Global Citizenship and Critical Inquiry: A Process of Transformation
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Abstract

This paper explores the concept of global citizenship (GC) through a critical inquiry approach in a university course of 15 weeks. In moving from theory to curriculum to action, questions were posed on how to deepen one's understanding of GC. Specifically, how can students explore GC through a process of critical inquiry in order to arrive at a more meaningful, and personalized understanding of GC? The authors, a professor and teaching assistant, examined the concept of GC from three points in time throughout the semester. Through collaborative ethnography, involving journaling, dialogue, and student reflections on GC and leadership, the transformative process of learning was captured. The findings examine the reflections of the professor and the teaching assistant; and bring forth the rich learning of students on how they were able to push their understanding, and arrive at new, personalized definitions of global citizenship and leadership. The process of unlearning and relearning revealed how students reimagined themselves, their relationships, their sense of agency, and sense of purpose. This reimagination embodied a spirit of hope. Implications and future research directions are also presented.

Keywords: global citizenship, critical inquiry, collaborative ethnography, critical global citizenship education

Introduction

The scholarship and teaching of global citizenship (GC) have continued to expand as the act of globalization has simultaneously expanded. This expansion was reflected on university campuses in Japan as the 2014 Top Global University (TGU) Project was launched (MEXT, n.d.). Selected as a TGU, Soka University's 10-year strategic plan, Soka University Grand Design 2021-2030 adopted the theme of being a "university that fosters 'global citizens' that can create value," with concepts such as "global citizenship education, achievement of the SDGs, and creation of a diverse campus" (Soka University, n.d.). The founding principles set by the university founder, Dr. Daisaku Ikeda, consider the university's mission to be one of fostering global citizens who will become creative individuals contributing to society. The question is how to best interpret and implement this vision in the curriculum of new and existing courses.

Ikeda's (1996) speech at Teacher's College presented the foundational elements of GC focusing on *wisdom, courage,* and *compassion*. The interrelatedness of a Buddhist worldview undergirds the wisdom to see the interconnectedness between all living entities, the courage to not fear or deny differences, and finally, the compassionate, empathetic reach beyond one's own suffering. The corpus of Ikeda's writing is expansive, and the concept of GC has been addressed numerous times, consistent with a Buddhist perspective of peace (see Urbain, 2010). Integral in this perspective is the idea of taking action for others. Ikeda (n.d.) shares, "It means striving, through sustained engagement, to cultivate the positive qualities in oneself and in others." As a professor, the goal is to bring to life this philosophical perspective of GC, to move towards action while fostering student agency. With the support of a teaching assistant, how could we advance this goal together?

Diverse perspectives can be used to understand and interpret GC including multiculturalism, race, religion, gender, language and literacy, and eco-justice (Eidoo et al., 2011). In moving from theory to curriculum to action, questions abound on how to deepen one's understanding of GC in light of these varied perspectives. There is no singular curriculum or checklist for GC education. Residing within this challenge of GC education are questions of definition, purpose, and outcomes (Guajardo, in press). Furthermore, what is the relationship between social change, leadership, and GC? This paper addresses how critical pedagogy can lead to a deeper understanding of global citizenship. It does not suggest a structured content approach to GC, rather it suggests that an approach of critical inquiry can allow for unlearning, relearning, and learning about GC, in a personally relevant context designed to encourage action. Key principles of critical global citizenship education will be reviewed, and then the methodology of collaborative autoethnography will preface the findings based on journal reflections throughout a 15-week university semester. In the conclusion, implications of a critical inquiry approach to GC is presented as a possible contribution to future curricular and syllabi development in classes and courses.

Critical Global Citizenship Education (CGCE)
To identify key principles of CGCE, including critical inquiry, begins with the work of Paulo Freire. Critical inquiry is found as a practice within Freire's (1970) critical pedagogy related to praxis, a process of reflecting on the world and taking action. Based on Freire's perspective that knowledge emerges through invention and reinvention, critical inquiry supports an approach of questioning the relevance of knowledge, and the relationship of power to social justice while examining structures and systems (Andreotti, 2006). Andreotti posits that the goal of critical reflection is to imagine different futures and then take responsibility for decisions and action. Global citizenship education "should be a form of problem-posing education, which challenges learners with critical questions. Rather than speaking 'to and for global elites,' GCE must be dealt with by educators in a way that fosters the heart of the learner and advances social justice and sustainability for all communities" (Torres & Bosio, 2020, p. 110). This approach to GC as a global social justice practice must be responsive to the needs of learners and may require a reimagining of an educator's role. Learning global citizenship (GC) from a critical interdisciplinary perspective (Eidoo, et al., 2011) supports how classroom instruction can contribute to a critical GC practice and allows learners to be designers of new knowledge and agency (Leiter, 2021). Furthermore, critical pedagogy allows students to come to terms with their own power as critically engaged global citizens (Giroux, 2010).

Methodology: A Collaborative Process
The research question that emerged was how can critical inquiry lead to a deeper understanding of global citizenship? Specifically, how can students explore GC through a process of critical inquiry in order to arrive at a more meaningful, and personalized understanding of GC?

The context for this paper was a 15-week course exploring leadership through a critical inquiry approach addressing multiple topics, including global citizenship, power, agency, and purpose. The students were predominantly from East Asia, Southeast Asia, and South Asia, representing voices from the Global South. This paper emerged from the collaborative partnership of a professor and teaching assistant working together on this course. In the roles of professor and

teaching assistant, both approached GC from diverse and distinct worldviews. The professor had been living in Japan for nine years. She is a Latina, the daughter of Mexican immigrants, from the U.S. The teaching assistant is a Master's student in International Peace Studies, experiencing her first year in Japan, and is originally from India.

Through collaborative ethnography, both shared their evolving perspectives on GC through a process of journaling based on critical inquiry. A collaborative ethnography approach involves two or more researchers, in different roles, gathering and reporting on data, and engaging in a co-production process (Rinehart & Earl, 2016). Rinehart and Earl share that the "collaborative encompasses more than numbers of co-participants: it means reciprocal trust and respect for contentious positions and values; it means, through a process of oral and written discussions, coming to a place of compromise, understanding, or some resolution" (p. 10). The relationship between the professor and teaching assistant was based on trust and respect, and the focus was to come to an understanding of how to deepen our understanding of GC, as well as the student experience related to GC. By sharing perspectives from three different points in time throughout the semester, the aim of this paper is to share diverse views and reflections, and from this sharing suggest a line of critical inquiry for future learning. The points of reflection occurred at the beginning, middle, and end of the class.

First, through a journaling process, we, the professor and teaching assistant, shared our initial perspectives and orientation to GC at the beginning of the semester. Journaling was selected as it allows an individual to engage in critical self-reflection (hooks, 2013). Second, based on the classroom exercise directly focusing on GC mid-semester, insights from the class experience were shared. Third, end-of-semester student reflection essays were analyzed and GC comments were highlighted and reviewed. Through this reflective process, our goal was to generate questions that could support the understanding and enhanced exploration of GC. Our goal was not to have ready-made answers but rather to examine a critical inquiry process for our own learning and the learning process of students. The presentation of challenging questions served to both deepen our own reflection, as well as disrupt students' learning experience in class, with the goal of broadening the students' perspectives. Questions that drove our journaling included: How did our own views and understanding change? What did we believe initially (at the start of the class) and how did that evolve over the 15 weeks? What happened to us as we worked through these questions and activities? How did we perceive the concept, the practice, and the student's understanding? What were student reflections on GC and leadership in their final essays?

Findings
Beginning of Semester Reflections: Both researchers approached the beginning of the semester with questions regarding GC. The professor approached the class with the desire to have students unlearn and relearn their concept of GC and leadership. The teaching assistant raised fundamental questions about GC in a western, male-dominant context. Hansen (2021) posits that an approach of radical questioning is central to teaching and is driven by hope; hope of embracing something good that is not yet known. This approach to teaching and learning calls for teachers to be in attunement with students, navigating the learning experience together. An experience that is "saturated with thinking, emotion, wondering, doubting, questioning, waiting, and more…[an] attunement to students' thought and feeling in relation to the subject" (p. 35).

Similarly, both the professor and teaching assistant were unsure of what to expect, as their journaling reveals the wondering and questioning.

1. **Initial Approach to the Course**

Professor: In this course, I was immersed in developing a deeper understanding of leadership, its relationship to power and purpose, and praxis. The challenge was linking aspects of GC to leadership without being too prescriptive. I knew I would be approaching this course grounded in critical inquiry, moving from theory to action. Linking GC and leadership was going to allow me to discuss focused attention, intention, and purpose. Some students had previously taken a class from me and for others, it would be their first exposure to my style of teaching - a critical pedagogy approach. In class, this manifests as engaged learning where students are actively participating in class discussions, small group activities, and dialogic exercises. No one can be invisible, and all students are regularly called on to respond to thought questions in class. I was looking forward to the challenge and was intent on pursuing deeper questions in class – deeper questions and exercises that would serve to be disruptive to students and their traditional learning experience. Recognizing that many students were familiar with the concept of GC based on the University founder's elements of courage, wisdom, and compassion, I was hoping to stretch, and challenge, their thinking by pressing them to make these words relevant to their lives.

Teaching Assistant: To begin with, I was feeling quite confused about the concept of Global Citizenship (GC) in the context of a course titled Psychology of Leadership! What could possibly be the connection between leadership and GC? Then I started to wonder about the term *global*, in terms of what or who exactly can be called *global*? And, who is defining it? Why not the term *holistic* instead of *global*? What would it mean and what implications would this have on the concept of citizenship? My assumption here is that "global", in global citizenship, is somewhere born from the concept of globalization, which is western, and white-male dominant. Thus, this form of citizenship will only perpetuate the evils born from the colonizers' regime, which we are still suffering because of, and from. Whereas, what we want is something that is born from within, which moves from the ground upward; is unique, and meets the local needs of people who are in pain and suffering. How can it transcend differences, without normalizing and/or trivializing them for anyone? And yet, highlight the power of interconnectedness of life and living? How is power shared in global citizenship? What does "power" actually mean in this context?

2. **Mid-Semester Activity and Reflections**

A Global Citizenship Class Activity:
While topics of leadership, power, and purpose had been addressed throughout the first half of the semester, one specific class session mid-semester tackled GC directly. First, the professor asked each student to think of three words/images/behaviors/ perceptions that came to mind at the mention of GC. Then, collaborating with a small group of five-six individuals, the group agreed on a list of seven or eight words/images that captured GC. Next, each group constructed a visual representation of the concept of GC based on their word list. This was done using newsprint and adhesive tape.

Compilation of the words capturing GC (several repetitions as noted in parentheses)

Acceptance	Love
Courage (3)	Network of support
Compassion (3)	Peace
Consciousness	Purpose (3)
Diversity (2)	Relationship (2)
Empathy (2)	Respect (2)
Fulfill a greater, not selfish, personal motive	Responsibility
Gratitude	Transformation
Hope	Value creation
Interconnectedness (4)	Wisdom (2)

Visual representations of GC

1. Neural activity of the brain;
2. Earth surrounded by a circle of people; so, as a human activity, with some essential values;
3. Earth with DNA structures surrounding it;
4. A collection of bamboo trees;
5. A sculpture model of the Earth at the center, and people forming a safety network around it;
6. As different people, through various forms and shapes, connected to each other.

GC was operationalized as a human activity with essential aspects of courage such as the ability to face challenges and problems; and values such as compassion, respect, inclusion, and wisdom to understand interconnectedness. Visual representations of GC were diverse extending from the depiction of neural activity of the brain to a bamboo forest. Similar to the complex working of the brain, in terms of making connections with the individual cells, and processing the information through all the senses; students explained the complexities of GC beyond the feeling level. They highlighted the role of action in terms of manifesting GC values and specified the importance of courage in taking this action. They shared current challenges related to taking action and feeling empathetic towards others who were suffering, even if at times it was easy to distance themselves from these problems.

One group presented the concept of GC as a sculpture, with the Earth being in the center and several persons/bodies creating a safety net around it. They also emphasized the importance of interconnectedness, and the role of love and nurturing that was required to support each other. The next group also had interconnectedness at the very heart of their concept of GC. They represented it in the form of Earth being at the center, and DNA being connected to it. They talked about the power of love, of not leaving anyone behind, and hope in the potential of every life; and all these being instrumental in sustaining the culture of GC.

The power of GC through different types of people (through various forms/shapes), who are connected to each other was also represented. The center of this connection was communication; along with appreciation for each other, and action on the part of each individual, to contribute towards the larger goal or main purpose.

The last group presented their concept of GC through the construction of bamboo trees indicating the idea that GC is embedded in a natural environment. They emphasized the importance of their group members belonging to different countries, and yet, below the surface, their roots were connected, through their values of nourishment and support for each other; they also emphasized the importance of standing together (as in the cluster of bamboo trees versus standing alone), especially in times of adversity, represented through storms that can topple a single tree, especially if its roots or connections are weak.

Professor: My intention in presenting this GC activity was to challenge the students in thinking about how to visualize and operationalize GC. Managed carefully, the role of disruption in this learning experience could present opportunities for students to experience the values of GC and be pushed to voice what they believed about GC, as opposed to only repeating a textbook definition. I observed students bridging ideas that were individual versus collective. Students worked to connect their word choices about GC with a visual representation or metaphor and looked to me for more specific directions on what they were supposed to create with the newsprint and tape. I could feel that moment of tension and anxiety in the groups when I would respond with the comment that they would have to figure it out. Between the time they agreed on their word choice for GC but before they had arrived at an idea for a visual representation, a tension-filled moment occurred.

After the visual representations were shared, I asked students if GC was gendered. If the role of males and females are not explicitly cited, is the default a masculine/male perspective? I asked students to consider the purpose of leadership and the purpose of GC - were they the same? Different? And how was power represented, if at all? Students struggled to find answers to these questions that they had not yet considered.

Teaching Assistant: I observed how interconnectedness was a common theme that emerged throughout all the presentations, with each individual deeply engaged and contributing in their own ways, to the collective goal of the group. While all the tribes presented the value of respecting and accepting differences in their own ways, what stood out for me was the awareness that only words and feelings were not enough; GC was incomplete without action. Some students felt unsure and/or were uncomfortable with the process chosen by their group; however, it was very interesting to notice the high level of trust in the collective process, and in each other that the final product would make sense eventually. Many students also shared their understanding of GC as a personal, lived experience or journey rooted in real life challenges, both with its pain and suffering, as well as hope, love and nourishment. Some groups mentioned that every value of GC they had chosen had been implemented in doing the work together on this activity. In terms of their actions, behaviors, attitudes, which deeply reflected their trust in each other, they were able to rely on each other, and had no space for any doubts related to each other's abilities. In that sense, they actually demonstrated the act of GC itself. They mentioned that building consensus was an important aspect for them; they used words and phrases like, "good idea"- to encourage each other, and, "how about this?"- to present alternatives and build consensus.

The class discussion brought forth some confusion when the professor challenged the aspect of GC being gendered and western. The students were also asked to think more deeply about power in GC: who has the power in this process of conceptualizing and implementing GC?

3. End-of-Semester Student Reflections

The final assignment for the course included students writing on their experiences throughout the semester. These student reflection essays captured the change in student perspectives and reflected a broadening of worldview, demonstrating the unlearning and relearning process. The impact of a critical inquiry approach allowed students to embrace their sense of strengthened agency and personal transformation. Reflections on both GC and leadership are shared below, first with reflections on GC, then moving on to leadership.

Global Citizenship. Students' definition of GC evolved and reflected a personalization of the concept. GC emerged as a commitment to contribute to the greater good. This began to lay the foundation for understanding GC from a non-Western view (Abdi, Shultz, & Pillay, 2015).

> *"A global citizen is looking for improvements in how to create a better environment for everyone."*

> *"The 'global' in global citizenship tells us that we consider every aspect regardless of personal or domestic, or even international."*

The student process of unlearning and relearning was also captured in their reflections, capturing that GC is a personal process of growth, relational, and not a static state (Andreotti, 2006).

> *"I still think I have not passed the starting line of becoming a global citizen; although I am aware of, and have learned about social issues, taking appropriate action is still arduous."*

> *"Before this course, I thought that the idea of global citizenship was people who can take action to achieve peace and freedom…After the course my concept is that global citizenship is respecting diversity and taking action to make a change…trying to find the connection with people, so starting from [my] own country is essential to find the value of peace and freedom…We need to respect where people are from, what experience they have."*

> *"I feel that global citizenship is mainly an internal work, and that internal work starts with showing care, love, empathy, kindness, patience, and courage to oneself (when we are going through tough times). Hence, being a global citizen starts from being a leader for oneself."*

> *"I changed my ideas…the core of these concepts [leadership, global citizenship and power] is human beings and human relationships."*

Students also shared a sense of hope, reflecting that change is needed and that change is possible. As Bourn (2021) notes, "Hope can often be considered an idealistic and utopian term, but if it is grounded in real life issues and challenges, then it can provide a valuable approach to learning about global issues" (p.1).

"...the current idea of leadership and global citizenship is still patriarchal and white centered, and while we can all agree that it is not ideal yet, it has already come a long way from what it used to be, and as long as people keep fighting for their rights, at one point or another society will have to change and accept that."

"To sum up, the discussion of leadership and global citizenship enhanced my thoughts about how I can develop a sense of leadership within myself and in a group, especially trying to practice and apply it...[it is an] opportunity for me to take a step closer to practicing becoming a global citizen that can learn and accept the difference between each individual from various backgrounds, cultures, and countries."

Students' personal transformation in becoming GCs reflects that this work does not happen in isolation. In fact, it requires others, and impacts others as well, such as the student's families. GCE is a process of becoming more human through individual transformation and connecting with community (Darder, 2002; Ikeda, 1996; Harding & Ikeda, 2013).

"I resonate [with] my own transformation hence I reflected [on] this with my role in my family along the journey of growth. I found that not just me, my family members too have changed so much since I began my study abroad experience."

"I learned that I need to embrace the differences between my brothers but also believe in the existence of our unique strengths…"

"Gradually, after I practice[d] vulnerability with my family, I became more understanding about my values, the authentic side of myself and I discover[ed] the chance to be more human."

"Without having interconnectedness with others, we might get trapped in our own comfort zone and just [be] preoccupied with ourselves."

"Acknowledging that everyone is a different instrument that gathers together as a group of the orchestra, everyone has their own role, own important part to perform and when everyone unites their uniqueness together, magnificent epic pieces of music can be produced."

Relevance and purpose contribute to developing a sense of agency, including an expanded sense of self in thought and action. Thus, the process of being educated for GC is a process of understanding and transforming one's social agency (Torres, 2008).

"I would describe this class as a life lesson. The content I learned in class is highly related and connected to my daily life, as it teaches me not only to pursue the things that I am interested in but also how to seek a deeper side…The activities we had in every class helped me to understand the content better."

Leadership. The relationship between leadership and GC was also explored, as both embrace the concept of empowerment (Guajardo, in press). The sense of leadership is captured in how students described their agency as a life role in being a protagonist in their own life.

> *"I define Leadership as an action of being the protagonist of one's own life first…"*

> *"…I discovered the importance of being the main character and lead myself to choose to live purposefully in the ongoing stream of experience…"*

> *"I discovered that learning about leadership [explores] what makes life worthwhile by embracing one's strength instead of one's weakness is very significant…[to] Choose to live purposefully…Practice courage, and choose to welcome changes…Choose dialogue."*

When considering leadership, as well as GC, it merits asking, for what purpose (Guadelli, 2017; Bruce, North, and Fitzpatrick, 2019). Student reflections demonstrate an intentional examination of their purpose.

> *"I could change the concept of leadership: Leadership is not a top position to control people but it is an action to transform the better society and to work together with other people, and also it fosters young people to be leaders…"*

> *"…being yourself and knowing who you are is important for leaders because if you don't know who you are, you can not find out the purpose of your life and you will be disrupted easily from the challenges."*

> *"I thought that leadership was the person who can lead people to their goals, so leadership is one of the big talents which they already had when they were born… However…I learnt that all people have potential to be leaders by having [their] own life goal to achieve. Therefore, to be a leader…[is] about one's way of life…When I become a leader, I want to try dialogue with each person…good leaders are trying to know person deeply and create opportunity of heart-heart talk."*

The unlearning and relearning of concepts such as diversity prompted a new round of questioning for some students.

> *"[We] talked about everyone being different, and how we perceive the difference is essential…To be honest, I was confused at first since I was unsure about how it could be related to leadership…I finally connected these three words to leadership as having the courage to take the initiative and lead others; having the wisdom to bring and unite everyone to move towards a better improvement; having the compassion to understand what others are thinking."*

Throughout the semester, students also made connections between GC and leadership, linking it directly to being a better human being. Freire (1973) shares the perspective that to be human is a process that requires engaging in relationships, and that this is the role of education.

"Global citizens also include the idea of leadership, because the core element of global citizens is to be a better human being. Mutual respect and not to judge right or wrong is the foundation attitude of leadership and global citizens."

"I think being a global citizen is not the technical problem but the term to be a better human being and solve global problems. It should be human-centered. Thus, it has a common point between leadership and global citizens from this aspect."

"I felt significant progress compared with before and after taking the…course. Before…I understood it in the abstract way…However, [now] I am able to more clearly define the words leadership and global citizenship, and also change the perspective to join in the new environment. This change will make me feel more confident and enjoy the diversity and unpredictab[ility of the] 21st century."

"If I would have been asked this question in my childhood, I would have said that a leader is strong, strict, helpful, leaving no one behind, authoritative, dominating, no-nonsense person, who instilled fear, and respect in people's eyes. I guess, I also modelled myself to become such a strict leader…The more I became aware of my purpose to help people love and believe in themselves, the more I took on the role of embracing and respecting people. I am on this journey to show…that every person is powerful, magical, and lovely, and they have the potential to create wonders, and then help them rise up, so that they can help others rise and so on."

Students also shared their description of leadership, adding qualities that link to their definition of a GC.

"A leader is any being that inspires, empathetic, compassionate, understanding, courageous, an excellent listener, trustworthy, and optimistic. But how does one hone this skill? This class taught [me] how to be a person who is an innate leader through…various themes of improvisation, creativity, awareness, sense of responsibility, embracing uniqueness, letting go, being courageous, and simply [being] human."

"Hence, my learning is that to be a good leader, is to be a good leader in one's own life by creatively winning over every hurdles, and challenges of life through improvisations, courage, patience, and that awareness that being confident that we are in charge of our life, can we inspire people to never give up on their lives, and to make it their own."

"…one can be a good leader by being a leader to oneself and this will help them to become a global citizen who is a global leader too."

"…through this semester, I constantly asked myself: This is all very interesting, but what does this have to do with leadership?…Leadership has less to do with simply directing others toward a goal, but more importantly, leadership is an ability to guide oneself through their own journey. This sense of discovery that I experienced made me feel empowered…"

Dialogue. An unexpected finding was the importance of dialogue as a classroom tool for engaging in critical inquiry. Ikeda (2001) addresses the role of dialogue. He states, "Genuine dialogue results in the transformation of opposing viewpoints, changing them from wedges that drive people apart into bridges that link them together" (p. 57). Dialogue contributed to an active process of being present, sustaining engagement with others, and connecting with one's emotions. "Dialogue is a relational experience that can be transformative; pushing one to be courageous and compassionate with others; developing trust and revealing one's vulnerabilities" (Guajardo, 2021).

Students shared the following reflections on the power and impact of dialogue that they experienced during this course.

> *"The idea of genuine human heart and determined dialogue is something that connects deeply with me. I can really relate to this statement because…Some individuals lose hope and choose to be pessimistic about their future. However, I learned it is through conducting dialogue and stepping up, we can create a brighter and optimistic future for future generations."*

> *"One of the new things I learned is that the most important element of dialogue is listening. Listening is a powerful tool that has the ability to enable a person to empathize with our counterparts. This was evident in class as all kinds of emotions were manifested during the dialogue. Hence…empathy and compassion [were] palpable in class."*

> *"The type of class we had was very different from my experiences. Instead of memorizing the information and reciting it back, I truly felt that I was challenged to think. It was a safe space where I could be vulnerable and creative, where I could share personal things about myself and be heard."*

> *"This is why I think that the dialogue was so important. Along with my inability to understand leadership, I also devalued myself…dialogue gave me a new resolve."*

These student reflections begin to capture the result of a process of critical inquiry. Next, are the teaching assistant and professor reflections at the end of the semester.

Teaching Assistant: My thoughts after completing this course were, if leadership is about taking complete responsibility for my behaviors, attitudes, and actions; creating value, especially when things look/feel tough; leading my life based on values of courage and compassion; making wise choices, based on a clear purpose, self-belief, and placing respect and dignity of life at the center of everything, both for self and others, then how do they connect to my role as a GC? I now feel that there is a very strong connection between the two. I would call it leadership of a GC, which would then include some of the following qualities and actions, refined through critical inquiry:
- How do I show up in my leadership with another person, or group, especially if the members are very different from me? For example, individuals from different cultures, languages, gender, abilities, etc. What behaviors and attitudes do I display when with people very different from me? What actions do I take? Am I inclusive, and accepting of

the differences? Or, do I prefer aligning with only a few who are similar to me; and whose ways of being in terms of culture, language, etc. are similar/familiar to mine?

- Does my leadership display courage in reaching out to others who are different from me? Or, do I simply wait for others to make the first move, while I wait? Or, do I sit with preconceived notions, and form judgments about them? What do I do, if they don't make the first move and reach out and initiate a conversation with me? Do I simply write them off, with a sigh of relief, that I did not have to put myself in a new, unfamiliar, or strange environment?
- Regarding my leadership of compassion as a GC, is my intention to understand those who are different from me? Is my leadership to listen actively to what others share about their lives, experiences, etc.? Am I willing to trust people who are different from me?
- What's my leadership in sharing resources with others? How do I understand power in this regard? How do I decide on using and sharing resources with others, especially if they are different from me?
- Who are "we" in the holding of this space in global citizenship? Who am I to hold this space, and for whom am I doing this? What's my motivation for doing this?
  For the sake of the future? Whose future? Why will the future generation own this future, which we have so actively ruined? Is it fair to assume that they will? Or that someone else will?
- How will global citizenship take care of the fears, grief and suffering of people, both now, and in the future?

Professor: As the course ended I could feel the change occurring in student's thinking and feeling. Personalizing the concepts of GC and leadership was pushing them to ask, how do I want to show up in the world? I could feel a sense of ownership of these concepts that 15 weeks ago were held hostage by textbook definitions. Students want to discover their truths through their lived narratives, through a process of inquiry, and in dialogue with one another. Student reflections remind me of the power of questions and the power of dialogue. The questions posed by the Teaching Assistant encouraged me to have even greater confidence in utilizing a critical inquiry approach in my teaching.

Discussion
This collaborative research endeavor began with the question, how can critical inquiry lead to a deeper understanding of global citizenship? Specifically, how could a process of critical inquiry support a more meaningful, and personalized understanding of GC? Approaching the learning experience as a team of two, professor and teaching assistant, coupled with student reflections, a process of inquiry allowed for wonder and curiosity to surface (Hansen, 2021). The process of unlearning and relearning revealed how students reimagined themselves, their relationships, their sense of agency, and sense of purpose. This reimagination embodied a spirit of hope. The importance of hope cannot be underestimated. "To lose hope is to lose the capacity to want or desire anything…Hope is akin to energy, to curiosity, to the belief that things are worth doing…education which leaves a child without hope is an education that has failed. (Warnock 1986: 182, cited from Bourn, 2021, p. 3). The learning experiences presented in this paper captured students' hopefulness, and the hopefulness felt by the authors.

Complex social issues need a pathway towards resolution in a university setting. Through the pathway of educating for GC, students begin a committed process of transformation (Bosio, 2021; Schugurensky & Wolhuter, 2020; Torres, 2015). Through a dialogic process that connected students to their beliefs, values, and lived experiences, students emerged with new ways of thinking, new skills, and new practices. As Bourn (2021) states, "Hope needs to be much more than dreams or ideals" (p. 3). It must also drive practice. A change in students' language and actions through critical inquiry and reflection enhances learning (Jennings & Smith, 2002). Evidence of this change was expressed in the students' reflections.

Critical pedagogy posits that a deeper understanding of GC is connected to a sense of purpose that advances social justice. Freire (1970) advocated for a pedagogical approach to learning that gave rise to an informed consciousness that propelled action. Further, "Freire said that hope needs practice in order to become concrete. It could be argued that Freire…was not proposing an education for hope, but promoting a kind of education in hope (Bourn, 2021, p. 5). Future educational efforts of GC would benefit from applying a critical inquiry approach, allowing students to practice an experience of hope. Creating a safe learning space through inquiry, reflection, and dialogue propels a transformative experience that promotes student agency, plus a more in-depth understanding of broad concepts such leadership and GC.

Limitations of this research appear in its limited generalizability. Future research would benefit from a focused inquiry, specifically understanding GC from the decolonizing lens. How is it understood and practiced? The questions that emerged at the end of the semester would also contribute to future learning and scholarship. Who will hold the space for GC in the future? Whose future? Furthermore, exploring GC and leadership from intersectionality perspectives of gender and class would continue to expand the field of GC.

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