

Pathways to Global Remediation: A Study of Group Identity and
Global Consciousness

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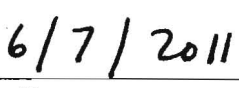
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Abstract

This study surveyed the problematic global conditions giving rise to the global citizenship movement. The dearth of empirical evidence examining the relationships between global citizenship identification and global consciousness, led the researcher to examine correlations between global consciousness and group identities. Participants completed an online survey that included two standardized measurements: 1) Cultural Intelligence test (CQ) that measures attitudes and 2) Global Awareness Profile (GAP) that measures knowledge. Respondents were 118 American Social Work, Nursing, Business, and Global Honors undergraduates. Findings suggested that the best indicator of knowledge and attitudes, conducive to global consciousness, was the level of identification as global citizen, with higher levels of identification as a global citizen having a positive correlation with attitudes and knowledge. For environmentalist there was a statistically significant positive relationship regarding knowledge but no significant relationship regarding attitudes. Whereas the identities of *other nationality* or *religious/spiritual* had an inverse relationship with higher levels of identification resulting in lower knowledge and attitude scores, the group identity of American produced no statistically significant results. Moreover, students of Color had a statistically significant higher mean on the attitudes (CQ) portion of the survey than Whites.

Key words: global citizenship, global consciousness, group identity, cultural intelligence, transnational social work, social justice

A Survey of the Problematic Condition that Births Global Citizenship Identification

The era in which humanity lives is undoubtedly a global one. Humankind can no longer deny that the global challenges that manifest in the many domains of life have a reciprocal effect, from the microcosm of the individual to the macrocosm of the Earth's resources. The actions of the individual, community, and/or corporation in one locality can have a profound effect on the world as a whole. This gives rise to complex global conflicts that necessitate mutual collaboration with those from differing cultures and/or worldviews. Individuals and nation-states can no longer afford to have a myopic and isolationist view of themselves; to do so, threatens complete degradation of the Earth organisms, of which we are inextricably a functioning part. The core global dilemmas that are exacerbating human and planetary well-being are hegemonic globalization, demographic shifts, poverty/famine, conflicts/wars, and environmental degradation (Bowers, 2001; Marsella, 2009; Noddings, 2005; Schattle, 2005; Vahabzadeh, 2007). The aforementioned challenges are not an exhaustive list but present some of the major problematic areas.

Hegemonic Globalization

Marsella (2009) explains that globalization in and of itself is not bad and seems to be a part of the natural evolutionary progression as individuals move from tribal consciousness to nation-state ones and what society is now challenged to embrace: global consciousness. In contrast, he further explicates that hegemonic globalization is the "control and dominance by powerful individual, national, and multinational corporations whose policies, plans, and actions are threatening cultural and biological diversity and promoting the rise of global monoculturism" (Marsella, 2009, p. 124). The driving force behind hegemonic globalization is

the corporation, whose purpose is power and profit, often devoid of social and environmental responsibility. Furthermore, the corporations have discovered that the opinion of the people matters little in these misaligned pursuits. What is of greatest importance is to control the people via its political and economic institutions (Marsella 2009; Noddings, 2005; Schultz, 2007). The peril that hegemonic globalization ignites is rooted in its values which promote “individualism, materialism, competition, hedonism, rapid change, profit, greed, commodification, consumerism, reductionism, celebritization, privatization, and English-language preferences” (Marsella, 2009, p.124). These values are disseminated via powerful institutions such as the media and popular culture, which is becoming a growing fetish for youth around the world (Compano, 2007; Marsella, 2009).

Demographic Shifts

Currently, the world’s population consists of 6.9 billion people and is estimated to become 9 billion by 2050 (Marsella, 2009). Global population growth excites growing competition for limited resources, which gives way to a fragmented *us* versus the *other* mentality fueling war and conflict (Dower, 2000; Marsella, 2009; Roman, 2006). Conjointly, there are over 40 million refugees displaced from their native lands due to a myriad number of social, political, and environmental factors. Adding to this demographic shift are also migrants from diverse cultures who are seeking a better way of life as well as being utilized as cheap labor in developed nations (Marsella, 2009). Migrants and refugees have been treated with scorn in most developed nations. Marsella (2009) comments, “We dehumanize them – we speak of them as threats to our survival and social formation, we deny them universal human rights, we exploit their labor but give them little dignity in return.” This phenomenon is

illustrated in the US with the building of walls to create both a psychological and physical barrier to Mexico (Marsella, 2009). Instead of encouraging dialogue regarding the issues creating migration and the role various nation-states play in creating global injustices, popular sentiments, in most developed nation-states, prefer discourses that project the image of the *other* as dangerous, criminal, and the cause of social ills (Roman, 2006).

Poverty and Famine

On the Earth, more than 20% of the world's peoples live in extreme poverty. Poverty and famine continue to be a growing problem. These effects are most dramatically seen in Africa, but even in the US, the wealthiest nation in the world, 11.2% of families suffer from food deprivation and 17.6% of US children live beneath the poverty line; all of this is occurring in a country that paid an oil executive a 400 billion dollar bonus and a baseball player an excess of 25 million dollars a year (Marsella, 2009).

According to a United Nations report, there are insufficient funds to alleviate the famine epidemic. Increases in food and fuel prices have further aggravated the issue with violence being a resultant factor (Borger, 2008). Marsella (2009) contends that developed nations' emphasis on commodification and market structures, which generates greater profit, is not only contributing to famine but also denying the human right and basic need for food.

Conflict and War

In current global affairs, there is estimated to be over 30 wars and/or violent conflicts occurring. "In all these instances, racial, ethnic and religious diversity confounded with marginalization, economic exploitation, and corrupt national leaders lurk as causes" (Marsella, 2009, p. 127). Although there is a general consensus on the causes of war there has failed to be

consistent and mainstream attention given to the price individuals, societies, and nations pay to wage such destruction and how it erodes the global community of which all of humanity is connected. One may suspect, that powerful, political, and corporate institutions, for which war serves their personal gain, encourages propaganda that distracts constituents from relevant solutions to global remediation.

Environmental Degradation

It is widely accepted that Earth needs humanity to treat it with respect and care in order to sustain life for future generations. The recent decade has brought great exposure to this topic by social action groups, and is urging humanity to act quickly to reduce actions that are leading to environmental degradation. The growing environmental dilemma demands the cooperation of individuals, communities, and nation-states to not only change behaviors that are contributing to environmental decay, but to work collectively as a global community to heal this issue on local and global levels (Bowers, 2001; Marsella, 2009; Noddy, 2005).

Environmental degradation including natural disasters as well as human-caused disasters can have "complex global political implications for individuals, societies, and nations because of the problematic cultural encounters that occur when victims and service providers from contrasting cultural traditions must work with one another" (Marsella, 2009, p. 128). Especially in the case of disaster relief, this underscores the need for human service providers to have cultural competencies that facilitate indigenous and local ways of healing that are sustainable and effective given the milieu.

Connections

The five global challenges listed above do not stand alone as separate domains of concerns, but instead feed into and confound each other in complex and often disastrous ways. Due to population growth and advances in technology, our world has become a very small place. Actions in China can have a profound impact on individual lives in America. Environmental degradation in South America affects air quality for the entire Earth. In addition, utilizing war as a means to extract profit and power or to control and dominate creates much suffering and amounts to an enormous price that citizens everywhere pay. If there was ever a time in history where conditions demand greater collaboration and a new consciousness that builds frameworks that support life everywhere, the time is now! The Global Citizenship movement has promised substantial hope in arousing a broader scope of personal identity that embraces and transcends national identities and other sectarian frameworks for more holistic, global, and (re)humanizing ones.

Global Citizenship

The concept of global citizenship is not a new one. Dower (2000) explains, that the Stoics of the Graeco-Roman world referred to themselves as *cosmo-polites*, literally translated as citizens of the universe. These self-proclaimed *cosmo-polites* or cosmopolitans resisted the institutional political identity suggested by local orders, the city-state, or even the Roman Empire. Dower (2000) further elaborates that during the age of enlightenment, global citizenship affirmed a commitment to a higher order of ethics that viewed the brotherhood of humanity to be single and all-inclusive. However, in the early years of the last century world citizenship was linked to the notion of a world government, by primarily Western Europeans, in

efforts to provide a solution to the horrible history of war and blood-letting post WWI (Dower, 2000).

In recent years, the notion of world citizenship has been divorced from its monogamy to world government. Currently, due to the recognition of global challenges that threaten to annihilate humanity, global citizenship identification has seen a resurgence in its acceptance; thus, the movement is growing worldwide as individuals and organizations embrace the concept of global responsibility and influence others to do so as well (Dower, 2000; Schattle, 2005; Shultz, 2007). It is important to examine the conflicting approaches and understandings that surround global citizenship identification, so that the reader is informed concerning the operationalized scope of *global citizenship*, as it is relevant to this research.

The Neoliberal and Radical Approaches to Global Citizenship

The neoliberal approach to global citizenship is one that is linked to hegemonic globalization and encourages single market dominance, individualism, liberal transnational trade, mobility, freedom from national responsibility (i.e. taxes, military service) and competitiveness all driven by technology (Schattle, 2005; Shultz, 2007). The neoliberal global citizen offers many variants within this context, so it is important to mention that the ideas put forth here are broad generalizations. In the domain of business administration education, educators are encouraged to promote global citizenship education so that future business agents or entrepreneurs would have the cross-cultural skills necessary to “remove barriers to modernization and address the problems of neoliberal development such as social disparity and environmental degradation;” thereby, “ameliorating the disordered fault of capitalist progress” (Schultz, 2007, p. 250). Schultz (2007) in her survey and critique of the neoliberal approach

exhorts that although this approach builds and facilitates cross-cultural relationships, cultural understanding, and language acquisition, its principle motive is still rooted in the capacity to be successful in the global marketplace. Shultz (2007) further postulates that although neoliberal global citizens may support charities and other interventionist methods that may alleviate human suffering, they are generally opposed to the structural changes that are needed to create such innovation because their position is one of forgotten privilege and power that is arrogantly perceived to be the norm.

Juxtaposed to the neoliberal approach is the radical approach to global citizenship and is sometimes referred to as the civic republican discourse. The radical global citizen is one that values awareness, spirituality, responsibility, cross-cultural empathy, social justice, and equity for all (Schattle, 2005; Shultz, 2007). Many radical global citizens see such organizations as the International Monetary Fund, the World Bank, and the World Trade Organization as agencies of oppression that rape and loot *underdeveloped* nations under the guise of progress when more accurately stated is western imperialism (Schattle, 2005; Schultz, 2007). Sadly, these countries are often unable to keep up with programs set forth by these agencies and hence become colonized by private foreign interests. The local populations are often left to struggle in intense "poverty, deprivation, and conflict" (Shultz, 2007, p. 253). The relationship between global institutions and oppression is multifaceted and is one that radical global citizens often engage in their various domains of work, study, and/or service. The core motivating factor of radical global citizenship or civic republicanism, are the following concerns: recognizing the rights of the vulnerable, the transformation of power inequalities, the upholding of the United Nations'

Declaration of Human Rights, world community collaboration in remediating global dilemmas, and environmental sustainability (Schattle, 2005; Shultz, 2007).

Claims against Global Citizenship

Dower (2007) provides an illuminating assessment of the two main arguments against the notion of Global Citizenship as a relevant reality. In Miller's argument Dower (2007) explains that global citizenship is seen as utopian and therefore unrealistic and a delusional form of citizenship. Miller's argument contends that what makes citizenship real are four characteristics: equal rights within a political community, obligations as citizens, commitment to the common good of the political community, and participation in political life.

The second popular critique against global citizenship that Dower (2007) surveys is Neff's argument. In this argument the idea of global citizenship is seen as unnecessary due to citizens having the capacity to pursue moral arguments for a global agenda within the nation-state domain, which is translated into national programs for human rights, the environment, and other moral endeavors. Law (2006) in her research examining citizenship and the state in China concurs with this aspect of Neff's argument, and remarks: "In a globalizing world, the nation-state is a principal selector and translator of global elements of citizenship and citizenship education in its jurisdiction" (p. 620). Secondly, Neff's argument postulates that citizenship is a legal construct that does not have the gravitas for existence on the global level.

Dower's (2007) rebuttal to these arguments is simple and is a matter of expanded perspective regarding the institutional arrangements that seem to create limiting ideas of citizenship.

"So what the conditions of the modern world suggest is that whilst a purely moral conception is inadequate and misleading, and a fully-fledged conception in terms of adequately functioning

institutions is unrealistic, what is realistic and appropriate is an account along the following lines: we are world citizens = because of the nature of our global situation, we ought to work for global goals, and this involves using existing institutions appropriate to this and creating and strengthening institutions to the same end" (Dower, 2000). It is also worthy to mention that one's recognition as a global citizen can include national identification and does not alienate one from other multi-layered and nested cultural perspectives and identifications, but provides a robust vehicle for navigating the global challenges that face an interdependent and interconnected global family called humanity.

Discourse Theory and Other Relevant Research

Although global citizenship does not operate within a legal framework, its implication has great power in influencing a healthy and socially just global ecology. The position of discourse theory explicates how such a movement can have a profound impact on individual consciousness and behavior. This theory articulates that: "the patterned ways that we collectively think and talk – our discourses – influence our perceptions, our motivations, our actions, and even our construction of social institutions" (Karlberg, 2008, p. 310). Discourses can be likened to a matrix that provides context for culture, consciousness, and social reality (Karlberg, 2008). Karlberg (2008) further illustrates that global citizenship as a discursive construct provides an alternative and healing to discourses that have been stifled by tribalistic, nationalistic, and sectarian frameworks. He further points out that the intervention of the global citizen construct represents greater freedom in the face of anachronistic cultural patterns that are debilitating in regards to offering solutions that strive to create a just, peaceful and equitable milieu for all global participants.

level. For the sake of balanced argument, skeptics argue that global citizenship cannot work, citing the theory of individual ego formation as the foremost reason, "in which the individual ego or self requires mutual recognition by an external other in order to gain a sense of self-differentiation, self-consciousness, and self-worth" (Karlberg, 2008, p. 314). Karlberg (2008) boldly attacks this position by revealing that such a claim is a supposition that confounds individual ego development to collective identity formation. In summary, the claim that human identities are formed oppositionally, therefore truncating the notion of global citizenship, remains to be illogical and empirically unfounded. A global identity has the capacity to make nested distinctions between *us* and *them* without hostility and conflict. Additionally, it only takes one individual to nullify the supposition that human identities are essentially oppositional (Karlberg, 2008).

Heaven (1999) conducted research surrounding group identities and human values in Australia. In his research, the author examined the correlation between group identification and the endorsement of "(a) national strength and order and (b) international harmony and equality" (p. 590). Heaven's (1999) research indicated empirically that "the best predictor of endorsement of national strength and order was the identity of capitalist, whereas the identities of socialist, environmentalist, and global citizen best predicted the endorsement of international harmony and equality" (p. 590). Heaven's research reaffirms the notion that group identities influence one's values and beliefs by suggesting socially acceptable modes of thought and being; however, this principle can also operate inversely, in which individual values and beliefs can influence group identities. This research is highly valuable in that it empirically addresses and establishes a correlation between group identity and values on the individual

level; thereby, revealing, at least amongst Australians, that identification as a global citizen is related to values that endorse international harmony and equality.

The Paucity in Global Citizenship Research

A survey of the global challenges has supported the claim that humanity is in an urgent predicament that demands worldwide collaboration and coordination. These global challenges have given rise to the rebirth of individuals that call themselves global citizens. The survey of the literature pertaining to global citizenship identification has revealed that this identity construct has the possibility of greatly transforming the payoffs, motivations, and behaviors of individuals, corporations, and nation-states worldwide; thereby, greatly contributing to the remediation of social and environmental dilemmas while promoting a just and equitable world for all. Although there has been a study correlating group identity, as a global citizen, to endorsing international harmony, there remains paucity in the literature empirically examining individuals that self-identify as global citizens in ways that substantiate or refute rhetorical arguments and suppositions.

The third millennium presents the social work profession with new challenges concerning hegemonic globalization and the resultant global inequality, social exclusion and violence that it perpetuates. Finn and Jacobsen (2003) contend that "the dominant theoretical approaches to social work practice are inadequate," and that the current global dynamics call for the social work professional to have skills that take a social justice oriented approach (p. 57). Global Citizenship identification appears to ring true within the social justice framework; however, research is needed to validate the impact that the global citizenship identity framework can assert. An empirical approach can offer validity and generalizability, resulting in

influencing institutional policies and curricula, leading to a shift in perception, attitudes, and cultural competencies, thus supporting social justice and other inclusive frameworks in support of cross-cultural collaboration and healing.

Conjointly, additional positivistic research examining the functioning outcomes of individuals and agencies that self-identify as global citizens can buttress claims of social work educators that believe there is a need, within social work curricula, to develop and promote programs that foster a deeper understanding of global challenges and “country-specific interventions to address transnational problems” (Engstrom & Jones, 2007, p.136). One such example is International Social Work Internships, which offer social work students a unique opportunity to promote cross-cultural competency while examining the effects of hegemonic globalization.

This research intends to aid transnational social work praxis and its attendant social justice frameworks from individual to international domains by proposing the following two-tailed hypotheses pertaining to global consciousness and group identity: H1) There are no relationships between attitudes and knowledge, H2) There are no group differences in attitudes and knowledge, H3) There are no relationships between attitudes/knowledge and demographic variables, and H4) There are no relationships between level of identification and attitudes/knowledge.

Method

Participants and Study Design

The sampling frame consisted of a non-probability convenience sample of Social Work, Nursing, Business, and Global Honors undergraduates at a university in Washington State with

an estimated response rate of 125. Participants were asked to complete the following online: 1) Global Consciousness Survey (see appendix A) that measures relationships between their various group identifications 2) a 20-item Likert-type cultural intelligence scale that measures attitudes and 3) a 20-item multiple-choice test that measures knowledge-based global awareness. Participants' demographic information such as race, age, gender, and political affiliation were collected. In addition to demographic variables, participants were asked to rate their level of identification with the following group identities: global citizen, American, other nationality/ethnic group, environmentalist, and religious/spiritual. Identification ratings were indicated on a 5-point Likert scale ranging from 1 (not at all) to 5 (very strongly). The survey was disseminated by the university's course management software. The survey included an informed consent (see appendix B) explicating the reason for the research while emphasizing its voluntary and anonymous nature; the approval code given by the university's institutional review board (see appendix C) was also included. In addition, participants were asked not to utilize any outside assistance including web resources when taking the survey.

Instruments

Unearthing variables that augment intercultural relations has the potential to aid in remediating global dilemmas (Ang, Van Dyne, Koh, & Ng, 2007). "Responding to this need Early and Ang developed the construct of cultural intelligence (CQ): defined as an individual's capability to function and manage effectively in diverse settings. CQ is a multidimensional construct targeted at situations involving interactions arising from differences in race, ethnicity, and nationality" (Ang et al., 2007). The Cultural Intelligence (CQ) scale is a 20-item Likert-type scale that has proven reliability, validity, and generalizability with an overall Cronbach's alpha

of .94. The scale is divided into four main categories of psycho-socio-behavioral functioning. The Cronbach's alpha for each factor is: metacognitive (.88), cognitive (.93), motivational (.87), and behavioral (.90).

For the purposes of the Global Consciousness Survey, the CQ scale offers a valid measurement of attitudes; however, it is still deficient in regards to measuring actual knowledge. Global consciousness, as it pertains to the civic republican discourse, involves not only attitudes that are conducive to the healing of global dilemmas through collaboration but involves an informed critical awareness in order to become an active participant in solution making. To resolve this deficiency, the second portion of the Global Consciousness Survey included a Global Awareness Profile (GAP). The GAP test was published in 1998 by Dr. Corbit to measure subjects' knowledge that is translated into awareness of people, places, and events in a global context (Corbit, 1998). "What we know, then, is mired in the immediate, the local, or, at best, the regional and national—which fosters ethnocentrism and parochialism. Global Awareness involves a recognition and appreciation of the size, complexity, and diversity of the earth conceived as a single entity" (Corbit, 1998, p. 5).

The original GAP test consisted of 120 multiple-choice items and has been considered a valid standardized instrument in assessing global awareness with a Cronbach's alpha of .97 (Corbit, 1998). Due to the length of the test, the questions were reduced to 20 in order to increase survey participation. Reducing the questions below 20 could affect the construct validity of the test, which measures awareness in a broad range of categories, such as environmental, political, geographical, religious, sociological and cultural for the major regions

of the world. The Cronbach's alpha is .65 for the modified 20-item version employed in the survey, indicating only moderately high reliability.

Hence, to resolve the aforementioned deficiencies and to get a more comprehensive view of how attitudes (CQ) and knowledge (GAP) relate to group identities and global consciousness, both measurements were utilized in the Global Consciousness Survey.

Results

118 respondents completed the survey: Business ($n=31$), Global Honors ($n=25$), Nursing ($n=30$), and Social Work ($n=32$). Participants' ages ranged from 20 to 65 (mean=33.68, median=30.00, mode=22.00) with 75% of participants being 40 years old or younger. Female participants represented 76.3% of the sample ($n=90$), whereas male participants were 22.9% ($n=27$). Racially, the participants were: American Indian or Alaska Native ($n=2$, 1.7%), Asian ($n=7$, 5.9%), Bi-Racial or Multi-Racial ($n=7$, 5.9%), Black or African American ($n=11$, 9.3%), Hispanic or Latino(a) ($n=5$, 4.2%), Native Hawaiian or Other Pacific Islander ($n=2$, 1.7%), White ($n=65.3$, 77%), Other ($n=7$, 5.6%). Participants identified with the following political groups: Democrat ($n=49$, 41.5%), Republican ($n=14$, 11.9%), Socialist ($n=7$, 5.9%), and Independent ($n=48$, 40.7%).

For the CQ portion of the survey the mean for all participants was 93.53 ($SD=19.88$) with the lowest score being 40 and highest 140 from a possible scale range of 20-140. For the GAP, the participant mean was 12.72 ($SD=3.35$) with 5 being the lowest score and 19 being the highest from a possible scale range of 0-20.

One-Sample t-tests were conducted to compare the performance of the convenience sample to that of the reported population mean for the CQ and GAP. Regarding the CQ, the

population mean was reported by the four factors embedded within the scale; therefore, the four factors were analyzed independently in order to maintain congruency. The mean and standard deviation for the sample are as follow: CQ-metacognitive ($M=21.27$, $SD=4.31$), CQ-cognitive ($M=21.14$, $SD=7.85$), CQ-motivational ($M=27.32$, $SD=5.66$), and CQ-behavioral ($M=23.80$, $SD=6.57$). The values for the population mean were extracted from a series of four studies conducted by Ang and Van Dyne (2008) utilized in validating the generalizability of the four-factor model. In all four studies that took place in either the United States or Singapore, the means were comparatively consistent (not statistically different). For CQ-metacognitive (test value=19.92), there was a significant difference in means with the sample scoring higher than the population $t(df=117)$ 3.41, $p \leq .001$. For CQ-cognitive and CQ-motivational, there is not a statistically significant difference in means with the sample scoring similar to the population. For the last factor, CQ-behavioral, there was a statistically significant difference $t(df=117)$ 4.62, $p = .000$ when compared to the population (test value=21.00) with the sample having a higher mean.

Findings for the GAP also prove exceptional. The converted population mean for the GAP is 11.16 for 2007/2008 participants (Corbit, 2009), compared to the convenience sample mean of 12.72 ($SD=3.35$). Analysis utilizing a one-sample t-test indicated a statistically significant difference in means $t(df=117)$ 5.05, $p = .000$ with the convenience sample having a significantly higher mean than the population.

Relationship between Attitudes (CQ) and Knowledge (GAP)

The first research query investigated a possible relationship between overall CQ (attitudes) and GAP (knowledge) scores with the following null hypothesis: There are no

relationships between overall CQ and GAP scores. The data revealed no significant correlations between overall CQ and GAP scores $r=0.14$, $p>.05$, therefore failing to reject the null.

Moreover, additional analyses of correlations of the four factors embedded within the CQ scale (CQ-meta-cognitive, CQ-cognitive, CQ-motivational, CQ—behavioral) revealed no statistically significant relationships ($p>.05$) with the GAP. However, for Global Honors students, there was a moderate correlation between CQ and GAP scores $r=.40$, $p<.05$ whereas for Nursing, Business and Social Work Majors, there were no statistically significant correlations.

Group Differences in Attitudes (CQ) and Knowledge (GAP)

The second research question explored group differences in attitudes and knowledge when examined by participants' Major and political affiliation; therefore, the null hypothesis was as follows: There will be no group differences by Major or political affiliation in CQ and GAP scores. An analysis of variance of the CQ (attitudes) portion of the Global Consciousness Survey indicated no statistical differences in mean scores between Business ($M=93.06$, $SD=18.96$), Global Honors ($M=92.36$, $SD=21.65$), Nursing ($M=95.2$, $SD=20.56$), and Social Work ($M=93.5$, $SD=19.51$) Majors $F(3, 114) = .10$, $p>.05$). In contrast, means were significantly different when examining the GAP (knowledge) portion of the survey for Business ($M=12.00$, $SD=3.30$), Global Honors ($M=14.52$, $SD=2.54$), Nursing ($M=12.30$, $SD=3.40$), and Social Work ($M=12.40$, $SD=3.57$) Majors with an analysis of variance that indicated a difference in means between groups $F(3, 114) = 3.13$, $p<.05$; consequently, rejecting the null hypothesis. A multiple comparisons analysis, utilizing post hoc Tukey's HSD, indicated a significant difference at the .05 level in means between Global Honors and Business Majors ($p<.05$), with Global Honors participants scoring higher on the GAP than Business Majors. While the difference was not significant at the .05

level, there was also a difference at the .10 level with Global Honors Majors scoring higher than Nursing ($p = .06$), and Social Work ($p = .08$) Majors. There is a need for additional research to explore these differences.

Regarding political affiliation, there were no statistical differences in CQ means between groups for Democrat ($M=95.49$, $SD=22.34$), Republican ($M=85.00$, $SD=24.04$), Socialist ($M=97.57$, $SD=15.27$), and Independent ($M=93.44$, $SD=16.00$); hence, failing to reject the null with an analysis of variance of $F(3, 114) = 1.12$, $p > .05$. GAP scores also revealed no statistical difference in means by political group: Democrat ($M=12.12$, $SD=3.45$), Republican ($M=12.43$, $SD=2.85$), Socialist ($M=13.15$, $SD=4.95$), and Independent ($M=13.35$, $SD=3.10$). The null hypothesis was not rejected by political group for the GAP as well $F(3, 114) = 1.17$, $p > .05$.

Relationship between Knowledge/Attitudes and Demographic Variables

For the independent variable age, the null hypothesis is that there are no differences in CQ and GAP scores based on age. A Pearson's correlation test $r = -.17$, $p > .05$ indicated no statistical relationship by age for the CQ (attitudes). The data indicated the same to be true for GAP (knowledge) scores $r = .04$, $p > .65$. Additionally, the null hypothesis was not rejected for the independent variable of gender; there were no significant differences between female ($M=92.76$, $SD=20.13$) and male ($M=96.26$, $SD=19.51$) scores on the CQ $t(df=115) = -.80$, $p > .05$ nor between female ($M=12.71$, $SD=3.34$) and male ($M=12.89$, $SD=3.46$) scores on the GAP $t(df=115) = .24$, $p > .05$.

When analyzing the variable race, there were significant differences in CQ scores between Whites ($M=89.94$, $SD=18.08$) and Students of Color ($M=100.29$, $SD=21.51$). A t-test for equality of means revealed a statistically significant difference in CQ scores between Whites

and Students of Color $t(df=116) 2.77, p=.007$, with Students of Color having significantly higher scores than White participants, thereby rejecting the null hypothesis. GAP (knowledge) scores revealed no significant differences in means between Whites ($M=13.14, SD=3.07$) and Students of Color ($M=11.93, SD= 3.74$) $t(df=116) 1.90, p>.05$.

Relationship between Level of Identification and Knowledge/Attitudes

A Pearson's correlation was conducted to examine possible relationships between CQ/GAP when examined by level of identification (ordinal level measurement) for each of the 5 group identities listed in table 1. Results indicated a statistically significant relationship between level of identification as global citizen and CQ scores. In other words, higher levels of identification as a global citizen related to higher CQ scores; this is also true for the GAP portion as well (see table1). For environmentalist there was no relationship between level of identification as an environmentalist and CQ scores; however, there was a significant relationship between higher levels of identification as an environmentalist relating to higher GAP scores (see table 1). For the variable American, there were no statistically significant findings, failing to reject the null hypothesis for this model. For participants that identified with another nationality, there was a correlation indicating stronger levels of identification with another nationality relating to higher CQ scores. In contrast, the opposite was true for the GAP with stronger levels of identification revealing lower GAP scores. Lastly, there were no significant findings for the variable religious/spiritual in regards to CQ; however, for the GAP, there was a statistically significant inverse relationship with stronger levels of identification as religious/spiritual predicting lower GAP scores (see table 1).

Table 1

		CQ	GAP
Environmentalist	Pearson Correlation	.111	.182*
	Sig. (2-tailed)	.231	.048
	N	118	118
Global Citizen	Pearson Correlation	.297**	.219*
	Sig. (2-tailed)	.001	.017
	N	118	118
American	Pearson Correlation	-.135	-.035
	Sig. (2-tailed)	.145	.710
	N	118	118
Other Nationality	Pearson Correlation	.196*	-.189*
	Sig. (2-tailed)	.035	.042
	N	116	116
Religious	Pearson Correlation	.022	-.310**
	Sig. (2-tailed)	.815	.001
	N	117	117

Note. * $p < .05$, ** $p < .005$

Discussion

In summary, the findings suggest the following possibilities: (1) there are no significant relationships between CQ (attitudes) and the GAP (knowledge) as it pertains to global consciousness; (2) there are no differences in CQ by Major but significant differences in the GAP with Global Honors students scoring higher than Business majors; (3) there are no differences in CQ and GAP scores by political affiliation; (4) there is a statistical trend towards a difference in CQ scores with younger participants scoring higher, but for the GAP, there are no statistical differences by age; (5) there are no significant differences by gender for both the CQ and GAP; (6) there are significant differences by race on the CQ but not for the GAP; (7) stronger levels of identification as a global citizen and other nationality predicted higher CQ scores; in addition, stronger levels of identification as global citizen and environmentalist predicted higher GAP scores; (8) stronger levels of identification with another nationality and/or religious/spiritual affiliation predicted lower GAP scores; (9) for the metacognitive and behavioral factors of the CQ, the sample's mean was higher than the population with similar indications for the GAP.

The findings are rather surprising regarding the lack of relationship between overall CQ and GAP scores. For the sample studied, this research suggests one can possess knowledge-based global awareness and lack the attitudes and perspectives needed to function cooperatively in culturally diverse milieus and vice a versa. Owens (2005) discussed this possibility regarding the foibles of diversity curriculums in raising consciousness thus forming more expanded and holistic selves for students. She stated: "The risk, however, is that at the end of the course the students are simply better informed about sets of people whom they would still objectify as the Other" (p. 245). This risk is illustrated in neo-liberal approaches to

global consciousness and citizenship that encourage an awareness of global cultures and environmental phenomena in order to exploit these domains for personal and or corporate gain. The study also revealed that stronger levels of identification as environmentalist predicted higher GAP scores but did not have the same effect regarding the CQ. Therefore, lending evidence that knowledge acquisition does not necessarily relate to the necessary attitudes and identity formations needed for social justice praxis.

When relationships between CQ and GAP are analyzed by academic major, there is a moderate correlation for Global Honors students. This does not come as a surprise as most honors programs in universities aim to attract the brightest students by providing a global curriculum that prepares students for community/global leadership and global citizenship. This, however, begs the question of whether the curricula influenced the correlation, or whether the students were already in possession of the measured attitudes and knowledge before entering the program, or entered the program *because* of their attitudes. In order to examine the effect of the global honors curricula in influencing the correlation between CQ and GAP for global honors students, a pre-test/post-test design is recommended for future research.

The study suggests that race matters given the CQ. Whites had a statistically significant lower mean when compared to students of Color. These findings suggest that Whites, the race most identified with hegemony and privilege, have added barriers to overcome as a group in developing attitudes, perspectives and positions that do not, consciously or unconsciously, dehumanize and oppress (Renner, Brown, Steins, & Burton, 2010). The ever-present Eurocentric male dominated historical frameworks sustain this barrier. "We believe our present, informed by a few thousands of years of written history and often ignorant of histories

thousands of years before that, has climaxed in a pinnacle of dehumanizing trends based on multiple forms of manufactured differences, most particularly race, class, gender, but also sexual orientation, nation, religion, etc.” (Renner et. al, 2010, p.42). Education as a liberating praxis seems to be the only agency capable of consuming the dross of Western Imperialism. For this liberation to occur, education must invoke the pathos necessary to be truly transformative. The participation/identification method of diversity pedagogy promises much hope in the direction of transformative education. This method provides space for Whites and students of Color to explore what it is like to be the *other* by adopting and experiencing the histories, cultures, and identities of *Others as Self* (Owens, 2005). In this context, the classroom becomes a community of intimate learning (re)humanizing and liberating society. However, such pedagogy still has its dangers. It must be vigilant and critical in its (meta) examinations to guard against homogenizing, stereotyping, or even deifying the experiences of the *Other*.

One of the main interests of this study was to examine claims made by global citizenship educators, theorists, and activists, who were surveyed in the literature review. After a thorough review of the literature on global citizenship, there lacked quantitative data evidencing that global citizenship identification lends itself to global consciousness. The sample studied suggests the possibility that stronger levels of identification as a global citizen predicted higher CQ and GAP scores. It was the only group identity that had a significant positive relationship in both categories. Furthermore, a multiple regression analysis examining the independent variables of attitudes $B=.27, p=.005$ and knowledge $B=.18, p=.04$, indicated that attitudes have a greater relative effect on the dependent variable global citizenship than knowledge; therefore, offering evidence that global citizenship and social justice curricula should place greater

emphasis on attitudes than the impartation of knowledge. Additional research is needed to generalize these findings across the population, as well as to test other identities that were not represented in the research. Nevertheless, these findings offer some evidence that the level of global citizenship identification is indicative of attitudes and awareness that benefit the progress of the public good in spite of sectarian differences. These findings hold special importance to the domain of international social work education and praxis charged with the central professional role of "consolidating democracy, social justice and the implementation of international conventions such as human rights, elimination of discrimination against women, rights of children ...as well as preventing conflicts and supporting peace by promoting global cultural integration" (Almadi, 2003). The social work profession must examine its educational curricula and its role to meet the demands of the globalization of social problems in local and international spheres that require a global consciousness to be effective change agents in the new millennium. It is important for social work practitioners and educators to be vigilant against neo-liberal approaches that offer social service, charity, and developmental aid that does not create equitable change. Furthermore, social work practitioners and educators must be advocates for de-colonizing, strengths-based approaches that offer social responsibility, social change, and social justice (Renner et. al, 2010).

A weakness of this study lies in the lack of generalizability due to the non-probability convenience sample. A replication of the study is needed across a broader population group to validate the findings. A secondary issue, in a few cases, some variables had to be grouped for statistical purposes. Another recommendation that could improve the study would be to include the socio-economic levels of participants as well as highest educational level attained

by parents. In conclusion, Identity, global citizenship, and global consciousness may not be the panacea to the world's ills, but these frameworks do provide hope to an issue often eclipsed by world-markets, consumerism, and individual and collective apathy.

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How strongly do you identify with each of these categories?

	Not at all				Very Strongly
Global Citizen	1	2	3	4	5
American	1	2	3	4	5
Environmentalist	1	2	3	4	5
Other nationality or ethnic group (i.e. Mexican, Slavic, Italian): Print here: _____	1	2	3	4	5
Religious/ Spiritual (i.e. Buddhist, Christian, Musim) Print here: _____	1	2	3	4	5

How strongly do you agree with each of these categories?

	Strongly Disagree				Strongly Agree		
I am conscious of the cultural knowledge I use when interacting with different cultural backgrounds.	1	2	3	4	5	6	7
I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.	1	2	3	4	5	6	7
I am conscious of the cultural knowledge I apply to cross-cultural interactions.	1	2	3	4	5	6	7
I check the accuracy of my cultural knowledge as I interact with people from different cultures.	1	2	3	4	5	6	7
I know the legal and economic systems of other cultures.	1	2	3	4	5	6	7
I know the rules (e.g., vocabulary, grammar) of other languages.	1	2	3	4	5	6	7
I know the cultural values and religious beliefs of other cultures.	1	2	3	4	5	6	7
I know the marriage systems of other cultures.	1	2	3	4	5	6	7
I know the arts and crafts of other cultures.	1	2	3	4	5	6	7

I know the rules for expressing non-verbal behaviors in other cultures.	1	2	3	4	5	6	7
I enjoy interacting with people from different cultures.	1	2	3	4	5	6	7
I am confident that I can socialize with locals in a culture that is unfamiliar to me.	1	2	3	4	5	6	7
I am sure I can deal with the stresses of adjusting to a culture that is new to me.	1	2	3	4	5	6	7
I enjoy living in cultures that are unfamiliar to me.	1	2	3	4	5	6	7
I am confident that I can get used to the shopping conditions in a different culture.	1	2	3	4	5	6	7
I change my verbal behavior (e.g., accent, tone) when a cross-cultural interaction requires it.	1	2	3	4	5	6	7
I use pause and silence differently to suit different cross-cultural situations.	1	2	3	4	5	6	7
I vary the rate of my speaking when a cross-cultural situation requires it.	1	2	3	4	5	6	7
I change my own non-verbal behavior when a cross-cultural interaction requires it.	1	2	3	4	5	6	7
I alter my facial expressions when a cross-cultural interaction requires it.	1	2	3	4	5	6	7

Please select one answer from the following for each question:

- 1) The world's population in 2010 was estimated to be
 - A. 3.7 billion
 - B. 9.2 billion
 - C. 6.9 billion
 - D. 12.1 billion
- 2) Which of the following religious leaders lived first?
 - A. Jesus Christ
 - B. Mohammed
 - C. Confucius
 - D. Martin Luther
- 3) Which of the following terms describes a systematic destruction of people based on their cultural or ethnic identity?
 - A. Genocide
 - B. Ethnic cleansing
 - C. Shoah
 - D. All of the above

- 4) Of the following four women, who was not an elected official?
 - A. Margaret Thatcher
 - B. Indira Gandhi
 - C. Corazon C. Aquino
 - D. Winnie Mandela
- 5) The world's largest city (with nearly 34 million people in 2008) is:
 - A. Mexico city
 - B. Tokyo-Yokohama
 - C. Los Angeles
 - D. Cairo
- 6) What international organization monitors human rights abuses around the world?
 - A. Amnesty International
 - B. Habitat for Humanity
 - C. Greenpeace
 - D. All of the above
- 7) As of 2010, how many nations are members of the United Nations?
 - A. 183
 - B. 192
 - C. 303
 - D. 1004
- 8) Which of the following statements is true about Africa?
 - A. The origins of humankind are believed to have been in Africa
 - B. The Ashanti, Zulu, and Ganda once ruled great kingdoms
 - C. It was not until the arrival of missionaries and colonial governments that order was established
 - D. Statements A and B are true; C is false
- 9) Known as the father of South American independence, this man lived to see almost all of South America gain its independence from Spain.
 - A. Justo Rufinio Barrios
 - B. Simon Bolivar
 - C. Juan Peron
 - D. Vasco Nunez de Balboa
- 10) The Vedas, Upanishads and Bhagavad-Gita are writings of which religion?
 - A. Buddhism
 - B. Islam
 - C. Hinduism
 - D. Eastern Orthodox
- 11) Who suffers immediately from the degradation of the rain forests?
 - A. Cancer patients
 - B. Environmentalists
 - C. Everyone equally
 - D. The inhabitants

- 12) Tókyo is located on which of Japan's four major islands
 - A. Hokkaido
 - B. Honshu
 - C. Shikoku
 - D. Kyushu
- 13) Because of the abundance and low cost of this fuel, Eastern Europe faces a grave air pollution problem.
 - A. Natural gas
 - B. Coal
 - C. Uranium
 - D. Oil
- 14) Which is the most populous city in North America?
 - A. Los Angeles
 - B. Mexico City
 - C. New York
 - D. Chicago
- 15) What is the name of the economic center of the towns and cities in the Middle East?
 - A. Central business district
 - B. Mosque
 - C. Bazaar
 - D. Central market
- 16) The famous Camp David Accords, which were brokered in the United States by President Jimmy Carter, initiated the peace process between which two countries?
 - A. Syria and Egypt
 - B. Syria and Israel
 - C. Lebanon and Israel
 - D. Israel and Egypt
- 17) In 1838 a forced march of over fifteen thousand Cherokee Native Americans from the State of Georgia to "Indian Territory" in what is now Oklahoma was called
 - A. Wounded Knee
 - B. Broken horse
 - C. Trail of Tears
 - D. None of the above
- 18) The distinctive use of icons as a medium for worship is true of which Eastern European religion?
 - A. Catholicism
 - B. Quaker
 - C. Eastern Orthodox
 - D. Neo-Celtic Christianity
- 19) What is the traditional family system in South America?
 - A. Nuclear family
 - B. Extended family
 - C. Burgher clan

D. Tribal

20) A system of geological troughs running six thousand miles from the Red Sea to South Africa is known as

- A. Sahel
- B. Serengeti Plain
- C. Central Plateau
- D. Rift Valley

Please select the sex you most identify with (choose one):

- Female
- Male
- Other

Age: _____

Please check the one you most identify with (choose one):

- Republican
- Democrat
- Socialist
- Independent

Please select the race you most identify with (choose one):

- American Indian or Alaska Native
- Asian
- Black or African American (Non-Hispanic)
- Hispanic, Chicano, or Latino
- Native Hawaiian or Other Pacific islander
- White (Non-Hispanic)
- Bi-Racial or Multi-racial
- Other

Please select your class section or major:

- Global Honors
- Nursing
- Social Work
- Business Majors

Please check which applies:

- Junior
- Senior

Informed Consent to Participate in Research Survey for Use with Survey Subjects over Age 18

The purpose of this research survey is to explore relationships between group identifications and cultural intelligence (CQ). Research is being conducted by LaMont D. Green, UWT Social Work and Global Honors student under the supervision of Dr. Jerry Finn, UWT Social Work Professor.

Benefits:

You will be contributing to knowledge about group identifications and the possible relationships to cultural intelligence.

How the findings will be used:

The results of the study will be used for scholarly purposes only. The results from the study will be presented in educational settings, and the results might be published in a professional journal in the field of social work.

Participation in this survey is entirely voluntary. Voluntary participation also means:

- ❖ You may stop filling out the survey at any point.
- ❖ If you decline to participate, you may delete the survey at any point.

Confidentiality:

This survey is completely anonymous and confidential. To ensure anonymity please do not put your name anywhere on the survey.

Contact info:

If you have any questions about this survey and your rights please contact LaMont D. Green at 253.310.6222 or greenla@uw.edu

By beginning the survey, you acknowledge that you have read this information and agree to participate in this research, with the knowledge that you are free to withdraw your participation at any time without penalty. Thank You!

UNIVERSITY of WASHINGTON
 HUMAN SUBJECTS DIVISION
 Box 359470
 Seattle, WA 98195-9470
 Phone: 206-543-0098
 Fax: 206-543-9218

**IRB INITIAL APPLICATION
 Request for Determination of
 Exempt Status**

FOR HSD OFFICE USE ONLY

APPLICATION NUMBER: [] COMMITTEE: [] DATE RECEIVED STAMP: []

MASTER COPY ACCEPTED – See Notice of Determination

RESEARCHER COPY EXEMPTCATEGORY: []

[] DENIED

LEAD RESEARCHER SIGNATURE: []

LEAD RESEARCHER SIGNATURE DATE: []

1. Research Study Information

Full Application Title:

Pathways to Global Remediation: A Macro-Sociological Study of Group Identity and Global Consciousness

Lead Researcher Information		Contact Information (if other than lead researcher)	
Name:	LaMont DeWayne Green	Name:	
Title/Academic Appt.	Senior BASW and Global Honors Student	Title/Academic Appt.	
Position (check one):	<input type="checkbox"/> Faculty <input checked="" type="checkbox"/> Student <input type="checkbox"/> Staff <input type="checkbox"/> Resident/Fellow/Trainee <input type="checkbox"/> Other:	Position (check one):	<input type="checkbox"/> Faculty <input type="checkbox"/> Student <input type="checkbox"/> Staff <input type="checkbox"/> Resident/Fellow/Trainee <input type="checkbox"/> Other:
Institution (UW, Puget Sound Blood Center):	University of Washington, Tacoma	Institution (UW, Puget Sound Blood Center):	
UW Department, Center or Institute:	Social Work/Global Honors	UW Department, Center or Institute:	
Division (Dept of Medicine):		Division (Dept of Medicine):	
Phone #:	253.310.6222	Phone #:	
Campus Box #:		Campus Box #:	
Email:	greenla@uw.edu	Email:	
Other address if not at UW:	609 North Yakima Unit A, Tacoma WA 98403	Other address if not at UW:	

END PART ONE

2. Assurances and Signatures

LEAD RESEARCHER (must be signed by all Lead Researchers, including those who are students)

- I certify that I am aware of and agree with the information provided in this application.

- I understand that **I am ultimately responsible** for the conduct of this research, the protection of the subjects, and for the work of those I hire or supervise (including the content and accuracy of any correspondence or materials that they provide the IRB on my behalf).
- I understand my responsibilities concerning **significant financial interest**, as described in UW policy GIM 10:
 - To ensure that all **researchers (regardless of institution) and UW personnel** have complied with GIM 10.
 - To immediately disclose for review any **significant financial interest that develops** during the research.
 - To provide an **annual update** about any changes in significant financial interest.
- I agree to **comply with all applicable UW policies and procedures**, and federal and state regulations regarding human subjects in research, including, but not limited to, the following:
 - This research will **not begin until a determination** is received.
 - The **research personnel are qualified and appropriately trained**.
 - Procedures and documents **will not be changed without prior IRB notification** (except in an emergency, if necessary to safeguard subjects' well-being and then notifying the IRB as soon as possible).
 - **Adverse events and unanticipated problems** related to the research will be reported to the IRB.
 - There are **adequate resources** (personnel, funding, time, equipment, space) for conducting the research. The research will stop if adequate resources become no longer available.

A co-investigator will assume full responsibility for the research if I am unavailable to direct this research (such as sabbatical leave, vacation, or other absences). I will advise the IRB in advance.

- I will immediately inform the IRB about **audits or monitoring visits** (except by industry sponsors).
- I will notify the IRB of the study's **completion or termination**.

LaMont D. Green

Typed name

Signature of LEAD RESEARCHER

Date

DEPARTMENT OR DIVISION CHAIR, CENTER DIRECTOR of Lead Researcher

If it is unclear which department should provide this assurance, consult document #931, Signatures on IRB Forms.

- I certify that the **researcher is qualified** to conduct the research, and that there are **adequate resources** (researcher time, personnel, financial support, equipment, facilities) available.
- I certify that this research has received an intramural review and approval of **scientific merit**, if it did not go through an extramural review process.
- (If applicable) I concur with the student's choice of an **appropriate faculty advisor**.

Dr. Rich Furman

Typed name

Signature of DEPARTMENT CHAIR

Date

LEAD RESEARCHER who is a STUDENT

Students may be a Lead Researcher on a human subjects research project only if they provide the following consent in addition to signing the Lead Researcher assurance (above).

The Family Educational Rights and Privacy Act (FERPA) (20 U.S.C. § 1232g; 34 CFR Part 99) is a Federal law that protects the privacy of student education records. **By signing below, I hereby give my consent to the UW**, and to any institution whose IRB reviews this project for or with the UW, to disclose the necessary personally identifiable information from my education records, which are related to and may include my IRB application and my human subjects research, for the limited purposes listed below, to: UW school officials, including but not limited to IRB members; representatives of relevant state and federal agencies, including but not limited to the Office of Human Research Protections, the Food and Drug Administration, and the Office of Civil Rights; research subjects or recruiters for research subjects; individuals, organizations, or agencies that are involved with this research; and individuals, organizations, or agencies that raise a complaint with the IRB or any UW office or official about my research. Any disclosure subject to this consent shall only be for one or more of the following purposes: to comply with contractual obligations, funding-related obligations, and state and federal laws and regulations regarding human subjects research; to provide research subjects or recruiters for research subjects with information regarding potential risks and benefits of my research; to investigate and/or respond to any complaint or concern that I may not have complied with UW policies and/or procedures and/or federal, state, and local regulations in conducting my human subjects research; to verify whether my research was approved by the IRB; and to confirm what research activities were approved by the IRB. I agree that this consent shall remain in effect for the duration that my IRB file is retained by the UW, unless my consent is revoked by me in writing, and my revocation is delivered to the office of the UW Human Subjects Division. Any revocation of this consent shall not affect disclosures previously made by the UW prior to the receipt of my written revocation.

LaMont D. Green
 Typed name

Signature of STUDENT Lead Researcher

Date

FACULTY ADVISOR of Student Lead Researcher

- I confirm that ***I am responsible*** for working with the Student Lead Researcher to ensure that this research is performed in an ethical manner that complies with appropriate human subjects regulations and with the information provided in this IRB application.
- I have ***reviewed and concur with this research proposal***, including: purpose, design, methodology, procedures, subjects, and the provided description of risks and benefits.
- I will ***assist the student and the IRB*** as requested if any problems develop with the research.
- I will provide ***continued oversight and guidance*** to the student during the course of the research, as appropriate.
- If I will be unavailable (such as during a sabbatical leave or vacation), I will ***arrange for an alternate faculty advisor*** to assume responsibility during my absence, and I or the Student Lead Researcher will advise the IRB in advance.

Dr. Jerry Finn
 Typed name

Signature of FACULTY ADVISOR

Date

END PART TWO

3. Study Information

Note: If you are using more than one group of subjects in your research, please list each separately under each question.

3.1. Specific Aims: indicate the purpose of your research specifying what the hypothesis or goal of your research is and what questions you will address to test your hypothesis or accomplish your goals.

This research is highly relevant due to the paucity in the literature of empirical findings that explores the relationships between group identities and global consciousness: factors that contribute to inter-cultural awareness, collaboration, and effectiveness. This is especially important to transnational social work praxis and educators given the social, cultural, and environmental dilemmas that require greater collaboration amongst individuals and nation-states.

3.2. Describe the Subject Population

3.2.a. What are the characteristics of the group you are studying?
 Examples: age, gender, race, ethnicity, etc.

Subjects are undergraduate senior/junior-level university students between the ages of 21-61 (approx.) of various races and ethnicities. The majority of the participants are expected to be female due to the gender composition of the social work, nursing, and global honors programs.

3.2.b. What are the inclusion and exclusion criteria you are using?

Subjects must be a senior or junior in the social work, nursing, business, and/or global honors program.

3.3. Number of Study Participants: Indicate the anticipated number of research participants to be included in the study (a range is acceptable). If you are unable to estimate the number of participants, please describe why.

Example: if you are posting a questionnaire to a website or a blog, you may not know the number or respondents.

Approx. 150

3.4. Recruitment Process

3.4.a. How will you identify potential participants?

Participants will be identified from enrollment data provided by the program coordinators of the social work, global honors, business, and nursing programs.

3.4.b. How are subjects being approached and informed about the research?

Subjects will be briefly notified in class regarding the purpose of the research and asked to fill out the anonymous on-line survey at their earliest convenience.

3.4.c. What information will you give the subjects about the research?

I will give the subjects a consent form that has my contact information, and then briefly state the purpose of the research.

3.4.d. If you are including children, how will parents be informed?

N/A

3.5. Research Design and Methods

3.5.a. What is the design and methodology for the study?

The sampling frame will consist of a non-probability, convenience sample of social work, nursing, business, and global honors undergraduate seniors and juniors at the University of Washington, Tacoma. Participants will complete an on-line survey that will measure relationships between their various personal identifications (independent variables) and scores on a 40-item Global Consciousness Index Scale (GCIS). The GCIS scale (dependent variable) consists of 20 questions that test acquired global knowledge that was adapted from the "GAPtest" (global awareness profile) and a 20-item, 7-point, Likert-type, cultural intelligence survey (CQ) that measures cultural intelligence: one's psycho-socio-behavioral capacity to adapt and engage effectively in intercultural milieus. Respondents will be asked how strongly they agree ranging from 1 (strongly disagree) to 7 (strongly agree). The following demographic data will be collected from students: age, gender, race, major/section and college level. In addition to demographic information, respondents will be asked to rank the level of importance for them on a 5-point, Likert scale, ranging from 1 (not at all) to 5 (very strongly) different identities. The 7 groups are: global citizen, American, other nationality/ethnicity, religious/spiritual affiliation, capitalist, democratic socialist, and environmentalist.

3.5.b. If data collection instruments will be used, please check all that apply:

- Interviews
- Educational tests
- Questionnaires/Surveys
- Observation
- Other

3.5.c. What is the expected time it will take for subjects to complete the procedures?

15-20 minutes

3.5.d. Where/how will the procedures be administered?

Examples: Internet, telephone, mail, in person.

Internet

3.5.e. If you will be recording participants, please check all that apply:

- Audiotaped
- Videotaped
- Digitally recorded
- Photographed

3.6. Data Security and Confidentiality

3.6.a. How will the information obtained be identified?

- No identifiers associated with the information obtained.
- Names and other identifying information is obtained but not shared with anyone except the study staff.
- Names and other identifying information is obtained and potentially used in publications.

3.7. If applicable, what measures will be taken to protect the confidentiality of the data (including audiotapes and video tapes.)

The on-line Survey will be anonymous.

3.8. What do you perceive as the foreseeable risks to subjects who participate in this research?

There are no foreseeable risks.

END PART THREE

4. Category 1 Specific Questions

[See Category 1 in Guidance](#) (this link opens the guidance)

4.1. Please explain how your research is considered to take place in a commonly accepted educational setting.

N/A

4.2. Please explain how your research involves normal educational practices.

N/A

4.3. Will you be accessing academic records? If so, please describe the records you will be accessing as well as the source of these records.

No

4.4. Will any of the data come from a Washington State public institution of higher learning or the Washington State Department of Early Learning?

No

Please refer to the Guidance document for more information on what is considered to be a commonly accepted education setting and a normal educational practice.

END PART FOUR

5. Category 2 Specific QuestionsSee Category 2 in Guidance (this link opens the guidance)

5.1. Describe how the proposed research methodology meets the criteria of involving either 1) education tests (cognitive, diagnostic, aptitude, achievement); 2) survey procedures; 3) interview procedures; or 4) observation of public behavior.

The data will be collected anonymously through an on-line survey. There will be no identifiers connected to the data, including coding systems that are cryptic-identifiers.

5.2. Could any disclosure of the subjects' responses reasonably place them at risk of criminal or civil liability? Be damaging to their financial standing? Employability? Reputation?

No

5.3. Will any of the data come from a Washington State public institution of higher learning or the Washington State Department of Early Learning?

No

Please note that research under this category may not involve survey or interview procedures with children. Research under this category may include observation of children but only if the researcher does not participate in the observed activities.

Please refer to the Guidance document for more information on what is considered to be public behavior.

END PART FIVE

6. Category 3 Specific QuestionsSee Category 3 in Guidance (this link opens the guidance)

6.1. Are all or any of the subjects either elected or appointed public officials or candidate for public office? If yes, provide the titles or the types of offices the officials will represent.

N/A

6.2. Is the study covered under a specific federal statute that requires, without exception, that the confidentiality of personally identifiable information be maintained throughout the research and thereafter? If yes, please cite statute.

N/A

END PART SIX

7. Category 4 Specific QuestionsSee Category 4 in Guidance (this link opens the guidance)

7.1. Will there be any contact with the individuals from whom the data and/or biological specimens were obtained?

N/A

7.2. Are the data, documents, records, and/or biological specimens pre-existing?

N/A

7.3. What are the types of data/biological specimens to be used in this study? For data, please include the data collection sheet that you will be using with this submission.

N/A

7.4. What is the source of the data and/or biological specimens?

N/A

7.5. Describe how private identifiable information will be recorded so that it is not identifiable.

N/A

7.6. Are the data, documents, and/or records publicly available?

N/A

Please know that information should be recorded in the research records in such a way that the information obtained from an individual cannot be linked to the identity of that individual. If a link will be created by the investigator for research purposes, even temporarily, the research does not qualify as exempt.

Please note that research involving HIPAA or state protected records cannot be reviewed as exempt because Washington State laws or federal regulations require IRB review for the projects. Please refer to the Guidance document for more information.

END PART SEVEN

8. Category 5 Specific Questions

[See Category 5 in Guidance](#) (this link opens the guidance)

8.1. Please explain how your research fits into this category.

N/A

8.2. Please identify the federal department or agency head and public benefit or service programs.

N/A

END PART EIGHT

9. Category 6 Specific Questions

[See Category 6 in Guidance](#) (this link opens the guidance)

9.1. Please explain how this research will not pose a risk to subjects.

N/A

9.2. Identify the types and quantity of wholesome foods to be consumed.

N/A

END PART NINE