. Each of the following sections, organized according to the three objective areas of my study, summarize the major findings from my research.

Conceptions of education, leadership, and citizenship. Participants found that education serves both individuals and society. The purpose of education, as it relates to the individual, fosters skill development, knowledge acquisition, and self-development. Within the context of university, participants discussed knowledge acquisition as the most

prevalent objective, but also recognized the significance of skill and self-development. As education and university relate to society, data demonstrated that participants considered two broad categories of sustaining society and improving society. Sustaining society included ensuring the autonomy of individuals, maintaining social systems, and preserving the established government. Improving society referred to the development of resources, leadership for change, and fostering principles of democratic citizenship. Participants found education to be the tool through which members of society internalized value systems, discovered their personal identities, and realized their individual potential, including personal power and ability to influence change.

Leadership relies on both people and process, and includes four main aspects: group relations, intended change, influence, and value systems. Leadership, participants found, is an interactive process happening between leaders and followers, who develop common purposes and intend to make positive change. Using their influence, leaders motivate and encourage their followers, and the group holds each other accountable for their collective goals. Leadership is not inherently positive or negative, but depends on the people and the values they bring to the process. Participants explained how leadership competencies included practices to develop skills, intrapersonal aspects to explore identity and personal characteristics, and expertise to develop knowledge, understanding, and awareness. Over half of the participants described how they viewed themselves as leaders or in the process of becoming leaders. Participants discussed a wide variety of meaningful leadership development opportunities they experienced, and emphasized co-curricular, experiential learning programs for undergraduate students to explore and build their leadership.

The outcome space of citizenship comprised three main categories: citizenship as behavior, citizenship as legal status, and citizenship as identity. Behavioral citizenship included citizenship for society, which refers to the cultural and social norms that people expect from members of their community, as well as citizenship for government, which included the citizens' responsibilities and obligations within the state. Participants discussed positive and negative behavior related to both citizenship for society and citizenship for government, and reaffirmed the importance of education, social justice, and

critical thinking when considering the values that help distinguish between good and bad citizenship practices.

Participants also considered citizenship as a legal status, explaining the formal components that comprise membership to a nation-state. This official, legally binding relationship between citizens and government contrasts with citizenship as identity, which participants described as their personal sense of belonging to a country or culture. This internal feeling of community acceptance and comfort was not necessarily connected with a legal status, and participants emphasized the importance of discovering and developing their personal identity to enhance their leadership, citizenship, and understanding of self.

Society and government were common underlying themes among education, leadership, and citizenship, as were sustaining and advancing communities. Participants frequently discussed the inherent subjectivity of personal beliefs, cultures, and ethics that make up value systems and influence how people interact and assess progress. Power was also frequently mentioned by participants, who highlighted the potential of individuals, education, and government to influence and shape society. Participants recognized the conditions of our 21st century and described the challenges our increasingly global societies face, including extremism, fear, and discrimination. Social justice and critical thinking were also important themes participants discussed, further recognizing the responsibility citizens have in democracies to challenge the government if ethics are compromised. Participants found education produces reciprocal returns of values in society and that education was the key through which emerging citizen-leaders could develop their skills, knowledge, and agency to influence positive change in society.

Conceptions of global citizenship. Participants recognized that education, leadership, and citizenship, particularly within the context of the 21st century world and international societies, converged toward global citizenship themes. However, global citizenship evoked various meanings and represented different ideas. Participants described global citizenship as participating in international affairs; understanding and respecting all members of the world, with emphases on cross-cultural awareness, personal reflection, social justice, and humanitarianism; contributing to multiple communities;

engaging in educational exchanges with array of people and ideas, whether that be in person or virtually; and possessing world rights.

Data revealed that participants found global citizenship to present both advantages and disadvantages. Participants' concerns included dealing with globalization, exclusion, mental distress, and complex identities; they described their personal experiences, such as feeling like a constant outsider, accumulating and carrying emotional baggage, and possessing complex identities that other people may not understand. In contrast, participants also recognized the benefits of global citizenship, such as critical thinking, compassion, collaboration, mutual purposes, and identity development. Global citizenship fosters educational exchange, cross-cultural appreciation, and awareness of diverse perspectives. Participants concluded that global citizenship, like leadership and citizenship, were useful for students of the 21st century and that universities should encourage students to enhance their capacities through experiential learning opportunities.

Connections with student leadership development programming. My data provided findings that reinforce previous research about student leadership development. Participants explained the value they found in experiential learning and co-curricular activities, and argued that universities should challenge students to learn from lessons in history, reflect on leadership and citizenship themes, think critically, and apply their skills, knowledge, and agency to address complex issues that exist, and may someday exist, in society. Participants also emphasized the importance of awareness, whether that pertains to personal identity, differing perspectives, or global issues. Results further revealed that leadership development programs should encourage an examination of individual influence and opportunities for students to discover how they might exercise their personal power to inspire positive social change. Overall, participants expressed the value they believed global citizenship has in the 21st century and recognized the impact leadership and citizenship themes could have on society.

My general suggestion for student leadership development programming is to provide the opportunities, resources, and encouragement for undergraduates to explore critical themes such as education, leadership, citizenship, and global citizenship. Student leadership development opportunities should integrate into their programming learning

objectives that convey global citizenship themes, as I recommended in Table 12. Social justice learning and identity development are two themes that should always be included in university-sponsored opportunities. Students should receive support to ensure proper mental health as they advance their leadership, citizenship, and global citizenship. Programs should include experiential learning approaches that prompt students to reflect upon their experiences and apply their expertise to issues that each individual finds meaningful. Leadership development programs should encourage students to explore their passions and influence so they realize their potential to better their communities.

Closing Statement

Education, leadership, and citizenship remain crucial themes that have the power to influence current and future societies. Participants in this study recognized the breadth of impact these three themes have had on themselves and other people. Universities, which offer additional opportunities for students to develop before entering society, have a responsibility to guide these young adults through their discovery of self and of shared communities. Educational opportunities should empower students to recognize their individual abilities as leaders and global citizens so they are prepared to enter society and inspire positive change in the world.

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APPENDICES

Appendix A – Participant Questionnaire

Please complete the following questionnaire regarding your personal characteristics. We appreciate all information you are willing to provide, and you are welcome to skip any question you do not wish to answer. Please clearly mark your responses. Thank you.

- Gender
  - Male
  - Female
  - Transgender
  - Gender queer
  - Other

- Ethnic-cultural heritage
  - Arab
  - Black
  - Chinese
  - Filipino
  - Indigenous/First Nations
  - Inuit
  - Japanese
  - Korean
  - Latin American
  - Métis
  - North American Indian
  - South Asian
  - Southeast Asian
  - West Asian
  - White
  - Multiracial
  - Heritage group not included above: _____

- Race
  - African/Black
  - Asian
  - Indigenous/First Nations
  - Latino/Hispanic
  - Middle Eastern/Northern African
  - Pacific Islander
  - White/Caucasian
  - Multiracial
  - Race not listed: _____

- Class year
  - First-year
  - Second-year
  - Third-year
  - Fourth-year
  - Other: _____

- Sexual orientation
  - Heterosexual
  - Bisexual, gay/lesbian, queer, questioning
  - Other

- Age
  - Please specify: _____

- Enrollment statues
  - Full-time
  - Part-time

- Political views
  - Very liberal
  - Liberal
  - Moderate
  - Conservative
  - Very conservative

- Religious affiliation
  - Very religious
  - Religious
  - Not very religious
  - Not religious
  - Spiritual
  - Atheist
  - Agnostic
  - Other

- Socio-economic status
  - Affluent
  - Middle-class
  - Low socio-economic class

- GPA estimate
  - 3.50-4.00
  - 3.00-3.49
  - 2.50-2.99
  - 2.00-2.49
  - 1.99 or less

- Education generation status
  - First generation university student
  - Non-first generation university student

- Languages
  - Please indicate your first language: _____
  - Please indicate the language(s) you speak:
    _____
    _____
    _____

- Countries lived in
  - Please indicate the countries where you have lived:
    _____
    _____
    _____

- Residential setting
  - Off-campus
  - On-campus

- Involvement in university organizations
  - Never
  - Once
  - Sometimes
  - Frequently
  - Very involved

- Involvement in leadership positions at university
  - Never
  - Once
  - Sometimes
  - Frequently
  - Very involved

- Involvement in leadership positions in CEGEP
  - Never
  - Once
  - Sometimes
  - Frequently
  - Very involved

- Involvement in leadership positions in high school
  - Never
  - Once
  - Sometimes
  - Frequently
  - Very involved

- University experiences
  - Leadership training
  - Study abroad
  - Campus job
  - Research
  - Other (please specify):
    _____
    _____

- Type of university organizations you are involved with
  - Academic / faculty
  - Advocacy
  - Art / theater / music
  - Identity-based / multi-cultural
  - International interests
  - Student services
  - Peer support
  - Political
  - Religious / spiritual
  - Residence
  - Service / community service
  - Social
  - Sports
  - Student governance
  - Student transitions (orientation, Frosh, etc.)
  - Other (please specify):
    _____
    _____

- Academic major
  - Arts
  - Biology / life science
  - Business
  - Education
  - Engineering
  - Environmental science
  - Foreign language / literature
  - Health & nutrition
  - Humanities
  - Law
  - Management
  - Math / statistics
  - Medicine
  - Physical science
  - Political science
  - Social science
  - Technology / information studies
  - Other (please specify):
    _____
    _____

Appendix B – Interview Guiding Questions

Education & University

1. What is the purpose of education?

2. What is the purpose of university?

3. What experiences at university have been the most influential/valuable?

Leadership Development

4. What is leadership? How would you define leadership?

5. What is a leader? How would you define a leader?

6. Do you consider yourself a leader? Why or why not?

7. What opportunities helped you develop your leadership?

8. What competencies are required in leadership?

Citizenship

9. How would you define citizenship?

10. What responsibilities do you have as a citizen?

11. What responsibilities do you feel university has to help you become a citizen?

Global Citizenship

12. What is global citizenship? How would you define global citizenship?

13. What responsibilities do you have as a global citizen?

14. Would you consider yourself as a global citizen?

15. What responsibilities do you feel university has to help you become a global citizen?

Connections & Conclusion

16. Does, or how does, the idea of global citizenship relate to leadership?

17. What do you see as some of the most challenging issues in society?

18. How could students help resolve those issues in society?

19. How can universities help students prepare to address and resolve issues in society?

20. How do the themes of education, leadership, and citizenship relate?

21. Do you have anything else you want to share? Any last thoughts?

Appendix C – Concept Maps

EDUCATION / UNIVERSITY

(ONE)
INDIVIDUAL

(LOCAL)
COMMUNITY

(NATION-STATE)
SOCIETY

(HUMANITY)
WORLD

INTELLECT / KNOWLEDGE

CITIZENSHIP ----- behavior?

identity

membership

GLOBAL CITIZENSHIP

ABILITIES / SKILLS

JOB / CAREER

INTER-PERSONAL SOCIAL

INTRA-PERSONAL PRACTICAL

legal membership (gov/society)

personal identity (individual)

Process
→ attain spaces, categories of description

Results

3 stages { Ed. (bias as first)
           Cit.
           Local

explain people
vs. ideas → why I did
this way + what

* look at notes
from interviews

Lit Review:

global
citizenship ⇔ student
                legal
                leadership

unbehavior? → neutral?
              good citizenship
                bad citizenship

hierarchy
power / military
bad aspects
exclusion / other-ing
marginalization
social classes

fear, extremism,
xenophobia

minimal participation;
maintenance
of society

improving, engaging, helping communities / people

CITIZENSHIP

EDUCATION

LEADERSHIP

Community

World
Indiv.

Society

PERSONAL
EMOTIONAL

transformative
learning (?)
theory

holistic individuals

conceptual framework

• phenomenography
  ↳ interpretative emphasis

(2001; 2010)

one humanity ⟶ cosmopolitanism

SDG.6

SDG.6 ⟹ marginalizes people

oppressive power of citizenship

Education
Individual — Skills, knowledge, self
Society
Sustain — Gov. / Governing Systems — Develop Leaders
Improve — Democracy

University
Individual — connect — Society
Skills, knew, Self — knew — Sustain — improve

Society gov. development challenge
skills/knowledge or abilities to be developed through exp.
⟹ problems with citizenship + humanity / cosmopolitanism

good citizenship for society
neutral for gov.

citizenship
behaviour — good citizenship / neutral / bad
status/legal — belonging (membership)
identity
good/neutral (bad/oppressive)

leadership
Group, Change, Influence, Values

INDIVIDUAL

IDENTITY & EXPRESSION

FREEDOMS + OPPORTUNITIES
- rights
- jobs/economics
- education
- travel
- medical care

GLOBAL CITIZENSHIP

STAGES OF CITIZENSHIP (?)

BORN (CIRCUMSTANCE)

"FORMATIVE YEARS" (DEVELOPMENT)

NOW/EXPRESSION (IDENTITY EXP.)

RULES+ may depend on the country/society as approaches will differ based on culture
S1.8, S2.5/6, S2.13, S12.3,

S1.1: (1) genetic, biological, ethnic; (2) youth;
S1.3: growing up; meaning imprinting; (3) values, mentality; current ideals/actions,
S1.4: Tok behavior, opinions, critically assessed
S1.5: multiple identities (see S4 S7 S8) combination of cultures

GOVERNMENT (SOCIETY)

RULES+

LEGAL LAWS ↔ SOCIAL EXP.

TAXES

JUSTICE

SECURITY/ PROTECTION

LAWS ⓣ ENGAGE → civic duty

SOVEREIGNTY

PASSPORT + VISAS

MAINTENANCE VS. IMPROVEMENT* (CHANGE)

VOTE & ENGAGE "of COMMUNITIES"

SPECIALISTS NICHE

SUSTAINABILITY

SAFETY STABILITY

EDUCATION

PARENTS ↔ SCHOOLS COMMUNITY WORKPLACE

BORDERS, BARRIERS, DIVISIONS, GROUPING

CITIZENSHIP (BEHAVIOR)

GOOD CITIZENSHIP

SKILLS KNOWLEDGE DEVELOPMENT VALUES/ETHICS SOCIAL NORMS ETIQUETTE CULTURE

ⓛ LEADERSHIP in CITIZENSHIP → IMPACT or INFLUENCE CHANGE SOCIETY

⇒ OBTAIN CITIZENSHIP?

BIRTH

PARENTS

ACQUIRED

MARRIAGE

LEGAL PROCESS • TIME • KNOWLEDGE ↳ TEST

PR → FULL CITIZENSHIP ↳ NATURALIZATION (S8.5)

⇒ WHY?
- MORE OPPORTUNITIES/CAN AFFORD FREEDOMS/ABILITIES/BENEFITS
- CULTURE/LANGUAGE/SOCIETY
- GEOGRAPHY/ENVIRONMENT
- CONVENIENCE OF IDENTITY
- PROTECTION/SAFETY

INDIVIDUAL ACCORDING to DESIRES
- SA.0
- S.A.10
- SA

HIERARCHY POWER
IND. AGENDAS
EXCLUSION
MARGINALIZATION
SOCIAL STRUCTURE
OTHER-ING
GEOGRAPHY
POLITICS
DISCRIMINATION
JUDGING
OPPRESSION
CONTROL
FEAR →

ISSUES usually place those living in (S8.6) the country, so voting/participation may change when citizens are abroad

⇒ HUMANITY
ONE HUMAN
RACE/SPECIES

DIVERSITY

EDUCATION

CITIZENSHIP THEMES TAUGHT IN SCHOOLS

S15.8, S10.8, S3.4,
S3.6,
S11.10, S10.5
S9.5, S4.8
S3.7, S2.11, S14.7, S10.6, S10.2
S9.5, S7.2, S6.13, S4.4, S1.10/11
S2.10 "[Education] could either help or harm a citizen"

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EXCLUSION/RACISM

social norms
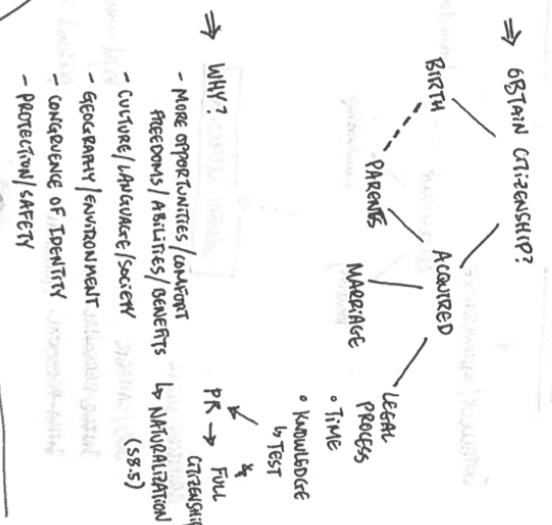
DEFINITION OF CITIZENSHIP
- language/communication/skills
- sharing knowledge/skills
- improve communities; impact on larger community
- service aid, charity; community
- activism, engagement
- participation; perseverance

transitions/transit

IDENTITY
- society, culture, travel, technology
- adaptability, respect, opinions/views, perspectives
- awareness, understanding, humble
- environment
- motivation

QUALIFICATIONS
- communication, interpersonal interactions
- news/current events/informed
- openness
- liberal
- commitment + purpose
- education

anxiety, depression
morals/values
stress
"is not fun"
discrimination

- push yourself
- leadership
- self-mastery
- reflection
- appreciation of differences
- be forgiving of mistakes
- ability to consider others' suggestions as valid - no bias

SELF

- social expectations/not well-defined obligations
- respect for diversity
- empathy/compassion
- learning/curiosity
- listening

OTHERS

- feel responsibility/duty to the world/people
- economic purchases + ethics
- exploration
- better sessions
- health/medical care
- human, tourism or vacation

STRESS

entity
by no rules
accessibility/mobility
immersion
- search for faith?
- personal competitions
- critically aware, ...

GLOBAL CITIZENSHIP:

S2 (cont): experience with different cultures, backgrounds, and how to transit b/w them (6); reflect upon cultural practices and choose the one(s) that align best with the individual (6); make better decisions (8); stop choosing sides, be open, better decisions (8); no fundamental attachment to any particular nationality or ethnicity (8);
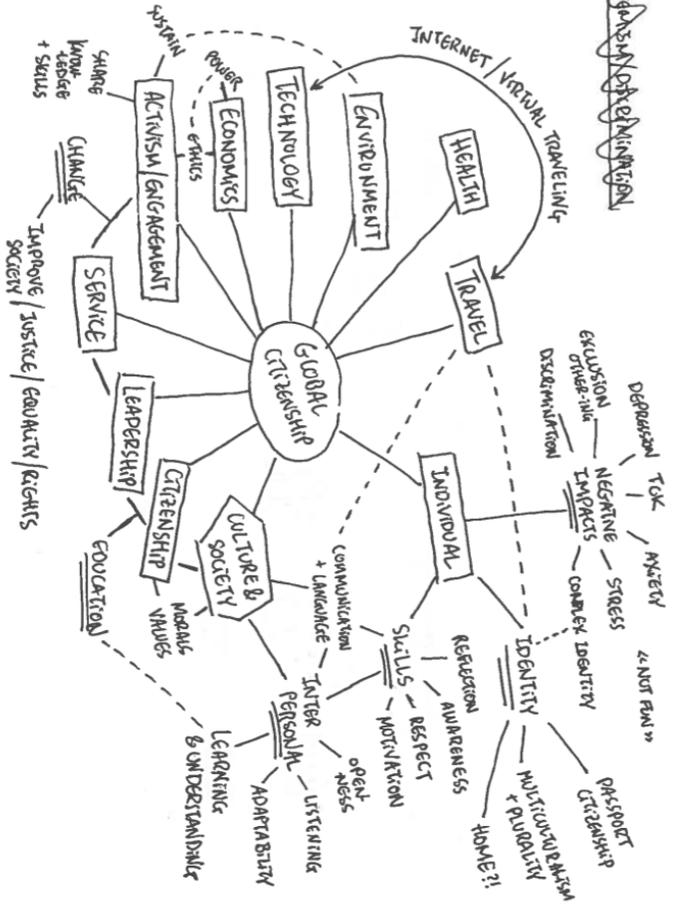
S1: able to see anyone from any country in the world and understand where they're coming from (5); aware of what's happening in countries around the world (6); understanding/awareness (6); interact with people and understand what they think (6); appreciate others' culture (6); associated with travel (6); different views (9); traveling and appreciating/understanding (5); understanding of people's identities (9); travel, culture, communicate, see beyond differences, connect with people (9); experiencing + understanding (9); appreciation (10); university/education help foster GC (11); information/understanding (11); travel (11); personal connections (11-12); effort/desire/motivation (12); travel (12); immerse oneself in culture (12); effort/motivation (13); personal connection (13); not tourism/vacation (11-13); immersion/connection/experience (13); motivation (13)

GLOBAL CITIZENSHIP (center)

INTERNET / VIRTUAL TRAVELING

- ENVIRONMENT
- HEALTH
- TECHNOLOGY — power
- ECONOMICS — ethics
- ACTIVISM/ENGAGEMENT — SHARING KNOWLEDGE + SKILLS — SUSTAIN
- CHANGE — IMPROVE SOCIETY
- SERVICE — SOCIETY/JUSTICE/EQUALITY/RIGHTS
- TRAVEL
- LEADERSHIP
- CITIZENSHIP — EDUCATION
- INDIVIDUAL
- CULTURE & SOCIETY — MORALS/VALUES

DEPRESSION — TSK — ANXIETY — "NOT FUN"
EXCLUSION/OTHER-ING
DISCRIMINATION
NEGATIVE IMPACTS — STRESS — COMPLEX IDENTITY
IDENTITY
- AWARENESS
- REFLECTION — RESPECT — MOTIVATION
- COMMUNICATION + LANGUAGE
- SKILLS — OPENNESS — LISTENING
- INTER PERSONAL — ADAPTABILITY
- LEARNING & UNDERSTANDING
MULTICULTURALISM + PLURALITY
PASSPORT CITIZENSHIP
HOME?!