

**Cosmopolitan Identity Construction via Blended Learning Environments in Global
Citizenship Education (GCE)**

Elodie Sung-Eun Song

Thesis submitted to the University of Ottawa
in partial fulfillment of the requirements for the
Doctorate in Philosophy degree in Communication

Department of Communication
Faculty of Arts
University of Ottawa

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

Abstract

Since culturally diverse people need to collaborate in the 21st century, Higher Education adopted global citizenship education (GCE) to promote a cosmopolitan mindset. Learners in the digital era can use various modes of communication, exerting individual agency so that learners can construct global minds through their communication experiences. Blended learning based on learner-centered knowledge construction may provide extended spaces where learners can shape a personally trusted and collectively consensual vision of the global mind. A qualitative evaluation case study explored learners' perception shifts regarding autonomous identity formations and confidence-trust-building in a blended course under GCE. Due to the Covid-19 pandemic, semi-structured in-depth online interviews and document analyses on the archive data were adopted to triangulate learners' perceptions and instructors' observations.

Findings showed that individuals could shape their global citizen identities through a performative loop of reflection and interaction provided via a blended format. The participants' comfort zone levels influenced different identity formation paths. However, their goals, in the end, were aligned under the idea of engaging in local community activities through lifelong commitment. Intrapersonal and interactional forms of communication solidified self-confidence and collective trust through synergically linked blended learning activities. Overall, global citizen identities have gradually evolved while self-confidence and trust in others have gradually increased through different communication steps.

The significance of the study lies in reinforcing the results of prior research about performativity-oriented GCE through a community of people practicing in blended learning environments. Members' hands-on activities while building self-confidence and collective trust through communication helped them shape their collective identity. In these processes, individuals' intrapersonal communication seemed to play an insightful role in effectively connecting reflective and interactive activities. Enhanced credibility by replicating this GCE model in future studies will ensure various organizations and institutions adopt it to shape their members' global visions and build group cohesion.

Keywords: GCE via cosmopolitanism, performativity-oriented blended learning environments, confidence-trust-building communication

Acknowledgment

First, I sincerely thank my supervisor, Dr. Peruvemba S., Jaya, for her support, guidance, and experienced advice each time I stumbled and lost. As each Ph.D. journey is particular, mine also was so challenging: I had to change supervisors and modify the initial research design due to the Covid-19 pandemic. Under such difficult moments, without my supervisor's encouragement, I would never end this long process; I needed perseverance, lonely walking in a long tunnel believing that I could see the light at the end. While she accompanied me like candlelight in darkness, I also had sparkling lights from my committee members: Professor Luppisini suggested me a relevant research direction, which was perfectly aligned with my research goals. Professor Dupl   directed me to choose one of the most pertinent cases to conduct a study. Professor Lowes gave me heart-brightening advice and refreshing ideas to see different angles. And finally, Professor Palalas guided me with her outstanding expertise in online learning. In addition, it would never be enough to thank the instructors of uOGlobal, Sylvie Albert and Chantal Bolduc, who have tremendously supported me in providing pertinent resources and information.

I am grateful to my dedicated parents, who trusted, supported, and prayed for me. To my husband Guy and my children Jeremy and Luc, I sincerely thank them for their accompany during the past five years. While exerting diverse responsibilities as a wife and mother, I could get out of the academic routines not being trapped in my own thoughts but seeing different ideas and perspectives. Finally, and foremost, I glorify my heavenly Father, who has accompanied my Ph.D. journey, blessing me with strength and wisdom to reach this point. Whenever I was dubious, I believed in his will for me, cherishing the verse: "A man's heart plans his way, but the Lord directs his steps" (Proverbs, 16:9).

Table of Contents

Abstract.....	ii
Acknowledgement	iii
Table of Contents	iv
List of Tables and Figures.....	xvii
Chapter 1: Introduction	1
Prologue.....	1
The context: Globalization and the emergence of a global mind.....	2
Higher education in the 21 st century.....	5
The impact of communication on learning	5
A new direction of learning	9
Evolving interests: identity construction in communication-focused learning	11
Research problems and the structure of the thesis	11
Chapter 2: A Review of the Literature	13
The impacts of communication on education in the 21 st century.....	13
Shifts in knowledge, culture, and identity: co-construction	13
The shift in learning: learner-centered collaborative learning.....	14
The negative effects of digital communication technology.....	17
Identity construction for shaping a global mind as a new citizenship.....	18
The emergence of a global mind.....	18
Identity construction via social learning in the 21 st century: a new pedagogical approach.....	19
Identity construction through performative learning while building trust.....	20
The learning environments for identity construction.....	22

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

Identity construction via collaborative learning environments	22
Collaborative learning via e-learning, collaborative e-learning, and collaborative blended learning	23
The role of dialogic communication for identity construction in collaborative learning	28
Performative learning and transcultural experiences	29
Trust as presence in collaborative learning: interpersonal ties	30
Collaborative blended learning in intercultural contexts: challenges of building self-confidence and collective trust	31
Chapter 3: Conceptual Framework	34
Global Citizenship Education (GCE) in academia	34
Internationalization	34
Economy and ethics	34
Advantages and challenges	35
The roles and impacts of GCE under internationalization	37
Cosmopolitan education through GCE	38
Cosmopolitanism: the rationale, definitions, and characteristics	38
Reconceptualized cosmopolitanism for GCE in the 21 st century	39
Cosmopolitan principles, values, and competencies	42
Principles: reflexive, rooted, and relational	42
Values: political, ethical, cultural, and educational	43
Global competencies: the learning outcomes of GCE in skills and abilities	44

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

Cosmopolitan identity construction via collaborative blended learning under GCE	44
The current GCE curricula.....	44
Cosmopolitan identity formation process under GCE: performativity and confidence-trust-building.....	46
Particularities of the GCE curricula through collaborative blended learning..	48
The synergic effect of learning cosmopolitanism in blended environments.....	48
Identity formation via dialogic communication: empowering individual agency	50
A suggested blended curriculum for GCE	51
Evaluation of online courses	52
Objective-based online course evaluation studies	52
Blended learning course evaluation criteria.....	53
The design.....	53
Students' satisfaction levels and emerging issues	55
Previous collaborative blended course evaluation studies.....	56
Summary of the research problem and research questions	57
Implications of collaborative blended learning under GCE	57
The purpose of the research and research questions.....	59
Chapter 4: Methodology.....	60
A qualitative approach.....	60
Characteristics.....	60
Evaluating a blended course under GCE	61
Research design.....	62

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

Case study for course evaluation	62
Single case study: uOGlobal Recognition Program.....	63
The initial data collection methods and research design	65
Data collection: multiple methods.....	65
Semi-structured in-depth interviews	65
Document analysis through QCA (Qualitative Content Analysis)	67
Triangulation.....	69
Data collection procedures	70
Data collection stages and sampling strategies	70
Stage one: Course content analysis.....	71
Stage two: In-depth interviews and document analysis.....	72
In-depth interviews	72
Participants: sampling strategy and size.....	73
The recruitment procedures.....	75
Participation procedures	78
Ethical considerations.....	78
Confidentiality and informed consent	79
Document analysis	80
The content	80
Sampling: strategies, sources, and size	81
Stage three: Document analysis	83
Analysis of the facilitator's viewpoints	84
Analysis of the instructors' viewpoints	84
Analysis of uOGlobal's memos.....	84

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

Data analysis.....	85
Coding by QCA	85
Interpretation by thematic analysis	85
Trustworthiness.....	86
Chapter 5: Results and Findings with advanced analysis.....	87
Part one: The GCE model by uOGlobal.....	87
A brief context	87
The structure of the program.....	88
Curricular activities.....	90
Online modules	90
Offline workshops	91
Co-curricular activities and the learning plans	92
The main criteria for the evaluation of the course	93
Global citizen identity construction.....	93
Cosmopolitan values and competencies as identity	94
The cosmopolitan identity in the blended course.....	97
The course content	98
The course design	99
The confidence-trust-building communication patterns.....	100
The other criteria for the evaluation of the course	104
The course satisfaction.....	104
Emerging issues	105
The complete coding frame for the study	106
Part two: Analysis 1 – Learners’ perceptions.....	106

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

A brief context	106
The initial stage: identity and confidence-trust-building communication patterns.....	108
Learning plan one	108
Learning activities in workshop one and module one	109
The common pattern of the initial identity	110
The identity formation themes of the initial identity	110
Theme 1: participants A, B, and G	111
Theme 2: participants D and L.....	111
The course content and design	111
Course content	111
Course design.....	112
Confidence-trust-building communication patterns.....	112
A common pattern.....	112
Different patterns	112
The mid-stage: identity and confidence-trust-building communication patterns	113
Learning plan two	113
Learning activities in workshop two and module two	114
The common theme of the mid-stage identity	114
The different themes of the mid-stage identity	114
Theme 1	115
Theme 2	115
The course content and design	115

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

Course content	115
Course design.....	116
Confidence-trust-building communication patterns.....	116
A common pattern.....	116
A different pattern.....	116
The final stage: identity and confidence-trust-building communication patterns	117
Learning plan three	117
Learning activities in module three, workshop three, final reflection journals, and interviews	119
The common theme of the final stage identity	120
The different themes of the final stage identity.....	121
Theme 1	121
Theme 2	121
The course content and design	122
Course content	122
Course design.....	122
Confidence-trust-building communication patterns.....	123
Common patterns.....	123
Different patterns	123
The summaries of the evolved identity and confidence-trust-building communication.....	124
The identity evolution themes.....	124
Confidence-trust-building communication patterns	125

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

Part three: Analysis 2 – instructors’ perceptions	128
The evolutions of global citizen identity and confidence-trust-building communication patterns	128
Beginning.....	128
Identity.....	128
Communication patterns.....	129
Middle	130
Identity.....	130
Communication patterns.....	131
End	131
Identity.....	131
Communication patterns.....	132
The summaries of the evolved identity and confidence-trust-building communication.....	132
The identity evolution	132
The confidence-trust-building communication pattern.....	133
Part four: The findings of the case study - uOGlobal.....	134
Global citizen identity formation via blended learning under GCE	134
Finding 1: A synergy generated by a loop of reflection and interaction in blended learning environments	134
The curricular components: the online and offline sessions	136
The co-curricular components: individually chosen activities....	138
The learning plans	139
Finding 2: Learner-centered blended environments	139

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

The curricular components: online and offline sessions	139
The co-curricular components: buddy and exchange programs..	141
The learning plans	141
Finding 3: Ever-evolving identities through individualized GCE	142
The shift of the vision: from individual to collective	142
Lifelong learning	142
The reconceptualized concepts.....	142
Finding 4: Influencing features to the identity formations	143
Individual confidence-collective-trust-building via blended learning under GCE.....	145
Finding 1: a synergy of communication processes generated by intrapersonal and other interactional forms of communication	145
The synergy between intrapersonal and other forms of communication	146
The confidence-trust-building communication patterns in blended environments	149
Finding 2: the role of the confidence-trust-building in shaping global citizen identity.....	150
In the curriculum	151
In the blended environments as a whole	153
Finding 3: the influencing features of confidence-trust-building communication patterns citizen	155
Course satisfaction and emerging issues.....	155
Satisfaction levels	156

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

Real-life relevance and usefulness of the content	156
Construction of new knowledge.....	157
Self-regulating learner-centered environments	157
Emerging issues	158
Weaknesses and suggestions	158
The use of technology	158
The online modules, workshops, and professionalism under GCE.....	158
Students' resistance to communicate	159
Various comments	160
Instructors' attitudes.....	160
Students' roles.....	160
Institutions' roles	160
The conclusion of chapter 5	161
Chapter 6: Discussion	162
Definitions of global citizen identity	162
Political awareness.....	163
Ethical recognition	164
Cultural connection.....	165
Educational collaboration	167
Definitions of the blended design, satisfaction, and emerging issues under GCE	168
The blended design	168
Separation of contents.....	168
Adoption of technological tools.....	169

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

Self-regulated learning.....	170
Community learning	170
The blended course satisfaction criteria.....	171
The course content	171
Learning environments	172
Emerging issues	172
Instructors' roles	172
Students' roles.....	173
Use of technology	173
Institutions' roles	173
Definitions of confidence-trust-building communication patterns	173
Interpersonal communication.....	174
Dynamic communication	175
Transcultural communication	175
Engagement.....	176
Intrapersonal communication.....	176
The summary	177
The replicated concepts.....	177
The refined concepts and new aspects	178
Chapter 7: Conclusion.....	179
Section 1: The context of the research, research questions, and methodology	180
Globalization and the emergence of a global mind construction.....	180
The 21 st century HE: promoting a global mind through GCE	180

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

Identity construction and confidence-trust-building communication in blended environments.....	181
Research questions and course evaluation single case study	182
Section 2: The summary of research outcomes.....	182
Identity formation in blended environments.....	182
Confidence-trust-building in blended environments	183
The other findings of the course evaluation: strengths and weaknesses.....	184
Comparison with the literature.....	184
Section 3: The significance of the study and the findings.....	185
The study.....	185
The findings.....	186
Global citizen identity construction in blended environments....	186
Performativity.....	186
Community of practice: lifelong learners' social constructivism	187
Confidence-trust-building communication in blended environments	187
Intrapersonal and interactional communication.....	187
The replicability of the uOGlobal model	187
Section 4: Limitations and trustworthiness	189
Section 5: Future research directions	191
Weaknesses to address to replicate the model	191
Methodology	191
Revised course	192

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

Research questions in the future research	193
Concluding thoughts	193
References.....	195
Appendices.....	231
Appendix 1: The structure of the coding frame.....	231
Appendix 2: GCE and the 21 st century cosmopolitan education.....	232
Appendix 3: Blended learning under GCE.....	237
Appendix 4: Confidence-trust-building communication patterns	248
Appendix 5: uOGlobal recognition program.....	252
Appendix 6: Interview guidelines	262
Appendix 7: Recruitment letter	269
Appendix 8: Demographic information sheet	270
Appendix 9: Consent form for in-depth interview	272
Appendix 10: Certificate of ethical approval	275

List of Tables

Table 1. <i>The re-formulated cosmopolitan principles</i>	43
Table 2. <i>Cosmopolitan values</i>	43
Table 3. <i>Cosmopolitan competencies</i>	44
Table 4. <i>The GCE concepts implemented in the course content</i>	51
Table 5. <i>The uOGlobal curriculum and co-curriculum</i>	63
Table 6. <i>Research processes: the data collection methods and the objectives</i>	70
Table 7. <i>The recruitment criteria based on the enrolled students' profiles</i>	76
Table 8. <i>The descriptions of the online modules: the learning activities and objectives</i>	81
Table 9. <i>The descriptions of the workshops: the learning activities and objectives</i>	83
Table 10. <i>uOGlobal: The curriculum and co-curriculum</i>	89
Table 11. <i>Political Awareness</i>	94
Table 12. <i>Ethical Recognition</i>	95
Table 13. <i>Cultural Connection</i>	96
Table 14. <i>Educational Collaboration</i>	97
Table 15. <i>The conveyed cosmopolitan identities through the course content</i>	98
Table 16. <i>The design in the blended curriculum of uOGlobal</i>	99
Table 17. <i>The definition of intrapersonal communication</i>	100
Table 18. <i>The definitions of interpersonal communication</i>	101
Table 19. <i>The definitions of dynamic communication</i>	102
Table 20. <i>The definitions of transcultural communication</i>	103
Table 21. <i>The definitions of engagement</i>	104
Table 22. <i>The course satisfaction level criteria</i>	105
Table 23. <i>The emerging issue criteria</i>	105
Table 24. <i>The complete coding frame of data analysis for the study</i>	106
Table 25. <i>Participants' profiles</i>	107
Table 26. <i>The initial learning plan: the needs for identities and confidence-trust-building</i>	109
Table 27. <i>Participants: the initial identity and confidence-trust-building</i>	109
Table 28. <i>Participants: the mid- stage identity and confidence-trust-building</i>	114
Table 29. <i>The final learning plan: new needs for identities and trust-building</i>	117
Table 30. <i>Participants: the final identity and confidence-trust-building</i>	120

Table 31. <i>Identity: Theme 1 (participants A, B, G) and theme 2 (participants D and L)</i>	124
Table 32. <i>Confidence-trust building communication: theme 1 and theme 2</i>	126
Table 33. <i>Instructors: the initial identity</i>	128
Table 34. <i>Instructors: The mid-stage identity</i>	130
Table 35. <i>Instructors: the final identity.....</i>	131
Table 36. <i>Instructors: The identity evolution (similar to theme 2)</i>	132
Table 37. <i>Instructors: the confidence-trust-building communication (similar to theme 2) .</i>	133
Table 38. <i>The loop of reflection and interaction.....</i>	134
Table 39. <i>The fields of the co-curricular activities and acquired competencies</i>	138
Table 40. <i>The influencing features for the identity formations and communication patterns</i>	143

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

List of Figures

Figure 1. <i>The 21st-century education system</i>	16
Figure 2. <i>Global citizen identity formation processes in blended learning environments</i>	46
Figure 3. <i>The diagram of the uOGlobal course structure</i>	88
Figure 4. <i>The diagram of the uOGlobal curriculum</i>	90
Figure 5. <i>The opening speech of the Algonquin elders (workshop one)</i>	91
Figure 6. <i>The blended environments provided by uOGlobal</i>	135
Figure 7. <i>Workshops: informal socialization during the lunch breaks</i>	136
Figure 8. <i>The linked learning activities between the online and offline sessions</i>	137
Figure 9. <i>Workshops 2 and 3: group brainstorming for SDGs</i>	140
Figure 10. <i>The relationship between intrapersonal and interactional forms of communication</i>	147
Figure 11. <i>Internal dialogue during conversation as intrapersonal communication</i>	148
Figure 12. <i>The blended learning activities via confidence-trust-building communication</i> ..	149
Figure 13. <i>The links between the initial communication patterns and identity formations</i> ..	151
Figure 14. <i>The links between the mid-stage communication patterns and identity formations</i>	151
Figure 15. <i>The links between the final communication patterns and identity formations</i>	152
Figure 16. <i>The identity and communication evolutions in curricular and co-curricular activities</i>	153
Figure 17. <i>The uOGlobal model for GCE</i>	188

Chapter 1: Introduction

Prologue

In my Master's thesis, I have explored how collaborative e-learning environments generate transcultural communication among culturally diverse members. This form of communication facilitates the hybridization of ideas so that various forms of knowledge and identity constructions become plausible in natural flows. In this process, solid group cohesion is required for collaboration among the members. Therefore, trust is a prerequisite to create knowledge and identities, as well as to generate engagement among members. In fact, building trust is one of the most indispensable steps for promoting global collaboration in the 21st century.

I was curious about how trust can be built and developed among people from different backgrounds so that they can collaborate. Through my research, I have encountered many scholars who recognized the effect of dialogue based on cosmopolitanism for generating trust among culturally diverse members (Achtenhagen & Johannisson, 2013; Appiah, 2007; Baraldi, 2009; Delanty, 2011; Hansen, 2011; Marinopoulou, 2015; Mau, 2010; Reid & Sriprakash, 2012; Rizvi, 2009; Spyridakis, 2015). Cosmopolitan inclusiveness embraces all people under a large umbrella of humanity so that an abstract form of universal trust can be activated among the participants. When open-mindedness is activated on an interpersonal level, people can begin to discover more about their similarities and differences based on a sense of belonging to the same humanity. As a result, they may overcome cultural clashes more easily.

In particular, the insights provided by Baraldi's research (2009)¹ inspired me to conceive this study. Does collaboration happen despite cultural barriers when members share a consensually shaped collective identity? In what environments can culturally diverse people build trust in others and increase self-confidence? What forms and aspects of communication are implicated, and what are individuals' experiences in this process? I have adapted these questions to more specific inquiries while conducting this study. By describing the results of

¹ His study with CISV (Children's International Summer Villages) investigates how young people develop mutual understanding to become active citizens to make a difference in their communities and the world.

the study, I have realized how my initial focuses have evolved and what insights I can develop through this process.

In this chapter, I first describe the context of the study, including the major transformations resulting from globalization, which necessitates the emergence of a global mind² as a new identity. I then review the context of the 21st-century education system, which can promote a global mind through a new pedagogical direction. Lastly, I address the evolving interests in this study regarding how to shape this new identity through communication in intercultural contexts.

The context: Globalization and the emergence of a global mind

Globalization in the 21st century has transformed our lives in a highly interconnected world (Cullen, 2002). In this digital era³, people can extend their own meaning through networks so that their networked power shows a “social sphere constituted by the human mind” (Castells, 2009, p. 427). Human beings' five senses are not only greatly extended but also self-generated through technological support; these virtualized senses create new values and interests (Cavell, 2016). Today, human communication becomes “ephemeral acts” (Schoeneborn, 2011, p. 665) as people constantly remix multiple messages while creating, readjusting, and transforming representations of their ideas.

Through the process of globalization, all social systems become closely interconnected via communication processes in which individual thoughts are mutually dependent on each other. Consequently, many forms of communication are recursively produced and reproduced by networks where users can create their own cultures as “nodes” (Castells, 2009, p. 421). Conversation permeates our society and becomes a source of power as individuals refuse to be controlled by a centralized knowledge model. Empowered social actors can engage in partnerships around specific projects through their own powerful agency (Castells, 2009).

² It refers to globally inclusive and locally sensitive minds. Such global-local-centric minds are not an already-made concept but can be shaped only when individuals' experiences and constantly evolving realities are internalized in each individual's worldview (Bena & Bean, 2015; Bolger & Bolger, 2010; Gerzon, 2010; McSorley, 2015; Nardon & Steers, 2008; Osler & Starkey, 2003; Porter & Donthu, 2008).

³ This term can be understood in the same way as the Information Age (Castells, 2009) and the Network Society (Castells, 2009) where major parts of human life are organized via digital technologies.

The process of globality has produced the transnational mobility of resources, people, and ideas that flow in all directions (Cullen, 2002). Consequently, existing ideas have been reformulated through the juxtaposition of forms of communication and new imaginaries (Chen & Hong, 2010). This transnational movement dismantles temporal-spatial barriers and allows individuals to have various social relationships within non-fixed and non-hierarchical positions. As transnational spaces are composed of constantly moving networks that cut across borders, national geographic demarcations have become less significant (Mau, 2010).

Meanwhile, local systems remain relevant while people connect from different places on a global level; in fact, people around the world can increasingly feel a global-local interdependence while dealing with various situations in their lives (Coryell, Sehin, & Pena, 2018). For instance, a new global civil society such as the European Union⁴ has provided many Europeans with opportunities for civic engagement in shared interests, values, or purposes (Damico & Baidon, 2011). Consequently, individuals' lifestyles have been gradually influenced and transformed by their own transnational experiences. Being brought closer together, individuals have developed multiple loyalties outside their nation-states (Beck, 2006; Thomassen, 2004; Trepanier & Khalil, 2011). Since individuals' lives and identities reside simultaneously in global and local spaces, the national outlook based on parochial identities can no longer fully explain the new globalized reality in overlapping spaces (Hansen, 2008).

While multifaceted issues increasingly appear in the world, national identity needs to be reformulated by the interdependent relationships resulting from massive contacts (Gerzon, 2010). Polarized poverty, climate change, transnational migration, and various types of terrorism originating from cultural and religious conflicts cut across the globe (Damico & Baidon, 2011). In this process, people have realized that transnational coalitions beyond state boundaries play significant roles in our globalized world. In dealing with various unexpected events in the world, innovative ideas may be generated more easily when people collaborate; diverse actors must intend to construct a hybrid form of knowledge (Tuzuner, 2010).

Solutions to issues can be achieved by working with interdependent local community partners (Beck, 2006; Bolger & Bolger, 2010; Gerzon, 2010; Handa, 2010; Sartor, 2010; Young, 2010). Meanwhile, "the defensive conservation of identity and loyalty – national,

⁴ It was established in 1999, coming into full force in 2002.

ethnic or religious – is a compelling phenomenon” (Robins & Aksoy, 2015, p. 179). The nation-state paradigm based on national belonging and the bearer of a cultural identity still prevails (Robins & Aksoy, 2015). Nationalists’ struggles continue to exist, expressing a Western bias⁵ with regard to human rights, democracy, fear of immigrants⁶, and a variety of other concerns (Lane, 2017). In fact, sudden proximity increased by technological advancements has created uncertainty and confusion among people with different cultural backgrounds. As opportunities for progress appear and disappear rapidly around the world, increasing speed and complexity does not allow people enough time to learn about and understand other cultures. Nevertheless, collaborations transcending boundaries and embracing transnational flows have become crucial for all nations as the world’s problems necessitate collaboration from micro to macro levels (Damico & Baildon, 2011).

In this respect, it is necessary to develop an alternative identity that makes the heterogeneity visible (Beck, 2006; Osler & Starkey, 2003; Peski, 2012). This identity should emerge through a dialectical process in horizontal linkages in which individuals view culture and identity as multi-polarized construction built through personal experiences (Baia, 1999; Trepanier & Khalil, 2011). The process of globalization promotes the drive towards the politics of negotiation in mutual respect; as the world is highly interconnected, it is necessary to admit the equal importance of others’ values and ideas to create a standard set of norms (Lane, 2017). Over time, cultivating a sense of belonging to multiple communities makes people acknowledge incrementally that the future is glocal. Individuals’ contextualized responsibilities lie in the global-local interconnectedness (Gerzon, 2010; Osler & Starkey, 2003; Tarc, 2012). Recent technological advancements enable people to experience “the numerous modalities of improvisation in life” through the “everydayness of migrant experience” (Robins & Aksoy, 2015, p. 155). Different assumptions in specific contexts anywhere in the world may be integrated to construct various knowledge. In the context of globalization, the re-configured like-minded communities based on national structures promote common cultures and search for new cultural identities (Lane, 2017). These inclusive identities promote a high degree of cultural diversity and represent a shift from ethnocentric to global-local-centric (Appiah, 2007; Meyer, Sleeter, Zeichner, Park, Hoban, &

⁵ For instance, Islamic fundamentalism and Hindi nationalism

⁶ Brexit, The Mexico-the United States barrier, jingoism, etc.

Sorensen, 2011). This world-mindedness can inspire people to try “walking in someone else’s shoes” (Nardon & Steers, 2008, p. 49). People with a global mindset can appropriately implement different perspectives to learn about other cultures and different working styles with empathy, respect, and genuine interest.

Higher education in the 21st century

Education can play a crucial role in promoting the global mind. As a social system, education offers students resources to find their place within society and communicate appropriately with others according to societal values and expectations (Baraldi & Corsi, 2017). In particular, higher education (HE⁷) emphasizes the need for cultivating an ethical mind so that students choose a form of knowledge, competence, and skills based on morality and virtue (Robinson, 2013). This “cultural presupposition”⁸ (Baraldi, 2009, p. 4) influences people’s behaviors in their ongoing relationships with others. In fact, an ethical role in education implies leading students to acquire proper knowledge and skills through various intellectual activities that generate meaningful communication. Therefore, well-integrated media and communication technology in academia are necessary and inevitable (Castells, 2009).

The impact of communication on learning

In the process of globalization, educational institutions have faced challenges in terms of the shifting modes of communication that reconceptualizes knowledge and culture. Education has encountered an unprecedented revolution in communication in the networked digital era where technologies organize significant parts of human life. As global interconnectivity allows people to integrate different knowledge to produce communal resources, it is essential to create optimal communication environments to help people become involved in shared contexts (Castells, 2009). In other words, communication via digital media allows people to decenter themselves toward others so that the nature of human interaction and practices constantly shapes, transforms, and reconstructs their habitat (Lin & Luppicini, 2013; Thomassen, 2004).

⁷ Higher Education (HE): In general, it refers to education in a college or university, where post-secondary curricula are used to teach students. This term will be used as HE from now on. Considering the 21st-century HE in which formal and informal learning environments are included, two words, students and learners, are interchangeably used in this study.

⁸ It refers to guiding values as the pillars of culture that constitute the cultural expectations that contextualize the members’ interactions (Baraldi, 2009).

Digital platforms provide learners with a wide range of opportunities for generating an interactive dialogue. They tend to reach consensus more easily through bottom-up communication in a user-driven environment. Thus, learner-centered performativity⁹ has become crucial for knowledge production when students strive to straddle cultural boundaries while sharing their narratives. As such, performative communication processes are intimately tied to generating all forms of knowledge in the 21st century. Dynamic communication based on reciprocal willingness strengthens a collaborative way of constructing knowledge (Adomson, 2013). In this sense, the current education model encourages students to share their values through different communication processes (Baraldi, 2006; 2009).

The modes of communication in the digital era allow all five senses to be extended through media to enhance human cognitive capacity. Thus, context-specific and practical knowledge emerges when people communicate with one another (Adomson, 2013). In like manner, diverse cultures can be constructed during individuals' interactions in the digital era as they evolve in a virtual space beyond cultural divisions (Orbe & Drummond, 2011). The value orientations¹⁰ within nation-state boundaries have become less dependable since the concept of culture has been redefined and as its complex and paradoxical aspects have emerged (Nardon & Steers, 2008; Terence, 1995). As the culture in the 21st century constantly changes between global and local affiliations, it cannot be easily defined by fixed characteristics (Moore, 2005). In fact, as a significant challenge of globalization, culture sharpens the awareness of cultural differences via the phenomenon of migration and the influence of the diasporas. Despite nationalism as a natural reaction to globalization, searching for communal identity has increased because the dialogue between civilizations based on mutual respect has become indispensable to achieving communal heterogeneity. Such hybridization implies the constant interconnection and dynamism of collective minds under the ever-changing contexts of human life (Castells, 2009).

In order to shape collective knowledge through communication, individuals' responsibility for the public good is required as a specific ethical disposition in the act of

⁹ Performativity is conceptualized as constituting acts from the phenomenological tradition. An identity can be tenuously constituted in time through performed acts (Butler, 1988).

¹⁰ For instance, Hofstede's cultural dimensions

collaborative and participative learning (Robinson, 2013). Constructing sustainability-oriented knowledge should be a core value in the context of the information age¹¹; a civic attitude can be promoted by developing awareness based on an ethical vision of the global community. In order to generate global collaboration, a globally communal mindset through benevolence and integrity among people from diverse cultural backgrounds must be constructed (Peski, 2012; Porter & Donthu, 2008). With ICT support, people can further a dialogue dealing with various intercultural situations to mobilize sympathy and communal cultural identities (Lane, 2017; Tolbert, McLean, & Myers, 2002).

The advent of information technologies has led to intensified intercultural encounters, increasingly profound cultural commitments, and searches for stronger cultural identities in many nations. As far as it is known, understanding cultures requires what is theoretically grounded on prior cultural theories¹² and what is experienced in performing “intercultural praxis”¹³ through everyday lives (Sorrells, 2016, p. 15). Learning about cultures involves studying other nations’ cultural values and beliefs, comparing differences, and striving to understand distinct worldviews. On the one hand, prior theories are necessary to distinguish or link different cultural groups (Cooper, He, & Levin, 2011). On the other hand, when individuals’ cross-cultural experiences are integrated, the prior knowledge may be challenged and adapted to obtain alternatives. As such, the knowledge acquired from an authoritative source remains the necessary foundation upon which critical thinking can develop (Teo, 2019).

Moreover, participating and contributing to local and global cultural contextualization are allowed as digital technology has become incorporated into our daily lives. “Ubiquitous learning, where people can collaboratively learn beyond formal contexts” (Yanez, Okada, & Palau, 2015, p. 89) may allow individuals to develop a lifelong learning habit. Such an open

¹¹ It implies the contemporary society where information, which is a constant flow through technology, plays a crucial role (Castells, 2009).

¹² They include Hofstede’s cultural dimensions, Hall’s high and low cultures, Kluckhohn and Strodtbeck’s value orientations, and Trompenaars and Turners’ five cultural orientations (Suderman, 2007).

¹³ It refers to inquiry, positioning, dialogue, critical and reflective thinking, and acting (Sorrells, 2016, p. 15).

learning process may encourage them to experiment actively to discover creative solutions by integrating one culture into another (Nardon & Steers, 2008).

As limitations due to time and geographical barriers can be significantly accommodated by technology, learners become producers of knowledge, not only mere recipients of it; the focus of learning has moved to critically evaluating ideas and constructing new ones (Teo, 2019). The processes of learners' interpretations of meanings comprise questioning, listening, and negotiating ideas in an intellectually rigorous manner through daily experiences. Inherently emerged dialogue concerning selfhood, desire, experiences, recent actions, and tastes constitute individuals' performative acts. These narratives are never complete but constantly evolve as experiences keep moving forward (Cover, 2014). Such performativity¹⁴ allows students to configure their relationships with others by renouncing the solidity of pre-existing identities (Wilson, 2012). As multiple actors can participate in the negotiation of meanings and decision-making processes, a new form of hybrid collective identity may be developed, ensuring the smooth performance of communication and cultural activities. Under this identity, people can enter easily into a dialogue to negotiate complex issues.

Performative learning activities naturally require individuals' participative and collaborative attitudes. If there is a trusting relationship between learners, they tend to more easily participate and collaborate in meaning-making processes (Conway, 2011; Lock & Johnson, 2016). In fact, during collaborative learning, a new culture can be gradually built through the members' constant negotiation and contextualization. A culture characterized by a consensually negotiated hybridity can enable learners to overcome cultural clashes. In addition, it is plausible not to lose one's own cultural identity while developing a consensual one (Baumann, 2004). When personal ties are established through networking in the social environment, a positive diversity-related attitude and participative learning behavior can be cultivated to enhance group cohesion. As a result, a trustful mind may easily arise by sharing

¹⁴ Butler's theory of performativity is described as an ongoing process of becoming something. A sequence of acts (interaction and reflection) retroactively constitutes identity (Cover, 2014).

multiple senses of belonging, and a new identity may help overcome ethnic divisions and polarization (Brinkerhoff, 2009).

A new direction of learning

The shift in the mode of communication allows knowledge, culture, and identity to constantly emerge when they are constructed through people's performative acts and collaborative interaction. This revolutionary shift is enabled when human beings' unique faculty of manipulating symbols is powerfully enhanced in new discursive structures. Communication via digital media platforms allows for instant interactions among users so that new interests can be discovered and new values can be shaped (Castells, 2009). Digital text, accessible by navigating digital networks, is mutable, fluid, reconfigurable, and non-linear (Wellman & Rainie, 2012). As such, one's communication codes can be created in open-ended spaces since human senses are extended, flexibly selected, and self-generated. Indeed, individuals can engage in various projects exerting an empowered agency and move around networks carrying information so that networked individuals can empower their claims through group dynamics (Wellman & Rainie, 2012). As a result, individuals' collaborative learning may produce collectively constructed wisdom, which can be more powerful than the knowledge conceived by any specific authority (Lock & Johnson, 2016).

For this aim, the solution lies in building learners' feeling of trust (Bolouri & Flensburg, 2017; Conway, 2011; Diep, Cocquyt, Zhu, Vanwing, & Greef, 2017; Fu, Lin, & Ting, 2015; Huett, Moller, Harvey, & Engstrom, 2007; Lock & Johnson, 2016; Lowenthal & Snelson, 2017; Miceli, Visocnik, & Kennedy, 2010; Noble, Mc Quillan, & Littenberg-tobias, 2016; Sias, Pederson, & Gallagher, 2012). Since a consensual identity as a global mind is expected to be formed through community-based collaborative learning, participants' engagement in mutual trust is crucial (Anderson & Justice, 2015). Online trust-building is equally vital since network interaction is facilitated when online learners feel trust in their relationships. However, many studies found building trustful relationships online challenging since cultural differences and issues such as technology appropriation and pedagogical design should all be well taken into consideration (Laxman & Holt, 2017). Moreover, the online environment is not always a safe space due to privacy and security issues (Quach, Park, Martin, Weaven, & Palmatier, 2022). Today's digital environments can be used to organize unethical activities subtly by using technology for a variety of purposes (Di Nicola, 2022).

The digital divide, which points out that digital technologies should increase inclusion by closing the disparities between social groups, is another ethical aspect. This should be seriously dealt with in the 21st-century digital context (Aruleba & Jere, 2022).

For this reason, the education system needs to emphasize the critical importance of developing various pedagogical approaches that allow students from different backgrounds to collaboratively construct knowledge in the shifting digital contexts. As the shifted way of learning involves learners' interactions and reflections, recognizing the close relationship between knowledge, communication, media, and culture is crucial for developing students' critical thinking. Such an aligned learning environment enables participatory and active learning so that students can easily engage in the process with a collaborative attitude (Lock & Johnson, 2016). In particular, such an alignment should be embedded in all Higher Education so that the foundational development of collaborative course work can be built by implementing programs and infrastructures aligned with the emerging digital culture (Lock & Johnson, 2016).

Participating in transnational activities through various intercultural learning contexts can be particularly insightful (Onwumechili, Nwosu, Jackson, & James-Hughes, 2003). Online learning may accentuate hybridization¹⁵ since a dialogical form of communication can thrive in cyberspaces where dynamic identity construction is reinforced when learners adopt technology as a natural extension of work and play (Brinkerhoff, 2009). "Generation Z"¹⁶ learners (Doolan, 2013, p. 265) are "native speakers" of digital technology; they can create their self-presentations by incorporating their lives into their identities (Doolan, 2013; Heikoop, 2013). As a result, learners can cultivate skills in negotiating shared meanings to achieve a consensus and feel comfortable adopting multiple identities in diverse intercultural situations (Norman, Nordin, Din, Ally, & Dogan, 2015).

The collaborative culture, which underscores individual and collective communication practices, may enhance opportunities to connect various resources and frameworks so that

¹⁵ It refers to mixing different codes through dialectical processes to produce a harmonious polyphony (Baraldi, 2006).

¹⁶ It indicates people born between 1991 to 2012 (Doolan, 2013). Since the context of the study is 21st-century higher education (HE), digital natives from 16 to 30 can be a primary focus.

learner-centered learning that emphasizes individuals' experiences in different social contexts can be ensured (Laxman & Holt, 2017). As a result, learners will be empowered to develop critical thinking skills while remaining conscious of their responsibilities concerning society's well-being.

Evolving interests: identity construction in communication-focused learning

As a global mind¹⁷ allows culturally diverse members to establish connections between their local, national, and global contexts, education in the 21st century may allow learners to shape their environments, applying their transnational experiences to real situations (Onwumechili et al., 2003). An inclusive identity can be performatively formed by participating in social practices where learners become collective members (Norman et al., 2015). A global mind is expected to be shaped through collaborative and experiential learning activities when learners' meaning-making is facilitated as they engage in ongoing, dynamic, and responsive communication (Damico & Baildon, 2011). In this respect, transcultural communication¹⁸ may help shape an identity that comprises various cultural heritages (Brinkerhoff, 2009).

However, to have meaningful interactions through dialogue, individuals must feel a sense of belonging toward other learning members. Building trust that activates interaction and reflection among members is a prerequisite for shaping a collective identity. However, it might not be easy to encourage culturally diverse individuals to develop a sense of belonging to their learning communities. Shaping a global mind in an intercultural context requires purposefully selected learning activities and designs practiced for a certain amount of time. Trust can arise when learning members become familiar with each other in safe spaces. Besides, it is even more challenging to inspire participants to share their ideas to construct something together in the virtual context (Giroux, 2014).

Research problems and the structure of the thesis

The research problems can be stated this way: global-minded identity seems to be constructed by members' collaborative and experiential learning through performative acts.

¹⁷ It refers to a mindset that can flexibly implement various aspects from different countries, cultures, and contexts, rejecting a single-minded view (Nardon & Steers, 2008).

¹⁸ It refers to a form of communication that allows participants to defend their own positions while actively listening to others' views to induce a consensus (Innes, 2007).

Trust building seems indispensable for activating and maintaining such communication while reducing cultural conflicts. It is challenging to activate trust to generate engagement among learners from different cultural backgrounds. In this regard, a series of questions can be asked: How does a global mind evolve? What situations influence learners' experiences during the identity formation processes? How can a learner become immersed in a learning community through trust? Which forms of communication should intervene?

This doctoral thesis consists of seven chapters. The brief descriptions of the chapters are as follows:

In the first chapter, the context of the project in relation to globalization, the duties of education in the 21st century, and the focus of the study are presented.

The second chapter presents a review of the literature. It describes the close relationship between education and communication in the 21st century, the emergence of global citizenship, the cosmopolitan scope for global citizen identity formation, and collaborative learning for GCE.

The third chapter presents a conceptual framework. It describes cosmopolitan identity formation under GCE, cosmopolitan identity construction via collaborative blended learning, evaluation studies of online courses, and the summary of research problems, including research questions.

The fourth chapter presents the methodology. It describes the aim of the study in terms of investigating the global citizen identity construction via collaborative blended learning, the research design and the data collection methods via three stages; ethical clearance, data analysis, and interpretation. Meanwhile, it is necessary to mention that this study was conducted in a particular circumstance. WHO officially declared a pandemic due to Covid-19¹⁹ in March 2020. As a result, like most other countries, Canadian institutions required all face-to-face components in the fall 2020 and winter 2021 semesters to be converted to a virtual mode. Naturally, the existing blended curriculum of the selected course was also modified to drop the face-to-face workshops. The virtual class meetings replaced them under this decision. Consequently, my research objectives could not be met if I

¹⁹ Coronavirus disease 2019 (COVID-19) is an infectious disease, which was first identified in December 2019 in Wuhan, China, and has resulted in an ongoing pandemic (Source: Who.int)

proceeded without face-to-face components. The initial research design was no longer valid and this was why I had to modify the methodology and resubmit the ethical application to be re-approved by the ethical board. Consequently, the archival data of the previous year was used for this study as an alternative. The initially planned research design and data collection methods are briefly described in chapter 4.

The fifth chapter presents results and findings. It describes analyses of the collected data via three stages: the beginning, the middle, and the end of the course. Then, the findings are presented under the research questions.

The sixth chapter presents a discussion. The present study is compared with the previous studies to understand how existing theories are confirmed or redefined with the findings and emerging issues revealed in the present study.

The final chapter presents a conclusion. It contains the research objectives, summaries of the research findings, the significance of the study, its limitations, and future research directions.

Chapter 2: A Review of the Literature

In this section, I delve into three subjects. Firstly, I examine the impacts of digital communication on knowledge, culture, and identity in the 21st century by describing how communication in the digital age is closely related to societal values and expectations, including the education system. Secondly, I investigate the dialogic communication approach by examining how participative and performative way of learning can enable learners to construct collaborative knowledge. Finally, I look into the plausibility of identity formation among culturally diverse learners by assuming how consensus can be shaped through various meaning-making processes in collaborative learning environments.

The impacts of communication on education in the 21st century

Shifts in knowledge, culture, and identity co-construction

The shifted mode of communication in the digital era significantly impacts knowledge, culture, and identities that are interdependently related to one another (Rademakers, 2014). Today, many multimodal communication tools are almost seamlessly used as part of individuals' everyday social practices. Human interaction through the flow of communication allows human senses to be greatly extended and self-generated through technological transformations (Castells, 2009).

People can better understand the complex relationships of information by communicating with others so that pertinent knowledge can be formed depending on the context (Laxman & Holt, 2017; Tuzuner, 2010; Wellman & Rainie, 2012). Thus, the meaning given by authority becomes less powerful while individuals' networked knowledge becomes a source of power (Castells, 2009; Delanty, 2009). Cultures are also formed by contextualization (Achtenhagen & Johannisson, 2013). In a virtual terrain for the imagined worlds (Appadurai, 1990), constant interaction and feedback produce and reproduce meanings in a third space. As a result, values can be hybridized in various cultural codes and mixed in a non-hierarchical way during cultural encounters (Baraldi, 2006).

These transformed cultures develop consensual identities by integrating local practices and constantly evolve into something else (Baumann, 2004; Onwumechili et al., 2003; Shimoni, 2011). For instance, as cyberspace²⁰ produces multiple dialogues, strong normative orientations become blurred and destabilized so that everyday encounters can shape de-territorial identities (Baraldi, 2009; Delanty, 2011). It is increasingly visible that people feel free to select communication flows according to their lifestyles, immersing themselves in new knowledge and cultures (Fechter, 2007). Moreover, as world events increasingly happen on short notice, people have become aware of the need to co-construct their transformational visions in a consensual way (Moore, 2005; Slotte & Tynjala, 2005).

The shift in learning: learner-centered collaborative learning

Accordingly, individuals' communication through performative reflections and interactions develops self-directed participation in dialogic conversation and networking. In this respect, learner-centered learning has become an essential paradigm for 21st-century higher education. Learning is viewed as a nonlinear, continuous, and relational activity; therefore, individuals' different experiences, perspectives, interests, capacities, and needs for self-discovery have become a focus (McCombs & Vakili, 2005; Zheng, 2017). In learner-centered learning environments, individuals can build their understanding and real-world problem-solving skills while constructing meaning in social contexts (Zheng, 2017).

²⁰ This space is characterized by being immersive, encompassing, and hybridizing, and it generates embodiment through the cooperative construction of third spaces (Lam, 2006).

Furthermore, they can be easily motivated to learn with strong self-confidence²¹ since their instructors become facilitators who provide them with scaffolds to help them construct knowledge (Megele, 2015; Van Laer & Elen, 2017). The learner-centered paradigm with digital technology-based teaching models also urged HE to rethink teaching reform and modernize education (Zhu, Arif, & Muhammad, 2022). As a result, learning and teaching members have become more aware of the use of technology while connecting and increasing computer self-efficacy through perceiving enjoyment and satisfaction (Sayaf, Alamri, Alqahtani, & Al-Rahmi, 2021).

Indeed, such learner-centered learning environments have become realistically optimized since various ICT platforms have enabled individuals to use technologies to build and disseminate information while connecting and co-constructing meaning (Sayaf et al., 2021; Wellman & Rainie, 2012). Consequently, undertaking a series of tasks to make meaning through individuals' experiences has become a natural process. When people build on their knowledge while creating new cultures in participatory and collaborative modes, they engage in the act of collaborative learning (Doolan, 2013). Especially when people are situated under common goals, they can collaboratively co-construct knowledge, cultures, and identities through their different experiences carried out via social interactions (Kotzee & Palermos, 2021). According to social constructivists²², all concepts are knitted through thought, language, and social feedback; thus multiple realities can be constructed through members' discourse (Vygotsky, 1962). The nature of learning outcomes is therefore fundamentally social and collaborative since diverse perspectives are reflected in consensual knowledge. Under the social constructivists' view in the 21st-century education, group interaction and learning are inseparable as knowledge and the social context cannot be separated (Kotzee & Palermos, 2021; Patel, 2017; Tsotetsi & Omodan, 2020).

²¹ Self-confidence, as a belief in one's capability to know how and what to do, is closely related to individuals' self-efficacy (Bandura, 1977). It provides a self-motivational force to perform an actual behavior that the person wants (Noble et al., 2016; Zhang et al., 2012).

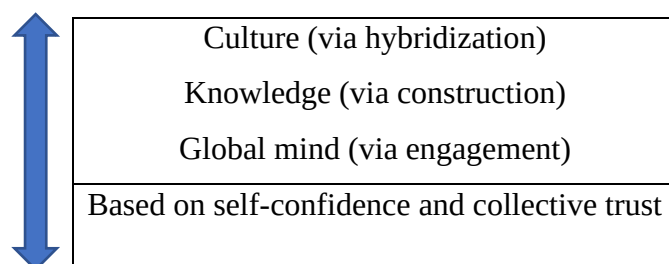
²² The major framework theories are social learning theory, conceptualized by Vygotsky (1962) and Bandura (1977), and situated learning based on a community of practice by Lave and Wenger (Patel, 2017). The learning members' experiences under common goals allow for co-constructing knowledge through negotiating and sharing meanings. During this process, a culture of trust can be built to form a collective identity (Linton, 2015).

In this respect, identities shaped through collaborative learning processes may function as global minds in the 21st century (Ahamer, Kumpfmuller, and Hohenwarter, 2011; Conway, 2011; Heikooop, 2013). Self-regulated critical thinkers can solve real-world problems by sharing their visions and collaborating with people (Moore, 2005). In fact, through such learning, individuals can be empowered to define problems, investigate possible solutions together, and produce networks for sharing free-flowing ideas and transferable knowledge (Henri & Lundgren-Cayrol, 2001). Instead of spoon-fed information, individuals may self-regulate their learning (DiBenedetto, 2018). As individuals increasingly encounter cross-border information and cultural flows in their everyday lives, such learner-centered collaborative learning has become one of the most relevant models for education in the 21st century (Lock & Johnson, 2016; Van Laer & Elen, 2017).

In this respect, the role of learning in the 21st century involves three dimensions. Firstly, learners are empowered to actively engage in meaningful learning in which their values and interests can be sought. They set up opportunities by connecting and managing various resources while self-organizing (Conway, 2011; Lock & Johnson, 2016; Lu & Churchill, 2014; Shama & Tietjen, 2016). Secondly, learners can cultivate a sense of respect for each individual they meet during collaborative learning so that the inclusive culture for society's well-being can be naturally built (Castells, 2009). When learning members' interactions evolve in collective memory, shared experiences become collaboratively constructed knowledge for the public good (Robinson, 2013). Such ethical education to balance responsibility and power in our global society can promote a civic attitude in a global mind in which people view the world as a community (Peski, 2012). Finally, learners can transform existing cultural concepts and produce inclusive transculturality (Schachtner, 2015). For instance, Millennials who have grown up with digital technology can be quickly immersed in virtual connectivity using online and offline resources to become co-authors of various content (Wilcox & Lock, 2017). As their culture is more participative and collaborative, altering education environments seems inevitable; classrooms should be nested in new landscapes (Chen & Hong, 2010; Damico & Baidon, 2011; Henri & Lundren-Cayrol, 2001; Sorensen, 2007; Wilder, Pixy Ferris, & An, 2010). The following diagram illustrates this alignment to develop critical thinking in the current education system:

Figure 1

The 21st-century education system



Note. Three dimensions are supported by collaborative learning, which is reinforced by communication via digital media and technology.

The negative effects of digital communication technology

Nevertheless, it is indispensable to be aware of the dark side of technological advancement linked to globalization and the produced outcomes, reactions, and issues. This negative aspect intersects ethical, political, economic, cultural, and social dimensions worldwide. Notably, the digital divide, fake news and polarization in relation to the use of social media, and digital privacy issues are frequently treated subjects.

The digital divide leads to diverse issues depending on specific interests and perspectives. In the learning context, unequal opportunities to access digitalized learning materials divide social groups between who profits and who loses (Aruleba & Jere, 2022; Kayembe & Nel, 2019). It may also be used to emphasize a need for updating teaching and learning processes: including informal learning environments within the formal system. Catching up with new technologies such as big data and quantum computing for the future of education are also examples of such updates (Kayembe & Nel, 2019; Yusuf, Walters, & Sailin, 2020).

Social media positively impacted society, but also created cognitive bias and polarization effects due to algorithms. Mao, Bolouki, and Akyol (2020) argue that the flow of information sources to the public can become one-directional, which is called “confirmation bias” (p. 688). In cyber-social networks, algorithms can automatically feed and reinforce biases that can thrive in an ideal environment to spread misinformation. Fake news²³ that spreads disinformation and misinformation through misleading content has become a notorious digital culture (Cover, Haw, & Thompson, 2022). Fake news through a digital

²³ It is described as deceptive content deliberately created and circulated primarily through digital networks to shape a particular public viewpoint or perception (Cover et al., 2022).

media ecology particularly degraded the trustworthy discourse of institutional journalism. Under this category, deepfake, conspiracy theories, populism, and popular disenfranchisement have become new media and digital literacies (Cover et al., 2022).

Digital privacy issues are another negative effect of technological advancement in the digital era. As most aspects of our lives are organized by the Internet and digital technologies, crimes also take place in online spaces, significantly challenging legal and regulatory mechanisms (Bjelajac & Filipovic, 2021). Data protection in privacy matters in diverse sectors has become an urgent issue demanding practical solutions (Quach et al., 2022). Tomicic, Malesevic, and Cartolovni (2022) argue that respect for human dignity, solidarity, and privacy is threatened by various technological uses in the health sector. The main areas of concern are managing patient information, coordinating internal information flows, and reliably storing data

Finally, the rise of the deglobalization movement can be observed as a strong reaction against the globalized world through advanced digital technologies. Countries such as China, Russia, and India tend to pursue nationalism and preserve their histories and cultures (Behera, 2021). They want to reaffirm the lost subjectivities of indigenous epistemes through the decolonial project. The scholars of these countries try to reinforce social knowledge under the slogan of refusing Euro-centeredness knowledge.

Identity construction for shaping a global mind as a new citizenship

The emergence of a global mind

Due to the impact of globalization, societies are increasingly overlapping, and individuals' worldviews have been reconceptualized concerning borders (Reid & Sriprakash, 2012). The emergence of the post-national world has been facilitated by the unique civilization at the end of the 20th century, which brought about a historical interconnection of transnational spaces. Consequently, people have become increasingly aware of interculturality transcending their parochial identities in the name of global consciousness. For instance, the end of communism and the creation of the European Union system showed a need to revise national identity (Kendall, Woodward & Skrbis, 2009; Trepanier, 2011).

Besides, humanity has faced new global risks and challenges in politics, economy, environment, terrorism, diseases, and so forth. Various world events oblige people to collaborate to solve all kinds of global issues. Our everyday encounters require us to develop

multiple identities to embrace new forms of life (Beck, 2006). In this respect, shaping a globally and locally inclusive mind as a part of each individual's worldview has become a new discourse (Bolger & Bolger, 2010; Osler & Starkey, 2003; Tolbert et al., 2002). Having globally inclusive and locally sensitive minds entails a set of dispositions and practices through which coexistence in today's diverse world becomes an enriching opportunity (Appiah, 2007; Seaton, 2011). Under this paradigm, the emergence of alternative citizenship has been formulated as a new identity.

Identity construction via social learning in the 21st century: a new pedagogical approach

Identity is defined as “a cognitive construct of the self, which is derived from his membership and interactions within groups” (Korte, 2007, p. 168). Thus, identity is socially constructed by individuals' continuous life experiences in a specific social context (Arvaja, 2018; Pinar, 2009). Identity construction primarily involves communication processes in which group dynamics are generated during members' interactions. Gradually becoming a member of a group through participating in communication practices refers to social identity formation (Arvaja, 2016; 2018; Norman et al., 2015). Such a construction of a social identity naturally implies building a consensual culture in which people integrate new ways of thinking into learning experiences (Raelin, 2016). Different perspectives can be negotiated through interaction when people collaborate through autonomous learning²⁴ processes (Arvaja, 2011; Ford, 2004).

In our digital age, computer-mediated communication extends opportunities for conversation so that people can construct their identities through different social relationships (Castells, 2009). Individuals can make meanings within multiple networks, and it becomes natural for them to be mutually influenced. In this respect, the traditional method of identity formation, which is based on a transmission of pre-determined knowledge, has become less effective. Indeed, delivering parcels of principles to promote collective identities may overlook individuals' lived experiences, which may cause people to feel alienated (Hansen, 2011). Students in the 21st century need to integrate their own experiences into their global-

²⁴ It refers to an aspect of learning where learners show their self-controlled and voluntary engagement in their learning activities with a feeling of self-confidence (Van Laer & Elen, 2017; Wang, 2014).

mind identity (Osler & Stakey, 2003). Traditional citizenship education based on theoretical learning may cause a feeling of frustration:

“Young people are rarely given opportunities to contribute... to such debates and the formulation of a relevant and effective education for citizenship.... they negotiate their multiple identities and sense of belonging within multi-localities” (Oslen & Stakey, 2003, p. 248).

People are living in multiple spaces (physically and virtually) where information constantly circulates, allowing themselves to describe their ideas and act with much more personalized strategies and resources. Globalized networks allow people to get out of the roots of essentialism to see themselves as upholders of the future (Schachtner, 2015). As transcultural lifestyles emerge to help shape a new identity, alternative citizenship can be sought through students’ participatory and responsive agency, not by rigid cultural classifications transmitted by instructors (Beck, 2006; Hansen, 2011; Schachtner, 2015). Students’ transnational experiences should occur in proper learning environments emphasizing concrete cross-border practices (Mau, 2010; Osler & Starkey, 2003). Individuals’ everyday negotiation of meanings leads to a sense of belonging to multi-localities so that hybrid lifestyles can be shaped as an inclusive identity (Schachtner, 2015). As a result, global-minded knowledge and competencies can be acquired by regularly dealing with various voices from cultural milieus to shape a meaningful global vision.

Realistically, students can interact and reflect through performative dialogic communication as they desire to reach a consensus through the hybridization of meaning (Lam, 2006). As such, shaping a global mind through a transcultural disposition allows students to develop an ethic of care and promotes a commitment to respect for diversity, inclusion, and solidarity (Ajani, 2015; Appiah, 2007; Bolger & Bolger, 2010; Damico & Baildon, 2011; Tarc, 2012).

Identity construction through performative learning while building trust

Social roles can be gradually established in learner-centered collaborative learning since students can clarify ambiguities, gaps, and contradictions through interaction and reflection (Shama & Tietjen, 2016). Achieving collective goals while constructing identities involves two dimensions (Role, 2014):

Firstly, performative learning²⁵, which refers to participants' interactions and self-reflections, becomes a recursive cycle that develops individuals' critical thinking skills and autonomy (Raelin, 2006). As ephemeral acts of communication constitute human lives, performative communication processes grounded in tangible daily actions can construct a global-minded vision (Cooren, Kuhn, Cornelissen, & Clark, 2011). Meaning-making is an ongoing performative process in which actors interpret (reflection) and enact (interaction) in a constant dialogic mode. Individuals' communicative acts make their behaviors emerge to proceed to further experiences (Weick, 2010):

“People think by acting and while acting... Acting without thought is blind, thought without action is empty... We notice things as we act, and the sense made of what was noticed forms a basis for what is done next” (p. 547).

In this respect, conversation as a process of co-textualization shows the performative aspect of communication (Scott, 2001). Ever-changing conversations allow people to produce contexts to shape a social identity; a social identity can be built while individuals' learning positions constantly evolve (Aldosemani, Shepherd, Gashim, & Dousay, 2016; Arvaja, 2016; Role, 2014; Scott, 2001). Through moving back and forth between interactions and reflections, identity is constantly reshaped so that the gradual transformation becomes aligned to the culture of the members (Arvaja, 2016; Earley & Mosakowski, 2000; Schachtner, 2015).

Secondly, building learners' positive perceptions of others (trust) and self (confidence) is a prerequisite condition for shaping identity in learner-centered collaborative learning (Hua, Yan, & Watson, 2011; Laxman & Holt, 2017; Linton, 2015). Trust can be conceptualized as a perception linked to “benevolence, integrity, competency, and judgment, which reflect trustworthiness” (Porter & Donthu, 2008, p. 115). As learners' identities are formed by a strong reliance on dialogic communication, conversations make learners become active agents so that group dynamics can be created by the participants' positive perceptions (Raelin, 2006; 2016). Generating learning members' trust to make them participate in contextualizing global and local values has become a critical task for education.

²⁵ This notion is aligned with psychologist David Kolb's experiential learning, which argues that knowledge is obtained from the combinations of grasping and transforming experiences (Schenck & Cruickshank, 2015).

Thus, the identity of a global mind can be shaped through a collaborative series of learning activities in which individuals constantly evolve through performative communication and trustworthiness (Anderson & Justice, 2015). Indeed, the collaborative learning environment helps students become aware of how they are located in the world and internalize globally inclusive values to become citizens of the world (Boni & Calabuig, 2017). Establishing a trust-generating learning system has become more crucial since learners can gradually shape a consensual identity through their learning activities (Heikoop, 2013).

The learning environments for identity construction

As individuals' visions of the world can be shaped by contributing their unique experiences to learning in learner-centered collaborative environments, this new pedagogical approach focuses on dialogic communication (Pinar, 2009; Young, 2010). Students should be able to express their cross-border experiences in virtual, informal, and public spheres so that their day-to-day lives may shape their global minds (Le Bourdon, 2018). As technologies break down physical barriers, building and maintaining relationships among learners by gradually getting learners accustomed to each other becomes easier. As geographically dispersed people with complex experiences can participate in virtual spaces, constructing a global mind by developing multiple loyalties through cross-border relationships has become much more realizable (Pashby, 2012; Pinar, 2009). People can share everyday routines in informal spaces (i.e., social media) where they are naturally led to discuss broader social issues, including globally sensitive topics (i.e., poverty, security, environment, etc.) (Le bourdon, 2018). Thus, virtual communities in informal spaces allow individuals to gradually understand the impacts of cultural encounters (Schachtner, 2015). In this sense, learner-centered collaborative learning environments can provide students with spaces for having new experiences. A global mind is neither an already-made state nor a vague cliché but a constantly evolving reality when many identities mutually influence one another (Mcsorley, 2015). Thus, students need to behave flexibly in multiple situations, embodying performances of flexibility, adaptability, and openness (Osler & Starkey, 2003; Piet, 2015). Experiencing cultural practices through regular learning activities with others may promote the creation of a global mind (Baraldi, 2009; Damico & Baidon, 2011).

Identity construction via collaborative learning environments

Under the social constructivists' pedagogical view, collaboration takes on a real value when people reach a consensus by creating new meanings together (Doolan, 2013; Linton, 2015). According to Vygotsky, the zone of proximal development is the level of competence that a learner cannot master by himself but can complete through social learning (Kivunja, 2014). Thus, learners can construct better knowledge through active engagement and interaction with others (Doolan, 2013; Lock & Johnson, 2016). A constant negotiation of roles and relationships within a community allows members to deepen their collective understanding while constructing identities (Chavan, 2011; Hua et al., 2011). Therefore, activating, developing, and maintaining dialogic communication is crucial for collaborative learning environments; the possibilities of conveying multiple meanings out of the continual conversation are naturally promoted by these environments (Sharples & Giasemi Vavoula, 2007). Moreover, as multimodal online platforms accommodate different communication styles, students feel more comfortable working or learning together (Heikooop, 2013). As cyberinfrastructure may remarkably enhance collaborative activities, online environments have been increasingly adapted (Ivy, 2016).

Collaborative learning via e-learning, collaborative e-learning, and collaborative blended learning

Thus, computer-mediated distance learning²⁶ has been naturally developed, facilitating access to resources as well as remote exchanges (The European e-Learning Action Plan as cited in Holmes & Gardner, 2006). Online learning²⁷ spaces can provide students with a flexible knowledge delivery system so that they can deal with ever-increasing information (Chen & Hong, 2010; Spadafora & Marini, 2018). As an efficient way of transmission of knowledge, online learning has been defined as the “art of converting the brainware of the teacher into a courseware” (Alraddadi, Alraddadi, & Alotaibi, 2011, p. 116). This way of learning requires students' self-determination and autonomy, enabling them to take control of

²⁶ It means providing access to learning for those who are geographically distant (Moore, Dickson, & Galyen, 2011).

²⁷ It is a more recent version of distance learning, so not only accessibility but also connectivity and flexibility are improved for learners. The term e-learning, as another delivery mode of online learning covers multi-modal communication tools to facilitate learning (Moore et al., 2011).

their learning (Ling & Hsieh, 2011; Lock & Johnson, 2016; Inan, Yukselturk, Kuracay, & Flores, 2016).

However, a knowledge transmission model of e-learning environments in the initial stage accentuated the negative sides of online learning. Multiple issues such as a lack of nonverbal expression, foreign language barriers, low motivation, and resistance to technologies arose frequently and reduced the quality of e-learning (Jeunesse, 2009; Palaiologou, 2003). Furthermore, misunderstandings among learners may lead to serious conflicts such as cultural polarization, indifference, and prejudice that are even more likely to happen in intercultural contexts (Liu, 2007). For this reason, e-learning has constantly evolved toward a collaborative model, which emphasizes the learner-centered experiential framework as the mainstream for the future of learning (Henri & Lundgren-Cayrol, 2001; Spadafora & Marini, 2018).

Under the collaborative approach, as inspiring learners' motivations is a primary concern, various online platforms have been developed to allow the learners to engage in the collaborative learning processes. Social media platforms such as weblogs, MOOCs²⁸ (Massive Open Online Course), and wikis made a significant move toward collaborative e-learning (Holmes & Gardner, 2006). In this way, students can discuss the course topics with their peers even outside of the class to easily share their numerous perspectives (Top, 2011). Accordingly, learners' autonomous participation has been strongly promoted as various tools and spaces help them interact with others while overcoming geographic reach (Bigkupie, Lackovie, & Kregimir, 2015; Lam, 2006; Megele, 2015; Sorensen, 2007; Hart, Bird, & Farmer, 2019). Since collaborative learning via online platforms focuses on learners' engagement, not merely bridging distances, a sense of belonging to one's learning community may be easily created via algorithm (Rebhi, Ben Yahia, & Bellamine, 2022).

²⁸ MOOCs as free online courses are available to anyone who can sign up. MOOCs provide an affordable and flexible way to learn new skills globally, advance in careers, and provide learner-centered learning experiences. Despite these attractive features, MOOC is criticized since the quality could be improved, resulting in low completion rates (Kotzee & Palermos, 2021). However, connectivism, which views learning as happening outside of people and focuses on discovering knowledge rather than constructing, strongly promotes MOOC because learners can experience how knowledge constantly changes and resides within networks (Simens, Conole, & Anderson, 2011).

Learners' connections impact on their learning identities constructed through their digital discourses in the form of storytelling (Pastor & Dolores, 2018).

Learners' non-hierarchical communication through a reciprocal and informal relationship for socialization is also noteworthy during collaborative learning using online platforms (Bolmsten, Manuel, Kaizer, Kasepold, Skold, & Ziemka, 2021; Sorensen, 2007; Verbaan, 2008; Wilder et al., 2010;). Dialogic collaboration facilitates dialectical meaning-making so that learning members can become familiar with other thoughts, and their cultural awareness increases while prejudices reduce (Bolmsten et al., 2021; Collins, Weber, & Zambran, 2014; Rogerson-Revell, 2003; Van de Bunt-Kokhuis, 2013). Moreover, as learning activities become learner-generative, instructors become facilitators (Van Laer & Elen, 2017). As a result, learners can perceive themselves as self-regulated knowledge producers centered on the learning process (Henri & Lundgren-Cayrol, 2001; Van Laer & Elen, 2017). Multiple meanings can be negotiated and jointly constructed as collective wisdom through multiway interactions and reflections in such learning communities (Bozanta & Mardikyan, 2017; Deng, Sun, Chen, & Yang, 2019; Lock & Johnson, 2016; Lu & Churchill, 2014; Sharma & Tietjen, 2016). As learners' cross-cultural awareness enhances as they become gradually empathic and active listeners, their sense of belonging and group cohesion can be solidified. During this process, members' interpersonal relationships can create connections so that cultural hybridization can naturally develop intercultural competencies (Audras & Chanier, 2008; Jeunesse, 2009; Wilder et al., 2010).

Meanwhile, the blended format, combining online and face-to-face learning components, has become the most updated version in the evolution of such collaborative learning environments since this option helps overcome the pedagogical limitations of both parts: conventional classrooms and pure online sessions (Heikoop, 2013; Svenningsen & Pear, 2011; Van Laer & Elen; 2017). According to Vaughan (2021), blended learning is defined as "the organic integration of thoughtfully selected and complementary face-to-face and online approaches and technologies" (p.283). In other words, blended learning should be understood as a purposeful and thoughtful fusion of the best and most appropriate face-to-face and online activities (Vaughan, Cleveland-Innes, & Garrison, 2014). To crystalize the definition of blended learning used in this study, the definition by Al-Qahtani and Higgins (2013), "attend class in person, but also have access to an asynchronous online classroom to

undertake a range of learning activities based on his classes” (p. 223), can be adopted. Under this definition, two primary advantages of blended learning can be described. Firstly, the slight feeling of isolation and misunderstanding through the expanded interaction opportunities via online and offline spaces may increase group cohesion (McGrath & Thompson, 2018; Tsai, Shenb, & Tsai, 2011). Students’ feelings of isolation and a lack of physical proximity in the full online mode can be accommodated so that engaging in learning may be more easily generated (Baehr, 2012; Barton, 2013; Cooke, 2015; Gedik, Kiraz, & Ozden, 2013; McGrath & Thompson, 2018; Megele, 2015; Wilcox & Lock, 2017). Secondly, concepts may be more effectively internalized since students spontaneously interact during in-class sessions and solitarily reflect during online sessions (Arving, Wadensten, & Johansson, 2014; Deveci & Wyatt, 2022; Reece & Lockee, 2019; Spadafora & Marini, 2018; Randy, 2009; Echenng & Usoro, 2016). By incorporating online and in-class sessions, a higher level of students’ interaction and instructors’ presence is expected so that higher learning outcomes may be targeted (Randy, 2009; Spadafora & Marini, 2018). In this respect, blended environments may introduce a gentle transition before rushing into pure online communities (Keengwe & Kang, 2012). As students can still maintain physical proximity, their frustrations and anxiety in the early stages of an e-learning course can be reduced (Doolan, 2013). As a result, blended learning enhances the possibility of learners’ engagement in learning (Andersona & Justiceb, 2015; Baehr, 2012; Cooke, 2015; Diep et al., 2017; Doolan, 2013; Lu & Churchill, 2014; Vaughan et al., 2014).

Previous studies found that in blended learning environments, students can maintain their regular learning habits in face-to-face classrooms while expanding interaction and reflection facilitated by computer-mediated communication (McGrath & Thompson, 2018; Tsai, Shenb, & Tsai, 2011). Blended learning environments mean that individual preferences and personalities can be accommodated to maximize the effectiveness of learner-centered learning (Keengwe & Kang, 2012; McDonald & Picciano, 2014). As utilizing technology becomes less stressful in a customized learning style, students’ interactions can be stimulated by a greatly enhanced quality of communication that easily draws many voices (Barton, 2013; Van Laer & Elen, 2017). In fact, learners’ performative learning skills through spontaneous interaction (i.e., face-to-face classes) and rigorous reflection (i.e., online sessions) can be developed in an optimal status (Echenng & Usoro, 2016; Schaber, McGee,

& Terrianne, 2015). Consequently, trust in others and self-confidence can be more easily generated as: “personal off-course socialization spaces are connected via online lives” (Littlejohn & Pegler, 2007, p. 65). Extended on and offline contacts can provide students with more opportunities to formulate meaningful feedback to build trustworthy relationships with their peers and instructors (Lin, Lai, & Chang, 2015; McGrath & Thompson, 2018).

However, challenges and weaknesses of blended learning are also present. Blended learning aims to increase learning effectiveness and group cohesion through students’ engagement. For this reason, developing a robust pedagogical framework and technical competencies through sufficient quality and time should be considered (Ashraf, Mollah, Perveen, Shabman, & Nahar, 2021).

First of all, as blended learning definitions are broad depending on instructors’ pedagogical arrangements, a real combination of online and reduced in-class time is achieved only in a small percentage of higher education courses (Dziuban, Graham, Moskal, Norberg, & Sicilia, 2018). When blended learning simply leads to technology-enhanced learning environments without providing the same quality that in-class sessions offer, it may cause many issues, such as a lack of sound pedagogical design, extra workload, and varying digital literacy (Muller & Mildenerger, 2021; Ashraf et al., 2021). Indeed, designing blended learning courses needs rigorous planning since assigning multiple learning activities in online and offline spaces is complex and challenging (Reece & Lockee, 2019).

Besides, the role of instructors and the balance of workload are well-known challenges in blended learning (Campbell, Davis, Phelan, & Hanley, 2018). Instructors should develop core skills to deal with various technologies and organically link face-to-face learning opportunities with online activities to guide students through mediating two spaces (Keogh, Gowthorp, & McLean, 2017). In particular, encouraging students to interact and reflect in online spaces requires instructors’ cognitive and social presence (Keogh et al., 2017). Workload is also related to motivation problems; since students must be autonomous and self-regulated in order to succeed in online activities, a heavy online workload could be one of the major limitations of blended design (Saltan, 2016).

Furthermore, enhancing group cohesion through interaction in expanded online and offline spaces is quite challenging since online interaction can be felt as forced, inauthentic,

and repetitious (Borup, Walters, & Stimson, 2021). For this reason, instructors' higher degree of involvement by delivering clear and timely feedback to students' questions is crucial to make them reflect deeply and interact dynamically (Skibba & Widmer, 2021). Establishing group norms considering students' socio-cultural backgrounds is imperative to enhance learning members' trust and connected feeling (Borup et al., 2021; Vaughan, 2021).

Overall, despite the weaknesses of blended learning described above, critical thinking capacity benefited from members' socio-emotional presence. This core goal of education in the digital era seems to be most optimally developed in collaborative blended learning environments. If students are encouraged to interact (socializing) and reflect (internalizing) through properly guided blended designs, they may become more reflective via online learning activities while naturally interacting via face-to-face sessions (Arving, Wadensten, & Johansson, 2014; Jou, Lin, & Wu, 2016; McGrath & Thompson, 2018). In this sense, a collective identity can be much more easily shaped by collaborative learning dispositions²⁹.

The role of dialogic communication for identity construction in collaborative learning

In our digital era, identity is contextually constructed by members who share a consensual culture. Thus, generating interactional dialogue during collaborative learning is crucial to shaping a global mind through transformative learning experiences (Arvaja, 2018; Landry, von Lieres, Hoggan-Kloubert, & Mabrey, 2022; Munoz-Escalone, de Crespo, Marin, & Dunn, 2022; Sorensen, Brooks, & Vidakis, 2018). In this sense, blended learning environments seem most plausible to facilitate the co-construction of identity among culturally diverse and geographically dispersed people (Bigkuppe et al., 2015; Chen & Hong, 2010; Cooke, 2015; Lu & Churchill, 2014; Megele, 2015; Sias et al., 2012). New values can be formed through multidimensional transformations to shape negotiated consensus (Hewett, Becker, & Bish, 2019).

Some studies show how performativity and trust are generated for a new identity construction via blended learning environments. Lam (2006) found that affinity groups create social relationships through co-participative networking, developing the identities of youth through contingent and hybridizing transcultural communication flows. Norman et al. (2015) found that identities are shaped by user-generated content: mobile phone creates a space

²⁹ It refers to the learning attitude that shows curiosity, imagination, and empathy during social interaction with other members.

where learners can easily build interpersonal relationships that reinforce interactive and reflective communication. Many users of social media sites (i.e., Twitter, Facebook, LinkedIn, etc.) can be connected with like-minded people so that social presence in a safe communication climate allows for emotional support (Alzain, 2019; Noble et al., 2016; Zhang, Wei, & Wang, 2012). As such, dialogic communication³⁰ seems necessary for performative construction and building trust and confidence.

Performative learning and transcultural experiences. Dialogic communication in collaborative learning environments helps learners from different cultural contexts negotiate meanings through ongoing dialogue so that their consensual vision of the world can be built (Alt, 2017; Lam, 2006; Laxman & Holt, 2017; Megele, 2015; Sorensen, 2007; Verbaan, 2008). Online platforms especially help students to more freely contextualize the original meaning of issues to constantly negotiate, redefine, and transform their nomadic and transient identities (Ahamer et al., 2011; Cloete, Dinesh, Hazou, & Matchett, 2015; Kim, 2011). As shaping a global mind is a way of becoming beyond ethnicity, religion, age, and other physical boundaries, a fluid type of meaning-making is necessary (Damico & Baildon, 2011; Pinar, 2009).

Indeed, when individuals contextualize cultural reality through networking and fluid hybridization, global-minded visions can emerge through everyday practices (Noble et al., 2016; Saito, 2011; Wang, 2014). During this process, people may get to know each other through sharing their own and others' narratives so that cultural fixity can be transformed and learners can confidently produce instant improvisations without neutralizing their cultural values (Arvaja, 2011; 2018; Baehr, 2012; Baraldi, 2006; Raelin, 2016). This dialogic pattern shows a transcultural form of communication, producing multiple dialogues for further interculturality. Transculturally dialogic communication enables participants to interact and contribute their voices so that they discover new ways to promote a global mind in hybridization (Doolan, 2013; Onwumechili et al., 2003). When members co-construct meaning, the performative climate reflects reciprocity (Baraldi, 2009). Transculturally

³⁰ It describes forms of two-way communication where participants support their positions with justification while actively listening to others' positions with a goal of mutual understanding (Innes, 2007).

dialogic communication allows people to share their unique experiences in a space where no one culture dominates (Hua et al., 2011; Osler & Starkey, 2003).

Today, students are situated in everyday cross-cultural contexts, and they can learn about their own identities in myriad ways through transcultural practices (Boni & Calabuig, 2017; Sartor, 2010). For instance, students share digital stories (i.e., vlogs), music videos (i.e., K pops), artworks (i.e., Manga), and cinematographic productions of various cultures (i.e., Bollywood cinema, Telenovela TV series, and Korean dramas). When young people view digital creations through a transcultural disposition, dialogic communication across cultures can enable students to nurture the hybridizing attitude even more intensely (Damico & Baildon, 2011; Pashby, 2012). Various social media platforms (i.e., Facebook, Skype, Zoom, Etc.) enable diasporic families and friends to bridge borders to exchange messages and feelings. Students can write reflection journals where their autobiographical narratives can be shared. Thus, people can see how they are similar yet different when comparing their learning journeys with other learning members (Su & Wood, 2017; Bean & Bean, 2015). As long as such experience-based learning is allowed, a global mind can be performatively shaped. Each individual can be a co-founder of the consensually created new identity (Achtenhagen & Johannisson, 2013; Ahamer et al., 2011).

Trust as presence in collaborative learning: interpersonal ties. In a collaborative learning context, transculturally dialogic communication should be ensured by members' trust, which emerges in a contingent and transparent relationship rather than in a top-down structure. A thriving intercultural learning community depends on how members' trustful relationships can be handled (Beldad, Jong, & Steelhouder, 2010; Bolouri & Flensburg, 2017; Lowenthal & Snelson, 2017; Porter & Donthu, 2008; Sung & Mayer, 2012). Learning members' offline presence can be measured by their interaction in the community (Diep et al., 2017; Wilcox & Lock, 2017). Their online presence can be identified by members' getting over loneliness and mutually encouraging and supporting attitudes that positively impact engagement (Beldad et al., 2010; Sung & Meyer, 2012). Offline and online presence shows how people from different cultural backgrounds perceive themselves as authentic by trusting in others and being confident in themselves (Rodriguez, Hudson, & Niblock, 2018). Consequently, as online and offline social presence increases, members' sense of belonging and relatedness can be developed (Beldad et al., 2010; Noble et al., 2016; Wang, 2014).

Usually, social presence emerges from the affective dimension. Day-to-day socialization through personal narratives can make learning members curious about others' different cultural backgrounds in a friendly relationship (Barton, 2013). Gradually, participants can feel a sense of belonging to their community when their achievements are acknowledged regardless of their different backgrounds and origins (Raelin, 2006; Zhang, Wei & Wang, 2012), and their anxiety and frustrations are shared (Alt, 2017). A form of interpersonal dialogic communication activates initial trust to develop into gradually interpersonal ties so that positive perceptions about others can eventually produce a culture of trust (Lock & Johnson, 2016; Weick, Sutcliffe & Obstfeld, 2005). When learning activities become personally meaningful, participants can feel a connection with one another and openly talk about themselves with sincerity and reliability (Noble et al., 2016; Sias & Gallagher, 2012). When members feel comfortable and safe within their learning communities, their constant interactional positioning can develop a sense of relatedness. This means that personal narratives make sense of one's identity so that learning members internalize the consensual value to have a gradual transformation of a collective identity (Arvaja, 2016; Barton, 2013; Heikoo, 2013; Lock & Johnson, 2016; Noble et al., 2016).

Then, social presence from the cognitive dimension can be manifested by members' high tolerance for ambiguity and active information seeking (Laxman & Holt, 2017; Noble et al., 2016; Raelin, 2006). As a result, creative works can be performatively generated, and knowledge can be collaboratively constructed through learners' agency (Raelin, 2016). The cognitive dimension of social presence is also linked to instructors' roles, inspiring and motivating students to internalize their acquisitions to apply them to their life circumstances (Elfeky, 2017). These instructors should become scaffolders and facilitating mentors and be sensitive to students' feelings of frustration (Arving et al., 2014; Spadafora & Marini, 2018).

Collaborative blended learning in intercultural contexts: challenges of building self-confidence and collective trust

Collaborative blended learning is particularly beneficial to enhance cross-cultural collaboration as hybrid cultures may be built more easily through experiential online and offline learning activities (Collins et al., 2014; Hepple, 2018; Van de Bunt-Kokhuis, 2013; Verbaan, 2008). Openness and genuine curiosity can be created toward strangers to better understand the otherness. This increases global awareness while reducing prejudices against

local cultures (Audras & Chanier, 2008; Lam, 2006; Slinia, Giamab, & Papadopoulouc, 2014). As misinterpreted expressions can easily create low motivation and indifference, hindering active learning in intercultural contexts, hybrid environments are best to minimize those challenges (Jeunesse, 2009; Liu, 2007; Palaiologou, 2003).

As intercultural learning communities require a higher level of individual presence, blended learning that provides both online and offline activities has been broadly promoted in the current curricula (Hamad, 2017). Rather than bound only to either physical or virtual places, a community vision can be shaped by members' active participation through different modes of conversation (Vaughan, 2021). Through both texts (i.e., empathy, support) and verbal expressions (i.e., jokes, humor), a stronger affinity can be generated in classrooms and beyond. As in-class sessions help understand clearly, and online learning components provide a space for reflection, these extended learning opportunities may better support members' cultural sensitivity (McGrath & Thompson, 2018). As students' diverse learning styles from different cultural backgrounds are accommodated, gradually, students can develop their relational agency, and trust-building may be easier (Arving et al., 2014; Raelin, 2006; Tsai et al., 2011).

A culture of kinship can embody mutual trust and respect via extended interaction tools such as networking via social media platforms and brainstorming in class. Self-confidence and trust in others are more likely to be activated and enhanced during face-to-face contact; then, it can be maintained and developed through online connectivity (Sorensen, 2007; Verbaan, 2008; Wilder et al., 2010). As a result, each individual's performative learning disposition can be enhanced so that culturally complex narratives alter, emerge, and evolve via blended environments (Lin et al., 2015; McGrath & Thompson, 2018). Identities can be performatively shaped by being reinterpreted and transformed within socially accepted meanings (Haywood Rolling, 2007). As members' voices are magnified in such identities, they must reflect a rich ground of diversity (Echenng & Usoro, 2016; Van Laer & Elen, 2017).

However, such a blended format is not a guarantee to inspire students' participation and engagement (Heikoop, 2013). Successful collaborative learning requires building confidence and trust among members (Lock & Johnson, 2016). Group cohesion can emerge through members' interaction resulting from meaningful dialogues when they feel a strong

sense of belonging to their learning community (Diep et al., 2017). It prevents loss of interest from perceived dominance or intellectual conflicts (Fu et al., 2015; Lu, & Churchill, 2014; Wang, 2014). Such group cohesion seems much more critical in intercultural contexts where respecting learners' different socio-cultural backgrounds is imperative (Barton, 2013). A lack of respect can easily increase polarization and ambiguity while suppressing constructive critics (Hamad, 2017; Ling & Hsieh, 2011; Megele, 2015).

In this dilemma, the notion of “an abstract form of trust”³¹ (Mau 2010, p. 109) is noteworthy. This minimum level of universal trust exists in all human beings who share commonalities (i.e., love of peace and a sense of security) so that the initial level of social relationships among culturally diverse members can be activated (Baehr, 2012; Conway, 2011; Lu & Churchill, 2014). Such a shallow level of trust may emerge through theoretical learning of universal values (i.e., human rights and responsibilities). Then, it can be reinforced by various learning activities that may build deeper interpersonal relationships among learners so that positive learning experiences can solidify the ties. When relationships are generated and maintained through personalized expressions, social presence³² may convey an insight so that the abstract form of minimum trust can gradually develop (Mau, 2010). Indeed, creating a context where people think together and exchange their opinions is critical for activating an interpersonal form of dialogue (Barton, 2013). In this way, a friendly relationship is more likely to arise and develop long-term engagement (Giroux, 2014).

As we saw, HE must consider how collaborative learning in intercultural contexts can help shape a global-minded identity. Empowering interpersonally and transculturally dialogic forms of communication while collaboratively learning seems crucial for shaping social identities (Baraldi, 2009). In blended environments, learners should manage their own experiences and cultures more creatively via extended forms of communication. Besides, a culture of inclusion based on members' trust is expected to emerge when students construct intertextual ties out of multiple perspectives during meaning-making activities (Arvaja, 2011).

³¹ It refers to a foundational degree of trust that may establish social relationships. Transnational trust means a minimum level of trust in humanity regardless of having direct personal interaction (Mau, 2010).

³² It is an indicator of a user's engagement level in a collaborative learning context (Diep et al., 2017).

Chapter 3: Conceptual framework

As argued in the previous chapter, a global mind may be constructed during culturally diverse members' collaborative learning. Notably, blended environments may provide the most plausible conditions as students have extended possibilities to performatively shape their identities while building self-confidence and communal trust (Bigkuppe et al., 2015; Lam, 2006; Megele, 2015; Norman et al., 2015). In recent years, academia has remarkably promoted internationalization facing the future of education to shape a globally inclusive worldview. This chapter introduces the global citizenship education (GCE) model rooted in cosmopolitanism as strategic internationalization. Then, the synergic feedback effect between GCE and collaborative blended learning environments to generate dialogic communication is discussed. Finally, a course evaluation study is described: it allows researchers to thoroughly observe how the course's structural features enable students to develop their knowledge, change their attitudes, and enhance their engagement while shifting their perceptions during the course. Besides, evaluation studies reveal the benefits and limitations of the course as well as emerging issues revealed in the course.

Global Citizenship Education (GCE) in academia

Internationalization

Economy and ethics. Integrating a global dimension into post-secondary curricula has become crucial to make future generations more responsive to globalization challenges (Delgado-Marquez, Escudero-Torres, & Hurtado-Torres, 2013; Ilieva, Beck, & Waterstone, 2014). As a sustainable policy, the internationalization in HE is founded on two aspects. Firstly, a market logic emphasizes worldwide economic performance and competitiveness, so universities should know how to deal with branding themselves to increase their economic benefits (Fabricius, Mortensen, & Haberland, 2017). For instance, a commodified ranking system provides a reference to judge the quality of education of universities. The ranking level has become determined mainly by the degree of internationalization (Delgado-Marquez et al., 2013). Under the pressure of performance ranks, educational institutions created numerous study abroad opportunities, foreign immersion programs, internships or job shadowing programs in international organizations, and global symposia (Delgado-Marquez et al., 2013; Grantham, 2018; Rovai & Downey, 2010). They want to attract both students and educational stakeholders by increasing international students' enrollments to get a higher

reputation and revenue (Engwall, 2016; Grantham, 2018). Such economic goals are vital as institutions should compete with other worldwide cutting-edge internationalized campuses (Guo & Guo, 2017; Grantham, 2018).

Secondly, ethical commitments to equity and sustainability are emphasized in the internationalization process (Ilieva et al., 2014). A moral perspective focuses on the quality of human life in which global-minded citizens can live peacefully within overlapping pluralities across borders (Rathburn & Lexier, 2016). Under this ethical aspect, HE should sensitize students to global issues such as the environment, heritage, culture, and socio-politics of the world so that they can acquire relevant knowledge and skills to ensure a more sustainable future in the world (Grantham, 2018; Ilieva et al., 2014; Rathburn & Lexier, 2016). Academia can become a place for transformations promoting such an ethical perspective: “a place of and for connections, relationships, reciprocity, and mutuality” (Ilieva et al., 2014, p. 878).

Advantages and challenges. HE’s future objectives can be formulated under two positions of internationalization (Grantham, 2018; Rathburn & Lexier, 2016). The economic perspective promotes linguistic pluralism and cultural diversity to enhance employability, encouraging students to improve their language skills and acquire cross-cultural competencies (Grantham, 2018). The ethical perspective emphasizes global engagement so that various international seminars, events, and campaigns are promoted. As such, institutions can establish realistic goals under internationalization policies to become globally competitive in the education field (Grantham, 2018; Fabricius et al., 2017).

Moreover, learner-centered collaborative and experiential learning curricula have been easily promoted while the traditional instructor-centered pedagogy has been revised. As students learn to cope with globally networked knowledge-based world markets and international communities, it is crucial to provide them with new learning environments to fully engage in real-world settings (Grantham, 2018). Through learner-centered experiential programs, hands-on learning can enhance students’ interest in personal growth so that acquired skills and knowledge may lead to global job opportunities (Fabricius et al., 2017; Guo & Guo, 2017). Many universities have included global themes in curricula across disciplines and considered students’ different educational backgrounds (Rovai & Downey, 2010). Consequently, an inclusive institutional culture emerges on campuses (Fabricius et al., 2017).

However, economic and ethical positions in the educational perspective must be implemented in academia via specific programs and activities under strategic plans, balancing philosophical, pedagogical, and practical dimensions (Grantham, 2018). As long as internationalization can be conceptualized in multiple senses, it can be misguided, and a neoliberal interest can be overly promoted while the ethical perspective may be overlooked. Students may become mere consumers of poorly designed programs, in which they would not learn to handle cross-cultural encounters in their upcoming years (Grantham, 2018; Guo & Guo, 2017). Thus, recourse to GCE, which includes two facets of internationalization, can be an effective strategy. As diversity in classrooms and neighborhoods has become increasingly visible, people have begun to consider revising nation-state citizenship (Peski, 2012). GCE aims to create a space for an alternative vision, encouraging students to explore a universal worldview (Bolger & Bolger, 2010; Pashby, 2012). Becoming citizens of the world suggests a need for an alternative mindset to generate new cognitive and practical stances for social transformations (Eidoo, Ingram, MacDonald, Nabavi, Pashby, & Stille, 2011; Kendall et al., 2009; Mau, 2010). Such a notion of GCE has been initially implemented in international volunteer programs, the policies of international civil society groups, and some international school curricula (Damico & Baildon, 2011; Le Bourdon, 2018; Osler & Starkey, 2003; Peski, 2012; Tarc, 2012).

Gradually, GCE has been implemented in the broad curricula under the internationalization of HE (Engwall, 2016; Grantham, 2018; Trilokekar, 2010). However, the profound level that deals with deeply rooted racism has often been lacking in the GCE curricula. For instance, taking for granted the Western culture or the English language can violate the foundational value of the internationalization of HE (Fabricius et al., 2017). Consequently, instead of meaningful contact between host and international students, a feeling of discrimination and alienation (i.e., exclusion from group projects in classes) has often been generated through the reinforcement of stereotypes and prejudice. Indeed, under the quickly-fixed internationalization policies, respect for diversity can hardly happen (Fabricius et al., 2017; Guo & Guo, 2017). As HE is responsible for providing students with education by which they become professionally and interculturally competent global-minded citizens, a more comprehensive model of GCE is crucial. As students should become aware of their rights and obligations to all other human beings beyond national boundaries, the

learners' experience-centered collaborative learning curriculum must help them learn to live in a globalized world. During this process, an inclusive culture can be gradually shaped.

The roles and impacts of GCE under internationalization

Under the internationalization of HE, GCE as a strategic plan helps institutions to define their missions and cultures under which learner-centered experiential learning can be implemented (Rathburn & Lexier, 2016). Various curricula can be created based on the GCE model to develop marketable skills, respect for diversity, partnership with others, etc. These components can make students interculturally competent in the globalized economy of the 21st century (Engwall, 2016; Grantham, 2018) and also offer them an inclusive worldview (Grantham, 2018; Guo & Guo, 2017; Rovai & Downey, 2010). Thus, GCE curricula have been gradually integrated into academia so that students can receive insights into world issues and conflicts to eventually play their roles in civic society (Ahamer et al., 2011; Damico & Baildon, 2011). Standing with both feet in their national and global dimensions, students can engage in ongoing dialogue with others who have different worldviews (Damico & Baildon, 2011; Peski, 2012; Vryhof, 2012).

By introducing GCE in academia, some significant shifts can be expected. First of all, implementing the values of GCE in a wide range of university programs can promote a high degree of cultural diversity, which will help students develop a vision of the global community to determine their present and future roles (Damico & Baildon, 2011; Osler & Starkey, 2003; Peski, 2012; Rathburn & Lexier, 2016; Unesco, 2015). The inclusive perspectives of GCE can be clearly stated in on and off-campus courses and activities across all disciplines so that students can naturally internalize a sense of the global dimension (Rathburn & Lexier, 2016). Accordingly, faculty members can strive to incorporate experiences from other cultures into the host universities' curricula (Guo & Guo, 2017). Stereotyping, discrimination, racism, and alienation can be more deeply examined so that the ethical aspect of GCE can be seriously dealt with in institutional culture.

Moreover, students' learning patterns and their campus lives can change (Rathburn & Lexier, 2016). The GCE curricula based on learner-centered experiential learning provide students with opportunities to deal with global issues through various events, workshops, and community engagement programs. While interacting across different groups and participating in various practices, students can acquire knowledge, perspectives, and skills to bring

changes and transformations into the broader community (Guo & Guo, 2017; Rathburn & Lexier, 2016). Such cultural sensitivity for lifelong learning under GCE can eventually become a consensus in the institutions (Rovai & Downey, 2010). Professors and staff can demonstrate respect and patience for students with different cultural backgrounds and help them eliminate prejudices to promote an inclusive value of diversity in academia (Rovai & Downey, 2010).

Cosmopolitan education through GCE

Cosmopolitanism: the rationale, definitions, and characteristics

Today, cross-border interaction, worldwide circulation of information, and altered cultural codes and lifestyles allow individuals to redefine their self-concept. For instance, individual worldviews have been reconceptualized in relation to borders (Reid & Sriprakash, 2012). The end of communism and the creation of the European Union showed a need to revise national identity (Kendall et al., 2009). Besides, multiple dialogues can be produced via cyberspace so that de-territorial identities can be shaped by everyday encounters (Delanty, 2011). Individual identities can be represented by place of origin and ongoing social and cultural encounters (Danaher, Hickey, Brown, & Conway, 2007). Thus, when people interact, they may perceive themselves as citizens beyond nation-states, which is an essential step toward self-transformation processes (Eidoo et al., 2011; Pinar, 2009). In this context, cosmopolitanism can provide a new social lens to facilitate living in the 21st century as it allows social members to deal with daily cultural encounters and to reconstitute local issues in a global context (Appadurai, 1996; Beck, 2006; Delanty, 2009; Reid & Sriprakash, 2012; Rizvi, 2009).

In a literal sense, a cosmopolitan is a citizen of the cosmos. The theoretical stream can be found across disciplines such as ethics, philosophy, political economy, education, sociology, and anthropology (Seaton, 2011). Cosmopolitan education deals with all humanity without distinction of race and ethnicity so that the spirit can be traced in the philosophies of Greek Stoics, Kant's republicans, and Confucius' unity in flux (Cavallar, 2017; Hansen, 2011). People share similar concerns, and at the same time, their values are different. Thus, this position shows a contradictory reality: celebrating diversity while acknowledging the commonalities of human beings (Appiah, 2007; Trepanier & Habib, 2011). In other words, the value of each human being is equal, though differences among human groups

should be respected (Appiah, 2007; Bolger & Bolger, 2010; Mau, 2010; Peski, 2012). This double respect, whereby cosmopolitans open their minds to new ideas while remaining loyal to locals, is a peculiar characteristic of cosmopolitanism (Hansen, 2010). Human beings are citizens of the world as they extend their boundaries by creating opportunities without abandoning their initial values and cultures (Hansen, 2010). This is shown through the processes of globalization and glocalization. Mau (2010) argues that 21st-century globalization generated unprecedented cross-border interaction in which digital communication technologies enable individuals to exchange information and collaborate to produce multiple perspectives so that they become able to tackle problems individually and collectively. In this process, people began to have multiple loyalties and commitments in global and local spaces spending part of their lives in different places. Global and local phenomena are linked and mutually open new connections in global and local power dynamics (Florian, 2011). Furthermore, such glocal new power defines the world.

Meanwhile, cosmopolitanism has been criticized for offering “neither any conclusive theory nor steady solutions” (Marinopoulou, 2015, p. 243). As there is a visible gap between the imagined world and mediated everyday experiences, this abstractness may be compared to an international Leviathan (Beck, 2006). Loyalty to global and local contexts is challenging since different values and interests can collide. As the case of Brexit shows, some nations want to maintain their status quo in terms of social order, identity, and inner cohesion by isolating themselves in their national collectivity (Harris, 2003; Mau, 2010). Besides, cosmopolitan face values may promote neo-liberal lifestyles such as cultural consumers, who enjoy cuisine and music from around the world, dress cross-culturally, and travel far and wide, representing the image of “elite urban dwellers” (Kendall et al., 2009, p. 23). Sometimes, such a neo-liberal idea is disguised in internationalization discourse so that many Western universities are “competing for that dollar” (Britez & Peters, 2010, p. 46). In such a capitalistic logic, cosmopolitanism can be used for “homogenizing global culture for the purposes of consumption” (Britez & Peters, 2010, p. 35). Thus, opposing views on cosmopolitanism may result in ethnocentrism, social exclusion, and fear of diversity (Mau, 2010).

Reconceptualized cosmopolitanism for GCE in the 21st century

Cosmopolitanism has been part of education, which deepens human beings' fundamental values and uniqueness (Cavallar, 2017). It has oriented people through generations towards a tolerant society where the members' respectful exchanges reflect mutual understanding and cooperation (Hansen, 2011; Vryhof, 2012). Cosmopolitans self-improve through their varying experiences while establishing common interests with others so that an educational agenda that deals with local issues and global contexts in the 21st century can be mutually shaped (Bolger & Bolger, 2010; Boni & Calabuig, 2017; Osler & Starkey, 2003; Peski, 2012; Pinar, 2009; Sartor, 2010).

Such a cosmopolitan vision can be less utopian but more realistic due to technological advancements in communication. Cosmopolitan education can be readapted so that people and societies can more easily tackle problems arising from globalization (Lachenicht & Heinsohn, 2009). Under the quest for meaning-making, different perspectives can be obtained and contextualized through global flows and local networks (Hansen, 2010; Reid & Sriprakash, 2012; Rizvi, 2009). Ordinary cosmopolitanism (Giroux, 2014) can be embedded in individuals' familiar routines of life so that the universal and idealistic morality can be interpreted and integrated into a personal worldview. Shaping a global citizen identity based on ordinary cosmopolitanism is possible as people share their ever-changing experiences by encountering others in multiple spaces (Hansen, 2010). Indeed, cosmopolitan education in the 21st century can provide a conceptual and pragmatic framework for GCE as a project for becoming a citizen living in an interconnected world (Bean, & Bean, 2015; Beck, 2006; Boni & Calabuig, 2017; Coryell et al., 2018; Gerzon, 2010; Le Bourdon, 2018; Oxley & Starkey, 2013; Peski, 2012; Pinar, 2009; Reid & Sriprakash, 2012). Students are enabled to realize where they are situated and how they can play roles in the world to shape their cosmopolitan identities through self-transformation processes (Boni & Calabuig, 2017).

Accordingly, the cosmopolitan double respect for human commonalities and individual uniqueness becomes realizable (Bean & Bean, 2015; Mau, 2010). On the one hand, there should be a recognition of our common humanity so that a sense of solidarity with others can make students aware of their power and responsibility as global citizens (Damico & Baildon, 2011; Peski, 2012). On the other hand, there should be respect for multiple perspectives so that students can reconsider how knowledge can be collaboratively reconstructed, legitimated, and disseminated in various communities (Coryell et al., 2018;

Cui, 2010; Eidoo et al., 2011; Gerzon, 2010; Giroux, 2014). As acknowledging human commonalities and each individual's unique value can shape the global mind, the preconditions for imagining a moral community of humanity have become reconceptualized (Achtenhagen & Johannisson, 2013; Spyridakis, 2015). Thus, through reconceptualized cosmopolitan education, GCE may enable people to develop universal empathy for any fellow human being beyond barriers such as nationality, race, religion, creed, and individuals' different lifestyles (Gerzon, 2010; Peski, 2012; Pinar, 2009).

As such, conditions for a cosmopolitan society are practically feasible so that both universalism and particularism can be intertwined as imaginative realism in public spheres (Cui, 2010; Kendall et al., 2009). People can express their unique talents and ideas more convincingly through their multiple relationships with others by using various communication technologies (Appiah, 2007). As globalized spaces can be found on the ground, cosmopolitanism beyond national structures becomes realistic (Mau, 2010; Oxley & Morris, 2013). To this extent, cosmopolitanism can embrace old and new through incremental transformations and reconfigurations.

Cosmopolitan genuine curiosity for cultural exchange is also noteworthy as dialogue derives from pursuing a dialectical relationship between the Self and the Other (Spyridakis, 2015). If people can easily engage in dialogue with others, a cosmopolitan mindset can be reconceptualized to become a concrete frame for GCE. Students can actively seek to understand, interact, and participate outside their local environments. Individuals' flexible attitudes as polyglots can help them move comfortably within multiple communities (Ommundsen, 2010). They can appreciate different lifestyles by concretely engaging in social change actions (Ajani, 2015; Boni & Calabuig, 2017; Gerzon, 2010; Le Bourdon, 2018; Vryhof, 2012; Wilson, 2012). Such transformative inclusiveness extending beyond territoriality can create a sense of belonging to multiple places (Bolger & Bolger, 2010; Coryell et al., 2018; Spyridakis, 2015). Thus, GCE can enable students to connect and encompass the local, national, and global contexts (Hansen, 2010). A sense of belonging to the local does not mean rejecting the global; multiple (local and global) cultural identities can coexist when cosmopolitan perspectives are reformulated (Hansen, 2010).

Consequently, cosmopolitan perspectives can allow individuals' constantly evolving motivations to be formed through their communication activities (Role, 2014). When

individuals interact with others and participate in learning activities, joint meanings can be constructed for a negotiated identity. Maulucci (2013) describes it as:

“The self comes not just from what a person does or his or her affiliations but also from what a person believes, what a person values, and what a person wants to become” (p. 457).

As such, 21st-century cosmopolitanism enables individuals' agency to shape their identities symbolically and performatively (Kendall et al., 2009). The everydayness of situated lives can characterize individuals' performative identity through cosmopolitan hybridity. “Cosmopolitan sensibility” (Hansen, 2010, p.15) dwells in spaces between ever-moving endpoints. Such a grounded cosmopolitan framework allows people to move away from a monolithic view to shape a pluralistic worldview so that educational settings in GCE become at once “a condition, a practice, and a disposition” (Bean & Bean, 2015, p. 48). Therefore, the reformulated cosmopolitan education in the 21st century for GCE allows for compromising the dualities of human commonalities and individuals' differences (Delanty, 2009; Bean & Bean, 2015).

Cosmopolitan principles, values, and competencies

As the reframed principles, values, and competencies³³ of cosmopolitan education embody the fine texture of everyday “emotional intimacies” (Mcsorley, 2015, p. 218), GCE can promote global citizen identity. The different modes of meaning-making can be traced through increasingly symbolic and textual discourses (Damico & Baildon, 2011; Hansen, 2011). The 21st-century cosmopolitan education for GCE can be formulated as follows:

Principles: reflexive, rooted, and relational. Via reflexive cosmopolitanism, the universal moral obligation (i.e., cosmopolitan virtue) can be cultivated through individual lives. As individuals' capacity for reflexivity is enhanced in the digital era, different social systems can be understood through individuals' personalized cultural frameworks. Dialogue among people from different traditions is promoted via rooted cosmopolitanism. Through everyday interactions, individuals can position themselves in a continuum of local and global contexts. Finally, via relational cosmopolitanism, a cultural hybridization is created. Such transformative experiences take place through incessantly ever-evolving performative communication processes. Table 1 below shows these principles and the key characteristics:

³³ More details are in Appendix 2

Table 1*The reformulated cosmopolitan principles*

A reflexive position	emphasizes self-reflection on global phenomena through everyday cultural encounters (Cavallar, 2017; Damico & Baildon, 2011; Giroux, 2014).
A rooted position	focuses on creating new ways of life without abandoning the previous ones (Delanty, 2006; Hansen, 2010; Reid & Sriprakash, 2012).
A relational position	promotes the dialectical mode of thinking and lifestyles (Eidoo et al., 2011; Rizvi, 2009).

Values: political, ethical, cultural, and educational. The political value emphasizes individuals' autonomous and self-reflective participation in social change processes. The ethical value promotes empathy and hospitality for all of humanity while rejecting prejudices. The cultural value encourages developing transcultural lifestyles while interacting with others. The educational value inspires the pursuit of truth and self-improvement in collaboration with others through negotiation and hybridization of meanings. Table 2 below shows the cosmopolitan values and the key characteristics:

Table 2*Cosmopolitan values*

The political value	emphasizes awareness of the interconnected world (Beck, 2006; Peski, 2012; Trepanier & Habib, 2011).
The ethical value	promotes a sense of belonging to humanity and respect for people's different ways of living (Ajani, 2015; Appiah, 2007; Hansen, 2011).
The cultural value	encourages engagement and connection in cultural encounters (Delanty, 2011; Kendall et al., 2009; Schachtner, 2016).
The educational value	inspires open-mindedness and self-transformation through lifelong learning (Damico & Baildon, 2011; Reid & Sriprakash, 2012; Rizvi, 2009).

Global competencies³⁴: the learning outcomes of GCE in skills and abilities.

Cosmopolitan education through GCE allows students to acquire global competencies (Gerzon, 2010). Global citizens should leave their comfort zones to face unexpected circumstances in a complex society. This attitude can be described as “the capacity and the inclination to place our self and the people, objects, and situations ... within the broader matrix of our contemporary world” (Meyer et al., 2011, p. 182). Learning outcomes as global intelligence are shown in the table below:

Table 3*Cosmopolitan competencies*

Awareness	refers to witnessing real-world situations and dilemmas in recognition of global-local interdependence (Boni & Calabuig, 2017; Gerzon, 2010; Holmes & Gardner, 2006).
Recognition	refers to people opening their eyes to humanity and diversity through deep reflection into one’s life in relation to the world (Handa, 2010; Oxley & Morris, 2013; Su & Wood, 2017).
Connection	refers to cross-culturally interacting with others while accepting multiple identities (Bean & Bean, 2015; Kendall et al., 2009; Le Bourdon, 2018).
Collaboration	refers to creatively transforming ideas while collaborating with others to solve global problems (Coryell et al., 2018; Giroux, 2014; Sartor, 2010).

Competence in awareness refers to a critical mind positioning an individual’s role in the world. Recognition refers to taking insights into a deep investigation of humanity and individual uniqueness. Connection emphasizes building relationships with people on the global and local continuum. And finally, collaboration is manifested in partnership with others based on creative hybridization and mutual transformations.

Cosmopolitan identity construction via collaborative blended learning under GCE*The current GCE curricula*

³⁴ More details are in Appendix 2

Coryell et al. (2018) discuss how reformulated cosmopolitan education through GCE manifests itself in different fields. Some universities in the UK, the United States, and Australia have used the cosmopolitan framework for shaping geopolitical identities. Cosmopolitan techno-migration worldviews were investigated among organizations and communities through a heritage language development program. In addition, volunteering programs such as “CISV International”, “Oxfam International”, and the UK government’s Prevent program have adopted cosmopolitan education through a GCE model.

Current GCE models bridge the theoretical and practical dimensions. Reformulated cosmopolitan principles, values, and competencies for GCE lead to the critical analysis of diversity beyond boundaries, allowing for rich experiences across the world (Reid & Sriprakash, 2012; Rizvi, 2009). A cognitive understanding of humanity allows students to develop a critical disposition to engage in diverse global aspects such as culture, race, religion, gender, or language (Peski, 2012; Reid & Sriprakash, 2012). For instance, Peski (2012) and Eidoo et al. (2011) suggest a reflective model in which civic education promotes cosmopolitan solidarity. The Department for Education and Skills in the UK (Oxley & Morris, 2013) offers a rooted model in which the ethical dimension is developed through role-playing³⁵ and lingua franca programs³⁶ so that cultural prejudices are challenged. Coryell et al. (2018) suggest a relational model that guides individuals’ positioning on a continuum between local and global contexts. Finally, UNESCO³⁷ (2015) suggests a model emphasizing collaborative actions to address global and local concerns.

However, these curricula overly focus on highlighting cultural differences based on fixed categories of race (i.e., Caucasian, Black, Native, etc.) and nation-states (i.e., Chinese, Americans, etc.) (Baraldi, 2009). As long as such a pre-determined knowledge-delivery framework is adopted in GCE, it is not easy to invite students to contribute their actual cross-border experiences to becoming global citizens (Osler & Starkey, 2003). Learner-centered

³⁵ During cultural role-playing offered in the GCE curriculum, diverse cultural dilemmas can be discussed, then a more profound reflection on global topics can emerge.

³⁶ Under the lingua franca rule, participants should speak a language other than their mother tongue; people can have meaningful experiences communicating with strangers.

³⁷ Global citizenship education within the UNESCO framework:

http://www.demokratiezentrum.org/fileadmin/media/pdf/Materialien/GlobalCitizenshipEducation_Final_english.pdf

learning under a revision of the instructor-centered pedagogy must be implemented in GCE to promote performatively shaping a global citizen identity (Schachtner, 2015).

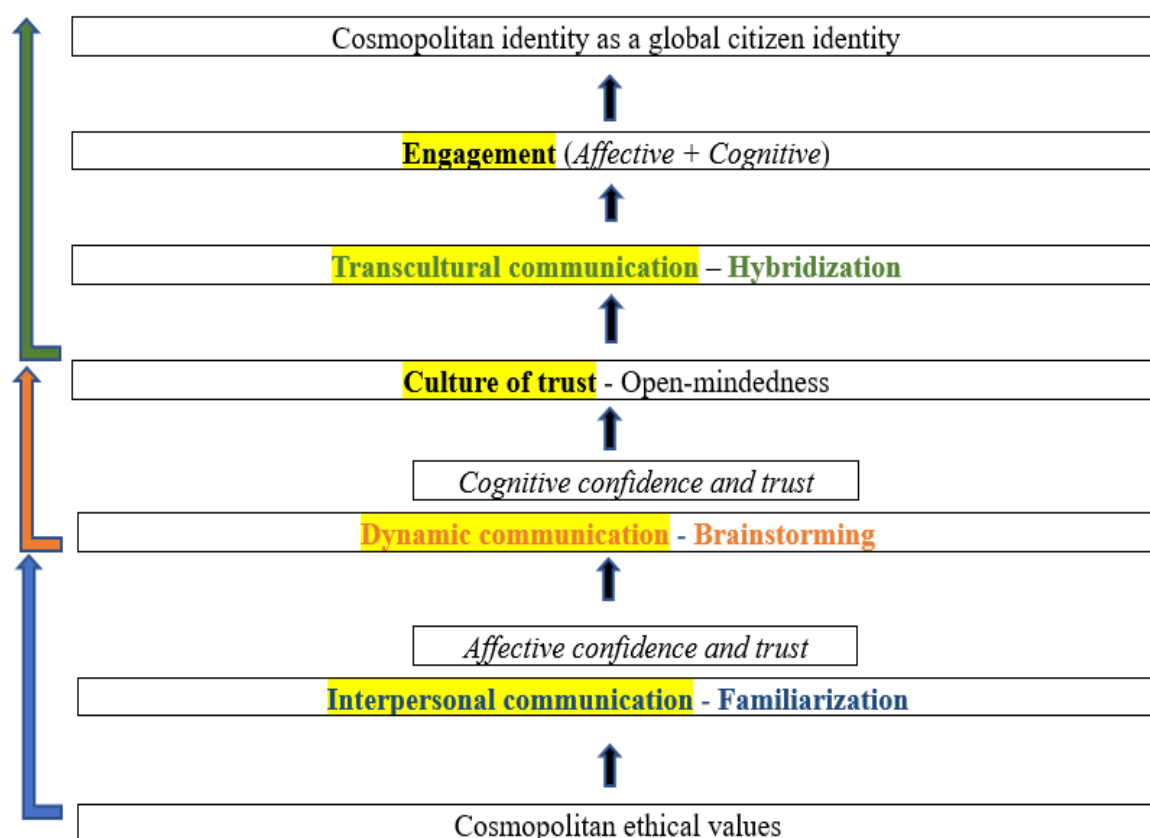
Cosmopolitan identity formation process under GCE: performativity and confidence-trust-building

In this respect, collaborative blended environments are considered the most promising framework. Instant and mutual interactions can happen through communication in cyberspace and in class so that students can exchange empowering interpersonal and transcultural forms of dialogue. When dialogue plays a role in building trust through interpersonal communication, learning becomes personally meaningful, and students can trust other members (Baraldi, 2009). A sense of belonging enhances engagement while reciprocity, recognition, respect, and benevolence facilitate group collaboration (Baehr, 2012; Conway, 2011; Lu & Churchill, 2014). Thus, the blended classroom activities under GCE can situate students in global contexts so that their identities can constantly evolve in the sense of community and each learner's unique contextualization (Achtenhagen & Johansson, 2013; Baehr, 2012; Boni & Calabuig, 2017; Heikoop, 2013; Randy, 2009; Sartor, 2010).

Based on existing literature, I have a proposition, as figure 2 indicates below, of how confidence-trust-building communication evolves for global citizen identity formation via collaborative blended learning under GCE:

Figure 2

The confidence-trust-building communication stages for cosmopolitan identity construction in blended learning environments



Firstly, as the figure shows, the adapted cosmopolitan education in the 21st century can activate interpersonally dialogic communication among culturally diverse members. Confidence-trust-building can be easily activated through extended possibilities of communication. Members are allowed to connect easily via online and offline learning so that routinized communication can be generated. Diverse cultural members' curiosity can be accentuated in face-to-face classes while reflecting via online sessions at their own pace. This synergic cycle may help articulate cosmopolitan values to solidify their worldly relationships (Heikoop, 2013). In this sense, cultural clashes can be better managed and transformed into an appreciation of learning about cultural diversity (Achtenhagen & Johannisson, 2013; Sias et al., 2012).

Secondly, trust built through interpersonal communication based on cosmopolitan companionship generates dynamic social interaction among culturally diverse members (Baraldi, 2009). Gradually enhanced psychological proximity, open-mindedness, and trust create positive perceptions about GCE so that students may actively engage in collaborative tasks (Lock & Johnson, 2016). Students may produce unique transnational experiences at this

stage by creating co-constructed meanings in reciprocity. As their interests and needs are met, they can aim for a new, harmonized, and coherent culture of respect for a better world (Baraldi, 2009).

Particularities of the GCE curricula through collaborative blended learning

The synergic effect of learning cosmopolitanism in blended environments. As such, a collaborative blended learning course can be adopted in the GCE curricula to allow students to shape global citizen identity via performative learning while building self-confidence and trust in others (Achtenhagen & Johannisson, 2013). Learners' dialogic communication is expected to shape cosmopolitan identity. However, building trust among culturally diverse members is well-known as a challenging step in identity formation processes. For this reason, it is necessary to create a context of learning in which "the abstract form of trust"³⁸ can be activated (Mau, 2010, p. 114).

The cosmopolitan emphasis on sharing human commonalities promotes human beings' capacity to begin an interpersonal dialogue with others (Appiah, 2007). Even if people come from different cultural assumptions, human beings' cultures have enough overlap and common grounds in values to begin a conversation (i.e., family, safety, and progress in life). Recognizing human resemblances may help our eyes open to understand that all of us share similar concerns in our lifetime and lead our minds towards others to feel empathy. GCE's cosmopolitan values can effectively intervene to inspire students to have such a disposition to get closer to others (Appiah, 2007). When students desire to talk with one another, as the first stage of intercultural contact, interpersonal communication begins so that psychological proximity promotes friendly relationships. It presupposes a non-hierarchical and non-judgemental cosmopolitan position, which activates a day-to-day interpersonal form of dialogue. Interpersonal relationships can gradually and naturally develop while reducing prejudices and cultural barriers (Baraldi, 2009). As a result, people can gradually get accustomed to a new way of seeing things and get closer to one another. Learners become ever more ready to negotiate meanings in reciprocity with others to negotiate cultural differences more easily. Different beliefs can be understood, compromised with, and accepted. Such

³⁸ It refers to the minimum degree of trust to establish social relationships (Mau, 2010).

interpersonal dialogic communication is rooted in a deep awareness of humanity so that there is a desire to find coherence and continuity among different cultures (Arvaja, 2018).

As a basic level of trust, the abstract form of trust (Mau, 2010) is expected to be developed organically through day-to-day interactions in blended learning environments. Once the cosmopolitan values have opened students' minds and activated curiosity toward other cultural members, dialogue can be generated, maintained, and developed via the blended learning environments under GCE (Baraldi, 2009). Getting familiar with one another requires various communication tools that allow them to exchange dialogue so that global awareness can be raised gradually (Achtenhagen & Johannisson, 2013). Sharing thoughts and feelings rooted in a cosmopolitan spirit via blended learning environments allows members to stay connected with peers and their instructors. The online and offline sessions help maintain interpersonal relationships (Norman et al., 2015). In other words, mutual encouragement, caring, and respect for individual differences can be shown when interpersonal dialogic communication is activated by acknowledging that we belong to the same human family. When an environment where "people feel safe to engage" (Noble et al., 2016, p. 190) is created, fear and doubt can be eliminated while consensus can be fostered (Barton, 2013). As such, dialogue based on interpersonal relationships generates more interaction and reflection, promoting a "relational agency" (Arvaja, 2011, p. 87) so that trust can be gradually built towards the development of culture (Lock & Johnson, 2016).

Blended learning environments allow students to experience enjoyment in learning about cultural otherness and others' values because cosmopolitanism emphasizes that all cultures are worth exploring. Blended learning environments provide a third space without neutralizing cultural diversity so that students can practice cosmopolitan perspectives through ongoing dialogic communication. Students can be much more easily motivated to engage cross-culturally, choose between various online platforms, and combine face-to-face meetings with online ones. As a result, many voices can be heard in transculturally dialogic communication (Wilhelm, 2010). When collaborative blended learning environments convey cosmopolitan values, a synergic "feedback' effect" emerges (Mau, 2010, p. 110). This means that cosmopolitanism facilitates trust-building while blended platforms provide conditions for performative communication. Cultural prejudices can be overcome during the interaction between the self and others, and a new vision of a world citizen can be shaped. Thus, it is

plausible to assume that culturally diverse members can performatively shape global citizen identity as cosmopolitan education through blended environments facilitates their trust-building, interaction, and reflection (Baehr, 2012; Laxman & Holt, 2017; Megele, 2015).

Identity formation via dialogic communication: empowering individual agency³⁹.

Moreover, a blended course under GCE generates a dialogic form of communication that empowers individuals' social agency, allowing them to develop self-confidence and trust in others (Baraldi, 2009). In the first step, interpersonal dialogic communication activates members' relational agency so that mutual interactions emerge (Arvaja, 2011). When learning members feel self-confidence and mutual trust, transcultural dialogic communication happens, creating a third space where participants engage in hybridizing values to form a global citizen identity. In blended courses, students can manage their uncertainty and curiosity in various ways when they encounter different cultural elements (Wilhelm, 2010). It helps learners' collaborative disposition to listen and connect (Raelin, 2006). Members' conversations evolve to redefine reality through their negotiations (Cloete et al., 2015). The original meaning is never produced as a replica but transformed so that every iteration transforms and enriches the meaning. Such contextualized meanings via dialogic communication promote a process of constant evolution rather than obtaining a contractual agreement (Pinar, 2009).

In this sense, the individual agency is empowered as individuals can communicate their experiences by contributing, collaborating, and building their visions of the world to construct their own global citizen identity (Osler & Starkey, 2003). Indeed, as cosmopolitan respect for both the local and global contexts can help better formulate a complex cultural aspect, students can confidently transform their cultural visions, finding personal voices (Arvaja, 2016). As they can constantly position their agency, effective intercultural collaboration can be generated in GCE (Achtenhagen & Johannisson, 2013). As such, the cosmopolitan double respect for humanity can inspire participants to become open-minded learners with whom personal expressions are encouraged (Baraldi, 2009). When participants are valued for their strengths and potential during meaningful learning activities, individual engagement to collaborate with others can emerge (Zhang et al., 2012). When cultural

³⁹ Individual agency refers to the capacity to act independently making one's own free choices (Arvaja, 2011).

diversity is readily accepted, different values can be integrated into hybridized identities through self-determination⁴⁰ and a sense of belonging to a community (Shimoni, 2011).

A suggested blended curriculum for GCE⁴¹

As learner-centered collaborative blended courses under GCE seem to be the most promising strategies for global citizen identity construction, the structure of the curriculum can be shown in the following table:

Table 4

The GCE concepts implemented in the course content

Three principles:			
Reflective		Rooted	Relational
Cosmopolitan values & Global competencies			
Theoretical stage		Transactional stage	
Cognitive (awareness & political)	Cognitive (recognition & ethical)	Experiential (connection & cultural)	Constructive (collaboration & educational)

The curriculum is founded on three cosmopolitan principles by which a realistic sense of cosmopolitan education can be delivered (Damico & Baidon, 2011; Reid & Sriprakash, 2012). Four cosmopolitan values⁴² and global competencies⁴³ that promote the global citizen identity construction are implemented in this curriculum. In the theoretical stage, students become aware of the interconnected world and admit responsibility toward others (Coryell et al., 2018). In the transactional stage, students can navigate local and global venues to develop connections and collaboration skills (Reid & Sriprakash, 2012; Rizvi, 2009). Accordingly, a ‘dialectical mode of thinking’ (Rizvi, 2009, p. 266) is promoted, and social transformation

⁴⁰ Self-determination is generated by the motivation to satisfy human needs: autonomy, competence, and relatedness (Nour & Hubbard, 2014; Ryan & Deci, 2000).

⁴¹ See Appendix 3.

⁴² Four cosmopolitan values for GCE comprise political, ethical, socio-cultural, and educational dimensions.

⁴³ Four global intelligence (GI) as intercultural competencies via GCE comprise awareness, recognition, connection, and collaboration.

emerges (Reid & Sriprakash, 2012; Rizvi, 2009). This GCE curriculum is characterized by promoting cosmopolitan identity construction through learners' communication experiences. As a result, students' critical thinking skills will naturally develop to become collaborative, reflective, and lifelong learning global citizens (Achtenhagen & & Johannisson, 2013).

The role of social media platforms in GCE curricula is noteworthy. Global topics can be presented through web seminars so that students can gain a sense of belonging to a global learning community (Giroux, 2014). Multimedia texts and audio-visual resources (i.e., short digital movies and auto-biographies in blogs) can also be adopted (Bean & Bean, 2015). Through social media platforms, students can stay connected to their GC community as they can convey their dreams, expectations, hobbies, insights, and frustrations through creative narratives (Heikoop, 2013; Norman et al., 2015). As these emotions can be conveyed through familiarized practices, a rich social capital can be formed within networking relationships to create various identities during collaborative learning activities (Baehr, 2012; Barton, 2013).

Evaluation of online courses

Objective-based online course evaluation studies

In general, evaluation is defined as “a study, which is designed and conducted to assess an object's merit and worth” (Stufflebeam, 2001, p.11). Thus, the goal of evaluating a course lies in verifying whether the objectives of the program have been achieved (Fournier, 2005; Stufflebeam, 2001). Case study designs are often used as they allow various programs to naturally evolve so that collected sources can be examined in depth through triangulation (Stufflebeam, 2001). Since digital elements significantly influence traditional classrooms' existing learning curricula, evaluating components of online courses⁴⁴ has become necessary in academia (Akcaoglu & Bowman, 2016). These studies seek to “identify a set of competence for successful distance learners and confirm the structural features of the competence using empirical data” (Hong & Jung, 2011, p. 22).

Thus, well-evaluated online courses, which are thoroughly checked by complex criteria to identify their benefits and limitations, can reveal how the structural features are used for generating a set of competence (Grantham, 2018; Hong & Jung, 2011). Online program investigators are also involved in verifying students' satisfaction levels obtained from their

⁴⁴ They refer to all courses that include online components. Thus, both purely online and blended courses are relevant to online course evaluation studies.

perception shifts in terms of acquisition of knowledge and skills via the course content and learning environments (Boubsil, Carabajal, & Vidal, 2011; Chang, Shen, & Liu, 2014; Falloon, 2012). Moreover, various socio-cultural aspects of instructors' roles and learners' motivations, technology implementations, institutions' roles, etc., can be naturally discovered as emerging issues. The results of evaluations can be used to reduce the shortcomings of the programs (Chang, Chen & Liu, 2014; Fournier, 2005).

Blended learning course evaluation criteria⁴⁵

The evaluation criteria of blended courses vary, but according to the previous studies, two criteria – the design of a course and students' satisfaction levels in the content and learning environments, including emerging issues – are suggested (Akcaoglu, & Bowman, 2016; Echenng, & Usoro; 2016; Keengwe, & Kang, 2012; Gedik, Kiraz, & Ozden, 2013; Inan et al., 2016; Margolis & Pitterle, 2015; Mason, 2017; Rovai & Downey, 2010; Shama & Tietjen, 2016; Spadafora & Marini, 2018; Van Laer & Elen, 2017; Wilcox & Lock, 2017). Firstly, learning outcomes (where we want to go), activities (how we get there), and assessments (how we know we have arrived) should be aligned in a course design. Secondly, as students' perceptions evolve during blended learning through individuals' constant interactional positioning between the self and others, it is necessary to gather the participants' perspectives according to their narratives (Mason, 2017; Arvaja, 2016). Students' satisfaction levels can be measured by tracking their perception shifts while analyzing various sources⁴⁶ (Keengwe & Kang, 2012). While exploring students' perceptions, unknown issues may emerge such as students' lived experiences. In fact, evaluation studies are well-known for “searching for side effects and studying the processes as well as the outcomes” (Stufflebeam, 2001, p. 17). Using these criteria for evaluating a blended learning course allows for determining the general quality of the course.

The design. The first evaluation criterion refers to the degree to which online and face-to-face learning activities are interdependently constructed. A blended course should integrate online and in-class sessions while combining theory and practice with purpose in an

⁴⁵ See Appendix 3.

⁴⁶ They may be interview transcripts, observation notes, various written documents (i.e., reports, feedback, discussion forums, online assignments, surveys, course syllabus, grades, etc.), and a suggestion box by which students express their opinions on ways to improve the course content and learning environments.

experiential model. The flexibility in terms of time, place, content, and interaction opportunities should be considered (Cole, Shelley, & Swartz, 2014).

Firstly, a harmonious separation, connection, and integration of learning activities between the online and face-to-face learning environments should be evaluated in relation to technology adoption. The balanced learning activities, including flipped learning⁴⁷, can generate a cyclic process of interaction and reflection (Deveci & Wyatt, 2022; Shanaieva-Tsymbal & Nataliyamnych, 2021; Van Laer & Elen, 2017). Time management, workload, the relevance of activities, and avoiding overlaps of course content should be considered since these elements significantly impact the students' cognitive burden and autonomy (Gedik et al., 2013; Margolis et al., 2017). In this sense, the degree to which various tools and strategies are properly aligned, balanced, and complemented in online and face-to-face sessions should be evaluated. Technologies should offer support beyond face-to-face classrooms by extending learning opportunities (Campbell et al., 2018). Implementing technologies should improve the weakness of either online or offline learning styles. Online platforms such as reflective journals, discussion forums, web resources (i.e., readings, watching videos, etc.), blogs, chat rooms, quizzes, assignments, etc., can be used. During in-class sessions, the strategies can help students better understand content through sharing and discussing materials with peers and the instructor (Keengwe & Kang, 2012). Course materials and information should allow students to quickly access and move flexibly between environments. As a result, students are guided to reason, synthesize, and practice so that learners can identify deficiencies and improve learning outcomes (Inan et al., 2016). In this respect, technologies and pedagogies should be carefully chosen to motivate students' performative learning.

Secondly, community learning is promoted by building trust among members in self-regulated learning⁴⁸, which refers to learners' capacities and feelings of self-control and

⁴⁷ It refers to another blended approach in which instruction occurs online in advance to maximize classroom time (Shanaieva-Tsymbal & Nataliyamnych, 2021).

⁴⁸ In the 21st-century digital education context, as digital technologies enable learners to access globally open environments towards learning, self-regulated learning also includes technical proficiency, critical problem-solving, and self-assessment skills (Svenningsen & Pear, 2011; McGrath & Thompson, 2018; Tsaia et al., 2011). Under the perspective of connectivism, self-regulated learning focuses on how individual learners organize their collaborative learning in networks to learn how to learn during their lifetime (Steffens, 2015).

responsibility for learning (Wang, 2014; Van Laer & Ellen, 2017). Self-regulated learning involves cognitive, motivational, and emotional aspects that can empower individuals to believe in their capacities in a specific social context (DiBenedetto, 2018; Vaughan, 2021). In this respect, Zimmerman and Boekaerts' socio-cognitive models⁴⁹ can adequately explain the socio-cognitive and situation-specific self-regulated learning (Panadero, 2017). Under the collaboration framework, learners' interaction, social feedback, and reflection can enhance a feeling of self-efficacy and voluntary engagement (Panadero, 2017). Thus, creating a reliable and respectful learning community via the blended design seems plausible (Spadafora & Marini, 2018; Keengwe & Kang, 2012). The trust-building processes that make learning contexts for blended learning communities should be examined through three levels: instructors' facilitation, students' engagement, and technology appropriation (Keengwe & Kang, 2012). The community learning perspective allows for investigating how students keep dialogical communication open by feeling trust, safety, and openness while sharing their experiences and strengthening group cohesion. Students' capacities for self-controlled and self-regulated learning styles can be evaluated as well. In a blended learning community, students should learn to use and appropriate technologies, share their experiences, build trust, and deal with critical reflection in collaboration with others for personal growth and addressing particular problems (Van Laer & Elen, 2017).

Students' satisfaction levels and emerging issues. The second evaluation criterium refers to students' satisfaction levels, which indicate the blended courses' unique benefits (Nour & Hubbard, 2014). Learners' satisfaction can be manifested by students' perceptions of the usefulness of course topics, the content, and the relevance of learning activities for students' real-life applications. It can also be measured by learning environments where students can maintain their individual learning preferences and autonomy to make decisions to accomplish given tasks. Satisfactory learning environments must allow them to create new meanings according to their intents while exerting their capacities to engage in community activities.

⁴⁹ Bandura's triadic model of social cognition (self, environment, behavior) and Lave and Wenger's situated learning model emphasize individuals' self-regulated learning. It consists of observation, emulation, self-control, and self-regulation that show individual learners' experiential learning in collaborative environments (Panadero, 2017).

Moreover, emerging issues can be identified. The first dimension may be instructors' roles, which refer to their critical influence in encouraging students to be self-regulated learners (Lock, 2007). In this respect, creating a charismatic learning process can be mentioned as an issue (Raelin, 2006). Charisma emerges when students become self-regulated active learners so that individual agency creates a presence. Beyond instructors' personalities, social links generated by students' and instructors' charismatic agency help develop the community's resilience (Fu et al., 2015).

The second dimension may be students' roles, which can appear in their lived experiences in blended learning courses. As technologies are constantly updated, it is increasingly interesting to discover students' new needs. Exterior elements such as instructors' feedback, academic rewards, and social climate (inside and outside the classroom) can impact learners' motivation (Margolis et al., 2017; Tsai et al., 2011).

The third dimension may be the use of technology to reconsider the roles of traditional classrooms concerning the efficiency of the instructor-centered method, the costs of online course implementation, and the negative perception of granted credentials via online education (Borup, West, & Thomas, 2015; McGrath & Thompson, 2018).

The final dimension may be institutions' roles. Learners' expected behaviors within the blended contexts comprise netiquette and group norms to make safe learning environments for sustaining learning communities' values. Ethical behaviors in both online and face-to-face learning environments consist of learners' relevant postings, respectful and compassionate expressions, and verbal and non-verbal tolerance (Rovai & Downey, 2010).

Previous collaborative blended course evaluation studies

Many evaluation studies on collaborative blended learning environments have investigated ways to construct knowledge, cultures, and identities (Akcaoglu & Bowman, 2016; Bozanta & Mardikyan, 2017; Cole et al., 2014; Cooke, 2015; Fu et al., 2015; Lu & Churchill, 2014; Megele, 2015; Reio & Crim, 2013; Wang, 2014). They found that learning members' higher self-disclosure, learning performance, and motivation are manifested as their sense of relatedness increases due to positive perceptions that blended learning may generate (Akcaoglu & Bowman, 2016). The use of social media platforms to trace students' perceptions shift is also noteworthy. They provide formal and informal learning spaces so that real-life content (i.e., their future lives and jobs) can be shared by learning members through links and postings

(Akcaoglu & Bowman, 2016). Learners may be emotionally relieved by quick answers and feedback through everyday dialogic communication (Elfeky, 2017). The instructor's presence (i.e., self-disclosure outside-of-class context) positively impacts students' motivation. Instructors as facilitators can curate course content to distribute it in an equitable way for all. In this sense, the classroom climate in relation to course structures affects learning effectiveness (Akcaoglu & Bowman, 2016; Cole et al., 2014; Wilcox & Lock, 2017). As such, trust-building among blended learning members has been investigated as the main focus of evaluation studies.

Summary of the research problem and research questions

Implications of collaborative blended learning under GCE

Existing studies tell us the primary shifts of paradigm in the 21st century in relation to the impacts of communication. As digital technologies have facilitated individuals' capacities to connect and communicate, the existing paradigms for knowledge, cultural values, and ethical positions have been challenged and revised. During these unprecedented changes, learning has been conceptualized as a constructively self-improving act by which people can produce their own concepts while exploiting various ideas. A learner-centered collaborative form of learning has naturally become a new pedagogy in education (Lock & Johnson, 2016). Under this constructivist paradigm, people construct their own visions of the world. Thus, knowledge, identity, and culture can be performatively constructed while learners constantly interact and reflect during social learning processes. Learners now situated in the center of learning can select their own ways and interests to negotiate meanings with others.

Being aware of this context, higher education in the 21st century has become more responsible for promoting an inclusive culture and identity to develop a global mind so that people may easily collaborate. Since many countries' interests have become increasingly inter-related, collaboration among different nations is indispensable to resolve global issues (Gerzon, 2010). For this reason, promoting inclusive worldviews by creating alternative citizenship is considered most relevant to generating the global mind. As people can engage through their multi-dimensional relationships in the globalized world, a consensual identity is expected to be performatively constructed through their dialogic communication, enabling mutual trust to emerge (Bolger & Bolger, 2010; Damico & Baildon, 2011; Peski, 2012). A

new approach can be adapted to enable culturally diverse members to shape their identity while incorporating their own experiences through performative learning and trust-building.

For this aim, collaborative learning environments seem the most relevant for a performatively constructed identity based on members' trust (Hansen, 2010; Heikoop, 2013; Osler & Starkey, 2003; Sartor, 2010). In particular, blended environments offer learners from different cultural backgrounds ampler dialogic communication opportunities. Learning members can recognize their interconnected relationships so that they may be willing to create hybrid identities and develop transformative knowledge (Baehr, 2012). However, as trust-building can be attained by a sense of belonging to the learning community based on group cohesion, building trust among members from socio-culturally diverse backgrounds is undoubtedly challenging (Frimousse & Peretti, 2014).

In the conceptual framework, a notion of GCE in relation to the internationalization of HE is presented. Based on cosmopolitan education, GCE can help students shape their global minds to deal with global economic and social problems while inspiring them with ethical responsibilities for world peace (Hartman, Kiely, Friedrichs, Boettcher, & Zakaria, 2018; UNESCO, 2015). Under such a GCE curriculum, in which global citizen identity is shaped through unique personal experiences, collaborative blended learning environments are viewed as relevant. Empowering dialogic communication enables students to build trust in the learning community to performatively shape their cosmopolitan identity.

The cosmopolitan vision of double respect⁵⁰ is assumed to activate learning members' genuine curiosity to initiate dialogue with strangers (Baraldi, 2009). It allows them to have a capacity to enter into a relationship with others, while collaborative blended learning environments allow for ongoing dialogic communication. When members feel psychological proximity, they can become gradually closer with one another and negotiate cultural differences (Baraldi, 2009). In other words, as the cosmopolitan vision conveys insights, the blended learning environment can provide communication spaces so that dialogic forms of communication can enable learners to construct their identities. Students can best express their transnational experiences in blended learning environments through gradually built interpersonal relationships and meaningful dialogue. Empowering dialogue can help students

⁵⁰ It emphasizes both human commonalities and culturally diverse expressions.

build self-confidence⁵¹ and trust to negotiate meanings with others through open-mindedness. When learning activities become personally meaningful, cultural clashes may be reduced, and meanings can be much more easily negotiated. This feedback effect between cosmopolitan values and blended learning environments can create a synergy in which students can shape their own cosmopolitan identity. Global citizen identity, in this sense, is not only an ethical basis of the current education system but also a mechanism to develop individual critical thinking skills, which is the ultimate objective of education in the 21st century.

The objectives-based evaluation studies may be adopted to observe students' perception changes and emerging issues while examining the quality of a blended course design. Thus, an evaluation study of global citizen identity formation under GCE can explain how students' perception of global citizenship changes over time through different communication modes that build self-confidence and trust in others. As such, the findings revealed how cosmopolitan values and competencies are related to trust-building communication through learners' relationships with others in collaborative blended learning environments.

The purpose of the research and research questions

Although GCE has been integrated into academia for the last twenty years, few GCE curricula have dealt with students' actual experiences (Osler & Starkey, 2003; Le Bourdon, 2018), which let their agency flourish in collaborative learning environments. Therefore, evaluating a blended course under GCE based on experiential learning allowed us to investigate first, how cosmopolitan identity formation processes can be generated through performative learning; second, how members' confidence-trust-building communication evolves; and finally, how blended learning environments play a crucial role in this process. This study also aimed to examine the blended course design's unique characteristics and students' perception changes based on their satisfaction levels. Besides, emerging issues, which revealed unexpected aspects that influence identity formations and confidence-trust-building, can be discovered through learners' experiences.

⁵¹ Individual confidence as self-efficacy, which is considered a core factor in engagement, can be enhanced by the dialogic meaning-making processes during social identity formation.

Thus, a central research question was "**How do students' perceptions change through their communication experiences in blended learning environments under GCE?**"

And sub-questions were:

- How do students' perceptions of global citizen identity evolve via a blended course under GCE?
- How do students' perceptions of building self-confidence and collective trust evolve via a blended course under GCE?

At the micro-level, the findings were expected to convey insights into how a blended learning curriculum under GCE can help individuals shape their own global citizen identities to confidently engage in collaborative work and find optimized commitment while dealing with their life events. At the macro-level, academic institutions and other organizations were supposed to get references from the findings to create various intercultural blended learning programs.

The next chapter discusses the methodological foundation for this study, including the adopted data collection and analysis methods to investigate students' identity construction and confidence-trust-building via communication in a blended course under GCE.

Chapter 4: Methodology

As seen in the previous chapters, blended learning environments under GCE may best facilitate dialogic communication to allow culturally diverse members to performatively shape their identities while building self-confidence and mutual trust. A qualitative evaluation study seems most appropriate to investigate the perception shifts caused by human communication experiences in a blended course.

A qualitative approach

Characteristics

The philosophical assumption of a qualitative approach requires constantly evolving investigation processes because "the deep sense of experiencing is the qualitative form of inquiry" (Bekerman, 2008, p. 157). The complex and subjective meaning of human experiences may be best reflected by an interpretive framework, which deals with how individuals make sense of the world around them. Since events can be described through individuals' viewpoints, what they experience in the specific context of their daily lives creates multiple social realities: "the world is constituted in one way or another as people talk

it, write it, and argue it” (Bryman, 2008, p. 20). Qualitative researchers’ interpretations are grounded in their daily reality. They observe phenomena to obtain rich detail and a range of essential perspectives to develop theory. Their sensitivity can be immersed in the data to generate creative insight (Maher, Hadfield, Hutchings, & Etyo, 2018). As descriptive data obtained from individual actions and collective events is the vehicle for constructing new spaces, researchers let concepts emerge from the data itself to find out real behaviors and hidden needs, gaining a deeper understanding to interpret phenomena (Denzin, & Lincoln, 2005; Kraus, 2008; Polonsky & Waller, 2015). As qualitative researchers often need to change directions in their investigations, their research process is flexible (Baxter & Babbie, 2004; Bryman & Bell, 2015). Accordingly, research questions can be openly formulated, and multiple data collection methods can be adopted to enhance interpretive lenses and discover different perspectives (Creswell & Poth, 2018; Denzin & Lincoln, 2005).

The qualitative approach allows participants’ perspectives to be integrated into the researcher’s viewpoints so that interpretations of problems can be collaboratively made, generating a holistic account of a study. Bekerman (2008) argues that “All humans are by definition qualitative inquirers, and developing this power critically and systematically is in itself a contribution to a better understanding of the world” (p. 157). As individuals’ stories are dealt with in a qualitative way, participants often naturally engage in all research processes so that researchers can understand real-world phenomena through collaboration with them (Golafshani, 2003). This means that empowered participants may be more willing to collaborate with researchers, working with them to achieve a common goal by giving their time and energy to articulating their ideas during data collection (Lentz, Imm, Yost, Johnson, Baron, Lindberg, & Treistman, 2005).

Evaluating a blended course under GCE

Many evaluation studies adopt the qualitative approach (Bryman, 2008; Bekerman, 2008; Kapoor, 2009; Kraus, 2008; Lange, 2009; Lentz et al., 2005; Mason, 2002; McDuffie & Scruggs, 2008; McTaggart & Curro, 2009; Patton, 1990). As evaluation is “an inquiry through iterative cycles of reflection and action” (Lentz et al., 2005, p. 171), individuals’ behavioral changes can be observed during their learning practices. Thus, course evaluation studies in a qualitative approach allow researchers to investigate procedural and cultural shifts (Lentz et al., 2005). Highly process-oriented evaluation studies allow for discovering

participants' communication patterns, the nature of their interactions, and their experiences (Patton, 1990). Researchers can build relationships with participants in natural settings to discover emerging issues (Lentz et al., 2005). As a result, participants' perception shifts can be traced not by predetermined hypotheses but by a naturalistic approach to people involved in the evaluations (McDuffie & Scruggs, 2008). In general, multiple qualitative methods allow researchers to collect actors' various views, avoiding a narrow scope of analysis (Kapoor, 2009; Kraus, 2008; McDuffie & Scruggs, 2008). If students' perception shifts are examined in a blended course, co-constructing realities through the participants' voices and researchers' interpretations should be observed (Creswell, 2014). Using qualitative data collection methods allows for analyzing participants' narratives to contextualize their perspectives. A deep meaning can be revealed through corroborating findings generated by multiple sources so that the convergence and divergence of the data can produce a more rounded interpretation (Bryman & Bell, 2016; Chevrier & Hansen, 2014; Creswell, 2014; Doerfel & Gibbs, 2014; Halcomb & Hickman, 2015; Myers, 2014; Polonsky & Waller, 2015).

Research design

Case study for course evaluation

A case study design is appropriate when a qualitative evaluation study requires an intensive examination of a particular case (Stake, 2005). In fact, a researcher, who has specific research goals in his mind, selects a case; thus, the participants' perspectives can provide rich insights (Bryman, 2008). Case studies are frequently longitudinal as researchers generate an intensively descriptive examination of ongoing reflective processes (Bryman, 2008). A case study is a type of approach through which researchers can explore the details of the participants' interactions to investigate the complexity of contexts in cases (McDuffie & Scruggs, 2008). As each case is both unique and similar to others, the particularity of the case should be thoroughly understood (Stake, 2005). In this sense, the case study design enables researchers to investigate phenomena, which are often not sharply distinguishable from other phenomena (Yin, 2009). Investigators can explore real-life bound and definable systems over time to capture the circumstances of a commonplace in constant progress (Creswell & Poth, 2018). Researchers can gain in-depth knowledge of phenomena (i.e., cultures of groups) by involving themselves in cases (Creswell & Poth, 2018; Kulavuz-Onal,

2015; McDuffie & Scruggs, 2008). In evaluation studies, evidence of the significance of a course may naturally occur and evolve to show whether the course objective has been achieved (Stufflebeam, 2001). Evaluating programs via case studies may also allow researchers to discover unexpected outcomes, gain insights, and find meanings in many other aspects of the participants' lives (Farquhar, 2012; Stufflebeam, 2001). However, conducting a case study requires a high level of rigor because multiple procedures⁵² are often involved; findings from different sources should be triangulated. Deciding the boundaries of a case, such as time, events, and beginning and ending points, is not always easy, either (Gagnon, 2010).

Single case study: uOGlobal Recognition Program

A blended course, uOGlobal Recognition Program, under GCE was selected for a single case evaluation study. The University of Ottawa offers this program to promote global citizenship in blended learning environments. The program illuminates cross-cultural challenges and benefits so that students can contextualize their worldviews through real-life experiences. Thus, this study investigated how realities are co-constructed by students' perception shifts in the blended learning environments under GCE. Global citizen identity was assumed to be shaped by learning members' communication experiences through the study's circumstances (i.e., blended learning environments) and conditions (i.e., learner-centered experiential learning) under the specific objectives of the program.

The uOGlobal recognition program ran a pilot project from Fall 2018 to Winter 2019; this study has dealt with the second year of the program, which means Fall 2019 to Winter 2020. Two theoretical resources: global citizenship education (UNESCO, 2015) and community-based global learning (Hartman et al., 2018) were mainly used to conceive the program. The curriculum was constructed as follows:

Table 5

The uOGlobal curriculum and co-curriculum

GLO 1901	GLO 1902
Fall semester	Winter semester

⁵² They refer to framing a broad research question, selecting a case, targeting a population by establishing the rationale for the sampling strategy, determining data collection techniques, and data coding procedures.

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

Online learning: 6 pods via 2 modules Face-to-face learning: 2 workshops	Online learning: 3 pods via 1 module Face-to-face learning: 1 workshop
4 intercultural activities to complete during 2 semesters Examples: - participating in the buddy program; - taking foreign language courses; - working with CO-OP; - taking exchange programs; - other.	

GLO 1901 emphasized global awareness and individual ethics (i.e., understanding the self, others, and the world), and GLO 1902 encouraged students to take opportunities to contextualize global-local issues in real-life situations (i.e., individual transformations through involvement in social change processes). The online learning modules focused on furthering students' understanding of the main concepts of global citizenship, while workshops provided students with various practical resources. Interactive games, guest speakers' presentations, and small group discussions allowed students to recognize the importance of being open to diversity. Besides, the co-curricular activities promoted students' involvement in various intercultural activities (i.e., becoming a buddy for international students and learning foreign languages). More details about this syllabus and the objectives of the program are provided in Appendix 5.

This study aimed to investigate the construction of global citizen identity and confidence-trust-building through negotiation of meanings among culturally diverse members during the blended course under GCE. Thus, the findings of the following inquiries were supposed to answer the research questions of this study:

- How do students' global citizen identities evolve based on GCE⁵³ in the course?

⁵³ It is based on cosmopolitan education that comprises three principles, four values, and four competencies. See Appendix 2.

- How do communication processes play roles in generating students' self-confidence and collective trust in the course?
- What are participants' satisfaction levels and emerging issues in the course?

The initial data collection methods and research design

As I mentioned in the introduction chapter, due to the Covid-19 outbreak, the initially approved research was revised. The initially planned data collection methods and stages were as follows:

Data collection was scheduled through 3 stages using in-depth interviews, participant observation, and qualitative content analysis. Two in-depth interviews were planned to take place during stages 1 and 3 to understand students' perception shifts by comparing the initial and final stages. Participant observations in stage 2 were designed to collect data from students' online and offline activities. The ethnographic fieldnote could keep track of all participants' attitudes, behaviors, and perception changes in the online discussion forums, face-to-face lectures, small group discussions, and informal meetings during the workshops. Qualitative content analysis on course documents in stage 1 was designed to obtain a complete coding frame. Analyzing written assignments through 3 stages was also necessary for corroborating with other data. In this initial research design, triangulation consisted of comparing the interview results from the beginning and the end of the course. Then, the results would be affirmed with the fieldnotes and written documents to confirm how and at what points students' identities and communication evolved during the course. The rounded results could provide a more reliable understanding of students' perception shifts. The initially intended sample size was about sixteen people.

Data collection: multiple methods

The collection methods that were actually used for this study were two that brought databases interdependently together to generate the most meaningful understanding. They are as follows:

Semi-structured in-depth interviews

In-depth interviewing allows researchers to deal with various subjects and access a wider variety of people and situations. According to Crano and Brewer (1986), when highly personal information is sought or when specific responses are required for more probing, interviews with a relevant respondent population are most effective. The interview is also the

most practical means of investigating people's reconstructions of past events, in which their attitudes, beliefs, and behaviors cannot be easily observed. Many qualitative researchers may collect data by interviewing since they can meet privately or publicly with people who experience undesirable events. Besides, interviews help discover what is not naturally observable and allow for co-constructing meanings by tracing memories together.

Interviewing is also an excellent companion to document analysis since a wide range of information may be corroborated (Boyle & Schmierbach, 2015). Interviewers can interact with their informants to build rapport to obtain honest, detailed, and contextualized responses (Berg & Lune, 2012). In safe and non-threatening interview environments, the real-time verbal exchanges generate rich data while reducing the social desirability bias (O'Connor & Madge, 2008). Douglas (1985) argues that the qualitative interviewer should create bonds of intimacy with his interviewees. Intimacy means sharing one's sense of self; informality and spatial openness are vital in building intimacy. Some situations and processes inspire people to be far more intimate than others. For instance, open-ended questions and demographic and lifestyle characteristics may also influence the creation of rapport with respondents (Crano & Brewer, 1986). In addition, the interviewer's enthusiasm for the research and apparent friendliness is more likely to create relationships between him/her and the respondents. Usually, researchers begin with informal tactics such as asking initial and leading questions to increase the interviewing quality and produce rich data for research.

Interviewers must be responsive by maintaining the conversation flow to follow up on informants' interesting points and capture new information and ideas. Interviewers should focus on how their interviewees frame issues and what they view as important in their life experiences (Bryman & Bell, 2016). The interviewer should be vigilant about probing, detecting the social desirability effect, and paying attention to any answer without being distracted. It is also necessary to consider ethical aspects such as obtaining interviewees' consent to avoid invading participants' privacy.

Semi-structured in-depth interviewing is one of the most prominent modes as it allows for flexibly varying the order and wording of questions while following a script (Bryman & Bell, 2016). It helps the interviewer and interviewees expand on their ideas to capture more complex issues and achieve mutual understanding. As a result, reliable and rich data can be produced in gradual self-disclosures guided by a natural conversational flow. Increasingly,

interviewing via synchronous online platforms has become as realistic and practical as face-to-face interviewing (O'Connor & Madge, 2008). Especially, semi-structured in-depth online interviews may allow participants to feel a physical presence while remaining in a more convenient and familiar environment. Platforms such as MS Teams, Zoom, Google meet, Adobe, etc., are available for free via the Internet, and one-to-one or multi-user communication is possible. There is still a risk of low quality in the interview due to less flow, conversational disorder, and the extra concentration required to build rapport (Kazmer & Xie, 2008). However, sharing personal information (i.e., holidays, family life, and work) in the beginning and ending is highly effective for creating rapport online to ask more sensitive questions (Boyle & Schmierbach, 2015; O'Connor & Madge, 2008).

Given this, the practice conducting semi-structured in-depth online interviews was adopted for this study. It was possible to grasp students' shifted perceptions about global citizenship through online interviews. Since their participation in the uOGlobal was relatively recent, their experiences at the different course stages (beginning, middle, and end) were collected to help determine how their identities have evolved. Besides, the information obtained from interviewees was expected to provide insights into how self-confidence and trust have been built through communication and how the blended course took part in it throughout the uOGlobal program. The interview results allowed for corroborating with the relevant documents so that the participants' perception changes in blended learning could be traced, verified, and described. Since one-time interviews had to measure participants' perception shifts through full dimensions that comprised identity formation processes and confidence-trust-building communication patterns from the beginning to the end, the interview questionnaire was long and complex⁵⁴.

Document analysis through QCA (Qualitative Content Analysis)

Document (or archive) analysis is an unobtrusive data collection method that allows researchers to examine and assess textual and visual sources to make inferences, verify, and corroborate information (Berg & Lune, 2012; Yin, 2003). Documents provide valuable background information to develop insights into the research processes (Bryman & Bell, 2016). However, it is crucial to avoid overreliance on documents because they may convey an impression with a specific purpose and not reflect reality (Yin, 2003). When studying

⁵⁴ See Appendix 6

documents and archive data, researchers should be careful to see how the specific issues are raised and organized and seek information to persuade their audience (Rapley, 2018). As things are silent in documents and researchers sometimes seek something that is not there, the context helps researchers get a sense of the real message of the phenomena. Thus, they should focus on how the different elements of the texts and images combine to consolidate the meaning. Archives especially consist of a very limited set of texts and images, both in terms of time and domain. This strict demarcation of the arena of discourse should be noted. In this sense, documents need to be verified with other data sources (i.e., interviews and observations), taking into account the context of how and why they are produced.

Document analysis inevitably necessitates content analysis that systematically describes the content and identifies specified characteristics of the produced materials (Crano & Brewer, 1986). In particular, QCA comes under the umbrella of content analysis and allows researchers to make inferences about the phenomena based on generated meanings from various variants (Schreier, Stamann, Janssen, Dahl, & Whittal, 2019). Basically, QCA can be applied to interpretive research with which counting frequencies of categories is not compatible. Thus, QCA is the most prevalent approach to analyze qualitative data as it deals with dividing texts into latent meaning. Nair (2018) argues that QCA allows for systematic data reduction and interpretation that shows an effort to scrutinize text within its context to identify core consistencies and meanings. Particular sensitivity to the context is required to conduct QCA as it does not count only frequencies of similar statements but also seeks themes that can develop multiple realities (Graneheim, Lindgren, & Lundman, 2017; Schreier, 2012). Data in textual, visual, or audio materials and field notes could be analyzed using QCA.

If some coding schemes are derived from previous studies, QCA allows researchers to put them in new codes and categories that emerge from data under the qualitatively oriented analysis. Then, QCA allows researchers to build new themes to produce interpretive outcomes in the qualitative flow (Schreier et al., 2019). In this study, one of the reasons to adopt QCA was to analyze the data to generate more inductive categories since QCA can unfold the constructors' perspectives through an interpretative approach (Crano & Brewer, 1986). Besides, QCA allowed for corroborating in-depth interviews to synthesize how

students' identities and their confidence-trust-building communication patterns have evolved in the blended course.

However, QCA requires researchers to have analytic sensitivity and background knowledge relating to themes to expand the quality criteria (Schreier et al., 2019). In addition, as QCA relies on the researcher's reading and interpretation of textual and visual materials, such subjectiveness might cause potential biases in the research process. In this study, as I was a course facilitator and had direct contact with the students in the studied semesters (2019-2020), this experience helped me better understand the course context to analyze the data based on QCA.

When it comes to data analysis, I wanted to stay close to the data trying to remain open and flexible to emerging insights. Maher et al. (2018) argue that "the researcher is considered to be an active element of the research process, and the act of research has a creative component. Contextualization is an integral component of qualitative analysis" (p. 2;4). Thus, I used the traditional way to visualize the data, which allowed me to constantly and meaningfully interact with the data. I used the paper boards assigned to each participant (i.e., display boards A, B, G, D, L). In this way, I could put all of the boards on the ground, giving me a tangible way to understand the big picture of the phenomena. The display boards allowed me to have visual mappings from micro to macro views to develop a synthesis through interpretative insights. Digital software, such as NVivo, is a well-known tool for managing and organizing a vast amount of data that can be digitally stored and quickly recalled. However, software such as NVivo cannot allow for tangible use; the way the traditional display boards do, such as highlighting with colored pens and adding post-its on them. Digital software for data analysis is more restrictive in terms of free interaction between researchers and their data. The traditional way (i.e., display boards) allows for more relational, reflective, and contextual forms of meaning-making. As I wanted to explore ideas with constantly moving thoughts in my mind, the traditional way of coding and data analysis was more effective because I could easily manipulate categories and instantly write down insightful interpretations.

Triangulation

The multiple-method data collection allows for triangulating sources so that the overall findings can help to answer the research questions (Creswell, 2014). In general, a case

study uses multiple data collection methods since the goal is to create a thick description of the setting studies to obtain more comprehensive findings (Yin, 2009). In this study, triangulation through combining two qualitative methods produced a more rigorous and complete picture of the phenomenon even if epistemologically different methods were not used. Triangulation allows for obtaining similar results from different research methods that enhance the trustworthiness of research findings (Odendaal, Atkin, & Lewin, 2016). In this study, document analysis based on QCA described how students' identities and confidence-trust-building communication patterns evolved while the interviews added insights through conveying participants' feelings. As Patton (1990) argues that "it is possible to achieve triangulation within a qualitative inquiry strategy by combining different kinds of qualitative methods " (p. 188), the triangulation in this study helped draw results from two methods. In addition, students' perceptions were compared with their instructors' observations to triangulate the findings from two different perspectives on the same phenomenon. Such triangulation allows researchers to explore and compare data to get a more practical and textured account and to provide cross-data validity checks. This study initially included participant observation as one of the multiple qualitative methods. However, as the course archive was used, the depth of data ensuring research quality was supported by document analysis and in-depth interviews. In particular, these two different methods with two different criteria of participants (i.e., students vs. instructors) were complementary and helped achieve the evaluation objectives. Thus, these methods contributed together to the trustworthiness of the findings. In general, the weakness of triangulation is that it takes a lot of time and a significant budget to provide timely feedback. Still, this study respected a reasonable timeframe because the data from the previous semesters was used as the pandemic situation did not allow the initial blended course to take place.

Data collection procedures

Data collection stages and sampling strategies

The research design that was actually conducted involved three stages of data collection. This process involved databases in an interdependent way to generate a holistic understanding and answer the research questions. The following table shows the adopted methods and the objectives in each stage:

Table 6

Research processes: the data collection methods and the objectives

Single Case: Qualitative Evaluation Study		
The 1 st stage	The 2 nd stage	The 3 rd stage
Data collection methods		
● QCA and Document analysis: Course content (online modules and video-recorded workshops) and the annual report 2018-2019	● In-depth interviews ● QCA: Students' learning activities during the course	● QCA and Document analysis: Facilitators' feedback and the annual report 2019-2020
Objectives		
● Obtain a complete coding frame for the study: deductive and inductive categories	● Corroborate the interview data with students' learning activities to get overall students' perception shifts	● Corroborate the students' perception shifts with facilitators' feedback and the annual report

In qualitative studies, the goal of sampling is different from quantitative approaches for which the statistical adequacy of sampling is critical to generalize the results (Bryman & Bell, 2016). Thus, in this study, purposive and quota samplings were adopted with the principle of saturation so that sampling continued until there were no more new insights for generating the categories of data.

Stage one: course content analysis

As the objective was to obtain a complete coding frame, nine online learning pods, three workshops⁵⁵, the uOGlobal learning plan, and the annual report from 2018-2019 were selected. First, the course content (GLO 1901 and 1902) was analyzed. It provided information on how cosmopolitanism was integrated and how cosmopolitan values and competencies were implemented into the uOGlobal program via blended learning. Inductive categories were combined with deductive categories (from the literature) to complete the coding frame. The analysis of the course content provided initial insights into how the blended learning environments allowed the concept of cosmopolitanism to appear and what patterns of communication processes could happen. It also allowed for making assumptions concerning the course outcomes. Second, the annual report from 2018-2019 also provided material⁵⁶ that aligned with the course content. uOGlobal authorized the principal researcher to access Brightspace and MS Teams⁵⁷ to collect the materials used for online sessions and workshops.

Stage two: In-depth interviews and document analysis

The objective of this stage was to understand students' overall perception shifts through the program. Students' written learning activities corroborated interview results.

In-depth interviews. Semi-structured in-depth online interviews helped retroactively gather the participants' perceptions of global citizenship throughout the course. The interview guidelines were comprised of five sections⁵⁸. The information obtained from in-depth interviews revealed informants' learning experiences and feelings during their participation in the uOGlobal program at the different course stages (beginning, middle, and end). They showed how and at what points their identities have evolved through the uOGlobal program. In addition, the shifts in their perception of the blended learning course showed how this learning environment plays a role in the uOGlobal program. Participants' perceptions of communication showed how trust and engagement were generated to help

⁵⁵ They include the recorded videos, guest speakers' presentation scripts and PowerPoint slides, and instructions regarding activities for small group discussions. See Appendix 5.

⁵⁶ It includes the mission statements, press releases, advertisements, and public relations.

⁵⁷ It is the University of Ottawa's online learning management system.

⁵⁸ Five sections are cosmopolitan values, cosmopolitan competencies, the blended course curriculum under GCE, communication processes, satisfaction levels, and emerged experiences. See Appendix 6.

them shape their cosmopolitan minds. Finally, participants' satisfaction levels showed how they perceived the course content and environments and their experiences revealed various emerging issues and unknown factors.

Each interviewee participated in only one in-depth interview, and all analyzed transcripts were corroborated with relevant documents such as students' assignments and learning plans. Then, similar aspects and divergent gaps obtained from the comparison between students' perceptions and the facilitators' feedback through GLO 1901 and 1902 were provided in the third stage. Convergent results made findings more credible, while divergent results necessitated more investigation in the future. Such corroboration also enhanced the study's trustworthiness.

Participants: sampling strategy and size. As this study compared the learners' and their instructors' perceptions, both students and instructors were involved participants. The student participants were determined by their profile statistics in 2018-2019⁵⁹. According to this report, most students showed similar interests and motivations to choose the uOGlobal program. They shared the same goal to become global citizens by acquiring intercultural values and competencies conveyed by GCE. They were strongly inclined to increase intercultural experiences to enhance global skills after school. Thus, these students, who shared homogenous goals and motivations, were relevant samples. Their profiles in 2018-2019 were also expected to appear as similar patterns in semesters 2019-2020. In this regard, demographic features such as language variances, nationalities, study programs, sex, age, and academic years could differentiate the students who enrolled in uOGlobal. A pre-survey at the beginning of the course, which asked students to self-evaluate their interculturality levels by selecting one category among novice, intermediary, and advanced levels, was another way to differentiate students. These levels allowed for guessing the presence of the ethnic-cultural backgrounds and existing transnational experiences (i.e., novice means shallow ethnic backgrounds and low transnational experiences). The language differences, interculturality levels, and nationalities seemed to be the most influencing factors that might generate different paths and reasonings regarding students' identity formations. In short, as the enrolled students' profiles in uOGlobal showed that they had similar goals and motivations

⁵⁹ These statistics were presented during the program presentation and the facilitator training session in August 2019.

for choosing the program, the demographic features and the levels of interculturality seemed to distinguish them from one another. Thus, a purposive quota sampling strategy was adopted based on the demographic features.

Three demographic features⁶⁰ were used to make quotas. The first feature was the interculturality levels, which were shown by ethnic backgrounds (i.e., monoculture vs. mixed culture) and previous transnational experiences (i.e., few vs. many travels abroad). The second feature was the nationality related to the student status (i.e., Canadian vs. International), and the final feature was the preferred language between French and English, which often represents the mother tongue. Thus, the four quotas were determined based on these three features: firstly, Canadians in monoculture (born in Canadian families) without particular intercultural experiences; secondly, Canadians in monoculture (born in Canadian families) with some intercultural experiences; thirdly, Canadians in mixed culture (born in Canada as a second-generation or an immigrant in immigrant families) with some or remarkable intercultural experiences, and finally, foreigners with remarkable transnational and cross-cultural experiences. Each category included two participants from both languages: English and French. Thus, for instance, a quota consists of two mono-cultural Canadian citizen students without particular intercultural experiences; one speaks English, and the other speaks French.

Based on this purposive quota sampling, the sample size of eight participants was initially determined. Gender, programs of study, academic years, and age were considered subsidiary features to diversify participants during the recruitment process. As the quotas showed, the saturation point (Deacon, Pickering, Golding, & Murdock, 2007), which justifies the sample size, was quite rapidly reached in this study because the enrolled students' motivations and goals were homogenous while their demographic features were slightly heterogeneous. These quotas assumed that the students' identities might be shaped through individual experiences strongly influenced by existing cultural baggage (ethnic backgrounds and transnational experiences), languages, and nationalities. According to this assumption, an international student who speaks English must shape their global citizenship differently than those born and raised speaking French in Canada. Thus, discovering the different perception

⁶⁰ The information was obtained in the demographic data of the enrolled students, pre-survey results, and introducing yourself discussion forums of uOGlobal 2019-2020.

changes regarding global citizen identity formation and confidence-trust-building communication was expected under this purpose sampling.

The recruitment procedures. As course evaluation researchers recommend working with the research field members prior to conducting a study to become familiar with them (Bryman & Bell, 2015), I voluntarily became a facilitator for this program for two semesters: fall and winter 2019- 2020. At that time, uOGlobal was identified as my research field because it was a blended course under GCE that met the criteria I was seeking for my Ph.D. research. Thus, when the first ethical certificate was issued in May 2020, I met the uOGlobal instructors in the international office to present my intention for the course evaluation study that might benefit their program. They acknowledged that my research might be insightful for improving the course.

Then, when the ethical re-approval was issued in November 2020⁶¹, I requested an urgent appointment with the uOGlobal course instructor Albert, S. to discuss it. We discussed the roll-out of the study under the current pandemic situations. As a result, she agreed to collaborate with me and authorized me to access uOGlobal's class archives to access the relevant data for my research. Also, she provided me with the previously enrolled students' profiles so that we could determine the final criteria of participants for the study.

However, we rapidly realized that a standard way of recruitment had limitations. As the data was produced one year ago, many students had since graduated and left the institution. As a result, many students' email addresses were no longer valid. In addition, many international students had returned to their home countries due to the Covid-19 outbreak. In the fall of 2020, multi-dimensional changes in all human societies were due to the Covid 19 pandemic. It enfeebled health systems and produced economic precarity. Accordingly, confusion and fear overrode students' minds. As the recruitment seemed neither suitable nor logical under this unexpected pandemic situation, uOGlobal instructors and I had a meeting to reconsider the sample size. During our discussion, we realized that if we used the data from the past year and went through the Covid-19 pandemic situation, there would be very little chance of finding students who fall into the first criterium: Novice Canadian-born students without particularly intercultural experiences. We recalled that according to the

⁶¹ Due to the Covid-19, the initial ethical application has been revised and resubmitted. The first ethical certificate, which was emitted in May 2020, was re-approved in November 2020.

pre-survey results, most of the enrolled students had begun with pretty good levels of interculturality. Canadian-born students without particularly intercultural experiences were rarely present among enrolled students for two years; moreover, many of them dropped the course before completing two semesters. As only a few students belonged to the first criterium of the ‘novice’ group, at this point, I decided to follow the viewpoint of Saunders, Sim, Kingston, Baker and Waterfield (2018). Researchers’ ongoing judgments determine saturation; it is not something that can be pre-determined, completed, or pinpointed in a specific way.

Therefore, we agreed to remove this criterium - born in Canadian families without particularly intercultural experiences – from the initially settled criteria. As a result, the number of recruited participants was modified to six people under the three criteria. We concluded that this number was a minimum unity; if there were no significant findings with six student participants, more recruitment would be scheduled.

Table 7

The recruitment criteria based on the enrolled students’ profiles

English speaker (3 participants)	French speaker (3 participants)
- born in Canadian families (monoculture) with some intercultural experiences - born in Canada as second generation or immigrant in immigrant families⁶² (mixed culture) with some or advanced intercultural experiences; - international students (cross-culture) with advanced intercultural experiences	

After this decision, the recruitment letters⁶³ were electronically sent to the former students by uOGlobal. However, as anticipated, since some students’ email addresses were no longer valid or the pandemic occurrences prevented many students from participating in it, the first try brought no participants. Thus, I was advised to offer participants an incentive. After the ethical board's approval of this recruitment modification⁶⁴, the uOGlobal instructor resent my recruitment letter to the former students, mentioning compensation. With this

⁶² It includes all types of immigrant families. The case in which only one parent is an immigrant is also included.

⁶³ See Appendix 7.

⁶⁴ February, 2021

strategy, five participants were recruited, but one last international student who speaks English could not be found. After three months of waiting to find this last participant, I had to decide what to do about this dilemma.

As a principal researcher, I could see the possibility of using the data only from the five students since I could differentiate between two groups with similar identity evolution processes and communication patterns. The differences were based on the degree to which participants went out of their comfort zones, depending on individuals' extra-curricular activities (studying in the home country vs. studying abroad), not on the different language use. Therefore, at this point, even if one participant was missing from the criteria, meaningful findings were emerging. In addition, even if the identity formation paths manifested differently, all participants' identities were headed in the same direction in the end.

If observed patterns begin to repeat over a series of observations and no new things may be observed, the researchers must then work to analyze the patterns and develop an understanding of what is going on to prepare to answer their research questions (Boyle & Schmierbach, 2015). I acknowledged that saturation indicates reaching the point where the 'new' does not necessarily add anything to the overall findings (Saunders et al., 2018). As I have obtained valid results and findings from these five participants, I decided to stop the recruitment process. I also discussed this situation with my supervisor, mentioning that this lack of one participant (English spoken international student) would be mentioned as a limitation of this study.

The participants were selected in each category and quota on a first-come, first-served basis. Since it is preferable to have the same number of participants out of each quota, I tried to select participants to be as evenly represented as possible. As soon as a potential participant manifested interest, I entered in contact with the person and sent the demographic information sheet questionnaire⁶⁵ electronically⁶⁶ so that I could verify whether they met the established criteria in the demographic information questionnaire. As soon as five students were confirmed based on the demographic information, I electronically sent them the consent form. It was read, signed, and returned by e-mail in an attached file 48 hours before the

⁶⁵ See Appendix 8.

⁶⁶ At this moment, I had the participants' contact information since they contacted me and expressed their interest in my research.

scheduled interview date. As such, five interviewees knew that the principal researcher would access their assignments submitted to uOGlobal during the two semesters of 2019-2020. Accessing and downloading documents for analysis began only after they signed their consent forms.

Participation procedures. The interviews with five participants were conducted in February 2021. The online interview⁶⁷ dates were scheduled as soon as participation had been confirmed. Approximately 45 minutes were needed per interviewee, and each interview was conducted at a different date and time, considering students' availability and the Eastern time zone⁶⁸. For this study, Zoom meetings had been arranged, and all informants allowed me to record the interview to ensure accurate transcription by signing consent forms and giving a verbal agreement before beginning the interview.

The locations of the online interviews were each participant's residence and the researcher's personal office. The interview guidelines were approved by the ethical board of the University of Ottawa and were for some respondents sometimes paraphrased to facilitate mutual understanding. As a result, interviewees could articulate the answers in their terms in a more natural conversational flow. Through five interviews, I could confirm that most students who enrolled in this program already had a good level of intercultural experiences before taking the course. Five participants conveyed meaningful information to satisfy this stage's objective as scheduled.

Ethical considerations. There are inherent ethical principles to be respected in qualitative studies. The researcher and the participants should agree on the principles of preserving human dignity by allowing people to freely choose to participate (Kimmel, Smith, & Klein, 2011). Their rights and responsibilities should be consistent with the contractual nature of the study. By doing so, both researchers and participants ensure to engage in ethical studies through the integrity of the research process (Creswell & Poth, 2018). Thus, researchers should be sensitive to potential harm to participants, such as loss of self-esteem, stress, and a lack of confidentiality (Bryman, 2008). Using covert methods is unprofessional and violates the privacy principle; mutual trust between the researcher and the participants

⁶⁷ Zoom was used as a synchronous online platform for the interviews

⁶⁸ One interviewee was in France (6 hours ahead of Ottawa), and we arranged a convenient time for both of us.

may be endangered. Thus, the written consent form should be signed to ensure participants' complete understanding (Kim, Schaad, Robins, & Astion, 2001). As this study involved human subjects during the data collection, the Research Ethics Board (REB) of the University of Ottawa reviewed and approved the project⁶⁹.

Confidentiality and informed consent. Before interviews, the participants were protected by the consent form⁷⁰, which clearly stated that no risk and harm could come from participating in this study. The participants signed their consent forms before the scheduled interview dates. The signed consent forms were stored in password-required USB keys. What they share will remain strictly confidential, and the name of each participant would be completely different from the real one (e.g., use of alphabet symbols). In addition, the contents would be used only for a Ph.D. thesis and its related future publications in which the confidentiality of the participants would be respected. Participants had free will. There was no deception during data collection, and no supervisory relationships (e.g., professor-student, doctor-patient), or trust-based relationships (e.g., relative, friend) between the researcher and the participants.

The consent form explained how to safely collect, use, and manage data during and after the study. All data such as transcripts, vocal recordings, and e-mails in a password-protected USB key have been locked in a drawer in my home office. The e-mail correspondence and other copies of collected data (i.e., the transcripts and vocal recordings) will be safeguarded for five years after submitting the thesis. All the data would be consulted only by the principal researcher. After the retention period, the USB memory will be deleted, and the used computer will be rebooted to clean all data inside the computer drives.

The ethical board clarified that the guest speakers, the facilitators, and the instructors must also be considered participants in this study since I collected data from their performance. Thus, the guest speakers should sign their consent forms to allow the researcher to collect data by accessing the recorded workshops and downloading scripts and the PowerPoint slides. However, uOGlobal told me that when guest speakers were recruited by uOGlobal, they consented that all materials belong to uOGlobal, which has the exclusive right to use them. Concerning facilitators, as they submitted the feedback with anonymity, no

⁶⁹ The ethical approval certificate is provided in Appendix 10.

⁷⁰ See Appendix 9.

one could be identified. As such, the researcher did not have to obtain the signed consent forms from both guest speakers and facilitators, which would have involved an extra procedure.

Document analysis. The objectives of document analysis were to have a more reliable understanding by corroborating the interview results. The corroboration allowed for obtaining primary and overall inferences by confirming how and at what points students' identities have evolved while their perceptions of blended learning environments changed. Also, it confirmed how self-confidence and trust in others were built through communication processes and what other aspects students experienced during learning processes.

Students' learning activities consisted of assignments, discussion forums, reflection journals, and learning plans that were stored in Brightspace. They showed how students' perceptions have changed and how they have experienced their learning activities during the course. As the interview results were corroborated with these documents, diverse aspects of students' overall perception changes could be more accurately explained.

When interviewees signed their consent forms, uOGlobal allowed me, the principal researcher, access to Brightspace, where the participants' learning activities could be found and be downloaded for analysis. Only the selected five participants' documents were accessible. Their learning activities allowed the researcher to understand their perception shifts in the uOGlobal program through the initial, middle, and final stages.

The content. The student participants'⁷¹ learning activities were analyzed while accessing the workshops and online sessions from September 2019 to April 2020. The workshops were held from 9 a.m. to 3 p.m. on 20 September 2019, 16 November 2019, and 7 February 2020. in the CRX building of the University of Ottawa. The workshops as in-class components facilitated group cohesion, enhanced trust-building, and promoted engagement. Cultural diversity was celebrated in a welcoming climate, where breakfast and lunch buffets were offered in a friendly environment. The content of each workshop was linked to the specific online module to inspire the students to shape their global citizen identity. The student participants' postings in online and class sessions were retraced and sometimes downloaded for analysis. This point is mentioned in their consent forms.

⁷¹ They are the interviewees in stage two.

Sampling: strategies, sources, and size. Documents were purposely collected and sequentially analyzed. Learning activities of the course, including students' discussion forums, assignments, reflection journals, and the learning plans, were available in Brightspace. It was noteworthy that as the same format learning plans were used throughout the course, it was possible to compare participants' initial cosmopolitan identity with the middle and final ones. The details of the learning objectives and activities in nine pods under three modules are described in Appendix 5. The following table shows the characteristics of the selected documents from the online sessions over two semesters:

Table 8

The descriptions of the online modules: the learning activities and objectives

	Learning objectives	Learning activities
Introduction	Overview of uOGlobal (syllabus)	
Pod 1	Global citizen competency profile; 14 lifelong learning objectives; experiential and reflective learning	1. Writing the individual motivation 2. Completing individual learning plans 3. Discussion (introduction of self) 4. Pre-survey: self-evaluation of global citizen identity
Pod 2	Knowing yourself; Kolb's experiential learning theory; Personal values	1. Reflection of self-image 2. Writing a letter to self 3. Reflection on personal experiences 4. Small online group discussions
Pod 3	Others; Asking powerful questions; Listening actively	1. Reflection journal 2. Small online group discussion
Pod 4	Global connections: Globalization; Global issues	1. Draw a mind map on the connections 2. Reflection journal about media 3. Online discussion forum: the global issues

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

Pod 5	Situating self in the world; Privilege and inequity; Power relation systems	1. Reflection on privilege and inequity 2. Reflection journal on this subject 3. Small online group discussion 4. Mid-survey
Pod 6	Connecting across cultures; Cross-cultural skills; Diversity	1. Reflection on personal experiences 2. Reviewing the learning plan 3. Small online group discussion
Pod 7	Transformative change; Individual agency	1. Reflection journal on social change 2. Online discussion forum: share the experiences 3. Use technological devices in collaboration with peers
Pod 8	Strategy and innovation as change-makers through collaborative commitment	1. Make concrete plans for commitment 2. Choose strategies 3. Share actions via social media 4. Reflection journals on the activity
Pod 9	Lifelong learning; New objectives; Self-evaluation of the global citizen competency profile	1. Post-survey: self-evaluation of global citizen identity 2. Reassessment of learning plan 3. Review the letter to self 4. The final reflection journal 5. Making new plans for future 6. Online discussion forum: share experiences 7. Networking via social media

The first part of the workshops was comprised of ice-breakers and online interactive activities (i.e., Word clouds and Mentimeter). In the middle of the workshops, as a highlight

of the day, fifteen students were placed in a small group⁷² to play diverse games⁷³ and participated in brainstorming activities to increase their intercultural sensibility. The last part of the workshops consisted of guest speakers' presentations. Participants' written reflections and discussions after each workshop were available in Brightspace. The survey results showed participants' engagement levels after each workshop on the uOGlobal page of LinkedIn. The following table shows the sample size and the nature of documents obtained from the workshops. More details are described in Appendix 5.

Table 9

The descriptions of the workshops: the learning activities and objectives

	Learning objectives	Learning activities
Workshop 1	Personal values; Get to know each other	After the workshop 1,2,3 1. Reflections 2. Small group discussions 3. Feedback surveys
Workshop 2	Intercultural communication; Sustainable development; Employability	
Workshop 3	Networking; Employer pitch; Communication skills; Teamwork for change via SDGs ⁷⁴ ; Critical thinking	

Stage three: Document analysis

The data collection in this stage involved analyzing facilitators' feedback and annual reports for 2019-2020, including survey results. They belonged to uOGlobal's archives and were shared with the researcher. Besides, uOGlobal's debriefing sessions with facilitators were included as memos that were shared through e-mail messages after the virtual meetings. These three resources met the saturation point⁷⁵ since the instructors' observations and

⁷² The exact number of students in a small group was determined by the language preference of the participants: English or French.

⁷³ They comprise games such as Bingo, Avatar, Barnaga, mind-mapping, and practicing elevator pitch for employability

⁷⁴ 17 Sustainable Development Goals promoted by UN.

⁷⁵ In this study, the saturation point was viewed as the threshold when no more new materials would deserve collected to add new information.

viewpoints via these documents showed how students' perceptions have changed and what they have experienced through their learning activities. Each student participant's in-depth interview transcript and module assignments were analyzed and corroborated with these instructors' feedback and observations. As a result, diverse aspects of students' perception changes could be fully demonstrated and explained.

Concerning collecting instructors' data, I did not need to ask them to sign the consent forms because the facilitators' feedback was anonymously submitted. Besides, the guest speakers and facilitators were recruited by uOGlobal; that was a process in which I was not involved. As they authorized uOGlobal to have full rights to use their archives before participating in the program, uOGlobal instructor A permitted me to use uOGlobal archives via Brightspace and MS Teams to analyze necessary data.

The instructor participants were comprised of ten guest speakers and lecture instructors, twenty facilitators, and one workshop presenter. According to TCPS 2 (article 2.1) of the ethical board, "participants" refers to any individuals whose data, biological materials, or responses to interventions, stimuli, or questions by the researcher, are relevant to answering the research question(s). Therefore, thirty-one participants were identified for data collection stages one and three.

Analysis of the facilitators' viewpoints. The facilitators submitted their anonymous feedback at the beginning, middle, and end of the program. They animated their small groups, creating opportunities for dialogue for around two hours in each workshop. Connections with their students have been steadily built through small group discussions via three workshops. Each facilitator's debriefing reports provided personal views on students' different interactions. As facilitators' feedback regularly tracked students' evolving attitudes, it was relevant to corroborate the students' overall perceptions.

Analysis of the instructors' viewpoints. The annual report from 2019-2020 published by uOGlobal included enrolled students' demographic information, course surveys, and experiential learning activities. Testimonies showed the unique advantages of uOGlobal under blended learning environments.

Analysis of uOGlobal's memos. The memos from uOGlobal staff meetings contained elements to improve the content and structures of the online and workshop

sessions. These debriefings were held through virtual meetings so that facilitators and uOGlobal instructors could participate and share issues to reinforce and improve the program.

Data analysis

Coding by QCA

Data analysis in a case study searches for latent meaning (Stake, 2005; Yin, 2003). As the thick description is the vehicle for depicting a holistic picture of the case, it is important to explore all possibilities to explain the findings (Creswell, 2014). Thus, coding by QCA is an essential process to construct an interpretative framework (Deacon et al., 2007). First, copious data can be organized and reduced so that a set of themes can emerge through constant discovery and comparison of meanings in texts. During this approach, the themes are revised back and forth following a recursive movement so that predefined initial categories may be redefined (Bryman, 2008). Developing themes and categories through cross-checking relevant information allows a clear coding pattern to construct an interpretative framework (Deacon et al., 2007). In this study, all data were coded by the coding frame⁷⁶ and compiled as summaries and comparisons. The intra-coder reliability rule⁷⁷ was adopted to ensure mutually exclusive coding schemes (Farquhar, 2012; Schreier, 2012).

Interpretation by thematic analysis

The data analysis and interpretation often happen simultaneously (Farquhar, 2012). In this study, when information was turned into meaningful data, it was interpreted by the thematic analysis through which the data produced insights. When the coded aggregates are organized, meanings emerge, and contextual interpretation is possible (Attride-Stirling, 2001). In other words, thematic analysis is “a matrix-based method for ordering and synthesizing data” (Bryman & Bell, 2015, p. 599). The organized basic themes in thematic networks allow for formulating global themes. Researchers should observe the emerging patterns to see whether different sources converge towards similar conclusions during the interpretation. As a result, a consistent picture can be produced by seeing how particular events actually occurred (Farquhar, 2012; Gagnon, 2010). In this study, the most rounded

⁷⁶ It consists of four principal categories. See Appendix 1.

⁷⁷ It means that a researcher repeats the coding procedure by himself to ensure the coding frame.

understanding of students' perception shifts emerged when the results were corroborated by the instructors' perceptions so that an overall picture took shape.

During the interpretation of the findings, the rounded results of three research problems⁷⁸ were presented to answer the research question: How do students' perceptions change through their communication experiences via collaborative blended learning environments under GCE? The interpretation also enables the discovery of new aspects so that researchers can proceed with the discussion (Schreier, 2012). Then, a comparison between the concepts from the previous studies and the new findings establishes links, which can be theoretically explained. It is crucial to relate the findings to the existing literature so that the findings can be even more strengthened or replaced by new theories (Polonsky & Waller, 2015).

Trustworthiness

In qualitative studies, a researcher's viewpoints and experiences are not considered biases and limitations but are valued. If a researcher conveys insights through a qualitative view, validity and trustworthiness can be ensured by the degree to which findings persuade audiences (Creswell, 2014). A core concern lies in respecting the four criteria by which findings can make sense (Lincoln, & Guba, 1985), namely, credibility, transferability, dependability, and confirmability. Credibility should show that the researchers' interpretation supports their conclusions. This is generally ensured by triangulation, peer debriefing, and member checks. When contextualized findings show the rigor of the data from multiple sources, readers can be persuaded as they agree on the same conclusions the researcher reaches (Cope, 2014). Meaningful reality can be contingently constructed by engaging multiple methods that lead to more valid, reliable, and diverse constructions of realities (Creswell, 2014; Golafshani, 2003). In fact, the rich data obtained by conducting multiple data collections ensures the accuracy of the overall findings (Williamson, 2017). Transferability should show whether the result applies to other settings. Dependability and confirmability need authenticity and consistency so that the results look reliable. For instance,

⁷⁸ They refer to shifts in students' global citizen identity, their perceptions of blended learning including their individual experiences, and their communication patterns in relation to confidence-trust-building.

the findings become more realistic when participants' perspectives are well reflected, and readers can experience being there⁷⁹.

The credibility of this study could be assured by triangulation, but transferability needs to be reinforced by the findings of future studies. Meanwhile, the principal researcher's previous experiences as a facilitator enhanced dependability. Besides, member checking⁸⁰ ensured the confirmability of the study.

Chapter 5: Results and findings with advanced analysis

In this chapter, the results and findings are presented through a qualitative scope. The chapter provides insights into how global citizen identity, individual confidence, and collective trust are interdependently intertwined in a blended course under GCE. This study focused on how students' perceptions of global citizen identity have changed through their evolving communication experiences in blended learning environments under GCE.

Part one: The GCE model by uOGlobal⁸¹

A brief context

The uOGlobal recognition program was launched in the fall of 2018 by the International office of the University of Ottawa. It combines two blended courses, GLO 1901 and 1902, structured to be completed through 2 semesters. The program's primary purpose was to deliver GCE by inspiring students with local community engagement. Experiential learning environments were provided so that global citizen identities could be performatively shaped based on individuals' unique experiences. In this way, global citizenship, which emphasizes a strong sense of belonging to a human community and a better understanding of local and global interdependence, can be effectively internalized (UNESCO, 2015). Moreover, the program promoted a model of lifelong learning for global citizens who continually improve their global skills throughout their life journeys. As the program provided students with vast experiential opportunities such as hands-on learning, personal reflection, and intercultural seminars, the learner-centered environments naturally accommodated individuals' various learning preferences. Under the aim that learners

⁷⁹ This is called the concept of verisimilitude.

⁸⁰ My supervisor and a reviewer were available for member checking. They verified the quality of the study before submitting it to the committee.

⁸¹ uOGlobal promoted GCE through 14 lifelong learning objectives under knowledge, skills, and attitude. See Appendix 5.

internalize GCE and shape their identities through their visions, a blended course was viewed as most relevant for the program.

The structure of the program

As the diagram (Figure 3) illustrates, the uOGlobal recognition certificate could be achieved when students completed three requirements of the program: Firstly, the curriculum was comprised of two components: they are nine online modules and three face-to-face workshops distributed in two courses⁸²: GLO 1901 and 1902. Secondly, the co-curriculum refers to individually selected four activities through which personal experiences could be obtained.

Figure 3

The diagram of the uOGlobal course structure



Thus, the program emphasized performative learning that valued individuals' unique experiences⁸³. uOGlobal was considered unique at the University of Ottawa because the course was rolled out through different instructors' collaboration in learner-centered environments. The uOGlobal instructors, facilitators, and guest speakers took charge of different teaching roles. For instance, facilitators, who joined the small group discussions, were mentors by building friendly relationships with students, offering tips, encouraging,

⁸² They are supposed to be sequentially taken, but students are allowed to finish them through separate semesters.

⁸³ This position shares the same pedagogical view with Kolb's experiential learning.

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

helping, and guiding them. The following table 10 and figure 4 illustrate the structure of the program and how the course unfolded⁸⁴:

Table 10

uOGlobal: The curriculum and co-curriculum

Curriculum			Co-curriculum
GLO 1901		GLO 1902	Four activities by choice
Module 1	Module 2	Module 3	
Online (pod 1) 1. Reflection on learning objectives 2. The initial learning plan ⁸⁵ ↓ Workshop 1 1. Opening ceremony: human commonalities 2. Bingo and Avatar ⁸⁶ : knowing yourself and others 3. Guest speakers ⁸⁷ ↓ Online (pod 2, 3)	Workshop 2 1. Barnga ⁸⁸ and Hofstede: cultural shocks 2. Networking: LinkedIn 3. Guest speakers 4. Teamwork on Sustainable Development Goals (SDGs) ⁸⁹ ↓ Online (pod 4,5,6) 1. Global connections 2. Privileges and vulnerabilities	Online (pod 7,8) 1. Social change and commitment 3. Strategies using media 4. Reflection on individual commitment ↓ Workshop 3 1. Practices for global careers (i.e., elevator pitch) 2. Concept maps under SDGs 3. Guest speakers ↓	<Activity examples> <u>Buddy program</u> Coaching and mentoring international students <u>In the course context</u> 1. Exchange, studying abroad programs 2. Courses in relation to intercultural outcomes <u>In the work context</u>

⁸⁴ Table 10 and figure 4, constructed by the principal researcher of this study, describe how the uOGlobal course content was rolled out through a blended design.

⁸⁵ The learning plan template is in Appendix 5.

⁸⁶ The Avatar game allowed each individual to draw one's own image and the Bingo game was proper for beginning conversations with strangers. The rules of the two games are in Appendix 5.

⁸⁷ They delivered lectures and testimonies regarding global careers and employability.

⁸⁸ The rules of the Barnga game are described in Appendix 5.

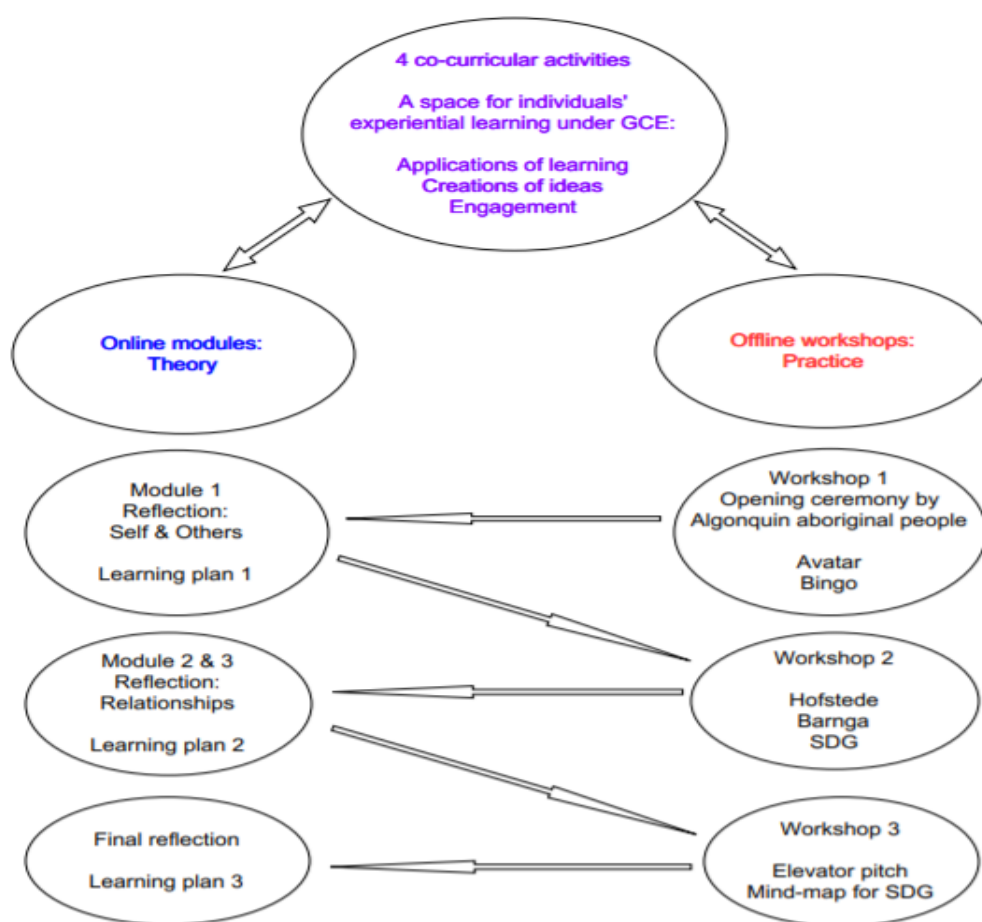
⁸⁹ SDGs by UNESCO: They refer to 17 global goals targeted in 2015 to end poverty and protect the planet by 2030 so that all people can enjoy peace and prosperity (www.undp.org).

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

1. Reflection on self-value and others 2. Empathetic listening and powerful questions ↓	3. Reflection on cross-cultural situations 4. The middle learning plan ↓	Final reflections Online (pod 9) 1. Evaluations on GCE 2. Writing a reference letter 3. The final learning plan: future objectives	1. Community engagement 2. COOP 3. Other jobs for cultural experiences
---	--	---	---

Figure 4

The diagram of the uOGlobal curriculum



Curricular activities

Online modules. The online modules mainly helped students reflect on GCE concepts before or after having face-to-face interactions: module one inspired students to

think about the ethical aspect; module two guided students' reflections on human relationships through political issues and cultural challenges; module three stimulated students to qualify their different ways of commitment and strategies to engage in social change processes as global citizens. Online modules also provided students with assignments for deep reflection to expand their thoughts on various subjects. In this regard, reflection journals were the most effective assignment, but writing persuasion pieces using social media platforms, interviewing activists, and practicing cross-cultural commitment in real-life contexts also induced individual reflection.

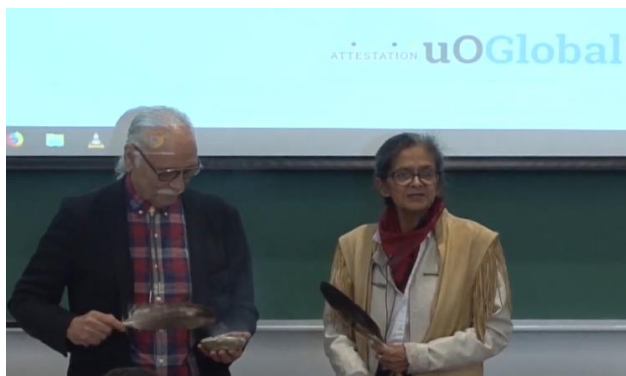
Offline workshops. The three workshops⁹⁰ held before or after three modules mainly helped students interact with others. Students were invited to a space where they could feel a welcoming atmosphere and have informal conversations and discuss relevant topics in real situations to understand how the theoretical concepts could work in real-life contexts. As a result, face-to-face experiences allowed students to make new reflections and proceed to the next stage.

Workshop one primarily made students feel a sense of belonging to humanity regardless of different cultures while respecting individual uniqueness. For instance, Algonquin elders (Figure 5) introduced their culture and traditions in the opening ceremony to inspire students' global minds and create a universal global citizenship context.

Figure 5

The opening speech of the Algonquin elders (workshop one)

⁹⁰ During three workshop sessions, three aspects were mainly covered: ethical recognition at the beginning (i.e., Algonquin elders' opening ceremony; Avatar and Bingo games), cross-cultural dynamics in the middle (i.e., cultural shock via Barnga and Hofstede), and commitment through local engagement in the end (i.e., Mind maps under SDGs for the University of Ottawa campus and practicing elevator pitches for standing out in the global market).



Note: The figure used under permission is from the uOGlobal archive of the International office of the University of Ottawa.

Then, workshop two encouraged students to develop cultural sensitivity, humility, and creative minds. The main events in workshop two were a guest speaker's lecture regarding Hofstede's cultural dimension and the Barnaga game that challenged students' existing self-knowledge. Small group discussions prepared students to experience cultural clashes in real-life contexts so that they would try to figure out how to communicate with others in such frustrating situations. Learning about networking skills via LinkedIn and guest speakers' testimonies also stimulated students' interests in global careers. In addition, UNESCO's Sustainable Development Goals (SDGs) encouraged students' engagement in local communities, inspiring them to form consensual solutions to global issues.

Finally, workshop three provided students with real opportunities to collaborate with their team members to produce mind-maps under SDGs to bring a cultural change to the University of Ottawa. During these activities, brainstorming and cooperative teamwork were promoted in the form of community engagement. Besides, guest speakers' lectures regarding networking and elevator pitches⁹¹ helped students practice useful strategies for global careers. Individuals' creative ideas, negotiation skills, and hybridizations of perspectives through raised voices predisposed them to deal with upcoming real projects in their lifetimes.

Co-curricular activities and the learning plans

The co-curricular activities helped students turn their skills into practice to internalize global citizens' values and competencies. The enrolled students were required to demonstrate how they develop and refine their global citizenship through the experiences obtained from

⁹¹ It refers to persuasive self-introductions that spark employers' interests in what the candidates can contribute to their organizations. See more details in Appendix 5.

extracurricular activities. As table 10 illustrates, students could select four co-curricular activities in academic and professional contexts depending on their interests and availabilities.

The three-staged learning plans⁹² helped students evaluate their progressions under GCE by observing how their perceptions had evolved. Such self-regulated learning plans allowed students to know where they began and where they were heading to become global citizens. The template was adequately designed to accompany students' lifelong learning since they could address their needs to improve even after completing the program. As a result, they could experience being autonomous learners after their journeys in uOGlobal.

The main criteria for the evaluation of the course

The coding frame for this study was constructed to identify how cosmopolitan values and competencies were conveyed through the blended content and design to shape global citizen identity and how confidence-trust-building communication patterns were intertwined in these processes. First, the term, “cosmopolitan”, is used interchangeably with “global citizen” under GCE. This globally oriented mindset inspires universal sympathy and concrete commitment through individuals' various lifestyles (Appiah, 2007; Kendall et al., 2009; Osly & Starkey, 2003). Thus, global citizen identity is comprised of the values (attitudes and beliefs) and competencies (skills and commitment) required of a cosmopolitan mind. Second, confidence-trust-building communication is viewed as an observable phenomenon in which specific communication patterns enable learning members to build self-confidence and collective trust (Achtenhagen & Johannison, 2013; Arvaja, 2016; Noble et al., 2016). Different forms of communication are expected to activate, bridge, and reinforce learning members' communicative activities during this process. The detailed descriptions of the coding frame are described in the following section:

Global citizen identity construction

Based on the literature, online modules, workshops, learning plans, and the annual report 2019, the prominent cosmopolitan values and competencies in this program can be described by the following categories⁹³. Some inductive categories were added and indicated in red.

⁹² See Appendix 5

⁹³ The complete table with all categories is provided in Appendix 1.

Cosmopolitan values and competencies as identity. As shown in table 11, the dimension of political awareness was strongly emphasized through a focus on global concern and vision by which students could become aware of globally interconnected humanity. Power dynamics in socially construct individuals' positionalities, often manifested through privileges and vulnerabilities. Students' new global visions may help them develop global skills and promote inclusiveness in the interconnected world. Self-reflexivity was also strongly encouraged: it leads to avoiding biased thinking and listening to others more carefully. Through self-reflexivity, dissenting individuals better examine truths to critically articulate unfair social systems and controversial issues.

Table 11*Political Awareness*

Category ⁹⁴	Representative statements
Global concern and vision for collaboration	Global poverty is not distant; it is a part of everyone's daily existence; "...before you finish eating breakfast in the morning, you've depended on more than half the world" by Martin Luther King Jr. (module 2)
Self-reflexivity	Examine your own thinking, that of others, and information received through observations, experiences, and various forms of communication (module 3) We invite you to step back from yourself. How do my previous experiences influence my perceptions and shape me and my relationship with others? (workshop 2, guest speaker F)

As shown in table 12, the dimension of ethical recognition was strongly promoted by justice and tolerance for human beings. Students may acknowledge individuals' unique contexts so that they internalize empathy and tolerance to deal with diversity without judgment. Human commonality and shared responsibility were emphasized: regardless of the different cultural backgrounds, we can share human commonalities and face the same challenges living

⁹⁴ Prominently emphasized categories are in bold.

on the earth. Therefore, we should sustain our lives together. In this sense, practicing universal morality through a continuum of individual ethics is significant: individuals' everyday actions allow them to apply the ethical dimension of GCE in their real lives. Meanwhile, humanitarianism under the form of humanitarian aid and donation was less prominent in uOGlobal; instead, the program emphasized collaborative work that can be realized by mutual contribution, producing consensual ideas, and participation of all. According to uOGlobal, unilateral aid from the rich to the poor does not mean equitable humanitarianism.

Table 12*Ethical Recognition*

Category	Representative statements
Internalization of justice and tolerance for human beings	Be sensitive to others' backgrounds to grasp more deeply the way of life of others (the learning plan) "Global interconnections begin with careful consideration of the motivations for ethical implications" (module 1)
Recognition of human commonalities and shared responsibilities	Our lives are connected to generations and generations. Return to the world just as human beings regardless of cultural background (workshop 1, opening ceremony) Not responsibility FOR the other but responsibility TOWARDS the other (module 3)
The practice of universal morality in individual ethics	Your different co-curricular activities will produce unique experiences, not the same outcomes (workshop 2, instructor S)

As shown in table 13, the dimension of cultural connection was promoted in order to ensure that students engage in cultural experiences. Through cultural encounters out of classrooms, students can practice intercultural communication to learn how to adopt appropriate behaviors to build relationships with culturally diverse people. To engage in real-life experiences, coming out of the comfort zone through open-mindedness is necessary. Building transculture was also promoted: transculture is defined as a strategic identity since others' cultures are viewed as incorporated into one's own culture (Baraldi, 2006). As global and local impacts are equally present in our everyday lives, it is necessary to develop inclusive

minds by which judgment is suspended and different viewpoints are welcomed. As a result, creativity and consensus may naturally emerge, integrating various perspectives. Familiarizing oneself with transnationalism was valued: networking with culturally diverse members out of genuine curiosity was encouraged since it enhances cultural sensitivity and appreciation of diverse perspectives.

Table 13

Cultural Connection

Category	Representative statements
Engaging in cultural encounters	Participate in a cultural ceremony different from your customs, speak only foreign languages, attend another faith service, learn about another religious practice, and try unknown food (module 2). Your comfort zone is your mother tongue. Speak other languages; go out of your comfort zone (workshop 2, guest speaker T).
Building transculture	I encourage you to mix; something that is not in your culture. This is how you break down the barrier: you can start a relationship only by knowing and sharing. Harmonization is a culture (workshop1, the opening ceremony) When you encounter a cultural shock, feel free to make this experience personal depending on your personality and value (workshop 1, guest speaker A).
Transnational attitude	Hofstede's cultural dimensions allow you to assess your cultural IQ to improve it before you go abroad. Knowing other cultures plays a key role in your success in a globalized world (workshop 2, instructor A)

As shown in table 14, the dimension of educational collaboration was remarkably emphasized by four categories: firstly, having open attitudes to new knowledge is enabled by being aware of cognitive bias that prevents tolerance of others' dissents. Thus, coming out of the comfort zone was encouraged to acknowledge new perspectives. Secondly, the value of global collaboration for consensus can be enabled by the competence of negotiation. When

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

culturally diverse people collaborate globally, they need to brainstorm, network, build, nurture, and investigate. These are necessary actions to create new insights for obtaining consensus in various projects. Thirdly, lifelong learning is indispensable for constant self-improvement. Such a continuously engaging attitude brings about transformations through critical thinking, creativity, and decision-making skills so that individuals may achieve their highest potential. Finally, professionalism was outstanding as an inductive category. Developing an organizational mind was enabled by enhancing global teamwork and intercultural communication skills. Enhancing employability was realized by networking and updating career profiles so that individuals may stand out in the global market.

Table 14

Educational Collaboration

Category	Representative statements
Openness to new knowledge	Our cognitive bias prevents us from being creative. Discomfort prevents us from moving forward. Let's apply new lessons; something that I would not usually want to do (workshop 2, guest speaker M).
Lifelong learning	You must be open to change and willing to learn continuously. Globally competent individuals are lifelong learners; they want transformations (the learning plan).
Global collaboration for consensus	Teamwork is about collaboration. Instead of producing perfect solutions, consensus may constantly emerge. Collaborative leadership strives for inclusive decisions (workshop 3, guest speaker A).
Professionalism⁹⁵	Standing out in a global labor market with cross-cultural experiences should begin now. Take volunteering, community engagement, buddy and exchange programs, language courses, etc. (workshop 2, guest speaker B).

The cosmopolitan identity in the blended course.

⁹⁵ The inductive categories are shown in red.

The course content. As uOGlobal conveyed the cosmopolitan identity components through their blended course, we can identify them through the course contents. They were implemented through four categories: the individual dimension conveyed political awareness; the collective dimension represented ethical recognition; the cultural connection was reflected in the experiential dimension; and educational collaboration was shown in the constructive dimension. The following table 15 illustrates these relationships exemplifying how the individual dimension conveyed political awareness.

Table 15

The conveyed cosmopolitan identities through the course content

GCE: 	Course content:	
Political awareness	Individual dimension	Kew words
Global concern and vision	Awareness of glocalization	Global local interdependence
	Recognition of inequality	Privileges and vulnerabilities under power relationship
	Situated human contexts	Social systems and individuals' positions in society
Self-reflexivity	Critical analysis	Self-knowledge, reflection, and assessment based on critical thinking, flexibility, and adaptability

As shown in this table, global concern and vision (political awareness) were mainly conveyed by awareness of glocalization, recognition of inequality, and situated human contexts (the individual dimension). However, these dimensions were not mutually exclusive; sometimes, they overlapped. As such, building transculture (cultural connection) was mainly conveyed by the experiential dimension; however, it was also promoted by the constructive dimension that emphasized global knowledge construction via community learning. In this logic, values and competencies of GCE were generally classified and conveyed under a mainframe, but different parts of course contents could sometimes promote multiple concepts of GCE. Notably, some inductive categories were identified via different dimensions in the

course contents: for instance, learning by doing and professionalism were conveyed by the experiential and constructive dimensions. Appendix 3 allows us to trace how the course contents conveyed the other concepts under GCE.

The course design. The design of a blended course plays a vital role in aligning learning outcomes with activities and assessments. Online and face-to-face learning activities should be appropriately linked to bridge the theories and practices. In this study, four categories, as shown in Table 16, were constructed by incorporating the literature and the uOGlobal course. The principal and prominent sub-categories in the program are as follows⁹⁶:

Table 16

The design in the blended curriculum of uOGlobal

Separations of contents	Adoption of technological tools	Self-regulated learning	Community learning
Harmony and connection	Mutually enhancing learning	Performative learning	The synergy between learning environments
Enhancing active learning	Extension of learning	Critical mind-shift and self-assessment	Students' autonomy and engagement

Firstly, the harmony and connection between online and in-class learning activities refers to how online and offline contents are effectively separated in a purposeful way. All online and offline activities should be appropriately distributed and bridged to produce learning effectiveness, and such separations should enhance active learning. Secondly, the adoption of technological tools refers to how the proper platforms that help students effectively do their learning activities were adopted. The tools that provide students with extended resources were also emphasized. Thirdly, self-regulated learning strongly emphasizes performativity, allowing individuals to unpack their values and experiences. In this sense, a critical mind allows students to cultivate their judgment for making innovative decisions. Finally, community learning is emphasized. Students are expected to develop collaborative skills in the sense of belonging when learning environments generate a reliable

⁹⁶ The other minor sub-categories can be found in Appendix 3.

climate. Accordingly, autonomous engagement can be expected among learning members with a high level of empathetic listening and powerful questions based on genuine curiosity about other cultures.

The confidence-trust-building communication patterns

The patterns of confidence-trust-building communication comprised five categories, and the tables below show the major categories used for this study. The inductive categories that emerged in the uOGlobal course are marked in red.

The first category was intrapersonal communication, and this inductive category was strongly emphasized by uOGlobal. Shedletsky and Aitken (2004) argue that communication with self refers to mental dialogue through which individuals can enter into a cognitive collaboration between themselves and stimuli. Vygotsky (1962) also views intrapersonal communication as reacting to stimuli; internal and external forces are necessary to make a conversation. Intrapersonal communication, as a form of self-talk and inner speech, is involved with all levels of communication and assigns meanings through different aspects and stages during the process of social interaction (Shedletsky, 2017; Vocate, 1994). Instant inner speech happens more naturally during face-to-face interaction, while meaning-making that requires a deep level of reflection is enhanced by online environments (Vocate, 1994). Four sub-categories were manifested in this course (Table 17): Firstly, talking to oneself was fundamental for understanding one's strengths, weaknesses, motivations, and objectives in the process of building confidence and trust. Such reflection on self-knowledge allowed for an individual's growth of mind. Secondly, self-dialogue about others was necessary to broaden one's viewpoints by critically examining others' thoughts. Thirdly, internal conversation about relationships helped individuals reflect on human society, power, privileges, and vulnerabilities. It allowed students to develop the skills of asking the right questions, listening empathetically, and articulating rationale to conclude. Finally, self-reflection about commitment allowed reflection on strategical actions to contribute to change processes.

Table 17

*The definition of **intrapersonal communication**⁹⁷*

⁹⁷ This is a new category that was prominently emphasized by uOGlobal. Existing literatures did not mobilize members' intrapersonal communication as strongly as uOGlobal did.

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

Category	Representative statements
Self	Write about yourself: reflect on your values, happiness, passion, habits, pride, fear, and pain. Then, explore your motivations and expectations for participating in uOGlobal (module 1) .
Others	Reflection is not about ‘unveiling’ the ‘truth’ but about providing the space for us to reflect on our own and others’ epistemological and ontological assumptions (module 1) .
Relationships	Understand better how you are situated in your community and the broader world because of privileges and power (module 2)
Commitment	Your roles depend on your competencies, so think about what is needed for a change process during your involvement. Our interdependence prompts obligations of justice rather than sympathy or pity (module 3) .

The second category was interpersonal communication (Table 18), one of the interactional forms of communication to activate open-mindedness, curiosity, and proximity. When people get to know each other, they create everyday contexts together, reinforce cohesion, and maintain their relationships through interpersonal communication (Alt, 2017; Arvaja, 2016). Three sub-categories were prominently manifested: Socialization emerges when people exchange information by asking powerful questions to understand others’ perspectives without judgment. Empathy begins when people realize their commonalities and share similar situations. Openness comes to mind when people come out of their comfort zones with genuine curiosity challenging existing thoughts, and searching for deeper meaning.

Table 18

The definitions of interpersonal communication

Category	Representative statements
----------	---------------------------

Socialization	Be curious about other participants in this room. Icebreaker is to practice your basic networking skills. Introduce yourself and describe your state of mind (workshop 1, guest speaker M)
Empathy	Discover commonalities between you; language and food are our common interests! (workshop 1, guest speaker A).
Openness	If you realize you are not open with others, this is an invitation to take steps to change that. This will be a space to have our thinking challenged. Be curious and learn from one another. (workshop 2, guest speaker M).

The third category was dynamic communication (Table 19); as one of the interactional forms of communication, dynamic communication activates various manifestations through multiple contacts so that day-to-day active and frequent interaction may enhance group members' sense of belonging. People may participate in brainstorming by which members' competence, sincerity, and reliability are mutually transmitted so that a surface level of trust can be transformed into solid group cohesion (Heikoop, 2013; Noble et al., 2016). Three sub-categories were prominent in this study: First, transnational trust emerges when people acknowledge human commonalities and individuals' uniqueness. Second, when people overcome certain ambiguities caused by cultural differences, they become more tolerant of diversity. Third, a culture of trust begins so that mutual trust may grow in safe communication spaces. Finally, social networking creates trustful spaces through the free sharing of information and the creation of individual profiles via media to help stand out.

Table 19

The definitions of dynamic communication

Category	Representative statements
Transnational trust	What I want you to know today is care, love, trust, and respect. Commitment is not an easy task, but exchange the beauty of your experiences, cultures, and uniqueness. Mother Earth gives us all happiness, so let's celebrate (workshop 1, the opening ceremony).

Culture of trust	Group norms: The uOGlobal space was designed to make you engage with one another to have your thinking challenged. Ask lots of questions and be curious to learn from one another across cultures (workshop 1, the instructor).
Social networking	The key to effective networking is seeing connections in our everyday lives and communicating our wants and needs properly (workshop 3, guest speaker AL).

The fourth category was transcultural communication study (Table 20). Members can co-construct meanings through reciprocally open dialogue using this interactional form of communication. Transcultural hybridization can occur when learning members contextualize ideas through spontaneous improvisations and mixing codes. Such flexible transformations neutralize cultural clashes so that members can integrate multiple perspectives to find conjunctions (Baraldi, 2006; Shimoni, 2011). Three sub-categories were prominent in this: First, hybrid construction, which refers to flexibly adapting to diverse cultural encounters; second, a non-hierarchical dialogue, which emerges when multiple voices are equally respected; and finally, transculture, which can be constructed when meanings continuously evolve to create new senses.

Table 20

The definitions of transcultural communication

Category	Representative statements
Hybrid construction	Fully engage with a different culture: visit foreign countries, go to international fairs, learn foreign languages, etc. (module 2).
Non-hierarchical dialogue	It is challenging that all levels of thinking occur at the same time in intercultural environments, so you should interact as they all circle through the learning cycle (workshop 2, guest speaker F)
Transculture	Do not live in a bubble; use these seminars, courses, and interactions with others to build your perspectives and bring them to the table (workshop 2, guest speaker B).

The final category was engagement (Table 21), which is a non-verbal form of interactional communication; when individuals become legitimate members of groups, their engaging attitudes are manifested. The cognitive side of engagement was strongly emphasized in this study. Individuals autonomously engage when they are fully aware of the context and know what they can contribute to making a tolerant and inclusive society. Positive attitudes, motivation, and resilience show individuals' self-confidence and cooperation, teamwork, leadership, and trust in others. Their engagement through individual skills makes them stand out from the crowd.

Table 21

The definitions of engagement

Category	Representative statements
Cognitive autonomy and self-determination	Commit to local actions to engage in social change processes. Identify your intercultural skills and abilities to make yourself stand out in a global market (workshop 3).
Cognitive confidence in self and trust in others	Many people are shy and do not feel comfortable speaking foreign languages; Encourage yourself to take risks and help others who need encouragement; push and motivate them (workshop 3, guest speaker T).

The other criteria for the evaluation of the course

The final coding frame for the study was comprised of the levels of course satisfaction and emerging issues that may reflect how the course was qualified and show various issues that could be resolved to improve the course. The categories of these criteria were constructed based on existing course evaluation studies.

The course satisfaction

Students' satisfaction was measured by their perceptions of the quality of the blended course that allowed them to construct new knowledge and exercise their capacities to engage in various activities. Students' satisfaction levels indicate the courses' unique benefits (Nour & Hubbard, 2014); their satisfaction can be determined by whether students' initial goals,

objectives, and expectations were achieved. The following table shows the categories that may measure the strengths of a blended course⁹⁸.

Table 22

The course satisfaction level criteria

Offered knowledge and competencies	Learning environments
The usefulness of the course contents	Feeling to construct new knowledge
The degree of real-life applications	Engaging in various activities
The relevance of future careers	Increasing autonomy, independence, and critical thinking

First, offered knowledge and competencies show whether developed knowledge and enhanced skills can be mobilized in real-life applications (McGrath & Thompson, 2018). Second, learning environments should support learner-centered learning to develop students' autonomous engagement and critical thinking (Heikoo, 2013).

Emerging issues

The frequently emerging issues in blended learning are members' lived experiences and observations while the courses unfolded. As the following table indicates, four main categories were drawn from the course evaluation studies, and the detailed descriptions can be found in appendix 3:

Table 23

The emerging issue criteria

Instructors' roles	Students' roles	Use of technology	Institutions' roles
Fostering group cohesion	Openness and flexibility	User-friendly hands-on learning	Interdisciplinary environments
Facilitating feedback	Appreciation of technology	Various types of implementations	Ethical approaches by tracking surveys

Instructors' roles were strongly emphasized in this study. To promote students' self-regulated learning, facilitators needed to foster group cohesion and facilitate feedback.

⁹⁸ The detailed descriptions are in Appendix 3.

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

Students' active participation via online and offline sessions was also emphasized. The use of technology, which involved adopting various platforms to ensure students' effective communication, was considered another issue. Institutions' roles were emphasized to support instructors and facilitators with resources and improve blended learning environments.

The complete coding frame for the study

Thus, the complete coding frame was composed of two criteria and was used to analyze the data in this study.

Table 24

The complete coding frame of data analysis for the study

The main criteria	Identity Formation	Values & Competencies	Political Awareness	Ethical Recognition	Cultural Connection	Educational Collaboration
		Course Content	Individual	Collective	Experiential	Constructive
		Course Design	Separations of Contents	Adoption of technology	Self-regulated learning	Community learning
	Building confidence and trust	Interactive communication	Interpersonal	Dynamic	Transcultural	Engagement
		Intrapersonal communication	Self & Others	Others & Relationships	Relationships	Commitment
The other Criteria			<u>Course Satisfaction</u> Strengths and Weaknesses Course content and learning environments		<u>Emerging Issues</u> Roles: Instructors, Students, Technologies, Institutions	

Part two: Analysis 1 - Learners' perceptions

A brief context

This study examines how learning members' perceptions regarding global citizen identity and confidence-trust-building communication change via a blended course under

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

GCE. In this part, the learners' perceptions are presented, and the following table shows their profiles⁹⁹:

Table 25

Participants' profiles

Participants	A	B	G	D	L
Demographic information					
Ethnic background & Language	Caucasian		Caucasian	Caucasian Caribbean	Caucasian
	Monoculture		Mixed culture		Monoculture
	Anglophone	Francophone	Bilingual		Francophone
Nationality	Canadian				International
Age & Gender	20 F	21 F	25 M	23 F	21 F
Other factors					
Study program	International Development	Psychology	Biomedical Science	Anthropology Communication	International Technology
The level of transnational experiences ¹⁰⁰	Middle	High	Middle	High	Very high

⁹⁹ Two international students who speak English and French were supposed to be recruited for a category. However, only a francophone student participated in this study.

¹⁰⁰ The level was determined by the participants' self-introductions and the pre-survey results at the beginning of the course. It aligns with an interculturality level among novice, intermediary, or advanced.

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

Co-curricular activities in academic or work contexts	Volunteer at the local non-profit communities	Serve at the writing center of the campus	Coach and work at health science organizations	Study abroad via an exchange program	Create a non-profit drama association
---	---	---	--	--------------------------------------	---------------------------------------

As mentioned in the methodology chapter, the participants¹⁰¹ were recruited based on demographic features: nationalities, interculturality levels based on ethnicity and transnational experiences, and language choice. In addition, study programs, gender, age, academic years, and the choice of extracurricular activities diversified the participant profiles. Participants' learning activities collected via Brightspace include reflection journals, module assignments, feedback after three workshops, final reflections, and learning plans¹⁰². In-depth interviews were analyzed and incorporated into their learning activity documents to make overall syntheses and also were used to obtain extra information regarding course satisfaction and emerging issues.

The initial stage: identity and confidence-trust-building communication patterns

The participants' initial identities were retraced mainly by analyzing three documents: first, participants' self-evaluated learning plans provided their initial levels of global citizenship, including their needs and weaknesses. Second, their feedback after workshop one that reflected their first impressions of the program provided their initial levels of global mind. Finally, their online reflection journals revealed their initial motivations, desired values and competencies, and professional objectives as global citizens. Besides, the interviews corroborated that when they enrolled in the program, all participants had a common motivation to reinforce their pre-existing interculturality that was already quite advanced.

Learning plan one

The following table summarises the student participants' initial needs expressed in their learning plans. The initial learning plans were designed by uOGlobal to allow the students to self-evaluate their levels under the learning objectives based on cosmopolitan

¹⁰¹ They completed the program in the Spring of 2020.

¹⁰² They allowed students to self-evaluate the progress of global citizenship as modules advanced. The templates are in Appendix 5.

values and competencies. As a result, the students could figure out their initial status and fix their goals. The obtained data from the learning plans were analyzed under the coding frame for this study.

Table 26

The initial learning plan: the needs for identities and confidence-trust-building

Needs for developing a global mind					
Participants \ Needs	A	B	G	D	L
Political Awareness	Global vision & Participation				
Cultural Connection	Engaging in cultural situations, Transculturalism				Already developed
Educational Collaboration	Globally collaborative learning for consensus Professionalism				
Needs for confidence-trust-building					
Interpersonal	developed	Socialization			
Dynamic	Transnational trust				
Transcultural	Hybrid construction				
Engagement	Confidence and trust				

All participants showed their need to increase political participation to have new global visions, while their ethical recognition already seemed highly developed. Most of them needed to build cultural and collaborative attitudes. They also showed their need for confidence-trust-building by developing different aspects of communication skills (i.e., hybridization of meanings), which may help eliminate prejudices about foreigners. Meanwhile, participant L (the international student) seemed to have more advanced levels of cosmopolitan identity and confidence-trust-building communication skills (i.e., developed interactional forms of communication) than other participants.

Learning activities in workshop one and module one

The initial identity and confidence-trust-building communication patterns were also obtained by analyzing participants' learning activities, as the following table shows:

Table 27

Participants: the initial identity and confidence-trust-building

Participants		A	B	G	D	L
Values & Competencies	1st	Educational: Open to new knowledge, Professionalism				
	2nd	Political: Self-reflexivity			Cultural: Transnational attitude	
		Ethics: Justice and tolerance			Transculturalism	Experiences
Content		Individual				Collective:
		Critical analysis of self				Empathy
Design		Self-regulated:				Community-learning:
		Performative learning		Critical self-assessment		Autonomy
Trust building ¹⁰³	Intrapersonal communication	Self & Others			Self	
	Other forms of communication	Interpersonal: Openness, Empathy, Socialization ¹⁰⁴				

The common pattern of the initial identity. All participants primarily focused on openness to new knowledge and professional competencies to increase opportunities for promising global careers. A dialogue with culturally diverse people was expected to develop individuals' soft skills for effective intercultural communication. Participants D and G mentioned this aspect:

“Cultural and ideological openness comes while negotiating or attempting to tackle global issues; this kind of collaborative agency is a key for stimulating healthy and productive bidirectional communication” (Participant D).

“I need to develop interpersonal skills to work with people from different backgrounds that may vary in many aspects”¹⁰⁵ (Participant G).

The identity formation themes of the initial identity.

¹⁰³ Confidence-trust-building is represented as ‘trust building’ in the table.

¹⁰⁴ Participants A and L manifested a strong level of socialization through interpersonal communication. The other participants were less sociable, so this aspect was identified as a need for them.

¹⁰⁵ In this study, sentences written in French were translated into English.

Theme 1: participants A, B, and G (studying in their home country). In the initial level, the similarities illustrated by participants A, B, and G emerged as a theme. They had a solid inclination for ethical recognition and political awareness so that justice and tolerance for all human beings and self-reflexivity were noted. They showed that having a humble attitude and tolerance to respect others' perspectives may help open-mindedness and understanding of diverse situations. Participant A said: "I will continue to respect other people's opinions and values before jumping to conclusions."

Theme 2: participants D and L (studying abroad). Another theme emerged through the similarities illustrated by participants D and L. They were very interested in building transnational attitudes through cultural connections rather than assimilating the ethical notions under GCE. They thought experiencing cultural differences through real situations to enhance cultural sensitivity should be prioritized rather than learning moral obligations to humanity. Thus, engaging in cross-cultural situations by taking risks to encounter different communication styles was preferred. Participant L said: "Now, my objective is to exert my best role as a president of the drama club I created: motivating the members and supervising the actual actions to bring. There will be so many competencies to develop through this association's chief role!"¹⁰⁶

The course content and design.

Course content. The critical analysis of self which stimulates self-reflexivity (the individual dimension), seemed the most relevant for the initial identity formation. Most participants perceived it as an important step for motivating them to get out of their comfort zones and be open-minded. Participant D said: "My motivations are now less of a box to check off and more about challenging myself to grow from uncomfortable situations." Meanwhile, feeling empathy with humanity (the collective dimension) was the most relevant content for participant L; she was already ready to move on to cultural connections in a further stage. Participant L said: "Many students in my group during the workshop came to see me personally and told me about their intentions to help because I am an international student and newcomer in Ottawa. I was very much touched; I could see humanity through it."

¹⁰⁶ Participant L created a non-profit theater association to complete one of her co-curricular activities that the uOGlobal program required.

Course design. In the initial stage, self-regulated learning was most prominent. It emphasized performativity and a critical mind. Participants G and D perceived themselves as mindful without prejudice; furthermore, self-evaluating their strengths and weaknesses stimulated their critical senses. Participants A and B perceived that performative learning encouraged them to engage more actively in cultural experiences. Participant A said: “I heard about the Buddy Program via uOGlobal. It seems a fantastic way to meet other people and learn about their cultures”. Meanwhile, participant L was more inspired by community-based learning than self-regulated learning in the course design. She was most impressed by encountering real-life situations via local community-based activities. She said: “uOGlobal offers us opportunities for experiences outside of the course contexts. So, I can align my personal project as an event organizer for my theater with the global market!”

Confidence-trust-building communication patterns.

A common pattern. All participants showed a similar aspect of confidence-trust-building communication; they had a strong inclination to interpersonal communication in terms of empathy, openness, and socialization. This interactional form of communication was commonly shown by individuals beginning a mindful dialogue through active listening and asking powerful questions to discover new perspectives when meeting people from diverse backgrounds.

Different patterns. Different patterns were manifested in intrapersonal communication. Theme 1 participants (studying in their home country) reflected on both their own and others’ situations so that a reflective diagnostic of self (i.e., values, strengths, and weaknesses) was smoothly transferred to understanding others. Participant A said: “Module one helped me become more confident in what I believe, and Avatar and Bingo games in workshop one allowed us to meet new people to create a space for sharing our similar positions.”

Meanwhile, theme 2 participants (studying abroad) intensely reflected on the everyday challenging situations that they were personally facing in foreign countries. Consequently, compared to the theme 1 participants who were studying in their home country, it took a long time for them to move on to reflecting on other subjects outside of oneself, such as understanding others’ situations, human relationships, and commitment to a peaceful world. As they were studying abroad, they went remarkably out of their comfort

zones; as a result, they had to invest more time and energy to deeply reflect on their solitary situations in their new environments. Participants L and D said:

“Me, alone in another part of the world, this exchange for eight months in Canada is a dream opportunity to understand and discover myself in a profound way to advance. Module one made me ask all these questions about myself” (Participant L).

“I am on exchange to the Universidad Complutense (Madrid, Spain) to wrap up my undergraduate degree this Winter. I may lose my self-confidence if I academically fail, but this opportunity may help me open to other perspectives and worldviews” (Participant D).

The mid-stage: identity and confidence-trust building communication patterns

The participants’ identities in the mid-stage were retraced by analyzing three documents: participants’ self-evaluated mid-learning plans, their feedback after workshop two, and their module two assignments, including online reflection journals. The same type of documents was used to understand how the initial stage identity was formed: first, participants’ mid-learning plans showed whether their initial values and competencies improved. Second, their feedback after workshop two provided their impressions on the theme of cultural confrontations that allowed them to have cultural clash experiences. Finally, the online reflection journals showed how their minds were guided towards global connections through globalization and glocalization, situating themselves in the world of power, privileges, and inequalities.

Learning plan two

Regarding identity evolution and confidence-trust-building communication patterns, theme 2¹⁰⁷ students visibly improved or reinforced their needs in the cultural dimension, manifesting transnational trust and hybrid construction. Meanwhile, theme 1¹⁰⁸ students reported no significant change in identity evolution and were still weak in dynamic and transcultural forms of communication. However, no participant showed significant change regarding engagement through self-confidence and trust in others.

¹⁰⁷ Participants D and L: studying abroad; presented as ‘theme 2’ in this study.

¹⁰⁸ Participants A, B, and G: studying in their home country; presented as ‘theme 1’ in this study.

Learning activities in workshop two and module two

The participants' activities via module two and workshop two show the mid-stage identity and confidence-trust-building communication patterns as follows:

Table 28

Participants: the mid-stage identity and confidence-trust-building

Participants		A	B	G	D	L
Values & competencies	1st	Political: Self-reflexivity				Cultural: Engaging in experiences Building transculture
	2nd	Ethical:			Cultural:	
		Recognition of shared responsibility Justice and tolerance for human beings Practice of individual ethics			Understanding glocalization Familiarizing transnationalism	
Content		Individual & Collective				Experiential:
		Responsibility to others, Recognition of inequality, Critical analysis of self				Cross-cultural practice
Design		Self-regulated: Critical mind and self-assessment				Community-learning
Trust building communication	Intra personal	Relationships			Self & Others	
	Other forms	Dynamic: Culture of trust, Transnational trust				Transcultural: Hybrid construction

The common theme of the mid-stage identity. Most of the participants primarily focused on self-reflexivity in political awareness. Their awareness of each individual's privileges and vulnerabilities that are socially constructed as unavoidable boundaries led them to reflect on one's privileges and inequalities. Participant A said: "I have recently begun volunteering at the soup kitchen at Shepherds of Good Hope, and it has reinforced my idea of how privileged I am as I can afford a home and meals and go to school."

The different themes of the mid-stage identity

Theme 1. Theme 1 participants prominently manifested their ethical recognition associated with political awareness. Human beings' shared responsibilities were internalized by their recognition of human commonalities, justice, and tolerance for all so that no judgment about others should be manifested through an individual's daily ethical conduct. Participant G said: "Barnga game in workshop two allowed me to witness our human commonalities clearly. Although my group members came from different places of the world, all of us had to share our capacities to understand each other under the restrictions of using verbal languages".

Theme 2. Theme 2 participants prominently manifested their values by engaging in cultural situations and building transculture. They expressed that people can transform their existing perspectives to share human commonalities and respect cultural uniqueness when they witness cultural differences and concretely recognize them. Participant D tried to figure out how social inequality emerges because she wanted to understand the phenomena of glocalization out of global-local interconnection. Participant L described her cross-cultural experiences: "In summer 2018, I had an opportunity to join Balinese culture for one month. How different was it compared to mine! I could eat with them each evening as they do, sitting on the floor around a long and low table and having their traditional food such as rice, tofu, and others mixed in a spicy flavor!... Balian women cover their knees and elbows with clothes. Toward the end of my experiences, I tried to put on their traditional costumes and make-up".

Thus, theme 2 students were strongly inclined to embrace cultural experiences: they strived to witness human beings' interconnections through real-life situations.

The course content and design.

Course content. Recognizing inequality and responsibility to others in individual and collective dimensions mobilized theme 1 participants' perceptions. They reflected on their own and others' life conditions after recognizing the vicious chain of inequality and power relationships. Meanwhile, understanding glocalization to emerge in transnational activities and engaging in cross-cultural practices to create a new culture were the most meaningful stages for theme 2 students. They tried to contextualize the concept of inequality in real-life experiences rather than through a theoretical understanding of political and ethical issues. They said:

“Module two allowed me to develop my vision about global links. Rhizomic knots connected to global networks are a perfect metaphor describing our cultures”

(Participant D).

“I was teaching English to Balinese children in Ubud (the cultural capital of Bali). So, I met other teachers. They were international volunteers. As we were from different origins, we all used English to communicate, and our different ways of speaking this language did not prevent us from enjoying our conversation” (Participant L).

Course design. Self-regulated learning, which requires a critical mind, seemed the most prominent for most participants in the mid-stage of identity formation. The critical mind reminded them of their privileges and vulnerabilities to better understand global issues and social systems in an interconnected world. They tried to figure out how to orient their transnational attitudes. Participant B said: “Just constructing schools in under-developed countries would not solve the issue. There are links between different factors. I researched this subject and understood better the depth of the chain of inequality.”

Meanwhile, compared to the other five participants, participant L was uniquely influenced by community learning. The communal environments provided by uOGlobal allowed her to generate synergetic global knowledge. As presented above, her previous transnational experiences must strongly influence her perceptions regarding global citizen identity formation.

Confidence-trust-building communication patterns.

A common pattern. Most participants showed a remarkable inclination to dynamic communication manifested by multiple contacts, which promoted transnational trust and a culture of trust. This form of communication was shown by brainstorming to achieve consensus through mutual respect for dissents so that a new culture of trust could be shaped. Participant D said: “How messy and complicated the world is! Before jumping to conclusions about anything, I tend to take a step back and try to understand how my perspectives affect my perceptions. Empathically listening to my colleagues’ ideas and perspectives allows me to develop my own thoughts.”

A different pattern. Another communication pattern was manifested through intrapersonal communication. The theme 1 participants reflected on the interdependence of human lives through the links between individuals’ privileges and vulnerabilities that

originate from systemic inequality. Participant A's story was relevant in this regard: "When I was first searching for an apartment, a landlady mentioned that she only replied to emails with English names she could pronounce. This reinforced my privilege as a white person, and for someone who is not a part of my privileged group, they would be disadvantaged in their search for housing".

Meanwhile, the theme 2 participants still reflected on themselves and just began to turn their gaze on others' situations. As mentioned in the initial stage, they tended to spend quite a long time reflecting on self-related issues (i.e., how to adapt to foreign cultures) before thinking about the other subjects. At the same time, it was remarkable that participant L expressed her strong sense of hybridization of cultures, adapting to new environments by transforming her existing perspectives through a transcultural form of communication.

The final stage: identity and confidence-trust-building communication patterns

The participants' final identities were obtained by analyzing five documents: first, participants' learning plans provided the final levels of global citizenship and their plans that showed whether their initial needs were met. Second, their feedback after workshop three showed their desire to make commitments as global citizens to take action for a better world. Third, their online learning activities via module three¹⁰⁹ emphasized transformative commitment and engagement in social change movements across cultures. The participants provided persuasive campaign pieces using various technology and media platforms. Finally, the participants' final reflections and interviews on individuals' achievements regarding global citizens' values and competencies provided their evolved perceptions of the program. Despite describing memories from a year earlier, they provided meaningful information that conveyed insights during the interviews.

Learning plan three

The following table shows how the participants have achieved their learning objectives and made new goals by improving or reinforcing their initial needs.

Table 29

The final learning plan: new needs for identities and trust-building

Participants	A	B	G	D	L

¹⁰⁹ This module required written and audio or video recorded assignments. Visual communication such as posters and infographics were also allowed.

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

Identity			
Political	Improved: Global vision, Participation		
Ethical	New needs: Tolerance, Patience		
Cultural	Improved: Transculture, Engaging in cultural situations		Reinforced
Educational	Improved: Collaboration for consensus, Professionalism		Reinforced
	New need: Lifelong learning		
Communication			
Interpersonal	Reinforced	Improved: Socialization	Reinforced
Dynamic	Improved: Transnational trust		
Transcultural	Improved: Hybrid construction		Transculture
Engagement	(Not fully) improved: Confidence and trust New need: Individual pleasure		

All participants have improved and reinforced their initial needs regarding global citizen identity. It was also noteworthy that the participants reconceptualized the values and competencies under GCE to make new needs to continue their journeys even after the program. They realized that engaging in global citizens' ethical conduct in everyday life was not as easy as they thought. Thus, they want to improve the aspect of tolerance through patience when they encounter cultural clashes in the future. Their motivations to improve themselves in lifelong learners' pledges showed this practical sense of ethics. Participant A said: "uOGlobal has definitely pushed me outside of my comfort. My activity at Shepherds of good hope helped me become resilient and adaptable to change. Working with such vulnerable communities requires you to think on your feet and have patience. I became to have a deep desire always to be learning and improving."

All participants have improved and reinforced their initial needs to flexibly adapt to different communication styles regarding confidence-trust-building communication patterns. This aspect was remarkably developed by either participating in the buddy program (theme 1) or the studying abroad program (theme 2). The following comments show this aspect:

“The buddy program has given me an enriching opportunity to see the world both locally and globally. I helped my buddy with what I could: We have discussed his housing problem, and I found a barbershop for him” (Participant G).

“Interacting with local people in Spain taught me a lot. While sharing experiences and perspectives with people from different places, I realized that this sort of experiential learning should not be stopped when I return to Ottawa” (Participant D).

However, the final learning plans showed that all participants activated their self-confidence and collective trust, but could not fully develop them during the program. These things need to be reinforced by having more positive experiences in the future. The following comments show this aspect:

“I need to be more patient and confident with myself. I can’t always do everything. I need to take time for self-care to respect myself” (Participant A).

“I tend to doubt my decisions. I want to be more confident in myself and trust others.” (Participant B).

“I should be less stressed and perfectionist by being less demanding and exigent with others (Participant L).

For this reason, they made a new need, which refers to increasing personal pleasure. Emotional engagement is effective for long-term projects since individuals’ passionate and enthusiastic participation in local activities can make them continually contribute to social changes even after the program. The following comments show their passion for GCE:

“I will continue to help minority people, playing my role in health fields; I will be a lighthouse illuminating for those around me” (Participant G).

“I will remember how much I enjoy working at the soup kitchen and helping a very significant service to run” (Participant A).

“We had four performances in our theater. This is just beginning to impact communities of uOttawa campus. This sort of passion should be in changemakers’ minds” (Participant L).

Learning activities in module three, workshop three, final reflection journals, and interviews

The final identity and confidence-trust-building communication patterns were obtained by analyzing participants' learning activities, final reflections, and interviews, as the table shows:

Table 30

Participants: the final identity and confidence-trust building

Participants		A	B	G	D	L
Identity						
Values and competencies	1st	Global collaboration for consensus, Professionalism				
	2nd	Cultural: real-life experiences, transculture				
		(background: local)			(background: global)	
Content		Constructive: Community-based knowledge construction				
Design		Self-regulated: Performative learning				Community- learning
Trust building	Intra personal	Relationships & Commitment			Relationships	
	Other forms	Transcultural				
		Hybrid construction			Transculture	
		Engagement: Self-determination				

The common theme of the final stage identity. All participants focused primarily on global collaboration for consensus and professional competencies that can allow them to contribute to social changes. They realized that engaging in local communities can make a difference on a global level. Participant B showed her ambition to galvanize people as a networker to bring their perspectives and ideas to collaborative work. Obtaining consensus through local communities' connections can make changes for a better world. She said, "Among SDGs, I'd like to address number 13: climate change. For this aim, becoming a local networker would be indispensable to convince people to feel a sense of belonging to our

human community and join in”. Participant D also took it as an individual’s commitment to strengthen her local communities by welcoming people without prejudices. She said, “Studying abroad was a real obstacle for me¹¹⁰. Still, that experience was marvelous because now, I can help international students from Spain as a buddy. Sharing our different worldviews is for uncovering our eyes together.” Participant L also said that everybody has a different role to play in society: “I am an agent for change-making through the theater association that I created. Resilience, humility, and respect are my ethical responsibilities.”

Building transculture through real-life experiences was also remarkable because all participants had encountered multiple cultural situations via co-curricular activities in local contexts. Participant B said, “My work in the writing center provided me with opportunities of meeting students from different nationalities. I had to learn to adapt and create my communication style to avoid potential conflicts.”

As such, the participants of both themes were strongly influenced by the idea of local engagement. Even if their identity formation processes showed different aspects, towards the end, their global citizen identities and future plans were based on the same conviction: involvement in local movements may bring meaningful changes to the world.

The different themes of the final-stage identity.

Theme 1. Theme 1 participants had their co-curricular activities in their home countries. In the final level, they showed a strong inclination to the individual ethical commitment. Participant G said, “Global citizenship is about individually doing the right thing. Throughout the completion of uOGlobal, I had opportunities to help indigenous people from Chisasibi and other locations, as well as international clients. I will pursue my interests in public health involving in community activities.” In this same line, participant A said, “At Shepherds of good hope, I was required to read social cues as clients are often quick to anger. Empathize with their vulnerabilities allowed me to de-escalate volatile situations.”

Theme 2. Theme 2 participants engaged in co-curricular activities while radically coming out of their comfort zones (i.e., going abroad). They understood various issues

¹¹⁰ Speaking in Spanish was a real challenge for participant D. She often expressed it in her reflection journals during her study abroad.

through familiarizing themselves with foreign cultures. Participant D said, “Studying abroad experiences pushed me to unknown circumstances. My responsibility was to figure out how I should behave. Dialogue with local people was an essential part of surviving in Spain.”

Participant L also said, “Cultural shock in Canada made me evolve remarkably: especially uOGlobal, which provided me with opportunities to meet people from different cultural backgrounds, allowed me to see what multiculturalism stands for. I could develop tolerance in concrete ways by diving into this multiculturalism.”

The course content and design.

Course content. Local community-based global knowledge construction was the most impressive for all participants. This notion made the participants realize that global concerns are linked to local contexts; they can share and contextualize their multiple perspectives in local community projects to promote global movements. Participant A said, “I am committing to continue volunteering with the Shepherds of Good Hope Organization. The soup kitchen can be linked with SDGs #2 Zero Hunger, #1 No Poverty, and #3 Good Health and Well-being”. Participant G also said, “I would like to implement the skills that I acquired in uOGlobal in biomedicine and pharmacy to become a catalyst for good health and well-being.”

Course design. Self-regulated learning still most prominently influenced the final stage of identity formation. A performative cycle of reflections and interactions during cultural encounters led students to understand what globalization means and what roles they should play individually in dealing with social issues. As a result, learners could strive to become global citizens, autonomously identify their needs, and plan future objectives.

Participant G said, “uOGlobal made me aware of my weakness in soft skills. I am getting a better grasp on what it means to be a global citizen by completing an extensive array of fieldwork to hone my global citizenship values.” Participant A said, “With my buddy from the UK, we discussed our countries’ political, social, and economic situations. The activities at the soup kitchen also helped me recognize the human rights and dignity of all people.”

Meanwhile, the aspect of community learning still strongly influenced participant L’s final identity. She said, “Changemakers are not only specific people who perform global

actions. The project Odrama¹¹¹ is a piece of evidence; through an artistic performance of this theater, I could promote the French language accessible to all in Ontario. uOGlobal inspired me to spread my idea as a social movement.”

Confidence-trust-building communication patterns.

Common patterns. All participants expressed strong self-determined ethical engagement to make a difference in society. They wanted to voluntarily participate in concrete local activities to promote cosmopolitan values through lifelong engagement. In addition, becoming more comfortable speaking multiple languages, improving their interpersonal socialization skills, and enhancing cultural sensibility were all aligned to create more flexibility with changes. A higher degree of empathy was also noteworthy: participant A, who worked for an NGO language institution, understood immigrants who are frustrated with their inability to speak English fluently. She said, “I worked with people at CÉSOC (Conseil Économique & Social d’Ottawa-Carleton) who are learning English as their second language. I saw how they are constantly worried about saying something wrong (as I still worry about making a mistake when I speak French).”

However, it was noteworthy that all participants started to feel individual pleasure in engaging in global citizenship and decided to continue their lifelong learning journey to become global citizens. Their comments are as follows:

“I will continue with my community involvement under SDGs. Actions speak louder than words” (Participant G).

“Even if I achieved the objectives that I put at the beginning of the program, my efforts will continue in my whole life” (Participant L).

Different patterns. The theme 1 participants (studying in their home country) were strongly inclined to hybridize meanings in a transcultural form of communication. They tried to contextualize global citizenship values and competencies in real situations by creating innovative solutions through collaboration with others. Meanwhile, the theme 2 participants (studying abroad) also manifested a solid inclination to transcultural forms of communication, and they hybridized multiple meanings to create new ones. For instance, the concept of multiculturalism in mosaic (i.e., a patchwork with multiple separate pieces)

¹¹¹ This is the name of the theater association that participant L created as one of her co-curricular activities in uOGlobal.

moved onto a form of fusion (i.e., stained glass as a harmonized image induced from multiple pieces) under the cosmopolitan values. Participant L said, “uOGlobal allowed me to realize the real sense of multiculturalism: We can obtain better results by working WITH others, not sacrificing FOR others. I discovered it in Canada.”

Different patterns were manifested in intrapersonal communication. The theme 1 participants had reflections on human relationships and individual commitment. Not only do they recognize local and global interdependence, but they also want to participate in local communities to make the world a better place to live. Participant B said, “Dealing with SDGs made me see the realities of human lives that are affected by globalization, and I ask myself what role I should play in this issue. I would never reflect on it without uOGlobal.”

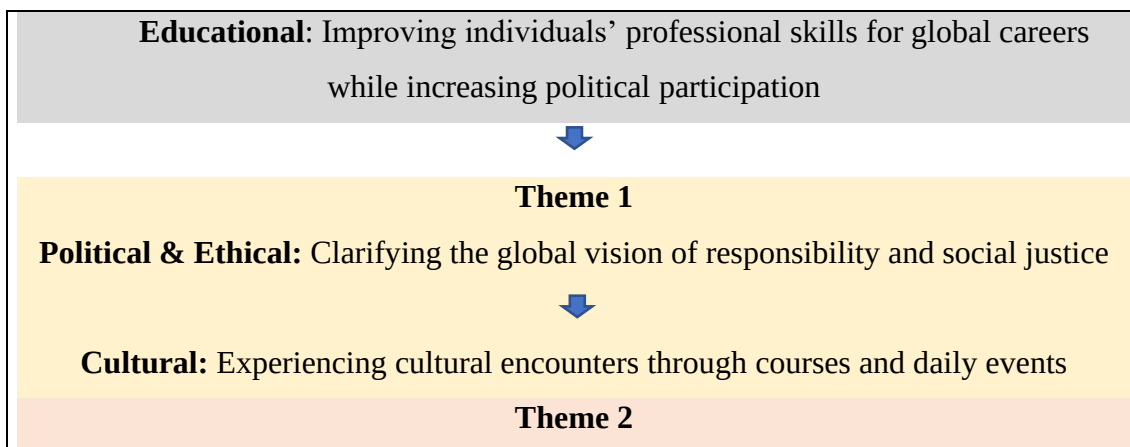
Meanwhile, the theme 2 participants showed a slower advancement than the theme 1 participants, like the previous stage. They seemed to need still more time to have reflections on the next step of individual commitment to engaging in SDGs projects. Thus, intrapersonal communication in one’s own situations was still persistent. Participant D said, “I have become more conscious of my capacities via the exchange program. It allowed me to develop what I should do as a global citizen. Studying in Canada would not make me go to the challenges in the real world.”

The summaries of the evolved identity and confidence-trust-building communication

The identity evolution themes

Table 31

Identity: Theme 1 (participants A, B, G: studying in their home country) and theme 2 (participants D and L: studying abroad)





As shown in table 31, all student participants began the program with a desire to develop professional competencies and increase political participation. Under these objectives, the theme 1 participants have become remarkably inspired by political and ethical aspects (justice and tolerance). In comparison, the theme 2 participants have been notably inclined toward cultural connections (transnational attitude and practical experiences). These different paths have become more visible as the modules advanced: theme 1 participants emphasized individual ethics with political awareness while theme 2 participants rapidly embraced cultural experiences, strongly manifesting their interests in transnational phenomena and cultural hybridization. In the final stage, participants from both themes pursued global collaboration (collaborative lifelong learning for consensus), emphasizing cultural connections. The individuals' objectives were shifted to pursuing collective benefits through engaging in local community activities. In other words, participants from both themes have shaped new global visions through involvement in cultural experiences and group collaborations. The contents of GCE in cross-cultural experiences and community-based knowledge construction were prominent toward the end. Self-regulated learning that supports learners' performativity and critical minds was the most prominent aspect of the design. Such different identity evolutions via two themes were still visible during the participants' interviews:

"I was not sensitive to global issues. Recently, with 'Black Lives Matter', I found myself more critically involved in political issues. The Covid-19 is a good example of global and local connections" (Theme 1 - Participant B).

"One of the most valuable parts of uOGlobal is the experiential learning aspect. Via studying abroad, I could learn the world through personal experiences" (Theme 2 - Participant D).

Confidence-trust-building communication patterns

Table 32*Confidence-trust building communication: theme 1 and theme 2*

Theme 1 (participants A, B, G)	Theme 2 (participants D and L)
Interpersonal: socialization, openness, empathy	
(intrapersonal: self & others)	(intrapersonal: self)
 Dynamic: culture of trust (Intrapersonal: human relationships)  Transcultural: hybrid construction, Engagement: self-determination (Intrapersonal: individual commitment)	 Dynamic: transnational trust Transcultural: hybrid construction (intrapersonal: self & others' situations)  Transcultural: transculture Engagement: self-determination (Intrapersonal: human relationships)

As shown in table 32, all student participants (both themes) manifested solid interpersonal forms of communication (i.e., empathy, openness, and socialization), which allowed them to open their minds toward new experiences at the beginning. In addition, individuals' intrapersonal communication intervened in this initial step of confidence-trust-building. Interestingly, the theme 1 students (studying in their home country) moved quickly from intrapersonal communication on their own situations (self) to others' situations (others). In comparison, the theme 2 students (studying abroad) kept reflecting on their own situations for a long time. Since they were in foreign countries, they seemed to need more prolonged and deeper reflection focusing on the self than the theme 1 students in their home country.

In the next stage, all participants manifested dynamic forms of communication (i.e., experiencing multiple contacts) to advance by consolidating their self-confidence and trust in other members. The dynamic communication pattern emerged through brainstorming, debating, negotiating, and surrendering, especially in situations of cultural clashes. As the participants had to deal with those cultural barriers in real situations¹¹², they realized that negotiating meanings was not easy as they imagined. When they figured out their limitations

¹¹² Barnaga game in workshop two allowed them to understand what cultural clashes can be.

and struggled to construct consensus, the theme 2 participants (studying abroad) visibly had more advanced capacities to produce a transcultural form of communication. As they were more inclined to deal with cultural aspects, they were accustomed to hybridizing meanings to build a third culture. At this stage, individuals' intrapersonal communication intervened with all participants so that they moved on to reflecting on others' situations and human relationships. As the previous stage showed, compared to the theme 1 students who advanced their intrapersonal communication towards relationships more rapidly, the theme 2 students advanced more slowly. Their main concerns were finding practical strategies to deal with diverse cultural clashes that were often accompanied by strong reactions among local communities. Intrapersonal communication regarding human relationships based on consensual meaning-making for world peace was still premature for theme 2 students at this stage.

In the final stage, both themes (studying in the home country or abroad) visibly manifested transcultural forms of communication and engagement. However, there was a subtle difference between the two themes: For theme 1 participants, hybridizing meanings was prominently motivated by their commitment to making a better world, while for theme 2 participants, transcultural improvisation was mostly driven by building trustful relationships with other cultural members. Nevertheless, both themes agreed that their engagement through self-confidence and trust in others should be more developed. For this reason, they strongly supported the idea of lifelong learning to become more mature global citizens. Under this goal, a sense of personal pleasure would be a critical driver of stronger engagement. The general flow of confidence-trust-building communication patterns was described as follows:

“I realized that the trust process is important to GCE because *that* connects people. When I was hermitical, I always counted on myself. But, uOGlobal experiences made me realize the importance of keeping a collaborative spirit with people and going out of my comfort zone. I understood with uOGlobal that all humans are from the common ground so that we can work together” (Participant G).

“We had time together doing activities and thinking about the common topics throughout the program. In fact, confidence in self and trust in others can't be built *just like this*. We should dive into the issues to solve together. Right there, spontaneous reactions and improvisations happen” (Participant L).

Part three: Analysis 2 - instructors' perceptions

uOGlobal instructors were composed of the course instructors, facilitators, and guest speakers. Their collaboration as a teaching team instead of having a professor formed the unique instructive structure for the uOGlobal program. The facilitators' feedback after the workshops and the annual report 2020¹¹³ were the primary sources to obtain the instructors' perceptions. Twenty facilitators' observations¹¹⁴ allowed for corroborating the students' perceptions to obtain a synthesis in this study.

The evolutions of global citizen identity and confidence-trust-building communication patterns

Beginning

Table 33

Instructors: the initial identity

Sessions		Module 1 (online)	Workshop 1 (offline)
Used activities		Reflection journals	Games: Avatar, Bingo
Prominent	Primary	Educational collaboration: Open to new knowledge	
	Secondary	Ethical recognition: human commonalities Cultural connection: engaging in cultural experiences	
Content Design		Experiential: Cross-cultural practice Separation of contents	
Communication patterns		Intrapersonal: self & others Interpersonal: socialization, empathy, openness, resistance*	

Identity. As shown in table 33, the most prominently observed initial identity was an open attitude to new knowledge. Some students proactively began relationships with unknowns and encouraged others to join. Facilitator 20 described a moment of silence while no one wanted to speak up. Suddenly, one participant suggested the other students start a

¹¹³ The report also includes the observations made by the course instructors and guest speakers.

¹¹⁴ The facilitators have mainly guided students during the small group discussions where the games (Avatar, Bingo, and Barnga), and the mind-maps under SDGs have been rolled out.

snowball game: while throwing a paper ball with each other and catching the ball, they had to answer the asked questions.

Secondarily, facilitators observed that students were interested in sharing human commonalities and supportive of emphasizing cultural sensitivity based on justice and tolerance for human beings. They had become aware of the importance of engaging in cultural experiences while playing interactive games. Facilitator 19 expressed that the Avatar game allowed individuals to present themselves at a deeper level and find a sense of connection across cultural boundaries. The Bingo game made them find similarities in their backgrounds and in their objectives for the future. Students seemed to reflect on how to describe themselves to others in order to demonstrate their differences and similarities. All these activities made them generate a conversation easily.

The most important learning activity was identified as cross-cultural practices by exploration of cultures in the experiential dimension. Facilitators noted that students seemed to strive to have cultural connections with others and acknowledge human commonalities, proceeding to self-disclosure. The most prominent design was the flexibly separable learning activities that enhanced active learning; the powerful opening ceremony, interactive games, and guest speakers' inspiring testimonies exceptionally motivated students to step out of their comfort zones. Facilitator 18 said, "We could flexibly combine Bingo and Avatar games. Some invited others to get up and walk around to answer Bingo questions. Others liked to compare their avatars, guessing each other what is represented."

Communication patterns. As shown in table 33, facilitators observed that interpersonal communication naturally appeared through self-introduction as socialization, a tolerant disposition as empathy, and self-disclosure as openness. Empathetic minds emerged especially when participants saw that others had similar challenges. As such, interpersonal communication allowed for opening initial conversations to create a safe communication environment. Intrapersonal communication, which can be described as internal dialogue, was also observed when individuals tried to get out of their comfort zones and listen to others' situations. Facilitator 13 said, "Avatar game helped the students recognize that human beings are facing similar challenges to become empathic with one another. Through Bingo, they were more talkative. Outgoing people preferred Bingo while shy people favored Avatar game."

However, resistance was observed as a new aspect of interpersonal communication. It seemed to be caused by shyness and defensiveness that prevented individuals from stepping out of their comfort zones. Facilitator 20 said, “I got the sense that most people were still holding back on the edge of their comfort zones. They were shy and afraid to speak up to each other. There was often awkward silence during the discussion.”

Middle

Table 34

Instructors: The mid-stage identity

Sessions		Module 2	Workshop 2
Activities		Reflection journals	Hofstede, Barnga, SDGs
Prominent identities	Primary	Engaging in cultural situations	
	Secondary	Building transculture	
Content and design		Hybridizing aptitude & Separation of contents	
Communication patterns		Intrapersonal: human relationships & Dynamic: culture of trust	

Identity. As shown in table 34, the most prominent identity was observed as students engaged in real situations so that students’ intercultural communication produced dynamic relationships. Their existing positions changed to adapt to new situations striving for consensus. Facilitator 15 described how the Barnga game made students react: “Most students were extremely upset and frustrated during the game as the rules were not the same. In the middle of the game, their stress levels reached the highest level, arguing that ‘my Rules are the Rules.’ Nevertheless, they made new rules through creative minds. Students seemed to dig beneath the top level of intercultural communication.” The most prominent learning focus was hybridizing aptitude in the experiential dimension. Students’ creative minds were observed, despite their frustrations. Students finally collaborated with others, adopting common senses and humor. The most important aspect of the blended learning design was the harmoniously separated learning activities which allowed students to reinforce their reflections in face-to-face practice sessions. Facilitator 14 said, “Barnga game made students get out of their shell and search for solutions. We cannot do such spontaneous, interactive games online. Students need physical contacts like this to sustain their online sessions.”

Communication patterns. As shown in table 34, the facilitators observed that a culture of trust began to emerge after the students experienced dynamic communication. The frustrating moments made them realize that a safe communication space is not easy to establish, but is indispensable. As they became aware of their rigid positions when frustrated, their intrapersonal communication to regulate relationships with others prominently intervened in order to obtain consensus. Facilitator 14 said, “This experience made students realize that frustrating situations may threaten group cohesion, but humble attitudes can save it. The struggle was rewarding because they became much closer after.”

End

Table 35

Instructors: the final identity

Sessions		Module 3	Workshop 3
Activities and documents		Reflection journals, strategies using media, the final reflections	Mind maps for SDGs, Elevator pitch, Shaking hands
Prominent identities	Primary	Educational: collaborative knowledge construction	
	Secondary	Cultural: engaging in cultural situations for empirical experiences	
Content and design		Global knowledge construction Self-regulated active learning & community learning	
Communication patterns		Intrapersonal: individual commitment Transcultural dialogue & Engagement: confidence and trust	

Identity. As shown in table 35, the most prominent identity at the final stage was collaborative knowledge construction for consensus, with a strong emphasis on professionalism. Competent global citizens should lead the 21st century with an innovative spirit. Facilitator 17 said that producing mind maps for the University of Ottawa allowed students to engage in a local community through concrete ideas based on SDGs. As a result, the campus culture may change where anti-racism campaigns are no longer necessary. Secondly, facilitators observed that individuals’ visions of the world have gradually evolved through cultural encounters. The cultural experiences this program provided allowed them to deal with complex aspects of cultural realities.

The most prominent content was global knowledge construction. Facilitators observed that students collaborated, manifesting their leadership and practicing their skills to construct new perspectives. The most prominent design was self-regulated active learning. Facilitators perceived that students' self-esteem increased as their critical minds developed so that they actively participated in brainstorming. Autonomy through community-based learning was also noted. Since teamwork requires positive group dynamics, collaboration, and respecting others' opinions, uOGlobal provided such learning environments. Inclusive minds and a sense of belonging to communities were promoted by the uOGlobal partners on the campus. Facilitator 18 said, "Giving them specific tasks to collaborate with the University of Ottawa generated fun and engagement. They enjoyed brainstorming to narrow down the scope. During the practices of the elevator pitch, they talked about various campus services, notably, COOP and Michaelle Jean center with whom uOGlobal collaborates."

Communication patterns. As shown in table 35, facilitators observed students' higher level of self-disclosure and innovative ideas through active participation. Transcultural communication and engagement appeared as interactional forms of communication. Through hybrid construction and non-hierarchical dialogue, the students showed spontaneous improvisation skills, producing innovative solutions for new problems. While dealing with tension and confrontation, self-confidence and collective trust were enhanced. As a result, the students eagerly and effortlessly collaborated in the final stage. This mindset, alongside a significant level of enthusiasm, was manifested through capacities to hybridize different perspectives. Students seemed to have active internal dialogue regarding their commitment at this stage. Facilitator 10 said, "Everyone was passionate about creating mind maps under SDGs, and their innovative ideas were remarkable. They were familiar with one another. They freely shared their anecdotes and imaginations."

The summaries of the evolved identity and confidence-trust-building communication

The Identity evolution

Table 36

Instructors: The identity evolution (similar to theme 2)

Educational & Ethical: open to new knowledge based on recognition of human commonalities ↓ Cultural Connection: engaging in cultural situations through building transculture
--



Connection: various experiences through engagement & **Collaboration:** globally collaborative construction for consensus

As shown in table 36, in the beginning, facilitators perceived that the educational and ethical values were theoretically and practically promoted through blended environments. In the middle stage, cultural values and connection competencies were strongly emphasized. Notably, hybridizing aptitudes were practiced through harmoniously and purposefully combined contents in a blended design. In the end, developing collaboration competencies has been focused on; global knowledge construction (the content) and self-regulated community learning (the design) were emphasized. As such, students' identity formations were enabled by well-balanced knowledge and experiences.

However, facilitators could mainly observe students' offline activities during small group discussions. For this reason, facilitators' perceptions somewhat resemble theme 2, in which cultural aspects were strongly promoted. Facilitators specifically made note of the cross-cultural practices, hybridizing aptitude, and offline contents. For this reason, their observations mainly allowed for corroborating the identity formations of theme 2. The other instructors' viewpoints reflected in the annual report 2020 showed how they inspired students to broaden their horizons by providing new visions of the world. The promotion of global participation through a commitment to local communities was presented as a unique aspect of uOGlobal.

The confidence-trust-building communication pattern

Table 37

Instructors: the confidence-trust-building communication (similar to theme 2)

Interpersonal: socialization, empathy, openness, **resistance** (intrapersonal: self & others)



Dynamic: culture of trust & **transcultural:** hybrid construction (intrapersonal: relationships)



Transcultural: transculture & **engagement:** **confidence and trust** (intrapersonal: commitment)

As shown in table 37, facilitators perceived that interpersonal forms of communication were notable at the beginning. During the middle stage, the dynamic and transcultural forms of communication were intensified for a prolonged time. Thus, this observation resembles theme 2 participants, which remarkably showed the transcultural communication pattern throughout the program. Moreover, facilitators perceived that in the end, their students fully developed engagement through self-confidence and trust in others. In contrast, the participant students expressed that they should develop these skills even more. Such divergent perceptions seemed to be formed because the facilitators observed only offline activities. The subtle intrapersonal communication part, which can be more predominantly observed during online sessions, did not help to form the facilitators' perceptions.

Part four: The findings of the case study – uOGlobal

Global citizen identity formation via blended learning under GCE

Finding 1: A synergy generated by a loop of reflection and interaction in blended learning environments

The uOGlobal program shows that the global citizen identity formation was mainly influenced by a loop of reflective and interactive processes generated by learning activities under GCE. The program was scaled to include an experiential learning approach so that a performative cycle composed of reflective and interactive learning activities was embedded within the blended course. Unpacking one's own life experiences through these processes seems to heighten individuals' global values and competencies to shape the global citizen identity. Sometimes, reflection may stimulate the mindset towards interaction; another time, interaction may activate or consolidate thoughts while insights emerge during these processes. As a result, individuals' minds can constantly adapt to the following learning activities while their identities evolve. This cycle was strategically implemented in the program, and the following table shows how the blended environments could generate this performative loop.

Table 38

The loop of reflection and interaction

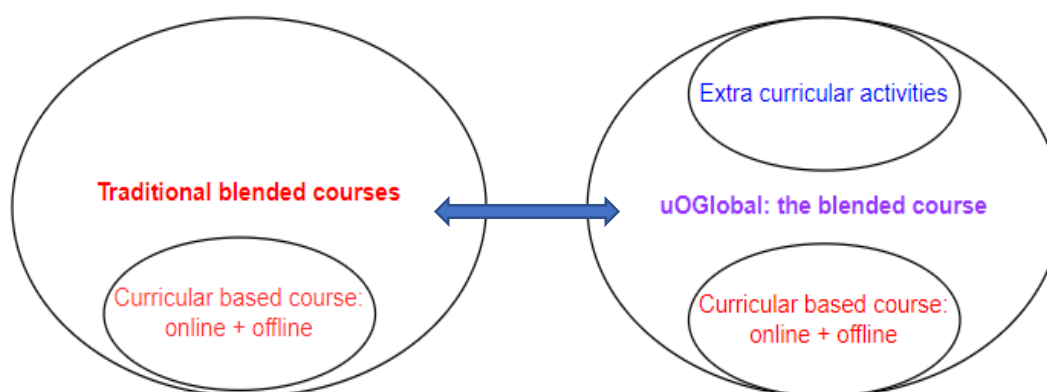
To activate reflection	To generate interaction

- Online modules - Reflection journals - Learning plans - Letters to self - Persuasion pieces as commitment - Guest speakers' testimonies	- Face-to-face activities: small group discussions, teamwork for SDGs, drawing mind-maps, practices for global careers (i.e., elevator pitches) - Space: buffets and informal meetings - In-class lectures: Hofstede's cultural dimensions, participation via Mentimeter, and LinkedIn networking
Individually taken practices	
Four co-curricular activities in: Course or (and) work contexts, buddy and exchange programs	

In this sense, compared to other existing GCE courses, the novelty of uOGlobal lies in the blended environments in which extracurricular activities were incorporated to enhance the curricular components (Figure 6). In other words, the uOGlobal program shows the evolved model of traditional blended learning; it broadens the online and offline sessions by introducing co-curricular activities. Various extracurricular activities such as experiences in professional (i.e., COOP) or academic (i.e., buddy and exchange programs) contexts constitute the uOGlobal's blended learning environments.

Figure 6

The blended environments provided by uOGlobal



Thus, the term ‘blended’ does not represent only the curriculum (online and offline sessions) but also the co-curriculum (extracurricular activities). Such various environments in a new model of blended learning provide students with real-life situations where they can most benefit from performative learning. A loop of reflective and interactive processes can happen through individual learning activities via online and offline sessions (curricular) and various situations that individuals encounter (extracurricular). As a result, rich insights can emerge through different experiences. Each component that constitutes uOGlobal’s blended learning environments can be described as follows:

The curricular components: the online and offline sessions. The online modules and workshops that constitute the curricular components conveyed the contents of GCE. First, online modules allowed students to learn relevant concepts of GCE before proceeding to their learning activities via assignments (i.e., writing the reflection journals) by which they could perceive how their global minds grow. Reflection journals can be considered the most representative type of reflective assignment for blended courses. As a result, students could become accustomed to continuing deliberative processes to improve their cosmopolitan values and competencies. Second, the workshops allowed students to participate in various interactive activities. They could practice their theoretical understanding of global citizenship in real-world situations to see how human commonalities are manifested, and how socially constructed dilemmas and power relationships influence human lives. The atmosphere of workshops played a significant role in creating a unique ambiance for socialization. It was similar to what we can see in a professional seminar.

Figure 7

Workshops: informal socialization during the lunch breaks



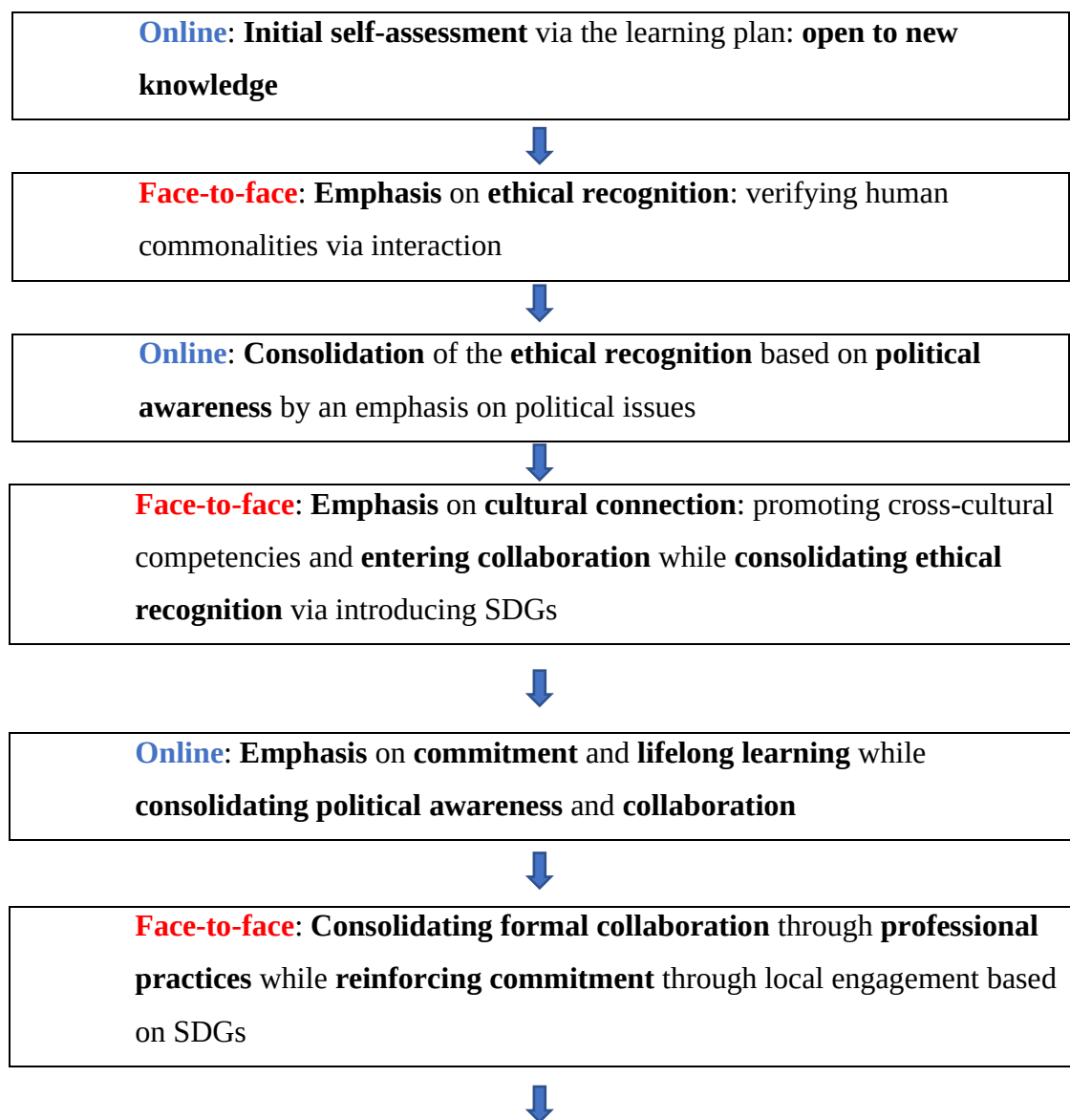
Note: The figure was obtained from the uOGlobal archive of the International office of the

University of Ottawa and used with permission.

The workshops welcomed the students and instructors by inviting them to enjoy breakfast and lunch buffets to provide them with spaces to easily begin informal meetings. The students could meet with facilitators and guest speakers during the free conversation time to talk about their objectives. Such face-to-face sessions may motivate students to work during online sessions to easily enhance and consolidate their knowledge. The following diagram shows this aspect of the curricular components.

Figure 8

The linked learning activities between the online and offline sessions



Online: Final self-assessment via revising the learning plan to fix **new individual goals** while promoting **lifelong learning** and being **open to new knowledge**

First, workshop one sensitized students to the ethical dimension to tackle political issues presented in module one. Second, workshop two allowed students to experience cross-cultural issues to quickly understand the realm of power relationships to address various global issues in module two. Third, a synergic flow allowed students to enter the collaborative phase in module three so that individuals' transformational commitment via a lifelong learning endeavor was emphasized. Finally, workshop three allowed students to work collaboratively on real projects, wrapping up the program through self-assessment and determining new goals via learning plans and final reflections. Thus, using a loop of reflection and interaction for performative learning seems to be an effective pedagogy to encourage the evolution of global citizen identity.

The co-curricular components: individually chosen activities. The synergy generated by a loop of reflection and interaction also happened through the co-curricular components of the program. The most popular extracurricular activities were the buddy program, language courses, courses dealing with globalization, exchange programs, and COOP. Under the principle of performative learning, the theoretical and practical knowledge obtained during curricular activities (online and workshop sessions) seemed to be applied to co-curricular activities. If students can analyze and interact swiftly in real-life contexts, reflection and interaction may arise simultaneously. This way of performativity through improvisations, creativity, and flexibility helps students develop their own insights to improve intercultural competencies. As a result, the students did not feel alienated by simply following the curriculum of GCE to pass the course. They were allowed to incorporate their unique experiences to shape their global citizen identities. As shown below (Table 39), cultural sensitivity was the most developed aspect during the participants' co-curricular activities.

Table 39¹¹⁵

¹¹⁵ This table was obtained by analyzing the participant students' final reflections.

The fields of co-curricular activities and acquired competencies

Work Context	Exchange program	Buddy program	Academic Context
Acquired values and competencies			
	Cultural sensitivity		
Adaptability		Global vision	
Resilience Creativity Problem-solving skills Critical thinking	Respect of diversity	Active listening Open mind Empathy	Inclusion and Tolerance

The learning plans. Finally, the principle of the loop of reflection and interaction can also be seen in uOGlobal's learning plans. The students self-evaluated their initial identity status and regularly re-evaluated it. The learning plans helped students become self-regulated and learners with critical thinking skills by adopting diagnosis, interaction, reflection, and adjustment. For instance, participant A's learning plans show how her ethical sense of humanitarianism has evolved while volunteering at the soup kitchen at Shepherds of Good Hope in Ottawa.

Finding 2: learner-centered blended environments

uOGlobal emphasizes students' performative learning by providing them with authentic conditions for learner-centered learning, focusing on individuals' autonomous and independent attitudes toward learning (Zheng, 2017). As students were allowed to complete the program through two semesters, they could combine their ample reflection and interaction through curricular and co-curricular activities. Instructors' facilitating position and ability to support students' autonomy was one of the most remarkable characteristics of the program. This principle of learner-accommodating learning can be retraced through three components:

The curricular components: online and offline sessions. The curriculum based on learner-centered learning allowed students to complete the curricular components according to their rhythm. The dates for completing the online assignments fell close to the dates of attending offline sessions. This meant that students could flexibly allocate their studying time. Around 2-3 months intervals between the workshops allowed students to sufficiently reflect and experience four dimensions of GCE.

The reflection journals completed via online sessions allowed students to express their thoughts and ideas while internalizing global citizens' values. Besides, assignments such as writing persuasion pieces, promoting ideas using social media, and interviewing change-makers allowed them to make individual commitments. Such online sessions can encourage students to revise their thoughts after various experiences and make better plans for the future.

Workshop activities provided the students with opportunities to enhance their employability in the global market. For instance, guest speakers' live lectures¹¹⁶ stimulated them to develop soft skills and build their employment profiles. Small group discussions allowed them to play games, brainstorm, and work on group projects while contributing their voices. Introducing sustainability development goals (SDGs) by UNESCO added another aspect to learner-centered learning environments.

Figure 9

Workshops 2 and 3: group brainstorming for SDGs



Note: The figure is from the uOGlobal archive of the International office of the University of Ottawa and is used under permission.

The idea of involving themselves in such global projects may encourage students to naturally form like-minded teams so that they can share the same interests. As a small token, concrete mind maps drawn during workshop three were submitted to the University of Ottawa. The institution wanted to incorporate students' ideas to improve the campus culture. Inspired students exerted their knowledge and skills to contribute. This experience may remain an ongoing project for the students so that they will want to continue cultivating

¹¹⁶ They include Hofstede's cultural dimensions for reinforcing intercultural competencies, networking skills for enhancing employability, and professionals' testimonies regarding how they succeeded in having global careers.

global citizenship throughout their lifetimes, wherever they will be situated. All these aspects show how learner-centered learning can be concretely realized via a GCE course.

The co-curricular components: buddy¹¹⁷ and exchange programs¹¹⁸. The co-curriculum based on learner-centered learning allowed students to select their free activities to have unique experiences. Students could connect academic and professional contexts to make sense of their global citizenship by covering different areas. Among co-curricular activities, buddy and exchange programs were most remarkable for representing learner-centered learning, which greatly influenced students' global visions and cultural sensitivity.

First, the buddy program provided students with insights through transnational contacts while staying in their home countries. By opting to have a buddy, students could foster empathy and open their minds. As a result, intercultural skills could be naturally enhanced while increasing cultural sensitivity and awareness of a globalized world. Second, the exchange program allowed students to challenge their comfort zones at the highest level. They needed a higher level of willingness to take risks than students who stayed in their home countries. As a result, intercultural skills, including adaptability, creativity, and acknowledging cultural diversity, could naturally increase.

The learning plans. Finally, the learning plans under 14 lifelong learning objectives¹¹⁹ were one of the most representative learner-centered learning components in the program. The students could plan their own learning paths based on self-evaluations via three phases. They moved through initial objectives, mid-stage revisions, and new goals at the end. Thus, they could constantly reflect, interact, re-evaluate, and readjust their performance. This autonomous learning process allowed students to adopt various learning styles and develop their own objectives to become self-reliant learners. Instead of following their instructors'

¹¹⁷ The buddy is a volunteer-based program that facilitates one-to-one relationships between Canadian students and international students. It allows for learning about different cultures, improving language skills, building new friendships, and participating in fun activities hosted by the International Office.

¹¹⁸ The exchange programs allow students to study at one of more than 250 recognized international partner institutions in 52 countries in the world without paying international student fees. This is an integral part of the University of Ottawa's strategic plan to provide the students with the international dimension to gain a new perspective on the world.

¹¹⁹ See Appendix 5.

syllabus, students could plan to achieve individually determined goals. As a result, they may become self-regulating lifelong learners who can continually improve and plan new goals.

Finding 3: Ever-evolving identities through individualized GCE

Through uOGlobal, the students could individually reformulate their understanding of GCE concepts during the process of global citizen identity formation. As individuals' needs and thoughts have evolved through real experiences, their self-awareness has increased via performative learning. The learning plans, final reflection journals, and interviews at the end of the program show how students could synthesize their values and competencies in this blended course under GCE.

The shift of the vision: from individual to collective. The participants' final identities led them to engage in local community activities. Their global visions have shifted since they have improved their political participation, cultural involvement, and collaboration on global projects. Regardless of the different ways in which individuals form identities, the values of global citizenship have been shifted from individual objectives to collective goals. Motivated students desired to contribute to a collective good by exerting individual skills and commitment to local communities to address global issues. For instance, individuals' involvement under the SDGs is a concrete example as an initial approach.

Lifelong learning. The identity shift was also manifested in a desire to become lifelong learning global citizens. Community-based learning in the uOGlobal program led students to strive to engage in lifelong learning processes. After completing a GCE program, the students realized that global citizenship cannot be acquired automatically but should be continually shaped through constant self-improvement. Lifelong journeys become significant when individuals realize that their contributions are unique, and that steady engagement takes time to develop. Participant L said that uOGlobal inspired her to create a small association for artistic performance. This form of commitment made her learn humility, respect for dissents, collaboration, and resilience which became her lifelong learning goals. This mindset is indispensable for shaping a meaningful global citizen identity. Lifelong learning global citizens constantly and voluntarily take challenges and resiliently participate in concrete activities so that engagement becomes personal pleasure, not obligation.

The reconceptualized concepts. Finally, the ever-evolving identity shift can be seen through the individually re-evaluated GCE concepts. For instance, the abstract sense

of an ethical mind (i.e., loving humanity) in the beginning has been gradually reconceptualized through different learning activities and experiences. An abstract sense of an ‘ethical mind’ of loving humanity was concretized as a resilient attitude based on patience, tolerance, and openness. ‘Empathy’ has become defined as something that should be reflected through a person’s commitment in real-life contexts. Participant A said, “The activity at Soup Kitchen where the clients were often cast out to the edges helped me become an engaged contributor to a tolerant and inclusive society. I should have more patience and less impulsivity to become a more empathetic person.” Such a conceptual shift from idealistic to realistic empathy emphasizes respectful listening, asking questions for more meaningful responses, reading non-verbal social cues, and sharing common challenges with others. For the same reason, collaboration, leadership, self-knowledge, and skills that were perceived as already developed at the beginning stage, have been individually redefined. The revised understandings of these concepts allowed participants to make new criteria of needs and goals in the future.

Finding 4: Influencing features to the identity formations

The demographic features such as nationality, ethnic background, and language were the criteria used for recruitment. They were expected as plausible features to influence different identity formations. However, the results and findings show that the different identity formations seem to be influenced by other aspects more significantly.

Table 40

The influencing features for the identify formations and communication patterns

Participants Demographic information	A	B	G	D	L
Ethnic backgrounds & language	Caucasian		Caucasian	Caucasian Caribbean	Caucasian
	Monoculture		Mixed culture		Monoculture
	Anglophone	Francophone	Bilingual		Francophone

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

Nationality	Canadian				International
Age & Sex	20 F	21 F	25 M	23 F	21 F
Other aspects					
Transnational experiences	Middle	High	Middle	Very High	
Going out of the comfort zone		Low	Low	Extremely High	High
Co-curricular activities (Study program)	Volunteer at local non-profit communities (International development)	Serve at The writing center of the campus (Psychology)	Coach and work at health organizations (Biomedical science)	Study abroad via exchange program (Communication Anthropology)	Create a non-profit drama association abroad (International Technology)
Future plans for engagement	<u>Volunteer</u> Humanitarian communities	<u>Networker</u> Political Activism	<u>Researcher</u> Health care Industries	<u>Volunteer</u> Academic Communities	<u>Entrepreneur</u> Non-profit associations
	Acting in LOCAL to bring changes in GLOBAL				
Personality ¹²⁰	A Dynamic Outgoing	B Reflective Reserved	G Analytic Reserved	D Curious Susceptible	L Adventurous Outgoing

¹²⁰ This aspect was noted based on the participant students' self-evaluations in their learning plans and reflection journals.

As table 40 above shows, the most influential aspects were the different degrees of participants' transnational experiences in relation to the degrees to which they left their comfort zones mainly in co-curricular activities. Studying abroad or in home countries seems to be a critical aspect of distinguishing two themes of identity formation. Crossing a border and entering foreign cultures imply a shallow comfort zone, which generates anxiety and stress, seeming to significantly impact the identity evolution of theme 2. Students who study abroad are generally obliged to contextualize their daily life circumstances much more intensely than those in their home countries. The cultural issues they deal with can be highly complex and urgent at the same time. Participant L said, "People want to take risks to get out of their comfort zones, but it is not evident what level to take. We should push ourselves as far as we can. Only when we are alone, then we can confront a lot of strange things in front of us." Theme 2 students' transnational experiences seemed to significantly influence their reflection and interaction so that the higher level of transnational experiences, the more substantial interest in cultural values and competencies.

It is noteworthy that the level of comfort zone seems significantly affected by speaking a foreign language or mother tongue. For instance, participant D seemed to have a very shallow level of comfort zone because she had to speak Spanish during her exchange program. The French language was the international student L's mother tongue, so there was no language barrier issue for her in Canada. The study programs also seem fairly significant; participants A (International development) and G (Biomedical science) showed a higher degree of ethical orientation, and participants B (Psychology) and L (International technology) showed a stronger inclination toward careers. The experiences through co-curricular activities seem to reinforce the individual values of study programs. Participant D, who has a background in anthropology and communication, has become more curious about human beings while studying abroad. She said during the interview, "My academic path in uOttawa made me focus on many cultural aspects. uOGlobal made everything intertwined, so my study, anthropology, and exchange abroad definitely shaped my own vision. Probably, uOGlobal made cultural aspects most prominent."

Individual confidence-collective-trust building via blended learning under GCE

Finding 1: a synergy of communication processes generated by intrapersonal and other interactional forms of communication

In this study, confidence-trust-building communication patterns were generated in a specific manner. Two different functions of communication patterns sequentially and interdependently intertwined through mutually activating and reinforcing relationships.

The synergy between intrapersonal and other forms of communication. Many existing studies emphasize that members' trust-building is one of the most critical components of successful blended learning (Heikoo, 2013; Lock & Johnson, 2016). They argue that increased face-to-face activities may provide learners with more opportunities for interaction to generate group cohesion (Fu et al., 2015; Lu & Churchill, 2014). Agreeing with the importance of confidence-trust-building, uOGlobal suggested a different strategy: mobilizing intrapersonal communication as an internal dialogue is as important as increasing face-to-face communication. This study revealed that activating individual learners' mental dispositions and consolidating their thoughts more effectively induce members' interaction to build trustful relationships.

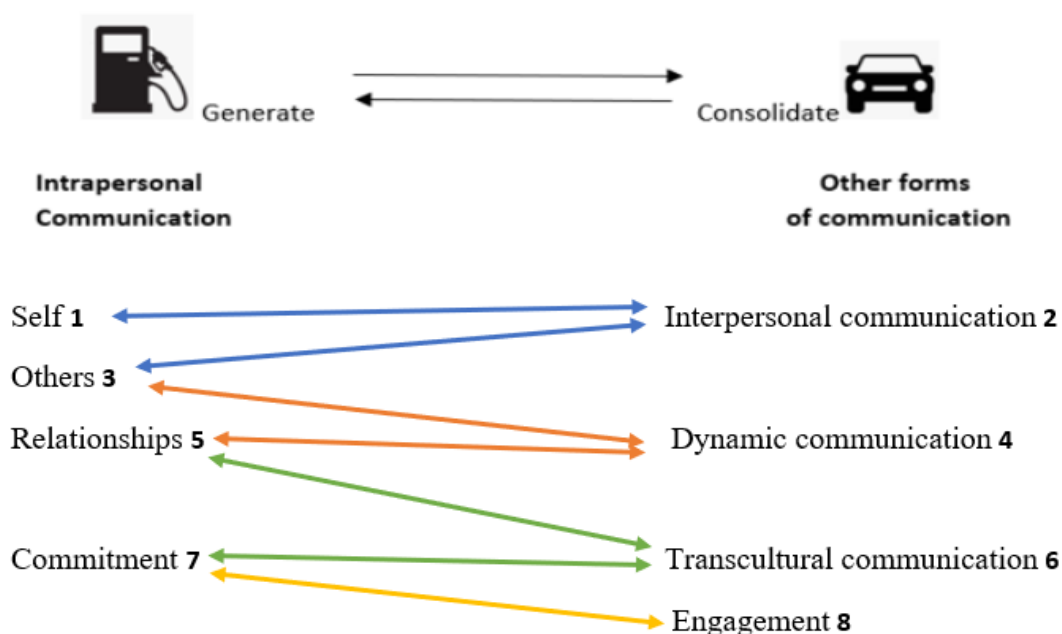
According to Shedletsky and Aitken (2004), intrapersonal communication is communication with the self to assign meaning to stimuli while constantly interplaying with social events that individuals encounter. The stimuli can be culture, thought, and social interaction. In particular, staying online, which significantly promotes intrapersonal communication, encourages individuals to reflect on the process of assigning meaning to those stimuli: "In the intrapersonal model, the internal versus external tension is woven together as a seamless interplay, a constant dialogue between the two. Our minds and hearts interplay with other people while communicating via the Internet" (p. 123). Others' situations, human relationships, and individual commitment (future plans) can be called 'stimuli' as external tension, and individuals have their unique 'intrapersonal communication' about such stimuli.

Thus, intrapersonal communication allows individuals to prepare their mental dispositions to proceed to interaction so that other interactive forms of communication enable them to experience external events effectively. As a result, individuals can consolidate, re-evaluate, and revise their pre-conceived reflections through new reflections. Such a synergic relationship between reflective and interactive communication allows the learners to build individual confidence and collective trust in a solid and reliable way. Figure 10 below shows that intrapersonal communication functions like a '*gas station*', and the other interactional

forms of communication represent ‘*vehicles*’. Intrapersonal communication fills gas in minds, and the other forms of communication enable the vehicles to be driven on the road. In other words, the prepared mental disposition by the gas station of intrapersonal communication activates the subsequent interactive forms of communication. By doing so, the learners’ minds move on to the next stage while new reflections can redefine the previous thoughts. While reflection and interaction mutually influence one another, learning members gradually and solidly build self-confidence and trust in others through their relationships.

Figure 10

The relationships between intrapersonal and interactional forms of communication¹²¹



In general, intrapersonal communication flows from reflection on the self to others’ situations, human relationships, and individual commitment. From the beginning of the course, intrapersonal communication via online sessions (i.e., pod 1: introduction) was supposed to happen before the face-to-face session (i.e., workshop one) so that a loop of the reflective and interactive cycle between online and in-class sessions could concretely and explicitly activate the different steps of confidence-trust-building. However, it is hard to draw a precise order during these intertwined processes. For instance, intrapersonal communication

¹²¹ This sort of communication pattern can be called transcultural communication since meanings constantly evolve while internal and external communication activities are intertwined.

regarding self and others' situations simultaneously evolves while interpersonal communication keeps moving. They were in a mutually synergic relationship enabling learners to move on to the next stage of confidence-trust-building.

Figure 11

Internal dialogue during conversation as intrapersonal communication



In other words, even though intrapersonal communication is prominent online, it can still take place during interactional communication. Thus, transactional communication processes happen through constant mutual interferences.

This finding explains that confidence-trust-building is not necessarily determined by increasing face-to-face activities (interaction) among learners. Instead, stimulating intrapersonal communication (individuals' internal dialogue) alongside other interactional forms of communication deepens self-confidence and collective trust-building. Reflection journals can be one of the best options for effectively mobilizing intrapersonal communication, since students can think about what they want to express before and after interacting with others. Via such blended activities, the pre-conceived ideas can be thoroughly redefined, intensified, and reshaped.

This way of confidence-trust-building via a specific communication pattern in blended learning environments is one of the most valuable findings in this study. Contrary to many existing studies¹²² that focus on increasing learners' interactions for building trust via blended environments, this study shows that such an interaction-driven method does not necessarily generate solid trust-building. Instead, synergistically generated communication via blended learning activities can create solid self-confidence and trust among the learning community members. If there is a lack of time, guidance, safe communication space, and various opportunities for intrapersonal communication to internalize processes, a superficial

¹²² Interaction-driven trust-building is argued by many scholars: Achtenhagen, L., & Johannisson, B. (2013); Ahamer, G., Karl A. Kumpfmüller, K. A., & Hohenwarter, M. (2011); Alt, D. (2017); Bigkupie, I., Lackovie, S., & Kregimir, J. (2015); Bozanta, A., & Mardikyan, S. (2017); Cui, G. (2010); Doolan, M. A. (2013); Lam, W. (2006).

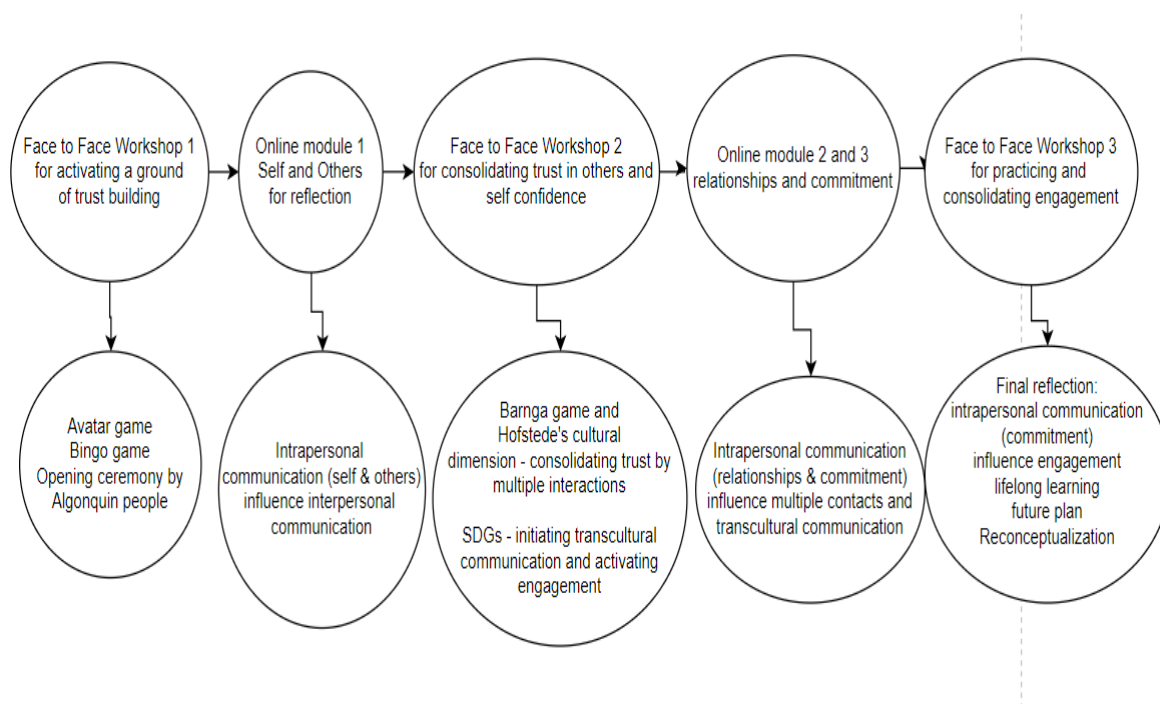
level of confidence-trust-building may remain, caused by increasing only face-to-face interaction.

The confidence-trust-building communication patterns in blended environments.

Such communication patterns for confidence-trust-building seem meaningfully related to the blended environments of the course. As shown in the following diagram (Figure 12), confidence-trust-building processes began when the activities in workshop one stimulated students' reflections and interactions. For instance, the opening ceremony by Algonquin elders and the Avatar game promoted deep reflections, while the Bingo game and live lectures promoted intense interactions. Workshop one effectively and dynamically activated interpersonal communication tools such as empathy, openness, and socialization under the constant intervention of individuals' internal dialogue. Consequently, students' intrapersonal communication seems greatly stimulated after workshop one. They could have then had more open mental dispositions to study their online module one regarding self and others' positions¹²³.

Figure 12

The blended learning activities via confidence-trust-building communication



¹²³ In figure 12, intrapersonal communication (self & others) means a reflection on one's own and others' positions and situations.

Then, the students were mentally equipped to communicate in a dynamic manner, which can be characterized by dealing with various challenging situations (i.e., cultural clashes) and multiple contacts. The experiences in workshop two helped individuals enter into the next step of intrapersonal communication to think about human relationships. Suppose we use the analogy of the gas station (Figure 10). While thinking about human relationships, this reflection fuels the vehicle of transcultural communication to be driven. The experiences from the Barnga game in workshop two affected the students' mental dispositions to proceed to the following online modules, deeply thinking about relationships with others. Then, students could practice their commitment strategies through the suggested online activities. Finally, in workshop three, they have become much more disposed to practice dialogue characterized by negotiation while manifesting their engaging attitudes. At the end of the course, they were willing to consolidate and readjust their positions to commit to social change.

On the one hand, the online modules led students to assimilate the concepts of GCE, and the learning plans encouraged them to self-evaluate by regularly checking their progress. These components were mainly related to intrapersonal communication. On the other hand, the face-to-face workshop activities encouraged students to socialize, discuss, improvise, and collaborate in real situations. These components were closely related to interactive forms of communication. The same method of confidence-trust-building communication was applied to co-curricular activities wherein all types of communication happened simultaneously. This shows that without properly involving intrapersonal communication, the possibility of having durable, solid, and reliable self-confidence and collective trust would be weak.

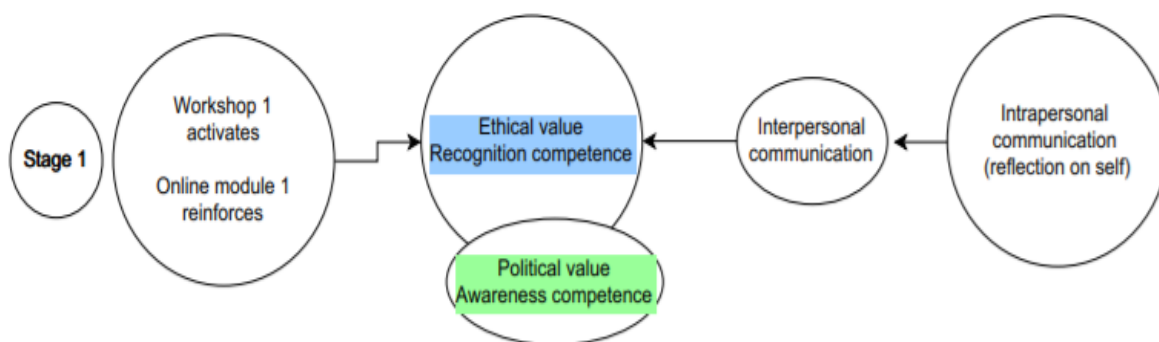
Finding 2: The role of the confidence-trust-building in shaping global citizen identity

It seems plausible to relate this way of building self-confidence and trust in others to the identity formation processes in uOGlobal's blended environments. The program allowed students to shape their identities while confidently and trustfully engaging in social change processes. The online modules, workshops, and co-curricular activities activated, developed, and maintained self-confidence and collective trust that helped identity formations. These blended activities supported students' minds to move on through the sequentially developed dispositions (from individual to collective) while consolidating their self-confidence and collective trust.

In the curriculum. The following three diagrams (Figures 13, 14, 15) show how learners' identity and confidence-trust-building have been intertwined in the uOGlobal's blended environments.

Figure 13

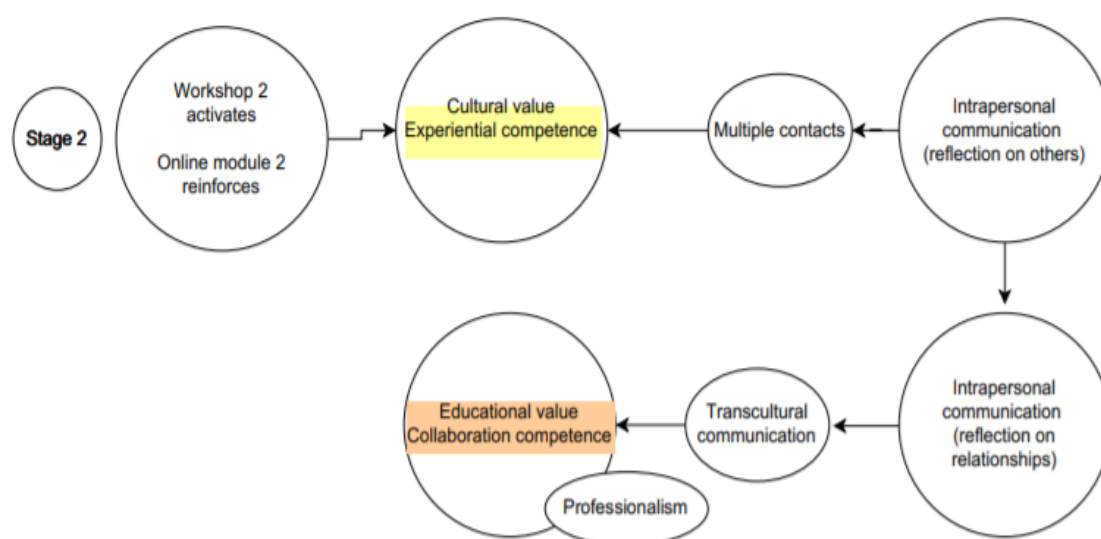
The links between the initial communication patterns and identity formations



In stage one, expressing individual objectives by filling in the learning plans was a very initial step of intrapersonal communication about the self (one's own situation at present). Then, workshop one allowed them to interact with one another using an interpersonal form of communication to consolidate reflection more profoundly. The first face-to-face meetings created a desire to engage in building relationships; when they returned home, such physical contact allowed them to recall their colleagues and the dialogue. When they began online module one, which describes the ethical and political dimensions of GCE, the information might appear entirely meaningful to them. This process shows that intrapersonal communication about one's own situations and interpersonal communication were intertwined so that confidence-trust-building may begin with the initial step of identity formation based on ethical and political dimensions.

Figure 14

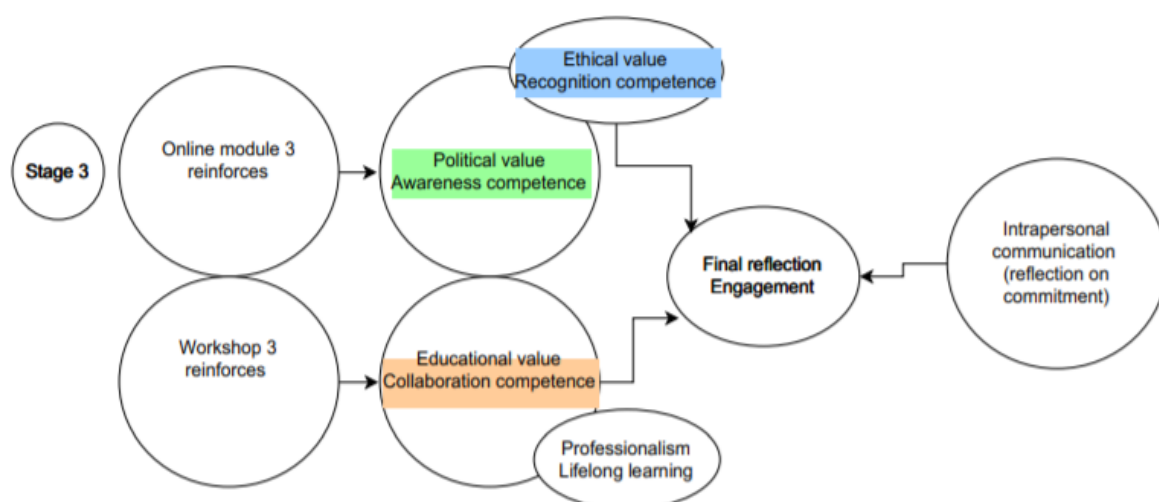
The links between the mid-stage communication patterns and identity formations



In stage two, self-reflection gradually transpositioned to thinking about others' positions in the world. The students' mental dispositions were such that they were ready to participate in workshop two after completing online module one, about empathy and tolerance for others. In workshop two, however, the students could witness how challenging it is to overcome cultural differences. They experienced mixed feelings of frustration and humility during the Barnga game interaction. Through dynamic and transcultural communication, they realized the importance of brainstorming, debate, negotiation, and creative improvisation. After experiencing such cultural dilemmas, studying online module two made them think more seriously about human relationships since the module describes complex global issues based on privileges and vulnerabilities in power relationships. This process shows that intrapersonal communication intertwined with interactive communication helped learners' identities evolve toward collaborative dimensions.

Figure 15

The links between the final communication patterns and identity formations



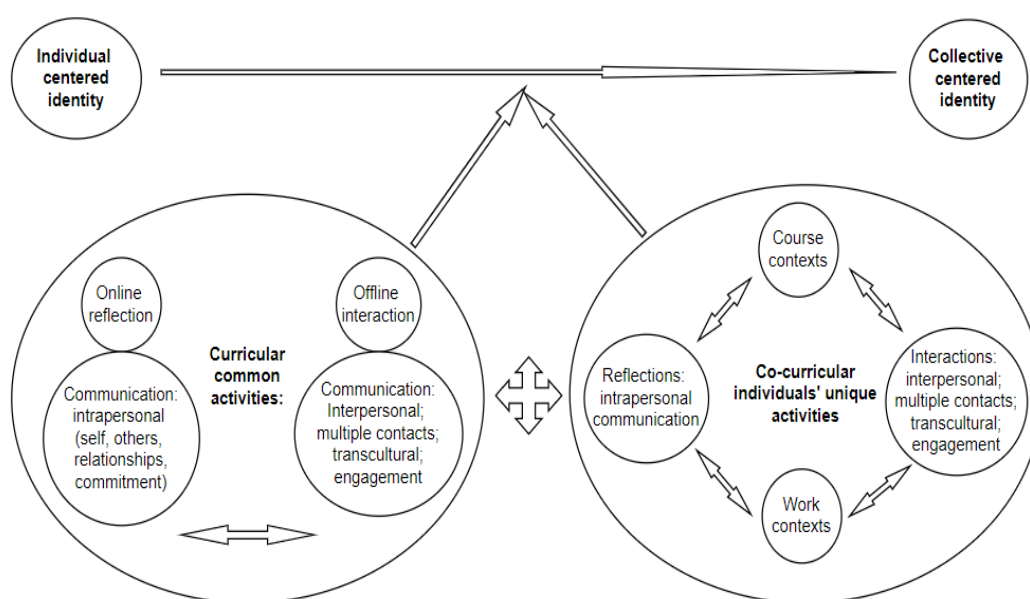
In stage three, global connections and collaborations were emphasized through module three activities. As the students realized the importance of cultural negotiation in the previous stage, they eagerly practiced transcultural activities, formulating different commitment styles and creative ideas. Then, in workshop three, they also undertook collaborative tasks to redefine new objectives in the future. Individuals' internal dialogue through reflection also reinforced enthusiastic engagement in community activities. This process influenced the final stage of identity regarding commitment and engagement based on political and ethical dimensions. It also provided them with an opportunity to become lifelong learners based on the educational dimension to performatively deal with upcoming events.

In blended environments as a whole. The communication patterns and identity formations have influenced each other throughout the uOGlobal blended course. For instance, when participants realized that the ethical dimension should be expressed by patient and tolerant attitudes in every situation, this perspective was reflected in their interpersonal communication patterns during teamwork. As such, the communication patterns have been adjusted accordingly while the identities have evolved.

The following diagram (Figure 16) shows how identity formations and confidence-trust-building communication patterns in the uOGlobal blended course enabled students' visions to shift from individual interests to collective benefits.

Figure 16

The identity and communication evolutions in curricular and co-curricular activities



As shown in the curriculum, intrapersonal communication¹²⁴ and other interactive forms of communication¹²⁵ were intertwined with learners' identity evolution processes. These aspects have evolved in more dynamic and independent ways in the co-curriculum since individuals could shape their identities through individualized experiences. There are also reflection processes occurring during the spaces between the scheduled events and activities so that internal dialogue continues in the interstices between them. After these processes, the students have become more enthusiastic about participating in local communities to contribute to a better society. As such, the uOGlobal's blended environments allowed students to be inspired through multiple paths to join in social change processes.

Such experiential environments where individuals could autonomously and constantly shape their global citizen identities also promoted lifelong learning. The students decided to engage in ever-evolving plans for self-improvement even after completing the program. They realized that global citizen identity must not be static but constantly evolutive. Participant A expressed how she would strive for such lifelong learning at the end of the program: "For me, as I become more aware of something, I realize how much I don't know. I can confidently

¹²⁴ It covers self-dialogue regarding one's own images, others' situations, human relationships, and personalized commitment to social change.

¹²⁵ It comprises verbal and non-verbal communication in interpersonal, dynamic, transcultural, and engagement levels.

keep progressing there.” Participant L also said: “Even after ending this course, I’ll continue my open attitude, showing it through how I communicate with others.”

Finding 3: The influencing features of confidence-trust building communication patterns

As seen in the identity formation, the demographic features (nationality, language, and ethnic backgrounds) did not seem critical to determining confidence-trust-building communication patterns. Instead, the degrees of the comfort zone (shallow or not) due to transnational activities (home country or abroad) seemed to play a significant role in influencing the communication patterns (see Table 40). Participants D and L showed more active interaction with others, but intrapersonal communication regarding others’ situations slowly moved on.

It is noteworthy that individual personality could affect interpersonal communication. According to the facilitators, shy and reserved students were reluctant to step out of the comfort zone. Personalities may affect individuals’ learning approaches, individuals’ reflective skills, and communication styles. For instance, as table 40 shows, participant G (with a reflective attitude) described himself as interacting based on reflection. In contrast, participant L (with an interactive attitude) defined herself as becoming reflective after an interaction. It is also interesting to see that participants A and L, with outgoing personalities who were confident in their socialization skills, recognized that they overestimated their capacities. Being patient and tolerant with people from diverse backgrounds should constantly improve through real-life experiences. Personality also seemed to influence the participants’ course content and design preferences. For instance, participants B and G (reflective) appreciated online sessions more, while participants A and L (interactive) were largely inclined to the offline sessions. These aspects of personality became nuanced as group cohesion increased. Facilitator 18, who participated in all workshops, confirmed that the personality aspect disappeared at the end: “Some moved around to ensure if their group members were on the same page. All of them seemed to make smoothly evolving conversations.”

Course satisfaction and emerging issues

Students’ satisfaction levels can be measured to represent the strengths and weaknesses of the course. In this study, their satisfaction levels with the uOGlobal program

showed strengths, and their suggestions on emerging issues indicated weaknesses of the program.

Satisfaction levels

As described, GCE by uOGlobal provided students with course content and environments where learners could apply GCE to their everyday, concrete, and real-life situations. Through the program, the shift of individuals' global visions by autonomously participating in local activities to make a better world was remarkable. Three criteria were used to measure the strengths of the program.

Real-life relevance and usefulness of the content. In this criterion, both students and instructors put the promotion of inclusiveness as a priority. The program celebrated diversity and encouraged students to dissent to become more aware of their positioning in the world as global citizens. For instance, instead of just earning good marks given by instructors, students could participate in local projects (i.e., mind-maps for the uOttawa campus) under SDGs by raising their voices. The three workshops encouraged them to open their minds and sometimes challenged them to face different customs and values to realize the importance of inclusive minds. In addition, uOGlobal provided an atmosphere that allowed culturally diverse individuals to have smooth socialization (i.e., buffets in a grand dining hall). Individually chosen co-curricular activities pushed students to engage in local contexts to apply the abstract GCE concepts to concrete situations so that students could see how inclusiveness can be internalized and extended. Consequently, they could be gradually aware of the true meaning of inclusiveness in dealing with local contexts through community engagement.

Incorporating professionalism in GCE was also observed in this criterion. Most participants appreciated it in light of future employment in the international job market. The program provided participants with environments for practice to further their careers and stand out as a global workforce. Guest speakers delivered their insights by telling students how their international experiences had changed through their career paths and how they went out of their comfort zones to achieve their global careers. In particular, workshops two and three dealt with various topics (i.e., networking, handshakes, and elevator pitches) to encourage the students to develop practical skills through step-by-step guidance. Besides, the buffet, one of the program's unique features, offered all students a space for informal

networking with facilitators, guest speakers, and other instructors. People from different cultural backgrounds could socialize by sharing their knowledge and experiences in a professional atmosphere.

Community engagement, which encouraged students to get involved in local activities dealing with global issues, was also appreciated. All participants mentioned that the workshops allowed them to practice how to collaborate to create social changes. For instance, teamwork under SDGs allowed for integrating the members' different ideas at the level of local social responsibility to deal with global issues. Small group discussions in the workshops created a space for enhancing the collaborative spirit and humble attitude towards others. They could witness that generating many perspectives can be the best policy to deal with complex issues.

Finally, well-interrelated online modules and workshop events were evaluated as having allowed students to assimilate theoretical knowledge and practice. The harmoniously combined online, offline, extracurricular spaces offered students extended opportunities to apply, compare, and bridge knowledge while allowing them to build self-confidence and trust in others. Different learning preferences linked to learners' time management, the rhythm of studying, and strategies for completing assignments were also flexibly accommodated in the blended environments. As a result, in such learner-centered learning, students could performatively generate insights so that the accumulated experiences could be internalized into participants' minds.

Construction of new knowledge. In this aspect, the program was perceived as satisfactory since it invited students to witness local and global interdependence to develop tolerance, patience, and flexibility to constantly improve themselves even after the program ends. In addition, the program provided learners with learning environments where they could interpret social cues from experiencing other cultures, negotiate different meanings, suggest innovative and consensual ideas, and become self-critical thinkers. As a result, students could construct contextualized global visions by redefining pre-existing concepts while acquiring new ones.

Self-regulating learner-centered environments. Finally, in this dimension, the blended learning environments provided by uOGlobal were highly appreciated since students could develop a sense of organization, autonomy, leadership, and risk-taking in curricular and

extracurricular spaces. As students' real-life experiences were incorporated to understand GCE, they did not feel alienated by simply studying theoretical concepts of global citizenship. In short, experiential (i.e., co-curricular activities) and self-regulating (i.e., learning plan) learning environments put students in the center to performatively acquire the necessary values and competencies of GCE.

Emerging issues

Weaknesses and suggestions. The students' and facilitators' dissatisfaction with uOGlobal were documented as the weaknesses, and relevant critiques were considered as suggestions to improve the program

The use of technology. Technology plays a vital role in blended courses since balanced and fluid transitions between online and offline learning activities by proper technologies can keep the channels of communication open and learners and instructors motivated. In this regard, using technology was revealed as weak in the course. The function of the translation machine during the workshops was least appreciated, and the platforms for online discussions and feedback were not effective, either. The comments and ideas posted in the discussion forum did not convey students' enthusiasm. As time went by, the postings and feedback were visibly reduced because discussion forums lacked rigorous online facilitators who might have animated discussions by delivering timely feedback. Participant D said that adopting a new platform, which creates a fluid flow (i.e., chats), may encourage students to participate in online discussions. As online communities are increasingly present, properly employing user-friendly online discussion forums is essential for GCE courses.

The online modules, workshops, and professionalism under GCE. In the curriculum, three weaknesses were addressed. First, the online course content was weak and needed updates¹²⁶. All five participants (A, B, G, D, L) agreed that GCE concepts need to be studied more deeply. For instance, GCE scholars' different angles based on their school of thought and practitioners' global projects can be investigated. The richness of content can allow students to acquire knowledge on GCE to obtain a solid synthesis. In this regard, a concept such as *transculture* can be introduced via brainstorming discussion to specify what creativity and innovative minds can be developed through GCE. Creolization can also be adopted to

¹²⁶ Online module three was most criticized since the learning activities and tasks were repetitive.

emphasize the importance of improvisation and hybridization via cross-cultural case studies. Projects that ask students to produce various media contents (i.e., elaborating professional infographics, podcasts, etc.) dealing with global-local events can enhance their communication skills.

Second, participants B, D, and L perceived that the frequency of the offline activities was insufficient to help students. More frequent small group discussions and long-term group projects can motivate students to engage in experiential and constructive learning to enhance group cohesion. Facilitators also suggested reducing guest speaker time and giving students more discussion activities. Meanwhile, according to participants A, B, and L, there was a need for revision: the ethical and collaborative dimensions were omnipresent throughout the course, but political awareness was lacking during workshops. More cultural connections should also be promoted through the online space. Participant D argued that the choice of co-curricular activities, which provide the best practice for interculturality, should be broadened.

Finally, the professional components of the program, which enhanced collaborative spirits through teamwork and developed adaptability and creative minds, were appreciated. Participants A, B, and L found that the introduced practices for developing professionalism should go deeper. Assigning more activities through more frequent workshops may induce meaningful results. They also suggested opportunities to meet with guest speakers after their presentations, animating virtual interaction via LinkedIn, and using the lunch buffets more efficiently for professional networking. However, the ways to balance this aspect with GCE components were criticized by participant D and some facilitators. They pointed out that introducing employability via successful personal stories and interview skills was not seamlessly integrated into the other activities of the workshops. As the primary goal of the program was not to prepare students to get jobs, if the content and amount of professionalism are not thoughtfully selected, the program may lower the authenticity of GCE. More research is required regarding how to incorporate professional aspects and which aspects to incorporate into GCE.

Students' resistance to communicate. Another weakness of the program was how to accommodate students' resistance to communicating. Facilitators observed that some students' shyness and defensiveness (the personality aspect) might hold them back on the edge of their comfort zone. Thus, various ice-breaking activities for a smoother transition

were recommended to motivate them. As students did not know each other in the beginning, describing their first impressions of others during the Avatar game must have been hard. Icebreaking activities can begin with standard questions, then more open conversation can be oriented. Besides, inviting guest speakers from diverse fields, watching the videos of the recorded workshops, and having more discussion times between instructors and students were suggested. uOGlobal can also open a drop-in world café as a form of office hours so that students who need support can meet instructors and facilitators.

Various comments. Students' perceptions covered the following categories:

Instructors' attitudes. The following aspects were pointed out as important qualities for instructors to have in order to motivate students and foster group cohesion: authenticity, empathy, sharing personal experiences, open-mindedness, humble attitude, non-hierarchical dialogue, fairness, and timely feedback. Most of the facilitators agreed that they should speak from the heart while doing various activities with students. They should show enthusiasm for being with students by sharing their experiences. They should encourage them to speak up. Self-disclosure makes all members become especially at ease to freely discuss given subjects.

Students' roles. Students' open attitude that allows for going out of their comfort zone was mentioned. For this goal, instructors should avoid domination, and students need to develop a sense of community engagement by voluntarily participating in campus activities. Students will also need to push themselves to develop soft skills and interpersonal relationships through undertaking specific goals and concrete strategies. Collaborative and humble attitudes can be shown when individuals believe that they can integrate diverse perspectives and cultural experiences to improve the quality of their projects.

Institutions' roles. Three aspects of improving the program were mentioned: Many facilitators expressed a need for more training and sufficient time to review resources regarding GCE. The International office should provide them with more expert-content knowledge regarding global issues to study and practice. Such training sessions are crucial to allow them to better understand their roles, organize their activities, and contribute their ideas to the course. Increasing meeting times and giving them incentives for participation will also motivate them. Meanwhile, participant D mentioned that the possibility of receiving credits when students take extra-curriculum courses or become volunteers for local associations must be considered. Finally, all participants agreed on the importance of tracking the members'

opinions via frequent surveys to develop appropriate policies and procedures. The results and feedback provided by the students and instructors can be incorporated to revise the program. To make uOGlobal under GCE successful, the institution should not overlook these issues.

Institutions' general roles in enriching students' learning experiences were also mentioned. They refer to developing inter-disciplinary blended environments by involving innovative action research scholars, creating different types of buddy program options, and broadening multiple career opportunities (i.e., via COOP, seminars, expositions). Besides, there were ethical issues that institutions should take seriously and deal with: the digital divide and safe online environments, offering greater accessibility to disabled students, adjusting reasonable tuition fees, and promoting inclusive cultures on the campus.

The conclusion of chapter 5

This chapter is composed of four parts: part one describes how the program was constructed and how the coding frame was obtained for the study. The following two parts describe the obtained results from the participants' data (students and instructors) analyzed under the research question of this study¹²⁷. In part four, the synthesized interpretations of the findings were presented. These four parts showed how students' global citizen identities and confidence-trust-building communication have evolved via a blended course under GCE.

The results were presented in parts two and three regarding the participants' perceptions (students and instructors) and descriptions of their experiences in the program. The perceptions were compared in order to understand how the identities have been shaped in specific ways and how individual confidence and collective trust have been built through particular communication patterns. The participants' similar and different viewpoints allowed for synthesizing the investigated phenomena: identity formation and communication. It is noteworthy that identity is not something that can be constructed or shaped at once; it requires a lifelong commitment to be honed. Achieving the certificate at the end of the program does not mean an end to the journey, but rather the beginning of becoming global citizens. Based on the individualized lifelong learning plans, students can constantly improve themselves while their identities evolve. It was also interesting to find that the levels of the

¹²⁷ This refers to the learning members' shifted perceptions regarding global citizen identity formations and confidence-trust-building communication patterns in blended learning environments under GCE

comfort zones seem to differentiate the ways of identity formations. Furthermore, individual personalities possibly affect interpersonal communication.

All findings were interpreted and synthesized in part four. First of all, global citizen identity was constructed through reflection and interaction, incorporating individuals' unique experiences. Then, confidence-trust-building could be solidified by a synergy between intrapersonal and interactional forms of communication to make identity evolve. And finally, levels of satisfaction with the program were measured, and emerging issues were noted to improve the program. The next chapter will discuss how uOGlobal conveyed GCE using confidence-trust-building communication via the blended environments in comparison with the existing studies.

Chapter 6: Discussion

The results and findings showed how students' perceptions of their global citizen identity and confidence-trust-building communication patterns have shifted in the uOGlobal blended course. In this chapter, the existing literature is compared with the results and findings of this study. The research questions of this study were as follows:

"How do students' perceptions change through their communication experiences in blended learning environments under GCE?"

And sub-questions were:

- How do students' perceptions of global citizen identity evolve via a blended course under GCE?
- How do students' perceptions of building self-confidence and collective trust evolve via a blended course under GCE?

Thus, this evaluation study focuses on three areas: first, the shifts in perception of global citizen identity; second, communication for building self-confidence and trust; and third, blended learning via evaluated courses that reveal students' satisfaction levels with the course content, design, learning environments, and emerging issues. The comparison with the existing studies that deal with the same issues could explain how previous theories were replicated or redefined to new approaches.

Definitions of global citizen identity

Cosmopolitan values (attitudes and beliefs) and competencies (skills and commitment) were combined to complete the theoretical framework of global citizen identity. Four principal categories were found in the literature.

Political awareness

Previous studies define political awareness as a reflective aspect of cosmopolitanism, as consciousness that inspires autonomous participation to develop individuals' critical thinking and global senses. First, presence in the public sphere is emphasized by individuals' voluntary engagement in positive social changes (Le Bourdon, 2018; Oxley & Morris, 2013; Peski, 2012). Second, global concerns and dilemmas that may transform the world can be dealt with through the global vision by which people can see the world as a global village (Gerzon, 2010; Giroux, 2014; Oxley & Morris, 2013; Meyer et al., 2011). Finally, individuals' critical self-reflection ability to recognize the universal community can allow them to evaluate social issues beyond the nation-centered mind (Cavallar, 2017; Giroux, 2014; Trepanier & Habib, 2011).

This study revealed that becoming aware of how privileges and vulnerabilities are shaped allowed individuals to critically analyze themselves in their involvement in power relationships. Then, autonomous participation was followed by transnational civic commitment. Political awareness created a sense of social responsibility so that students could engage in local activities to address various issues. These positions were shown as follows:

“Take responsibility and active roles on local and global dimensions to face and respond to challenges” (Pod 1: module 1¹²⁸).

“Through uOGlobal, I became conscious of my responsibility and my capacity to react” (Participant L).

“Global citizens' critical thinking is about our systems concerning power, social relationships, and the distribution of labor and resources by analyzing options based on reason” (Pod 9: module 3).

“uOGlobal allowed me to review my core values from a new perspective. I know

¹²⁸ The uOGlobal program consists of 2 courses: GLO 1901 and GLO 1902. The former comprises modules #1 and #2 while the latter comprises module #3. Each module has 3 pods, thus the program consists of 9 pods under 3 modules.

now how my privileges and others' vulnerabilities are interrelated. I will continue to progress in every step of my life while conscious of what I am benefiting"

(Participant G).

Meanwhile, this study did not explicitly promote the idea of dissolving national borders to construct globally inclusive governance (Beck, 2006; Trepanier & Habib, 2011). Instead, the concept of glocalization (Reid & Sriprakash, 2012) was reflected in globally-locally shaped dialectical perspectives. uOGlobal illustrated how one's everyday privileges and vulnerabilities could be indirectly related to others to emphasize connected humanity. These aspects were found as follows:

"Carefully look in our cell phones, our coffee cups, or gas tanks; we would find that "our" convenience continues to be largely dependent on their exploitation"

(Pod 7: module 3)

"This program addresses the stereotypes that prevent us from becoming ambassadors of interculturality. We should understand what connects us and how to work together toward a common good in the value of diversity" (Instructor A in workshop one).

Ethical recognition

Previous studies define ethical recognition as a reflective aspect of cosmopolitanism, promoting individuals' sense of responsibility to defend justice and tolerance for all human beings. Human commonalities and cultural distinctiveness are recognized (Ajani, 2015; Appiah, 2007; Delanty, 2011; Hansen, 2011; Peski, 2012). Cosmopolitans' ethical minds are embedded in the expression of citizens of the world regardless of borders (Bolger & Bolger, 2010; Damico & Baidon, 2011) and shown through individuals' everyday attitudes and behaviors (Oxley & Morris, 2013; Su & Wood, 2017).

This study emphasized a sense of belonging to a human family and openness to diversity through actively listening to different views with tolerant, humble, and inclusive attitudes. Besides, individuals' moral commitment was shown through their proactive engagement. This dimension was traced as follows:

"Our lives are connected to generations and generations, and one life influences many lives. Never forget that you are a global citizen. No matter the field you enter, you will constantly interact with people from all over" (The Algonquin elders in workshop one).

“This is our group norm: Welcome different viewpoints to learn diverse cultural backgrounds and life experiences. Suspend judgment of others while demonstrating respect and empathy through active listening” (Instructor A in workshop one).

“Becoming global citizens means playing a role in generating initiatives. There will be no more campaign against racism if the campus culture changes” (Facilitator B in workshop three).

“I volunteered at the soup kitchen of Shepherds of Good Hope in Ottawa. This experience taught me how to acknowledge people just like me and be tolerant and empathetic with them” (Participant A).

Meanwhile, the compassionate sense of humanitarianism, such as hospitality to strangers (Appiah, 2006; Coryell et al., 2018; Meyer et al., 2011), was transformed in this study. Instead of powerful groups’ generous compassion and moral obligations towards vulnerable minorities, humanitarian attitudes based on inclusiveness, solidarity, and collaboration in equal relationships were strongly promoted. These positions were shown as follows:

“Benevolence should be based on solidarity and empathy that interconnect a human family, not political interests and moral obligations. We should share and compensate for our privileges and vulnerabilities” (Pod 7: module 3).

“Many people think to do something for others, but we can simply do with others. Through this demarcation, we can obtain better results” (Participant L).

Cultural connection

The literature defines cultural connection, which is a feature of rooted cosmopolitanism, as an important way to promote the exploration of cultural dynamics. Primarily, glocalization represents how global forces and local situations produce dialectical outcomes (Kendall et al., 2009; Vryhof, 2012). Besides, the importance of familiarizing oneself with the transnational world is illustrated by how individuals’ multifaceted identities blur the distinction between strangers (Gerzon, 2010). In addition, engaging in cultural encounters is characterized by everyday dialogic meaning-making practices (Le Bourdon, 2018). The 21st-century cosmopolitans may create alternative lifestyles by communicating via various media channels (Mau, 2010). Furthermore, transculturalism is described as a hybrid

culture that can provide frameworks of solidarity and integration (Delanty, 2011; Gooch & Lenton, 2010).

This study revealed that glocalization was perceived by the participants as experiencing global phenomena through local lenses. Transnational minds were shaped by individuals' cross-cultural activities such as learning foreign languages, studying abroad, and becoming buddies. An open attitude of celebrating cultural differences enabled empathetic dialogue through various communication styles and allowed for reducing prejudices. Then, transcultural curiosity and creative improvisations helped the participants come out of their comfort zone, reducing cultural clashes while flexibly finding consensus. These aspects were found as follows:

“In workshop one, I was surprised by a high level of diversity revealed in Menti.com: 57 languages were spoken among 350 students! I could witness how glocalization was present in our lives” (Participant B).

“Hofstede's cultural dimensions reminded us of respecting other cultures by reading social cues in diverse settings, sharing one's own values, and acknowledging foreigners' perspectives” (Guest speaker A in workshop two).

“During the workshops, I could interact with people from all over the world who have different stories. If I had only traditional courses, I could not appreciate such cross-cultural experiences” (Participant D).

“Identity is complex and intersectional. Participate in cultural ceremonies different from your customs and try unknown food. If you fully engage with other cultures, you will learn how you break down the barrier and can start a relationship through sharing” (The Algonquin elders in workshop one).

Meanwhile, it is noteworthy that previous studies argue that transcultural hybridization via cyberspace is successful (Achtenhagen & Johannisson, 2013; Delanty, 2011; Lam, 2006), but uOGlobal promoted physically feasible cross-cultural practices. Kolb's experiential learning was strongly promoted through face-to-face experiences so that learning by doing such as studying abroad, learning foreign languages, mentoring buddies, brainstorming for SDGs, etc., inspired individuals to come out of their comfort zone. This position was shown as follows:

“Experiential learning was a fundamental goal of the program. I actually got a lot of

understanding while brainstorming with others during workshops. They were often filled with spontaneous conversations. Then, extracurricular activities allowed me to have my own experiences” (Participant A).

“I could concretely share intercultural challenges with my students in the workshops. Face-to-face dialogue made our feelings easily connected” (Facilitator D in workshop three).

Educational collaboration

The literature defines educational collaboration, which is a feature of represents relational cosmopolitanism, as individuals’ lifelong consensual knowledge construction (Baildon & Damico, 2010; Bean and Bean, 2015; Cui, 2010; Gooch & Lenton, 2010; Handa, 2010; Rizvi, 2009; Sartor, 2010; Young, 2010). First of all, openness toward new knowledge allows people to dismantle stereotypes, to take diverse perspectives and shape transformative knowledge (Coryell et al., 2018; Giroux, 2014; Meyer et al., 2011; Su & Wood, 2017). Then, globally collaborative learning allows for building consensual knowledge through constant self-improvement. Under the recognition of the strengths of different cultures, new solutions can be brought to solving global problems (Chen & Hong, 2010; Cui, 2010; Handa, 2010; Hansen, 2011).

This study revealed that learners’ open, curious, and self-reflective minds allowed their global visions to constantly evolve. Knowledge construction was perceived as an outcome of collaborative work when individuals’ different commitments in local communities addressed global issues to generate new insights. Lifelong learning was strongly emphasized as an important lifelong commitment. These positions were shown as follows:

“Full of possibilities and adventures in our world, but too often, discomfort prevents us from moving forward. We have to put ourselves in uncomfortable positions and sometimes push our limits” (Guest speaker B in workshop three).

“With uOGlobal, I saw that we all have a role to play to construct something. Best projects can be obtained through contextualizing our ideas. To cultivate safe and welcome environments by reducing stereotypes that separate us on our campus, we should believe that others are as competent as we are” (Participant D).

“During the Barnga game, some students were making their own new rules through consensus. The mind map projects under SDGs also showed them how intercultural

communication may emerge through communitarian engagement. Workshops allowed most students to get out of their shells and relate to what is happening in real situations. They were empowered by how they could construct knowledge together” (Facilitator E in workshop two).

“I appreciate the never-ending learning aspect in uOGlobal. Fear and doubt will always be barriers to my transformation, but by constantly working against them, I can become an agent for change” (Participant G).

Meanwhile, with regards to the collaborative aspect of GCE, uOGlobal incorporated professionalism, which inspires students to desire global careers. Leadership, teamwork, employability, and networking skills were taught to make students stand out in the international job market. Professionalism was linked to community-based collaboration and enhanced communication competencies and career minds. This characteristic was revealed as follows:

“Regularly update your profiles highlighting your specialties, change profile pictures, and elaborate headline keywords. You need to differentiate yourself from the crowd; it will help your audience remember why they need you for their organizations. Get involved with different organizations and talk to everyone; networking is key”

(Guest speaker MX in workshop three).

“I have learned networking techniques on LinkedIn and elaborating elevator pitches. Plus, my exchange in Spain, COOP, the uOGlobal certificate, and participation in career expositions all made me stand out. I can quickly enter professional conversations with people now” (Participant D).

Definitions of the blended design, satisfaction, and emerging issues under GCE

The blended design

Investigating a blended course design helps understand how course goals, objectives, and expectations are aligned through the blended sessions to make learners’ existing perceptions evolve (Mason, 2017). Four aspects were found in the previous studies of blended learning.

Separation of contents. Scholars who support blended learning (Arving et al., 2014; Borup et al., 2015; Gedik et al., 2013; Margolis et al., 2017; Spadafora & Marini, 2018; Van Laer & Elen, 2017) think that organically linked online and offline activities motivate students. Blended learning can be improved through purposeful, thoughtful, and innovative

integration of blended elements of face-to-face and online learning activities with the specific aim of enhancing engagement (Vaughan et al., 2014). The sessions should be harmoniously bridged through maintaining manageable workload levels, accommodating different learning preferences, and using various face-to-face activities, online sources, and platforms that allow for multimodal communication channels.

This study revealed that adequately distributed online and offline activities were harmoniously connected to provide experiential learning environments. As a result, students could reflect on theoretical information, come out of their comfort zone, and interact through real-life activities¹²⁹. Meanwhile, face-to-face informal learning environments seemed to play more substantial roles in this study. The related participants' perceptions can be presented as follows:

“While the online content of uOGlobal made me reflect, the offline sessions motivated me to be active and professional” (Participant G).

“The three workshops' group discussions and brainstorming for SDGs helped me think about culturally diverse people and individuals' ethical conduct. Moreover, my extracurricular experiences taught me to be tolerant of vulnerable people in society” (Participant A).

It is also noteworthy that an intense level of reflection and interaction seems crucial at the beginning of blended courses. When learners' confidence-trust-building is not yet solid, intensely generating loops of reflection and interaction through the blended design can help members' relationship-building to create a culture of trust.

Adoption of technological tools. Blended learning scholars argue that technology implementation is one of the most crucial steps in blended learning (Arving et al., 2014; Graham, 2021; Ling & Hsieh, 2011; McGrath & Thompson, 2018; Spadafora & Marini, 2018; Svenningsen & Pear, 2011; Tsai et al., 2011). Selected technologies and platforms should be easily appropriated to facilitate users' access to course materials and to allow them to undertake learning activities. However, this study did not actively mobilize the aspect of technology¹³⁰.

¹²⁹ Workload and flexibility are not meaningfully considered.

¹³⁰ The lack of this aspect was discussed in detail in the previous chapter.

Self-regulated learning. Blended learning scholars strongly defend the aspect of autonomous learning based on self-control (DiBenedetto, 2018; Vaughan, 2021; Wang, 2014). Instructors' prompt feedback may reduce learners' feeling of isolation to make them engage voluntarily (Rovai & Downey, 2010). Besides, performatively driven learning motivates learners to enthusiastically navigate opportunities (Haywood, 2007; Van Laer & Elen, 2017). Furthermore, choosing, monitoring, and regulating the different aspects of strategies can develop critical self-assessment and problem-solving skills (Tsai et al., 2011). Self-regulated learning can be realized by promoting learner-centered learning that enables learners to build their own understanding and real-world problem-solving skills through their lifetime (Zheng, 2017).

In this study, experiential learning was perceived as a performative process of continually constructing knowledge (Donovan, & Hood, 2021). Performative pedagogy transforms individuals' experiences through interaction, feedback, and reflection to understand phenomena. In this study, cosmopolitan identities were continually formed and reformed through individuals' reflective and interactive activities that allowed them to experience, examine, challenge, and reframe. Critical mind and self-assessment, through which students' decision-making skills and self-confidence develop, were also visible. These positions were shown as follows:

“Our interactions during workshops and extracurricular experiences enhance our self-reflection to become more aware of our prejudices with diversity” (Instructor A in workshop one).

“The extracurricular activities allowed me to put all pieces together to reinforce my reflection. My intercultural communication skills have been visibly enhanced while internalizing my own experiences” (Participant D).

Community learning. Blended learning scholars also emphasize the aspect of community learning that provides members with a strong sense of belonging to shape a collective identity through coinhabiting a space either online or offline (Jou et al., 2016; McGrath & Thompson, 2018; Van Laer & Elen, 2017; Blanco, 2021). Learners' open-minded communication characterized by dialogic postings, appropriate feedback, self-disclosure, and engaging attitudes, and commitment can be reinforced by safe and reliable learning environments (Gedik et al., 2013; Heikoo, 2013; Keengwee & Kang, 2012; Ling & Hsieh,

2011). As ubiquitous connectivity allows learners to use emerging information to create a new set of principles, a community's context can make learners become more critical, self-regulated, and responsible for learning (Vaughan et al., 2014).

In this study, inclusiveness, a sense of connection, and leadership were perceived as characteristics of community engagement¹³¹. The students were especially inspired by group dynamics of extracurricular activities and could gradually build a sense of belonging to their communities. Such positions were reflected as follows:

“Thanks to uOGlobal, I have worked as a volunteer for vulnerable people in Shepherds of Good Hope Soup Kitchen. I would never do it as an engaged contributor to an inclusive society for myself” (Participant A).

“uOGlobal collaborated with most of the services in the University of Ottawa, notably COOP, Michaelle-Jean center, SAEA, and ILOB. Engaging in SDGs also encouraged students to take on challenges. Getting involved in these communities makes them stand out from the crowd ” (The annual report 2020).

Meanwhile, this study did not look at netiquette, which means guidelines for courteous online communication, since virtual interaction was not rigorously animated. The uOGlobal program lacked in providing students with an effective platform and facilitators who could encourage them with timely and helpful feedback. Contrarily, participants were constantly reminded of the group norms that promote mutual respect, open mind, and tolerance towards others during face-to-face communication.

The blended course satisfaction criteria

Previous studies established course satisfaction criteria via two categories:

The course content. Blended learning scholars suggest measuring students' satisfaction levels by their sense of mastery of knowledge obtained through the course content (Akcaoglu & Bowman, 2016; Echenng & Usoro, 2016; Elfeky, 2017; Kuo, Walker, Belland, Schroder, & Anderson, 2013; McGrath & Thompson, 2018).

In this study, students' perceptions of the course content indicated that the real-life application was satisfactory since the well-balanced curriculum and extra-curriculum allowed them to apply acquired skills to everyday cultural situations. In addition, professional components were relevant to students' future careers, and the notion of lifelong learning was

¹³¹ Facilitating instruction is discussed in the emerging issues sections.

inspiring for transformative engagement. Overall, the uOGlobal program was perceived as making students stand out as confident global citizens whose intersectional visions can constantly evolve to deal with global issues.

Learning environments. The scholars also suggest measuring students' satisfaction levels by their perceptions of knowledge construction opportunities and self-regulated learning (Dickfos, Cameron & Hodgson, 2013; Jou et al., 2016; Lin et al., 2015; Ling & Hsieh, 2011). They argue that instead of receiving information delivered by instructors, students need environments that allow them to create new meanings and acquire practical skills by setting goals, identifying strategies, actively monitoring their motivations, and eliminating biases through a critical mind.

This study revealed that students were satisfied with uOGlobal's blended learning environments since they could explore global and local interdependence through engaging in community activities and developing diverse strategies to confidently interact with one another. They were inspired by becoming changemakers for global sustainability rather than just having good academic marks.

Emerging issues

Emerging issues reflect learners' various experiences during courses. Previous blended learning studies found four main criteria regarding various issues from different studies as follows:

Instructors' roles. Instructors' roles are described as fostering group cohesion by facilitating learners' relationships (Keengwe & Kang, 2012; Lin et al., 2015; McGrath & Thompson, 2018). In addition, instructors are responsible for delivering timely feedback to make learners stay engaged (Spadafora & Marini, 2018), accommodating different learning styles (Borup et al., 2015; Hamad, 2017; Svenningsen & Pear, 2011), providing a vigilant virtual presence as well as face-to-face supervision (Arving et al., 2014; Borup et al., 2015; Heikoop, 2013), and other related roles. In this study, these aspects were reflected by instructors' open-mindedness, which created a safe communication environment to foster students' engagement¹³².

¹³² Instructors' virtual presence and accommodating different learning styles were not meaningfully developed in this study.

Students' roles. Students' roles were described as actively participating in knowledge construction through open-mindedness, appropriation of technology, and social interaction in blended environments (Dickfos et al., 2013; Gedik et al., 2013; Jou et al., 2016; Ling & Hsieh, 2011; McGrath & Thompson, 2018). This study shows this dimension by their willingness to take risks and gather different perspectives based on self-confidence and trust in other members.

Use of technology. The use of technology was described as ensuring students' effective communication and guiding hands-on learning (Arving et al., 2014; Dickfos et al., 2013; Hamad, 2017; Tsai et al., 2011). This aspect can be shown by well-balanced platforms that can reduce a feeling of isolation (Kangwee & Kang, 2012; Gedik et al., 2013; Spadafora & Marini, 2018). Delivery of fluid feedback (Anderson & Justice, 2015), a manageable workload (Hamad, 2017), and resolving issues of credentials¹³³ (Gedik et al., 2013; Rovai & Downey, 2010; Spadafora & Marini, 2018) can also be included. This study could not observe these aspects properly due to a lack of implementation of technology and platforms in the design. Even if digital technologies were adopted by the program¹³⁴, generating dialogic online interaction, an essential advantage of blended design, was not effectively performed.

Institutions' roles. Institutions' roles were described as providing interdisciplinary environments (Rovai & Downey, 2010), adequately pursuing business plans (Rovai & Downey, 2010), and tracking surveys to listen to all members' voices (Baehr, 2012). These criteria were also emphasized in this study by creating an inclusive culture on the campus, implementing experiential components in most programs, advertising programs with clear descriptions, delivering recognizable certificates, and doing specific surveys on the quality of online sessions.

Definitions of confidence-trust-building communication patterns

¹³³ In remote learning, different platforms, and environments that provide validated competencies and learners' positive perceptions are closely linked to the digital credentials. They are equivalent to traditional credentials for skill and educational achievement that affect their future profession.

¹³⁴ The adopted digital technologies were the Brightspace platform, translation machines, interactive online websites (i.e., Mentimeter), and social media (i.e., LinkedIn).

The evolution of confidence-trust-building communication shows how students become engaged members in blended environments. Four principal categories were found in the previous studies.

Interpersonal communication

Previous studies characterized interpersonal communication as playing a specific role in developing human relationships regardless of cultural roots (Achtenhagen & Johannisson, 2013; Alt, 2017; Arvaja, 2018; Hua et al., 2011; Noble et al., 2016; Wilcox & Lock, 2017). Compassion, mutual caring, and encouragement may open human minds to gradually become accustomed to each other (Appiah, 2007). When a sensible relationship¹³⁵ begins with genuine curiosity, different perspectives can be negotiated to create personally meaningful contexts (Baehr, 2012; Baraldi, 2009; Barton, 2013; Conway, 2011; Laxman & Holt, 2017; Megele, 2015; Noble et al., 2016). In this study, negotiation for consensus, socialization¹³⁶, empathy, and open-mindedness through self-disclosure characterized interpersonal communication as follows:

“Try to make consensus; that’s not perfect, but everybody can live in it” (Algonquin elders, workshop one)

“Socializing with my buddy from the UK, I could bond over shared values as human beings despite different life experiences and cultures” (Participant A).

“I could learn how to empathetically ask questions and listen to others to better understand their viewpoints” (Participant B).

Meanwhile, this study revealed a new aspect of interpersonal communication as resistance, characterized by reluctant or defensive communication attitudes. Studies that deal with resistance to communication during face-to-face sessions are relatively few. The major part of the previous studies deals with resistance to communicate about the use of technology (Graham, Tripp, Seawright & Joeckel, 2007; Bozanta & Mardikyan, 2007) and online lurkers (Danaher et al. 2007; Norman et al., 2015). However, resistance to interaction during in-class

¹³⁵ The word ‘sensible’ means logical and reasonable, not driven by emotion. This state is enabled by people who share commonalities as human beings regardless of differences in culture. Empathy is an important element that enables this state to happen.

¹³⁶ Socialization refers to individuals’ moves towards other people coming out of their comfort zone, which means a realm where one feels safe and comfortable without specific challenge.

sessions may undermine the socialization stage; therefore, this issue can be dealt with in future research.

Dynamic communication (through multiple contacts)

The literature claims that dynamic communication is critical in re-evaluating relationships through multiple interactions (Beldad et al., 2010; Diep et al., 2017; Noble et al., 2016; Wilcox & Lock, 2017). Dynamic communication may appear through members' presence during various forms of participation (Alt, 2017; Beldad et al., 2010; Laxman & Holt, 2017; Zhang et al., 2012). It may consolidate transnational trust in human sympathy (Mau, 2010) and gradually build a culture of trust (Barton, 2013; Lock & Johnson, 2016; Wang, 2014) through members' day-to-day social networking (Noble et al., 2016). This study revealed that transnational trust¹³⁷ and the culture of trust were remarkably consolidated after experiencing frustrating situations via the Barnga game in workshop two. Professional social networking allowed students to manifest their presence. The aspects of dynamic communication were revealed as follows:

“Bonding was a definitely challenging issue in workshop two, but they have become even closer after the frustrating moments because there was more depth in their discussions” (facilitator A in workshop two).

Transcultural communication

Previous studies consider that transcultural communication enables contextualizing cultural diversity to consensually construct new meanings (Baraldi, 2006; Henri & Lundgren Cayrol, 2001; Orbe & Drummond, 2011; Shimoni, 2011; Sorensen, 2007). Creative improvisations can reflect multiple voices (Barton, 2013; Baumann, 2004; Onwumechili et al., 2003). Cyberspaces can neutralize cultural clashes and generate transcultural negotiation (Sorensen, 2007). In this study, students' different viewpoints were contextualized through their spontaneous interactions via three workshops. Constantly evolving perspectives prevented them from living in a bubble. Participant D said as follows:

“Being able to discuss, create, and share ideas with others enabled us to have real visions of the world and enrich the existing knowledge. During my exchange in Spain, I realized that adapting different cultures to produce new ones is an essential

¹³⁷ Transnational trust refers to a feeling of mutual sympathy and social ties to humanity (Mau, 2010).

competence to survive”.

Engagement

The literature defines engagement as non-verbal communication that shows individuals’ perseverant group behaviors (Hamad, 2017; Norman et al., 2015). When learning activities are meaningful to members, they show their affective or self-determined engaging attitudes (Baehr, 2012; Conway, 2011; Lu & Churchill, 2014; Noble et al., 2016; Zhang et al., 2012). This study revealed individuals’ cognitive and emotional engagement through autonomy, leadership, and mutual sharing during offline activities. Moreover, the notion of global citizens who constantly improve inspired students to engage in lifelong learning. The following comments capture these aspects:

“In workshop three, students seemed familiar with one another, trusting others and being confident in themselves. There was no need to remind them of the group norms” (facilitator B in workshop three).

“When our ideas are valued, we can easily connect. Personal fear and doubt will always be barriers, but overcoming mental blocks and trusting in others’ perspectives and mine are learning processes to be a global citizen” (Participant A).

Intrapersonal communication

Some scholars argue that when individuals construct their realities with stimuli, their thoughts constantly evolve through intrapersonal reflection (Shedletsky & Aitken, 2004). One’s thoughts can be reified into different symbols to affect face-to-face affiliations and change individuals’ attitudes and behaviors (Brooke, 2006; Walther, Van Der Heide, Tong, Carr, & Atkin, 2010). Very few online evaluation studies investigated whether such intrapersonal communication plays a role in enhancing self-confidence and trust in others. Interestingly, intrapersonal communication was mobilized in uOGlobal to consolidate individuals’ self-confidence and trust in others. Instead of having numerous and constant interactions, students were disposed in an intrapersonal state before and after face-to-face contact. The study revealed that interaction supported by reflection could build more solid self-confidence and collective trust. In this study, four steps of intrapersonal communication were used regarding self, others’ positions, power relationships, and individual commitment. These different steps of reflection were shown as follows:

“Reflect on your self-values, passions, habits, fear, threats, etc. Unpack your assumptions and describe your strengths and limitations” (Module one and workshop one).

“The concepts of privilege and vulnerability made me put myself in others’ places before interpreting their behaviors” (Participant B).

“Volunteering made me think about conditions for human beings. Simply having three meals per day and having a bed to sleep in at night mean privileges” (Participant A).

“I engaged in the buddy program to help international students feel welcomed and cared in their campus” (Participant D).

The summary

The comparison with the existing studies provides us with which theories were meaningfully replicated or redefined through new perspectives and angles in this study.

The replicated concepts

First, this study confirms the importance of the GCE curriculum, which allows individuals to incorporate their experiences to construct their global citizen identity (Osler & Starkey, 2003; Schachtner, 2015). Most of the GCE curricula tend to focus on overcoming cultural barriers by mutual respect. However, inclusive minds can be shaped by individually constructed global visions created through encountering cultural situations and interacting with various cultural groups (Guo & Guo, 2017; Naidoo, 2010; Rathburn & Lexier, 2016). In order to shape inclusive minds in this manner, blended courses were viewed as most likely to provide learners with self-regulated learning environments to deepen their lived experiences and think critically to construct knowledge (Haywood, 2007; Jou et al., 2016; Tsai et al., 2011; Van Laer & Elen, 2017). The GCE conveyed by uOGlobal allowed students to have such opportunities to intertwine reflection and interaction in online and offline environments. As a result, they could performatively and collaboratively shape their ever-evolving identities.

This study also confirmed the community of practice based on Lave and Wenger’s situated learning theory. They argue that collective knowledge and identity can be constructed through learners’ actual affective and cognitive processes during collaborative learning in daily work settings (Linton, 2015; Coryell et al., 2014). Situated learning

emphasizes continuously evolving members' relationships in communities within a social context (Patel, 2017). The socio-cognitive model of Bandura (1977) also explains how environmental, personal, and behavioral aspects influence individual learning. Encouraging environmental factors can generate a climate where support, openness, mutual trust, and respect allow learners to trust their group members. In addition, self-efficacy, which can be defined as self-confidence in one's capability, provides a self-motivational force to perform an actual behavior that the person wants. Such collaborative participation and engagement through a community of practice are critically related to confidence-trust-building and global citizen identity formations. As it is challenging to generate a sense of belonging among culturally diverse members, increasing feelings of trust, safety, and openness is crucial (Frimousse & Peretti, 2014; Heikoop, 2013; Jou et al., 2016; Keengwee & Kang, 2012; McGrath & Thompson, 2018; Norman et al., 2015; Van Laer & Elen, 2017). For this aim, the GCE by uOGlobal provided a community of practice via unique blended environments: collaboration with many mentors and colleagues was realized through curricular activities and voluntary engagement through extra-curricular activities. As a result, students' positive experiences consolidated group dynamics to enhance a sense of belonging to local communities, and resilience guided them to become self-improving lifelong learners.

Furthermore, this study confirmed that cosmopolitan values inspire culturally diverse members with humanity while neutralizing cultural clashes to create personally meaningful contexts (Baraldi, 2009; Hua et al., 2011; Le Bourdon, 2018). More specifically, an interpersonal form of dialogue activates genuine curiosity toward foreigners based on cosmopolitan fellowship. Psychological proximity can make culturally diverse members gradually become accustomed to each other (Appiah, 2007). As a result, diverse transnational experiences can be incorporated to create consensus (Baraldi, 2009; Lock & Johnson, 2016). The GCE by uOGlobal confirmed these processes; cosmopolitan visions via blended learning activities made students gradually familiar with one another to shape their global citizen identity.

The redefined concepts and new aspects

Two GCE concepts were redefined in this study: solidarity was emphasized rather than humanitarian aid, and global-local contextualization was promoted instead of founding transnational governance. Besides, achieving global skills to become transnational workers

was remarkably promoted under GCE. Finally, but most importantly, this study visibly valued interaction during face-to-face sessions. Students were encouraged to meet people in person to build intercultural competencies and social skills. According to most of the previous studies, a dynamic online presence seems to significantly enhance group cohesion. However, this study shows that reflection and interaction based on step-by-step relationship-building communication through the blended design can facilitate the process whereby students internalize concepts and strengthen group cohesion. This perspective can be seen in a study (Hewett et al., 2019) that argues the importance of relationship building through human touch before expanding and reinforcing online interaction in the blended design. They found that the balance of strengths between face-to-face and online modes to foster learners' engagement needs to be approached relationally. Blended learning is not just about using different technologies for learners' connection; technologies should be integrated to support human interaction thoughtfully considering the learning stages in a blended design (Moe & Rye, 2011). In particular, the intense level of reflection and interaction at the beginning of the course seems powerful. This proposition can be supported by the study of Keengwe and Kang (2012) who argue that introducing blended environments may be particularly beneficial as a gentle transition before launching pure online communities.

Several communication aspects were also noteworthy, providing new insights. First, uOGlobal linked online activities (i.e., reflection journals) to offline activities (i.e., Avatar, Bingo, and Barnga games). As a result, students' reflection and interaction was bridged and mutually reinforced to enhance group cohesion and help internalize GCE concepts. In this process, intrapersonal and interactional communication interdependently opened students' minds. Another new aspect was communication resistance, which may be linked to individual personalities. Adopting diverse ice-breaking activities to accommodate shy personalities may improve this concern.

Chapter 7: Conclusion

The previous chapter discussed global citizen identity, blended learning under GCE, and communication for building self-confidence and trust to examine how previous theories on these subjects were replicated or redefined.

This chapter consists of five sections: First, the context of research, research questions, and methodology are described. Then, the summary of the findings, limitations of the study,

and future research directions are presented.

Section 1: The context of the research, research questions, and methodology

Globalization and the emergence of a global mind construction

In our 21st century, world events have become more unpredictable and should often be dealt with by diverse actors' collaboration (Beck, 2006; Coryell et al., 2008; Mau, 2010; Trepanier & Khalil, 2011; Tuzuner, 2010). For this reason, scholars have increasingly argued that a global mind, which is not limited to the national geographic demarcation and makes people feel responsible for the world, is required as an alternative identity (Damico & Baildon, 2011). The global mind inspires culturally diverse members to admit global-local interconnectedness and negotiate different values to obtain consensus (Appiah, 2007; Gerzon, 2010; Meyer et al., 2011; Osler & Starkey, 2003; Tarc, 2012). Meanwhile, due to the shift in the modes of communication, people can extend their communication capacities to circulate information in a highly interconnected world. Consequently, multiple values and meanings can be spread through horizontal relationships (Castells, 2009; Cullen, 2002; Gerzon, 2010; Lane, 2017). In this context, the global mind should be shaped by individuals' constantly evolving communication based on mutual respect. Also, collective wisdom constructed by this principle can effectively deal with various contexts of human lives (Adomson, 2013; Lock & Johnson, 2016; Norman et al., 2015; Terence, 1995).

The 21st century HE: promoting a global mind through GCE

Academia has become responsible for promoting global consciousness, and GCE was introduced as a subject under internationalization (Grantham, 2018). Based on cosmopolitanism, GCE leads people to develop universal empathy for any fellow human being and be aware of global issues, taking responsibility for world peace beyond nationality, race, and culture (Boni & Calabuig, 2017; Gerzon, 2010; Hartman et al., 2018; Peski, 2012; UNESCO, 2015). Furthermore, the 21st-century pragmatic cosmopolitan framework provides people with a new lens through which they can deal with everyday cultural encounters. It means that people can share their knowledge more collaboratively as digital technology has revolutionized ways of communication. Thus, learning members can incorporate their own experiences to construct their global minds; such learning can be called performative (Bean & Bean, 2015; Damico & Baildon, 2011; Gerzon, 2010; Giroux, 2014; Hansen, 2010; Le Bourdon, 2018; Onwumehili et al., 2003; Oxley & Morris, 2013; Pinar, 2009). In this

respect, most educational institutions had to deal with a transition from the instructor-centered knowledge transmission model to the learner-centered knowledge construction paradigm. This perspective suggests that learners need to straddle cultural boundaries and construct their knowledge and identities by configuring their relationships with others (Teo, 2019). Their interpretations of phenomena and negotiating ideas through daily experiences are a series of performative acts that constitute human relationships (Cover, 2014). Thus, the community of practice that allows members to co-construct knowledge and hybridize cultures through individual performativity has become an essential condition for GCE (Lock & Johnson, 2016; Thomassen, 2004; Tolbert et al., 2002).

Identity construction and confidence-trust-building communication in blended environments

However, it does not seem an easy task for culturally diverse members to build strong group cohesion as building solid self-confidence and trust in others is a prerequisite condition for performatively shaped global citizen identities (Porter & Donthu, 2008).

Cosmopolitanism may inspire a sense of belonging to humanity; this notion can embrace culturally diverse members under a large umbrella of humanity. When human commonalities appeal to members, a desire to talk with others may activate an interpersonal form of dialogue (Appiah, 2007; Baraldi, 2009). In other words, cosmopolitanism can open individuals' minds to turn their gaze to the sense of belonging to humanity (Giroux, 2014). When they become familiar with each other, genuine curiosity and openness can grow to embrace cultural clashes so that cultural hybridization can emerge (Baraldi, 2009). As such, members' self-confidence and trust will gradually increase and will allow overcoming differences to consensually shape a global mind (Anderson & Justice, 2015; Brinkerhoff, 2009).

For realizing this framework, collaborative blended learning environments seem particularly beneficial: the purposeful combination of the online and offline spaces can provide students with an optimized experience of the best and most appropriate face-to-face and online activities and possibilities to communicate more dynamically to shape their identities (Baehr, 2012; Lam, 2006; Vaughan et al., 2014; Verbaan, 2008). Learning members' affinity for collaboration and enhanced engagement were expected to be better developed both online and offline sessions since various forms of communication through purposeful activities may help students internalize different insights. As a result, they can progressively

get accustomed to new visions while reducing prejudices and cultural barriers (Arving et al., 2014; McGrath & Thompson, 2018; Raelin, 2006). When learning activities become personally meaningful, the members' trustful relationships can grow, and diverse meanings can be much more easily negotiated in reciprocity (Baraldi, 2009). This means that cosmopolitan identities can be performatively shaped while learners' engagement increases (Baehr, 2012; Giroux, 2014; Laxman & Holt, 2017; Megele, 2015; Noble et al., 2016).

Research questions and course evaluation single case study

Thus, the central research question was, "How do students' perceptions change through their communication experiences in blended learning environments under GCE?". Then, two sub-questions were, "How do students' perceptions of global citizen identity evolve via a blended course under GCE?" and "How do students' perceptions of building self-confidence and collective trust evolve via a blended course under GCE?"

A qualitative evaluation single case study was conducted to explore students' perception shifts regarding global citizen identity formation and confidence-trust-building communication in blended environments. The data generation methods were interviews and content analysis of archives that contain the participants' learning activities and instructors' written feedback. Thus, the students' perception shifts were triangulated with the instructors' observations. The data were analyzed by QCA and interpreted through thematic analysis.

Section 2: The summary of research outcomes

Identity formation in blended environments

Two themes were found in terms of identity formation processes. The participants who had studying abroad experiences were strongly inclined toward cultural connections, and the participants in their homelands showed more interest in ethical recognition. However, in the final stage, both groups, themes 1 and 2 (culturally inclined vs. ethically inspired) shared the same vision of achieving social changes through local engagement, individually selected commitments¹³⁸, and lifelong self-improvement. As performativity-oriented blended learning activities guided students towards cross-cultural experiences and community-based knowledge construction, their new global visions and roles made them desire to engage in

¹³⁸ The participants who studied abroad showed a higher inclination to cultural connection activities while the others who stayed in their homelands showed a tendency toward ethical conduct.

social change processes. The key facts of the findings can be described as follows:

Firstly, a dynamic loop of reflection and interaction in the blended environments enabled the students to consolidate their mindsets performatively. In particular, the personalized extracurricular activities allowed them to take different degrees of risks to produce diverse aspects of performativity. As a result, the global citizen identity formation could constantly evolve based on individuals' meaningfully internalized GCE concepts. Secondly, under the learner-centered model, multiple instructors' collaboration and individual learning plans allowed students to incorporate their learning experiences via curricular and extracurricular activities to make more sense of their global citizen identities. Thus, this study shows that GCE is a self-improving lifetime journey in which global citizen identity can be gradually shaped through individuals' personal transformation processes

Confidence-trust-building in blended environments

Two groups, themes 1 and 2¹³⁹, were manifested in terms of confidence-trust-building communication. Both showed visible interpersonal forms of communication through empathic and open-minded socialization in the beginning. At the mid-stage, the students abroad manifested more transcultural forms of communication, but in the end, both themes manifested a strong individual determination to engage in social change processes. It was noteworthy that the students who studied in their homelands moved on quickly to think about power relationships in society, while those who studied abroad needed a longer time. It seems they had to communicate with local people daily, so their hybridization abilities developed remarkably while such circumstances required more intrapersonal dialogue concerning the self. The key findings are briefly summarized below:

First of all, synergically intertwined intrapersonal and interactional communication in blended environments enhanced self-confidence and collective trust. This logic explains that individuals' mental dispositions can be prepared to easily interact with others so that pre-conceived reflections can be more effectively re-evaluated and internalized. This finding implies that increasing members' interaction does not necessarily guarantee confidence-trust-

¹³⁹ The two themes refer to the one, which was culturally inclined and higher risk-taking, and the other, which was ethically oriented and lower risk-taking. The former was manifested by the participants who studied abroad and the latter was observed in the participants who studied in their homeland.

building. Instead, intrapersonally and interactionally bridged communication can consolidate group cohesion more effectively. Besides, communication and identity formation have evolved together. While confidence-trust-building communication has enhanced relationships among members, students proceeded to internalize each stage of GCE concepts, and their voluntary engagement appeared gradually.

The other findings of the course evaluation: strengths and weaknesses

The participants' levels of satisfaction with the course content and learning environments revealed the strengths and weaknesses of the program. Overall, the program conveyed the GCE notions practically: cosmopolitan concepts promoted by experiential learning oriented the students to become self-regulated and critical lifelong learners to constantly develop global minds and skills in real-life situations. Community engagement under SDGs provided the students with an opportunity to engage in global collaboration through participating in local activities. Meanwhile, there are some areas of the course design to improve. First, the aspect of professionalism adopted for promoting globally-oriented careers needs to be more seamlessly adapted without weakening the authenticity of GCE. Second, the program did not rigorously integrate technology: one of the most problematic issues was the ineffective online discussion forums. Third, the online content needs to be updated by diversifying content and restructuring assignments. And finally, the number of face-to-face sessions should be increased to provide students with more opportunities for interaction. One of the most significant emerging issues was a need for extending the implementation of extracurricular activities in many programs and promoting inclusive culture on the campus through all university members' attitudes. Such an interdisciplinary environment will allow students to continually practice global citizenship.

Comparison with the literature

This study shows that the cosmopolitan identity was formulated through a locally and globally interdependent vision under GCE. First, political awareness emphasized self-reflective participation in local contexts. Second, ethical recognition promoted individuals' collaboration and solidarity in a horizontal relationship. Third, the cultural connection promoted engaging in face-to-face activities to build transcultural aptitudes. Finally, educational collaboration emphasized consensually constructed knowledge in society by professional and lifelong change-makers.

Also, the uOGlobal blended course emphasized performatively acquired knowledge in real-life situations. Thus, the face-to-face interaction time in blended environments was essential in allowing students to performatively and collaboratively shape their identities. This perspective involved developing relationships with other cultural members to feel a stronger sense of belonging to a global community across borders. Individually experienced GCE can prevent students from feeling alienated due to the overly emphasized theoretical side of GCE. Adopting diverse communication patterns and the extra curriculum accentuated experiential learning.

Finally, this study revealed that intrapersonal and interactional communication was mutually reinforcing in blended environments. It enabled strong confidence-trust-building. Cosmopolitanism inspired interpersonal communication to activate confidence and trust-building communication processes in GCE. Therefore, face-to-face-based informal socialization, brainstorming, hybridization, and engagement were consecutively promoted to consolidate group cohesion.

Section 3: The significance of the study and the findings

The study

The uOGlobal recognition program was evaluated via case study design to determine whether blended learning environments facilitate trust-based performative learning. There have been few course evaluation case studies on learners' experience-based collaborative blended learning under GCE. For this reason, this study is significant by revealing how students constructed their global minds, being inspired by cosmopolitan values.

From a practical viewpoint, two potential contributions were considered significant to the study. First of all, regarding the internationalization policy in academia, what was discovered in evaluating the uOGlobal program conveyed new insights. They may be adapted to various projects in GCE, intercultural learning courses, and future studies. A pedagogical advancement in terms of learner-centered learning can also be expected. Many organizations that deal with cross-cultural contexts may improve intercultural training programs for employees based on the results of this study. Collaborative teamwork within and outside the organization may be enhanced.

Then, this study was timely for rethinking the development of various curricula. As unexpected events in the world (i.e., the coronavirus outbreak) can happen without notice, it

is imperative to prepare the education system to be flexibly transferable from traditional classrooms to a distance teaching and learning mode. As a result, students can remain confident in their learning in case of any emergency. As becoming autonomous learners in different learning situations is the ultimate objective of education in the 21st century, professors, students, and staff should get familiar with online learning systems in either full or hybrid mode. This study may provide valuable insights into designing various collaborative learning environments.

Finally, the student participants' personal benefits may be mentioned. They must have insightful reflections while co-constructing knowledge with the researcher. By reviewing the interview guidelines and answering the questions, participants could reflect upon what they have acquired by participating in the uOGlobal program. They may better internalize how a collective identity can be shaped in an intercultural context, so they may reinforce a sense of collaboration with other members in their future projects and different circumstances in their lifetimes (i.e., working, learning, traveling, and so on).

The findings

This research was conducted with a small sample size, limited data collection methods, and archival data; however, it provided insightful findings regarding performatively shaped identity and confidence-trust-building communication in blended environments. The theoretical and practical contributions can be its congruency with prior theories to implement GCE under the internationalization of HE and also the new strategy to build solid self-confidence and collective trust via blended environments. This study allows researchers to prepare more extensive future studies to replicate the results to determine if the model can be adapted to other GCE or learning programs. The significance of the study can be described as follows:

Global citizen identity construction in blended environments.

Performativity. This study confirms that individuals' experience-based performative learning affects the depth and the way in which global citizen identity is formed (Osler & Starkey, 2003). The uOGlobal's GCE model illustrates how culturally diverse members integrate their own experiences to individually internalize GCE concepts to transactionally shape global citizen identities in extended blended environments. As a result, even if the identity formation paths have evolved differently, all participants have aligned visions of

engaging in local activities to bring global changes. This performative learning model can provide an insightful framework for culturally diverse members' various learning contexts.

Community of practice: lifelong learners' social constructivism. This study confirms that learners can meaningfully construct and solidify their identities through the community of practice (Linton, 2015). Blended collaborative learning environments allowed students to participate in such community-based learning activities while integrating realities generated by offline and online spaces. While internalizing GCE through individuals' actual experiences, their perceptions have been influenced by the relationships with their learning community members. In this respect, the community of practice conveyed by uOGlobal promotes open-ended and ever-evolving identity construction. When learners shape their global visions self-confidently by taking on new challenges and evaluating the outcomes, their identities can constantly evolve through harmonious self-improvements during their lifetime. Such a way of GCE allows students to draw self-regulated identities in trustful relationships with others so that engagement and satisfaction levels may increase. Members' engagement while building trustful relationships with others is crucial for any field of society today; therefore, this lifelong community of practice model can inspire various institutions and global companies to aim to achieve collective goals.

Confidence-trust-building communication in blended environments.

Intrapersonal and interactional communication. This study provides an insight into how to intertwine intrapersonal and interactional forms of communication in blended learning under GCE. A synergic effect between internally and externally evolved communication patterns can happen when reflective minds and face-to-face activities mutually reinforce to evolve (Shedletsky & Aitken, 2004). When students went through the online modules (reflection), workshops (interaction), and learning plans (self-evaluation), their identities evolved while group cohesion was enhanced by confidence-trust-building. This way of gradual but solid confidence-trust-building communication patterns helps identity formation processes since interpersonal dialogic communication arises first to open individuals' minds (Baraldi, 2009).

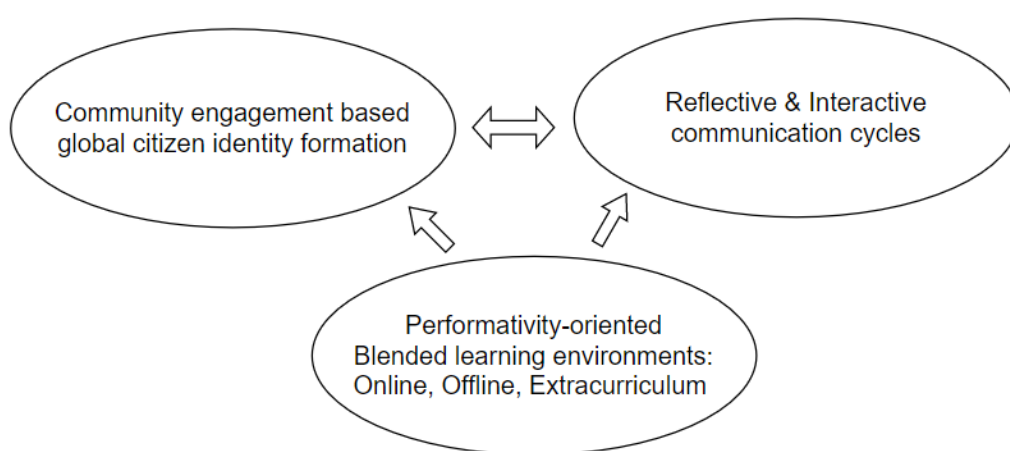
The replicability of the uOGlobal model

Lincoln and Guba (1985) argue that each case is unique and that while it is impossible to replicate all the study procedures, the concept can be replaced. In this respect, the

transferability of the findings of this study seems plausible because they confirm the previous research: individuals' performatively shaped global citizen identity in blended environments (Osler & Starkey, 2003; Van Laer & Elen, 2017), Lave & Wenger's community of practice (Linton, 2015; Patel, 2017), and meaningful global citizen identity formations through members' trustful relationships (Baraldi, 2009). Besides, the students' and facilitators' candid feedback, the applicability of SDGs projects, the detailed coding frame¹⁴⁰, the synergic confidence-trust-building communication patterns, and the extended blended environments may provide insights into various education contexts. In this respect, communities and organizations may benefit directly or indirectly from the uOGlobal model (Figure 17). As many institutions increasingly move toward promoting GCE under internationalization, the findings can encourage them to introduce GCE through a blended learning curriculum. Moreover, the findings may be used for planning immigration and integration projects as they deal with diverse cultural issues.

Figure 17

The uOGlobal model for GCE



In particular, adopting the uOGlobal model that incorporates the Sustainable Development Goals (SDGs) may bring advantages to various organizations to promote their own Corporate Social Responsibility (CSR). SDGs have been developed through

¹⁴⁰ The coding frame of this study shows how specific parts of learning activities are related to specific values, competencies, and communication patterns under GCE so that other courses can adopt the principles.

collaborations among governments and public fields, including universities, so if organizations' CSR activities are based on SDGs, they may look more transparent, trustful, and convincing (Elalfy, Palaschuk, Bassiouny, Wilson, & Weber, 2020). Such an approach is also handy for organizations; a broad choice of 17 sustainable development goals allows them to easily select their options, apply them to specific contexts, and frame them to comply with different circumstances. Organizations are increasingly aligning their CSR with the SDGs since they can reasonably approach CSR with the given global roadmap (Elalfy et al., 2020). Thus, the uOGlobal model may be an inspiring framework for constructivism-based curriculum development that aims to shape a consensual identity and build cohesion among culturally diverse members. Furthermore, the model can also help many organizations that seek a seamless strategy to properly introduce ethical commitment in their economic activities, through something such as CSR.

Section 4: Limitations and trustworthiness

First of all, the general limitations of the study lie in evaluating a course via a case study. It is challenging to achieve intensive description, accuracy, utility, feasibility, and propriety (Stufflebeam, 2001). Moreover, as this study fell short of providing an empirical confirmation through quantitative methods, further evidence through a mixed-methods design would be complementary (McDuffie & Scruggs, 2008).

One of the most significant limitations of this study lies in the methodological approaches. Since the blended course could not be held due to the COVID-19 pandemic, the initially selected participant observation was removed, and two interviews scheduled at the beginning and end were no longer feasible since the students had already finished the program. Only one interview per participant was conducted to collect two stages of identities, acknowledging that their impressions might be biased on certain points since they had to recall the events from one year ago. Specifically, their first stages of identities were even further back in the past and their reflections could have been influenced by their present perceptions. This study tried to reduce the bias due to the retroactively collected data from the archive by retracing the shifts from the initial to final identities in the participants' reflection journals. Nevertheless, the provided information may be less authentic and insufficient than what the researcher can actively investigate through participant observation as the course moves on.

Another limitation of this study is the sample size due to the limited demographic criteria. The sample size was initially determined based on the enrolled students' demographic profiles. However, as recruitment has become one of the most challenging issues, as mentioned with details in the methodology chapter, only five students¹⁴¹ were included in the sample. Even though one participant (an international student who speaks English) was lacking, as other features (i.e., comfort zone) rather than language choice appeared to differentiate the identity formations¹⁴², the recruitment process could be ended. However, the sample size and unbalanced criteria in ethnicity¹⁴³ are undeniable weaknesses in this study, affecting its transferability. As such, future studies must address all related sample issues of this study by preparing rigorously balanced demographic criteria¹⁴⁴. As students' personalities seemed to influence interpersonal communication at the initial stage, verifying this aspect with better-constructed samples will reinforce the replicability of these findings.

The trustworthiness of qualitative research is determined by credibility, transferability, confirmability, and dependability (Lincoln & Guba, 1985). The credibility of this study can be reinforced when transferability is ensured by more studies addressing this study's limitations. Regarding dependability, as I (the principal researcher) participated in the uOGlobal program as a facilitator before conducting this study, I might have pre-conceived ideas, which could cause bias. Meanwhile, considering naturality obtained by minimizing the distance between the researcher and the respondents (Lincoln & Guba, 1985), my previous experiences as a facilitator might have allowed me to build a good rapport with the participants during the interviews, fully understand the descriptions in their reflection journals, and provide insight into the data analysis phases. These positive aspects may

¹⁴¹ The minimum sample size was initially settled with six students. However, one international student who speaks English could not be found, so only an international student who speaks French participated in the study.

¹⁴² The different degrees of transnational experiences (i.e., studying abroad or staying in the home country) related to co-curricular activities and the levels of individuals' comfort zone were found to be the most influencing factors in determining the different identity formation paths.

¹⁴³ Most participants of this study were Caucasians, so there is a lack of participants from other ethnic groups (i.e., Asians, Blacks, Indigenous people, etc.).

¹⁴⁴ Age, gender, study programs, language, ethnicity, citizenship, and the degree of transnational experiences

outweigh the potential bias from the pre-existing experiences. The audit by the principal researcher's supervisor ensured the confirmability of the study.

Section 5: Future research directions

This study shows us how learning members can performatively shape a new collective identity while building self-confidence and trust in others. The limitations of this study help us acknowledge the weaknesses so that future research directions can be determined. The replicability of the results of this study should be clarified. There are four aspects to verify: performatively shaped identity, self-regulated lifelong learning via community practice, confidence-trust-building communication patterns, and influencing factors. The credibility and transferability of the findings of this study can be enhanced by improving the following areas when conducting future research.

Weaknesses to address to replicate the model

Methodology. Future research should consider diversifying data collection methods, enlarging sample sizes based on rigorous demographic criteria, revising the coding frames, and adopting the software for qualitative data analysis.

First, participant observation may allow researchers to observe participants during online and offline activities to triangulate other data. Interviews at the beginning and end may enable researchers to better track identity shifts. Not only relying on instructors¹⁴⁵, written feedback but also conducting interviews with them would enhance the credibility of the results. Using the group dynamic of focus group discussions may also produce meaningful data. A mixed-methods design can produce meaningful findings to reinforce the transferability of studies. For instance, conducting surveys at the beginning and end of the program would allow researchers to grasp a general impression of the enrolled students' perception shifts in the course. Moreover, a survey with the final reflection journal may allow for collecting students' general and specific perceptions about the course content and design, satisfaction levels, and emerging issues.

Second, the demographic criteria for the sample can be more rigorously constructed. For instance, language, gender, ethnic background, citizenship, cultural background, and

¹⁴⁵ They include uOGlobal instructors, facilitators, and guest speakers,

other relevant demographic features¹⁴⁶ can enlarge the criteria of participants depending on the levels of intercultural experiences¹⁴⁷. The results of this study should be confirmed by other studies that replicate the uOGlobal model by broadening the sample size and demographic criteria. Finally, as this study is conducted under intra-coder reliability, using software to verify mutually exclusive categories in the coding frames and corroborate data analysis may enhance the confirmability of the study.

Revised course. Future research should also consider the online aspect of blended courses in which technologies play impactful roles: online spaces such as discussion forums must be animated by instructors to facilitate and reveal students' intrapersonal level of thoughts. Online interactive platforms such as chats may create active online interaction that affects students' identity formations. uOGlobal facilitators who observed only offline activities found that students' engagement was remarkably enhanced in the end. However, they might have overlooked online aspects. They may encounter more subtle forms of behaviors for engagement during online discussions, or they may find some students like online lurkers who resist to communicate. In this respect, uOGlobal 2021, rolled out under the pure online format during the pandemic, might have actively adopted online platforms and could be an excellent case to be compared to the present study to get new insights. Given that uOGlobal 2021 was instructed by a professor as a 3-credit class, the course could be compared to this study.

Future research should also consider increasing the frequency of workshops, creating group projects under SDGs, introducing updated GCE concepts, and providing assignments that encourage the use of media technologies. Besides, future studies can implement diverse ice-breaking activities to accommodate shy and reserved students; clarification would help determine effective strategies to reduce learners' communication resistance. Finally, future research should also seamlessly integrate the professional features under GCE. Implementing professional components in GCE is natural because students need worldwide competitiveness to establish their professional goals. Considering a good balance between market logic and

¹⁴⁶ More demographic features should be determined based on the characteristics of the enrolled students of the selected courses for research

¹⁴⁷ Four groups are comprised of first, Canadians with few intercultural experiences; second, Canadians with advanced intercultural experiences; third, Canadians or immigrants from mixed-cultural backgrounds; and finally, international students.

the ethical GCE, institutions can provide more interdisciplinary environments and broaden the fields of extracurricular activities (Fabricius et al., 2017; Grantham, 2018).

Research questions in future research

Future studies should deal with three research questions regarding identity formation to confirm the results of this study to ensure its replicability in various settings. First, do individuals performatively shape their global citizen identity via extended blended environments? Second, can individuals become lifelong learners of GCE through a learner-centered community of practice based on members' trustful relationships? Third, is the level of the comfort zone a more significant cause than demographic characteristics (i.e., cultural backgrounds) to determine different identity formations? If not, what are the causes, and how do they differentiate the identity formation patterns? This third question will clarify if coming out of the comfort zone significantly affects global citizen identity formations more than individuals' ethnic and cultural backgrounds do.

In terms of confidence-trust-building communication, future studies can ask three research questions. First, does interpersonal communication open members' minds as the first step of confidence-trust-building? Second, is personality related to activating effective interpersonal communication? What are new influencing features, and how do they activate interpersonal communication? As personality seems to influence interpersonal communication, it is necessary to clarify this relationship. Finally, does the intertwined intrapersonal and interaction communication enable solid group cohesion in blended environments? As intrapersonal communication contributes to more solid confidence-trust-building rather than just increasing interactive activities via online and offline sessions, it is necessary to confirm it by replicating the model in other studies. For this aim, while keeping intrapersonal activities such as reflection journals, learning plans, and writing letters, I would also suggest adding a layer of drawing one's Avatars at the beginning and end of the program to help clarify this assumption.

Concluding thoughts

In this study, I wanted to investigate my curiosity that arose out of my Masters' thesis: how can learners build trustful relationships to construct collaborative knowledge? I had some moments where I wondered to what extent the research under the pandemic would produce meaningful results. However, I became increasingly sure that this research would

benefit some educators. The results are insightful in two aspects: firstly, when learning members learn performatively in collaborative learning environments, they become self-confident and trust others' capacities to construct knowledge together. Secondly, intrapersonally and interactionally linked communication can build solid trustful relationships through organically aligned activities. Confirming the transferability of the uOGlobal model by answering the future research questions proposed above may contribute to developing training and course curricula for various organizations. This study may also convince educators and researchers to empower their students to performatively construct their own knowledge and identities while building self-confidence and trustful relationships with others.

References

- Achtenhagen, L., & Johannisson, B. (2013). Making of an intercultural learning context for entrepreneuring. *International Journal of entrepreneurial Venturing*, 5(1), 48-67.
- Adomsent, M. (2013). Exploring universities' transformative potential for sustainability – learning the change of knowledge communication. *Journal of Cleaner Production*, 49, 11-24.
- Ahamer, G., Karl A. Kumpfmuller, K. A., & Hohenwarter, M. (2011). Web-based exchange of views enhances “global studies”. *Campus-Wide Information Systems*, 28 (1), 16-40. DOI 10.1108/10650741111097278
- Ajani, M. (2015). *Citizenship, the self, and the other: critical discussion on citizenship and how to approach religious and cultural difference*. Newcastle upon Tyne; Cambridge Scholars.
- Akcaoglu, M., & Bowman, N. D. (2016). Using instructor-led Facebook groups to enhance students' perceptions of course content. *Computers in Human Behavior*, 65, 582-590.
- Aldosemani, T., Shepherd, C, Gashim, I., Dousay, T. (2016). Developing third places to foster sense of community in online instruction. *British Journal of Educational Technology*, 47(6), 1020-1031.
- Al-Qahtani, A. Y., & Higgins, S. E. (2013). Effects of traditional, blended and e-learning on students' achievement in higher education. *Journal of Computer Assisted Learning*, 29(3), 220-234.
- Alraddadi, E. A., Alraddadi, A., & Alotaibi, M. H. (2011). Encouraging society towards e-learning, *Conference Proceedings of eLearning and Software for Education (eLSE)*, 2, 116-120. Retrieved from <http://www.cceol.com>

- Alt, D. (2017). College students' perceived learning environment and their social media engagement in activities unrelated to class work, *Instr Sci*, 45, 623–643. DOI 10.1007/s11251-017-9418-0
- Alzain, H. (2019). The role of social networks in supporting collaborative e-learning based on connectivism theory among students of PNU. *The Turkish online journal of distance education*, 20(2), 46-63.
- Anderson, J. L., & Justice, J. E. (2015). Disruptive design in pre-service teacher education: Uptake, participation, and resistance. *Teaching education*, 26(4), 400-421.
- Appadurai, A. (1990). Disjuncture and difference in the global cultural economy. *Theory, Culture, Society*, 7(2-3), 295-310.
- Appadurai, A. (1996). *Modernity at large: Cultural dimensions of globalization*. Minneapolis University of Minnesota Press.
- Appiah, K. A. (2007). *Cosmopolitanism: Ethics in a world of strangers*. New York, NY: W.W. Norton & Company, Inc.
- Aruleba, K., & Jere, N. (2022). Exploring digital transforming challenges in rural areas of South Africa through a systematic review of empirical studies. *Scientific African*, 16, 1190-1203.
- Arvaja, M. (2011). Personal and shared experiences as resources for meaning making in a philosophy of science course. *Computer supported collaborative learning*, 7, 85-108.
- Arvaja, M. (2016). Building teacher identity through the process of positioning. *Teaching and teacher education*, 59, 392-402.
- Arvaja, M. (2018). Tensions and striving for coherence in an academic's professional identity work. *Teaching in higher education*, 23(3), 291-306.

- Arving, C., Wadensten, B., & Johansson, B. (2014). Registered Nurses' thoughts on blended learning in a postgraduate course in cancer care – Content analyses of Web surveys and a focus group interview. *Journal of Cancer Education*, 29(2), 278-283.
- Ashraf, M., Mollah, S., Perveen, S., Shabnam, N., & Nahar, L. (2021). Pedagogical applications, prospects, and challenges of blended learning in Chinese higher education: A systematic review. *Frontiers in psychology*, 12, 1-13.
- Attride-Stirling, J. (2001). Thematic networks: an analytic tool for qualitative research. *Qualitative Research*, 1(3), 385–405.
- Audras, I., & Chanier, T. (2008). Observation de la construction d'une compétence interculturelle dans des groupes exolingues en ligne. Retrieved from <https://edutice.archives-ouvertes.fr/edutice-00250378>
- Baehr, C. (2012). Incorporating User appropriation, media richness, and collaborative knowledge sharing into blended e-Learning training tutorial. *IEEE Transactions on Professional Communication*, 55 (2), 175-184.
- Baia, L. R. (1999). Rethinking Transnationalism: Reconstructing national identities among Peruvian Catholics in New Jersey. *Journal of Interamerican Studies and World Affairs*, 41(4), 93-109.
- Bandura, A. (1977). *Social Learning Theory*. Prentice-Hall, Inc., Englewood Cliffs, N. J. 07632.
- Baraldi, C. (2006). New forms of intercultural communication in globalized world. *The international communication gazette*, 68(1). 53-69.
- Baraldi, C. (2009). *Dialogue in Intercultural communities from an educational point of view*. Amsterdam; Philadelphia: John Benjamins Publishing Company.

- Baraldi, C. & Corsi, G. (2017). *Niklas Luhmann: Education as a social system*. Cham, Switzerland: Springer.
- Barton, S. (2013). Social capital framework in the adoption of e-learning. *International Jl. on E-Learning*, 12 (2), 115-137.
- Baumann, M.P. (2004). The Charango as transcultural icon of Andean music. Retrieved from <http://www.sibetrans.com/trans/articulo/192/the-charango-as-transcultural-icon-of-andean-music>.
- Baxter, L.A., & Babbie, E. (2004). Logic Systems and Theory in Communication Research. *The basic of communication research* (pp. 68-83). Belmont, CA: Wadsworth.
- Bean, T., & Bean, J. (2015). Expanding conceptions of adolescent literacy research and practice: Cosmopolitan theory in educational contexts. *Australian Journal of Language and Literacy*, 38(1), 46-54.
- Beck, U. (2006). *The cosmopolitan vision*, published by Cambridge, UK.; Malden, MA: Polity Press.
- Behera, N. (2021). Globalization, deglobalization, and knowledge production. *International affairs (London)*, 97(5), 1579-1597.
- Bekerman, Z. (2008). Educational Research Need Not be Irrelevant. In P. Cox, T. Geisen, & R, Green (Eds.), *Qualitative research and social change* (pp. 153-166). Palgrave McMillan. UK.
- Beldad, A., Jong, M., & Steelhouder, M. (2010). How shall I trust the faceless and the intangible? A literature review on the antecedents of online trust. *Computers in human behavior*, 26, 857-869.
- Berg, B. L., & Lune, H. (2012). Ethnographic Field Strategies. *Qualitative Research Methods for the social sciences* (pp. 133-173). Pearson Education, Inc.

- Bigkupie, I., Lackovie, S., & Kregimir, J. (2015). Successful and proactive e-learning environment fostered by teachers' motivation in technology use. *Social and Behavioral Sciences*, 174, 3656-3662.
- Bjelajac, Z., & Filipovic, A. (2021). Specific characteristics of digital violence and digital crime. *Pravo*, 38(4), 16-32.
- Blanco, G. (2021). Global citizenship education as a pedagogy of dwelling: re-tracing (mis)steps in practice during challenging times. *Globalisation, societies and education*, 19(4), 432-442.
- Bolger, D., & Bolger, A. (2010). Beyond the nation: globalization, identity, and refugees. In L. Naidoo (Ed.), *Education without borders: diversity in a cosmopolitan society* (pp. 1-14). New York: Nova Science.
- Bolmsten, J., Manuel, M., Kaizer, A., Kasepold, K., Skold, D., & Ziemaska, M. (2021). Educating the global maritime professional – a case of collaborative e-learning. *WMU journal of maritime affairs*, 20(3), 309-333.
- Bolouri, A., & Flensburg, P. (2017). Conceptualizing the essence of presence in e-learning through digital dasein. *International A on E-Learning*, 16(2), 149-173.
- Boni, A., & Calabuig, C. (2017). Education for global citizenship at universities: Potentialities of formal and informal learning spaces to foster cosmopolitanism. *Journal of Studies in International Education*, 21(1), 22-38.
- Borup, J., Walters, S., & Stimson, R. (2021). Examining peer-to-peer supports in K-12 blended academic communities of engagement. In C. Graham (Ed.), *Exploring definitions, models, frameworks, and theory for blended learning research* (pp. 208-225). New York: Routledge.

- Borup, J., West, R., & Thomas, R. (2015). The impact of text versus video communication on instructor feedback in blended courses. *Education Tech Research* 63, 161-184.
- Boubsil, O., Carabajal, K & Vidal, M. (2011). Implication of globalization for distance education in United States. *American Journal of Distance Education*, 25(1), 5- 20.
- Bozanta, A., & Mardikyan, S. (2017). The effects of social media use on collaborative learning: A case of Turkey. *Turkish Online Journal of Distance Education*, 18(1), 96-110.
- Brinkerhoff, J. (2009). *Digital diasporas: Identity and transnational engagement*. Cambridge University press, New York.
- Britez, R., & Peters, M. (2010). Internationalization and the cosmopolitical university. *Geopolitics, History, and International Relations*, 2(1), 34-61.
- Brooke, C. F. (2006). An attachment theory perspective on the interplay between intrapersonal and interpersonal processes. In Vohs. K. D., & Finkel, E.J. (Eds.), *Self and relationships: connecting intrapersonal and interpersonal processes* (pp. 133-159). Guilford Press.
- Bryman, A. (2008). *Social research methods*. (3rd ed.). New York: Oxford University Press.
- Bryman, A., & Bell, E. (2015). *Business research methods* (4th edition). Oxford University Press.
- Bryman, A., & Bell, E. (2016). *Social research methods* (4th Canadian ed.). Don Mills, ON: Oxford University Press.
- Butler, J. (1988). Performative acts and gender constitution: an essay in phenomenology and feminist theory. *Theatre Journal*, 40(4), 519-531.

- Campbell, J., Davis, M., Phelan, A., & Hanley, D. (2018). Dealing with the learning needs of child welfare social and health care workers: an interdisciplinary approach to blended learning with part time students. *Social work education*, 37(6), 746-760.
- Castells, M. (2009). *Communication Power*. Oxford/New York: Oxford UP.
- Cavallar, G. (2017). *Theories of dynamic cosmopolitanism in modern European history*. Oxford; Peter Lang Ltd.
- Cavell, R. (2016). *Marshall McLuhan on the nature of media: essays 1952-1978*. Ginko Press, inc. USA.
- Chang, C., Shen, H, & Liu, E. (2014). University faculty's perspectives on the roles of e-instructors and their online instruction practice. *The International Review of Research in Open Distance Learning*, 15(3), 72-92.
- Chavan, M. (2011). Higher education students' attitudes towards experiential learning in international business. *Journal of Teaching in International Business*, 22, 126–143.
- Chen, X., & Hong, P. (2010). Cosmopolitanism and distance education in Australian higher education. In L. Naidoo (Ed.), *Education without borders: diversity in a cosmopolitan society* (pp. 79-96). New York: Nova Science.
- Chevrier, S., Brannen, M., & Hansen, C. (2014). Uses and benefits of qualitative approaches to culture in intercultural collaboration research. *IDEAS Working Paper Series from RePEc*. 25-27.
- Cloete, N., Dinesh, N., Hazou, R. T., & Matchett, S. (2015). E(Lab)orating performance: transnationalism and blended learning in the theatre classroom. *The Journal of Applied Theatre and Performance*, 20(4), 470-482.

- Cole, M., Shelley, D., & Swartz, L. (2014). Online instruction, e-learning, and student satisfaction: A three-year study. *International Review of Research in Open and Distance Learning*, 15(6), 111-131.
- Collins, D., Weber, J., & Zambran, R. (2014). Teaching business ethics online: perspectives on course design, delivery, student engagement and assessment. *Journal of Business Ethics*, 125, 513-529. DOI 10.1007/s10551-013-1932-7
- Conway, M. (2011). Exploring the implications, challenges and potential of new media and learning, *On the Horizon*, 19(4), 245-252.
- Cooke, S. (2015). Social teaching: Student perspectives on the inclusion of social media in higher education. *Education and Information Technologies*, 22(1), 255-269.
- Cooper, J.E., He, Y., & Levin, B.B. (2011). From critical awareness to transformative action: How do we prepare educators to become cultural brokers for student success? *Developing critical cultural competence: A guide for 21st-century educators* (pp 95-114). Corwin Press, <http://dx.doi.org.proxy.bib.uottawa.ca/10.4135/9781452275420>.
- Cooren, F., Kuhn, T., Cornelissen, J., & Clark, T. (2011). Communication, organizing and organization: An overview and introduction to the special issue. *Organization Studies*, 32(9), 1149-1170.
- Cope, D. (2014). Methods and meanings: credibility and trustworthiness of qualitative research. *Oncology Nursing Forum* 41(1). 89-91.
- Coryell, J., Sehin, O., & Pena, C. (2018). Adult education through a cosmopolitanism lens: a review of the research literature. *Adult Education Quarterly*, 68(3), 179-196.
- Cover, R. (2014). Becoming and Belonging: Performativity, Subjectivity, and the Cultural Purposes of Social Networking. In A. Poletti, & J. Rak. (Eds.), *Identity technologies:*

constructing the self-online (pp. 55-70). Madison, Wisconsin: the University of Wisconsin Press.

Cover, R., Haw, A., & Thompson, J. (2022). *Fake news in digital cultures: Technology, populism, and digital misinformation*. Bingley, U.K.: Emerald Publishing Limited.

Crano, W., Brewer, M. B. & Lac, A. (1986). Content analysis. In *Principles and methods of social research*. (pp. 303-322). New York: Routledge.

Creswell, J. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed.). Thousand Oaks, CA: Sage.

Creswell, J. W., & Poth, C. N. (2018). *Qualitative Inquiry Research Design: choosing among five approaches*. London; SAGE Publications.

Cui, G. (2010). Researching in cosmopolitan university: How much can e-learning contribute? In L. Naidoo (Ed.), *Education without borders: diversity in a cosmopolitan society* (pp. 97-112). New York: Nova Science.

Cullen, J. B. (2002). *Multinational management: A strategic approach*. Cincinnati, Ohio: South-Western Thomson Learning.

Damico, J., & Baildon, M. (2011). Content Literacy for the 21st century: Excavation, elevation, and relational cosmopolitanism in the classroom. *Journal of Adolescent & Adult Literacy*, 55(3), 232-243.

Danaher, P. A., Hickey A., Brown A., & Conway, J. M. (2007). Exploring elements for creating an online community of learners within a distance education course at the university of southern Queensland. In R. Luppigini (Ed.), *Online learning communities* (pp. 219-240). Charlotte, N. C.: IAP.

- Deacon, D., Pickering, M., Golding, P., & Murdock, G. (2007). *Researching communications, a practical guide to methods in media and cultural analysis (2nd ed.)*. UK: Hodder Education.
- Delanty, G. (2009). The cosmopolitan imagination. *Revista CIDOB d'Afers Internacionals*, 82-83, 35-49.
- Delanty, G. (2011). Cultural diversity, democracy and the prospects of cosmopolitanism: a theory of cultural encounters. *The British Journal of Sociology*, 62(4), 633-656.
- Delgado-Marquez, B., Escudero-Torres, M., & Hurtado-Torres, N. (2013). Being highly internationalized strengthens your reputation: an empirical investigation of top higher education institutions. *Higher Education*, 66(5), 619-633.
- Deng, Y., Sun, W., Chen, M., & Yang, Y. (2019). Knowledge management and e-learning in virtual learning community based on social network analysis. *Library hi tech*, 37(4), 906-917.
- Denzin, N., & Lincoln, Y.S. (2005). *The Sage Handbook of qualitative research, 3rd edition*. Sage Publication, Inc. United Kingdom.
- Deveci, T., & Wyatt, M. (2022). Reflective writing and the self-perceived development of intrapersonal communication skills among first-year university students in the UAE. *Reflective practice*, 23(1), 68-80.
- Di Nicola, A. (2022). Towards digital organized crime and digital sociology of organized crime. *Trends in organized crime*, 1-20.
- DiBenedetto, M. (2018). Self-regulation in secondary classrooms: Theoretical and research applications to learning and performance. In M. DiBenedetto (Ed.), *Connecting self-regulated learning and performance with instruction across high school content areas* (pp. 3-23). Cham, Switzerland: Springer.

- Dickfos, J., Cameron, C., & Hodgson, C. (2013). Blended learning: making an impact on assessment and self-reflection in accounting education. *Education and training*, 56(23), 190-207.
- Diep, N. A., Cocquyt, C., Zhu, C., Vanwing, T., & Greef, M. (2017). Effects of core self-evaluation and online interaction quality on adults' learning performance and bonding and bridging social capital. *The internet and higher education*, 34, 41-55.
- Doerfel, A. & Gibbs, C. (2014). Field research. In L. Putnam. & D.K. Mumby. (Eds.), *The Sage Handbook of Organizational Communication* (pp. 297-320). SAGE Publications, Inc.
- Donovan, P., & Hood, A. (2021). Experiential learning in the large classroom using performative pedagogy. *Journal of management education*, 45(3), 344-359.
- Doolan, M. A. (2013). Increasing student engagement and retention in e-learning environments: Web 2.0 and blended learning technologies. *Cutting-edge technologies in higher education*, 6, 261-285.
- Douglas, J. (1985). *Creative interviewing*. Sage library of social research. Sage publication, Inc.
- Dziuban, C., Graham, C., Moskal, P., Norberg, A., & Sicilia, N. (2018). Blended learning: the new normal and emerging technologies. *International Journal of Educational Technology in Higher Education*, 15(1), 1-16.
- Earley, P. C., & Mosakowski, E. (2000). Creating hybrid team cultures: an empirical test of transnational team functioning. *Academy of Management Journal*, 43(1), 26-49.
- Echenng, R., & Usoro, A. (2016). E-learning implementation issues and strategies to address low participation using an enhanced model of acceptance of web 2.0 technologies: a case study of a Scottish university. *International Jl. on E-Learning*. 16(1), 5-28.

- Eidoo, S., Ingram, L., MacDonald, A., Nabavi, M., Pashby, K., & Stille, S. (2011). Through the Kaleidoscope: Intersection between theoretical perspectives and classroom implications in critical global citizenship education. *Canadian Journal of Education*, 34(4), 59-85.
- ElAlfy, A., Palaschuk, N., El-Bassiouny, D., Wilson, J., & Weber, O. (2020). Scoping the Evolution of Corporate Social Responsibility (CSR) Research in the Sustainable Development Goals (SDGs) Era. *Sustainability* 12. 1-21.
- Elfeky, A. (2017). Social Networks Impact factor on Students' Achievements and Attitudes towards the "Computer in Teaching" Course at the College of Education. *International Jl. on E-Learning*, 16(3), 231-244.
- Engwall, L. (2016). The internationalization of higher education. *European Review*, 24(2), 221-231.
- Fabricius, A., Mortensen, J., & Haberland, H. (2017). The lure of internationalization: Paradoxical discourses of transnational student mobility, linguistic diversity and cross-cultural exchange. *Higher Education*, 73(4), 577-595.
- Falloon, G. (2012). Inside the virtual classroom: Student perspectives on affordances and limitations. *Journal of Open, Flexible and Distance Learning*, 16(1), 108-125.
- Farquhar, J. D. (2012). *Case study research for business*. London: Sage Publication.
- Fechter, A. (2007). *Transnational lives: Expatriates in Indonesia*. Ashgate publishing limited, England.
- Florian, L. (2011). Universities and global diversity: preparing educators for tomorrow. In L. Florian (Ed.), *European union universities and teacher preparation* (pp. 192-206). <https://doi.org/10.4324/9780203839690>

- Ford, N. (2004). “Conversational” information systems Extending educational informatics support for the web-based learner. *Journal of Documentation*, 61(3), 362- 384.
- Fournier, D. M. (2005). Evaluation. In S. Mathison (Ed.), *Encyclopedia of evaluation* (pp. 139–140). Thousand Oaks, CA: Sage.
- Frimousse, S., & Peretti, J.M. (2014). Regards croisés sur la confiance organisationnelle. *Question(s) de Management*, 4(8), 83-102.
- Fu, F., Lin, C., & Ting, C. (2015). Charisma building in the e-learning classroom: An exploratory study. *Procedia – Social and Behavioral Sciences*, 176, 683-690.
- Gagnon, Y. (2010). The case study as research method, a practical handbook. Québec: Presses de l’Université du Québec.
- Gedik, N., Kiraz, E., & Ozden, M. Y. (2013). Design of a blended learning environment: Considerations and implementation issues. *Australian Journal of Educational Technology*, 29(1), 1-19.
- Gerzon, M. (2010). *Global citizens: how our vision of the world is outdated, and what we can do about it*. London; Rider.
- Giroux, H. (2014). Austerity and the poison of neoliberal miseducation. *Symploke*, 22(1-2). 9-22.
- Golafshani, N. (2003). Understanding reliability and validity in qualitative research. (report). *The Qualitative Report*, 8(4), 597-606.
- Gooch, K., & Lenton, D. (2010). Intellectual connectivity and knowledge and cultural exchange. In L. Naidoo (Ed.), *Education without borders: diversity in a cosmopolitan society* (pp. 1-14). New York: Nova Science.

- Graham, C., Tripp, T., Seawright, L., & Joeckel, G. (2007). Empowering or compelling reluctant participators using audience response systems. *Active learning in higher education*, 8(3), 233-258.
- Graneheim, Ul., Lindgren, B., & Lundman, B. (2017). Methodological challenges in qualitative content analysis: a discussion paper. *Nurse Education Today*, 56, 29-34.
- Grantham, K. (2018). Assessing International Student Mobility in Canadian University Strategic Plans: Instrumentalist versus Transformational Approaches in Higher Education. *Journal of Global Citizenship & Equity Education*, 6(1). 1-21.
- Guo, Y., & Guo, S. (2017). Internationalization of Canadian higher education: discrepancies between policies and international student experiences. *Studies in Higher Education*, 42(5), 851-868.
- Halcomb, E., & Hickman, L. (2015). Mixed methods research. *Nursing Standard: promoting excellence in nursing care*, 29 (32), 41-47.
- Hamad, M. (2017). Pros & Cons of blackboard collaborate for blended learning on students learning outcomes. *Higher Education Studies*, 7(2), 7-16.
- Handa, N. (2010). International students and international education: recognizing WES students' agency for education citizens of a cosmopolitan society. In L. Naidoo (Ed.), *Education without borders: diversity in a cosmopolitan society* (pp. 61-77). New York: Nova Science.
- Hansen, D. T. (2008). Curriculum and the idea of a cosmopolitan inheritance. *Journal of Curriculum Studies*, 40(3), 289-312.
- Hansen, D. T. (2010). Cosmopolitanism and education: a view from the ground. *Teachers College Record*, 112 (1), 1-30.

- Hansen, D. T. (2011). *The teacher and the world: a study of cosmopolitanism as education*. New York: Routledge.
- Harris, L. (2003). The cosmopolitan illusion. *Policy Review*, 45-59.
- Hart, T., Bird, D., & Farmer, R. (2019). Using blackboard collaborate, a digital web conference tool, to support nursing students placement learning: A pilot study exploring its impact. *Nurse education in practice*, 38, 72-78.
- Hartman, E., Kiely, R., Friedrichs, J., Boettcher, C., & Zakaria, R. (2018). *Community-based global learning: the theory and practice of ethical engagement at home and abroad*. Stylus Publishing, LLC.
- Haywood Rolling, J. (2007). Visual cultural Archaeology: A critical political methodology of image and identity. *Cultural Studies and Critical Methodologies*, 7(1), 3-25.
- Heikoop, W. (2013). Blended identities: Identity work, equity and marginalization in blended learning. *E-learning and digital media*, 10(1), 53-67.
- Henri, F., & Lundren-Cayrol, K. (2001). *Apprentissage collaboratif à distance*. Canada: Presse de l'Université du Québec.
- Hepple, E. (2018). Designing and implementing pre-sojourn intercultural workshops in an Australian University. In J. Jackson & S. Oguro (Eds.), *Intercultural interventions in study abroad* (pp. 18-36). London: Routledge.
- Hewett, S., Becker, K., & Bish, A. (2019). Blended workplace learning: the value of human interaction. *Education & training (London)*, 61(1), 2-16.
- Holmes, B., & Gardner, J. (2006). *E-learning: concepts and practice*. SAGE Publications Ltd. DOI:<http://dx.doi.org.proxy.bib.uottawa.ca/10.4135/9781446212585>
- Hong, S., & Jung, I. (2011). The distance learner competencies: A three-phased empirical approach. *Education Tech Research and Dev*, 59(1), 21-42.

- Hua, Z., Yan, J., & Watson, J. (2011). Children's perceptions of the impact of participation in an intercultural educational program. *Language and Intercultural Communication*, 11(2), 142-160.
- Huett, J., Moller, L., Harvey, D., & Engstrom, M. (2007). Examining the use of learning communities to increase motivation. In R. Luppigini (Ed.), *Online learning communities* (pp. 189-204). Charlotte, N. C.: IAP.
- Ilieva, R., Beck, K., & Waterstone, B. (2014). Towards sustainable internationalisation of higher education. *Higher Education*, 68(6), 875-889.
- Inan, F., Yukselturk, E., Kurucay, M., & Flores, R. (2016). The Impact of Self-Regulation Strategies on Student Success and Satisfaction in an Online Course, *International Jl. on E-Learning*, 16(1), 23-32.
- Innes, R. B. (2007). Dialogic communication in collaborative problem-solving groups. *International journal for the scholarship of teaching and learning*, 1(1), 1-19.
- Ivy, K. (2016). Developing Global Leaders: building effective global-intercultural collaborative lone learning environments. *International Jl. on E-Learning*, 16(1), 33-46.
- Jeunesse, C. (2009). Collaboration et interculturalité dans la formation en ligne : Contribution à l'écologie de l'apprenance. *Thèse Doctorat Sciences d'Éducation, Université Paris X*. Retrieved from <https://bdr.u-paris10.fr/theses/internet/2009PA100161.pdf>
- Jou, M., Lin, Y., & Wu, D. (2016). Effect of a blended learning environment on student critical thinking and knowledge transformation. *Interactive Learning Environments*, 24(6), 1131-1147.
- Kapoor, D. (2009). Participatory academic research (par) and People's Participatory Action Research (PAR): Research, Politicization, and Subaltern Social Movements in India. In

- D. Kapoor, & S. Jordan (Eds.), *Education, participatory action, research, and social change: International perspective* (pp. 29-44). Palgrave MacMillan, N.Y.
- Kayembe, C., & Nel, D. (2019). Challenges and opportunities for education in the fourth industrial revolution. *African journal of public affairs*, 11(3), 79-94.
- Kazmer, M., & Xie, B. (2008). Qualitative interviewing in internet studies: Playing with the media, playing with the method. *Information, communication & society*, 11(2), 257-278.
- Keengwe, J., & Kang, J. (2012). Blended learning in teacher preparation program: A literature review. *International Journal of Information and Communication Technology Education*, 8(2), 81-93.
- Kendall, G., Woodward, Skrbis, Z., & Palgrave, C. (2009). *The sociology of cosmopolitanism globalization, identity, culture and government*. Basingstoke: Palgrave Macmillan.
- Keogh, J., Gowthorp, L., & McLean, M. (2017). Perceptions of sport science students on the potential applications and limitations of blended learning in their education: a qualitative study. *Sports biomechanics*, 16(3), 297-312.
- Kim, C., Schaad, D., Robins, L., & Astion, L. (2001). A longitudinal evaluation of an educational software program: A case study of Urinalysis-Tutor. *Academic medicine*, 76(11), 1136-1143.
- Kim, Y. (2011). Female cosmopolitanism? Media talk and identity of transnational Asian women. *Communication Theory*, 21(3), 279-298.
- Kimmel, A., Smith, N. C., & Klein, J. G. (2011). Ethical decision making and research deception in the behavioral sciences: An application of social contract theory. *Ethics & Behavior*, 21(3), 222-251.

Kivunja, C. (2014). Do you want your students to be job-ready with 21st-century skills?

Change pedagogies: A pedagogical paradigm shift from Vygotskyian social constructivism to critical thinking, problem solving and Siemens' digital connectivism.

International journal of higher education, 3(3), 81-91.

Korte, R. (2007). A review of social identity theory with implications for training and development. *Journal of European Industrial Training*, 31(3), 166-180.

Kotzee, B., & Palermos, S., O. (2021). The teacher bandwidth problem: MOOCs, connectivism, and collaborative knowledge. *Educational theory*, 71(4), 497-518.

Kraus, K. (2008). Policy analysis in education-multiplicity as a key orientation for research.

In P. Cox, T. Geisen, & R. Green (Eds.), *Qualitative research and social change*.

Palgrave McMillan. UK.

Kulavuz-Onal, D. (2015). Using ethnography to explore the culture of online language teaching communities. *CALICO Journal*, 32(3), 426-448.

Kuo, Y., Walker, A., Belland, B., Schroder, K., & Anderson, T. (2013). A predictive study of student satisfaction in online education programs. *International Review of Research in Open and Distance Learning*, 14(1), 16-40.

Lachenicht, S., & Heinsohn, K. (2009). *Diaspora identities: Exile, nationalism and cosmopolitanism in past and present*. Deutsche Nationalbibliothek, Frankfurt am Main.

Lam, W. (2006). Culture and Learning in the Context of Globalization: Research Directions.

Review Of Research In Education, 30, 213-237.

Landry, J., von Lieres, B., Hoggan-Kloubert, T., & Mabrey, P. (2022). Strengthening democracy through knowledge mobilization: Participedia – A citizen led global platform for transformative and democratic learning. *Journal of transformative education*, 20(3), 206-225.

- Lane, J.E. (2017). Diversity of Civilizations. In *Globalization and Politics: Promises and Dangers* (pp.77-98). London. Routledge.
- Lange, E. (2009). Reconceptualizing participatory action research for sustainability education. In D. Kapoor, & S. Jordan (Eds.), *Education, participatory action, research, and social change: International perspective* (pp.123-136). Palgrave McMillan, N.Y.
- Laxman, K., & Holt, C. (2017). Do mobile devices increase learners' access to learning opportunities and enhance learning motivation? A case study of two schools in New Zealand. *International Journal on E-Learning*, 16(3), 245-263.
- Le Bourdon, M. (2018). Informal spaces in global citizenship education. *Policy & Practice: A Development Education Review*, 26, 105-121.
- Lentz, B. E., Imm, P. S., Yost, J. B., Johnson, N.P., Baron, C., Lindberg, M. S., & Treistman, J. (2005). Empowerment Evaluation and Organizational Learning. In D.M. Fetterman, & A. Wandersman (Eds.), *Empowerment Evaluation Principles in Practice*. Guilford Press, N.Y.
- Lin, J., Lai, Y., & Chang, L. (2015). Fostering self-regulated learning in a blended environment using group awareness and peer assistance as external scaffolds. *Journal of Computer Assisted Learning*, 32, 77-93.
- Lin, X., & Luppicini, R. (2013). Socio-technical influences of Cyber Espionage: A case study of the GhostNet system. In R. Luppicini (Ed.), *Moral, Ethical, and Social Dilemmas in the Age of Technology: Theories and practice* (pp. 112-124). IGI Global.
- Lincoln, Y., & Guba, E. (1985). *Naturalistic inquiry*. Beverly Hills, Calif: Sage Publications Inc.

- Ling, L., & Hsieh, S. (2011). Effects of a blended learning module on self-reported learning performances in baccalaureate nursing students. *Journal of Advanced Nursing*, 67(11), 2435-2444.
- Linton, J. N. (2015). Examining Electronic Learning Communities Through the Communities of Practice Framework. *American Journal of Distance Education*, 29(4), 269-282.
- Littlejohn, A., & Pegler, C. (2007). *Preparing for blended e-learning*. London; New York: Routledge.
- Liu, Y. (2007). Designing quality online education to promote cross-cultural understanding. In A. Edmundson (Ed.), *Globalized e-learning cultural challenges* (pp.35-60). Hershey, PA: IGI Global.
- Lock, J. V. (2007). Laying the groundwork for the development of learning communities In R. Luppigini (Eds.), *Online learning communities* (pp. 129-152). Charlotte, N. C.: IAP
- Lock, J., & Johnson, C. (2016). From Assumptions to Practice: Creating and Supporting Robust Online Collaborative Learning. *International JI. on E-Learning*, 16(1), 47-66.
- Lowenthal, P., & Snelson, C. (2017). In search of a better understanding of social presence: an investigation into how researchers define social presence. *Distance Education*, 38(2), 141-159.
- Lu, J., & Churchill, D. (2014). The effect of social interaction on learning engagement in a social networking environment. *Interactive Learning Environments*, 22(4), 401-417.
- Maher, C., Hadfield, M., Hutchings, M., & Etyo, A. (2018). Ensuring rigor in qualitative data analysis: A design research approach to coding combining NVivo with traditional material methods. *International journal of qualitative methods*. 17(1), 1-13.

- Mao, Y., Bolouki, S., & Akyol, E. (2020). Spread of information with confirmation bias in cyber-social networks. *IEEE transactions on network science and engineering*, 7(2), 688-700.
- Margolis, A., Porter, A., & Pitterle, M. (2015). Best practices for use of blended learning. *American Journal of Pharmaceutical Education*, 81(3), 1-8.
- Marinopoulou, A. (2015). Defining cosmopolitanism: European politics of the twenty-first century. In A. Marinopoulou (Ed.), *Cosmopolitan modernity* (pp. 221-246). Peter Lang A.G., International Academic.
- Mason, G. (2017). Using a design pattern approach to structure online course content: two design cases. *International Jl. on E-Learning*, 16(2), 175-193.
- Mason, J. (2002). *Qualitative researching*. London: Sage Publication.
- Mau, S. (2010). *Social transnationalism: Lifeworlds beyond the nation-state*. Hoboken: Taylor & Francis.
- Maulucci, M.S. (2013). Emotions and positional identity in becoming a social justice science teacher: Nicole's story. *Journal of research in science teaching*, 50(4), 453-478.
- McCombs, B., & Vakili, D. (2005). A learner-centered framework for E-learning. *Teachers College record (1970)*, 107(8), 1582-1600.
- McDonald, P., & Picciano, A. (2014). Introduction to the special issue on blended learning in the health sciences. *Online Learning Journal*, 18(4), 1-7.
- McDuffie, K. A., & Scruggs, T. E. (2008). The contributions of qualitative research to discussions of evidence-based practice in special education. *Intervention in School and Clinic*, 44, 91-97.
- McGrath, T., & Thompson, G. (2018). The impact of blended learning on professional identity formation for post-graduate music therapy students, *AJMT*, 29, 37-61.

- Mcsorley, K. (2015). Cosmopolitanism and the body. In A. Marinopoulou (Ed.), *Cosmopolitan modernity* (pp. 203-220). Peter Lang A.G., International Academic.
- McTaggart, R., & Curro, G. (2009). Action Research for Curriculum Internationalization: Education versus commercialization. In D. Kapoor, & S. Jordan, (Eds.), *Education, participatory action, research, and social change: International perspective* (pp. 89-106). Palgrave McMillan, N.Y.
- Megele, C. (2015). eABLE: Embedding social media in academic curriculum as a learning and assessment strategy to enhance students learning and e-professionalism. *Innovations in Education and Teaching International*, 52(4), 414-425.
- Meyer, L., Sleeter, C., Zeichner, K., Park, H., Hoban, G., & Sorensen, P. (2011). An international survey of higher education students' perceptions of world-mindedness and global citizenship. In L. Beverly, & B. Wanda (Eds.), *Universities and global diversity: preparing education for tomorrow*. New York: Routledge.
- Miceli, T., Visocnik M. S., & Kennedy, C. (2010). Using an L2 blog to enhance learners' participation and sense of community. *Computer Assisted Language Learning*, 23(4), 321-341.
- Moe, C., & Rye, S. (2011). Blended learning: communication, locations and work-life practices. *Educational media international*, 48(3), 165-178.
- Moore, F. (2005). *Transnational business cultures: Life and work in a multinational corporation*. Burlington, VT: Ashgate.
- Moore, J., Dickson-Deane, C., & Gaylen, K. (2011). E-Learning, online learning, and distance learning environments: Are they the same? *The Internet and higher education*, 14(2), 129-135.

- Muller, C., & Mildemberger, T. (2021). Facilitating flexible learning by replacing classroom time with an online learning environment: A systematic review of blended learning in higher education. *Educational research review*, 34, 1-16.
- Munoz-Escalona, P., de Crespo, Z., Marin, M., & Dunn, M. (2022). Collaborative online international learning: A way to develop students' engineering capabilities and awareness to become global citizens. *International journal of mechanical engineering education*, 50(1), 89-104.
- Myers, K. (2014). Mixed Methods. In L. Putnam. & D.K. Mumby (Eds.), *The Sage Handbook of Organizational Communication: Advances in theory, research, and methods* (pp. 297-320). Los Angeles: SAGE.
- Naidoo, L. (2010). Community Engagement as Pedagogy for Transnational Learning. In L. Naidoo (Ed.), *Education without borders: diversity in a cosmopolitan society* (pp. 27-43). New York: Nova Science.
- Nair, L. (2018). *Appraising scholarly impact using directed qualitative content analysis: A study of article title attributes in management research*. In SAGE research methods cases. <https://www.doi.org/10.4135/9781526444141>
- Nardon, L., & Steers, R.M. (2008). Learning cultures on the fly. *Organizational Dynamics*, 37(1), 47-59.
- Noble, A., Mc Quillan, P., & Littenberg-Tobias, J. (2016). A Lifelong classroom: Social studies educators' engagement with professional learning networks on Twitter. *Journal of Technology and Teacher Education*, 24(2), 187-213.
- Norman, H., Nordin, N., Din, R., Ally, M., & Dogan, H. (2015). Exploring the roles of social participation in mobile social media learning: A social network analysis. *International review of research in open and distributed learning*, 16(4). 205-224.

- Nour, A. T., & Hubbard, N. (2014). Self-Determination Theory: Opportunities and Challenges for Blended e-Learning in Motivating Egyptian Learners. *Social and Behavioral Sciences*, 182, 513-521.
- O'Connor, H., & Madge, C. (2008). Internet-based interviewing. In N. Fielding, R. Lee, & G. Blank (Eds.), *Online research methods* (pp. 217-289). SAGE Publications, London.
- Odendaal, W., Atkins, S., & Lewin, S. (2016). Multiple and mixed methods in formative evaluation: is more better? Reflections from a South African study. *BMC Medical Research Methodology*, 16(1). 2-12.
- Ommundsen, W., Leach, M., & Vandenberg, A. (2010). *Cultural citizenship and the challenges of globalization*. Hampton Press.
- Onwumechili, C., Nwosu, P., O., Jackson II, R. L., & James-Hughes, J. (2003). In the deep valley with mountains to climb: Exploring identity and multiple reacculturation. *International Journal of Intercultural Relations*, 27, 41-62.
- Orbe, M. P., & Drummond, D.K. (2011). Competing cultural worldviews in the United States: A phenomenological examination of the essential core elements of transnationalism and transculturalism. *Qualitative Report*, 16(6), 1688-1714.
- Osler, A., & Starkey, H. (2003). Learning for cosmopolitan citizenship: theoretical debates and young people's experiences. *Educational Review*, 55(3), 243-254.
- Oxley, L., & Morris, P. (2013). Global citizenship: a typology for distinguishing its multiple conceptions. *British Journal of Education Studies*, 61(3), 301-325.
- P. Boyle, M., & Schmierbach, M. (2015). *Applied communication research methods: getting started as a researcher*. Routledge, NY and London.

- Palaiologou, N. (2003). Intercultural dimensions in the information society: Reflections on designing and developing culturally oriented learning. In A. Edmundson (Eds.), *Globalized e-learning cultural challenges* (pp. 74-90). Hershey, PA: IGI Global.
- Panadero, E. (2017). A review of self-regulated learning: Six models and four directions for research. *Frontiers in psychology*, 8, 422-450.
- Pashby, K. (2012). Questions for global citizenship education in the context of the new imperialism for whom, by whom? In V. O. Andreotti & S. Lynn. Mario Menezes de (Eds.), *Postcolonial Perspectives on Global Citizenship Education* (pp. 9-26). New York: Routledge.
- Pastor, G., Dolores, M. (2018). Learning identity in EFL: An analysis of digital texts of identity in higher education. *Digital education review*, 33, 55-76.
- Patel, C. (2017). *An analysis of Jean Lave and Etienne Wenger's situated learning: legitimate peripheral participation*. London: Macat International Ltd.
- Patton, M. Q. (1990). *Qualitative evaluation and research methods*. Sage Publication. England.
- Peski, C. (2012). International education and global citizenship. In C. Baraldi & V. Iervese (Eds.), *Participation, Facilitation, and Mediation* (pp. 219-237). Published by Taylor and Francis.
- Piet, S. (2015). Cosmopolitanization and the prospects of a cosmopolitan modernity. In Marinopoulou, A. (Eds.), *Cosmopolitan modernity* (pp.73-100). Peter Lang A.G., International Academic.
- Pinar, W. (2009). *The worldliness of a cosmopolitan education: passionate lies in public service*. New York; London; Routledge.

- Polonsky, M.J., & Waller, D. S. (2015). *Designing and managing a research project: A Business Student's Guide*. Belmont, CA: Wadsworth.
- Porter, C. E., & Donthu, N. (2008). Cultivating trust and harvesting value in virtual communities. *Management science*, 54(1), 113-128.
- Quach, S., Thaichon, P., Martin, K., Weaven, S, & Palmatier, R. (2022). Digital technologies: tensions in privacy and data. *Journal of the Academy of Marketing Science*, 50(6), 1299-1323.
- Rademakers, M. (2014). *Corporate universities: Drives of the learning organization*. London: Routledge.
- Raelin, J. A. (2006). Taking the charisma out: Teaching as facilitation. *Organization Management Journal*, 3(1), 5-12.
- Raelin, J. A. (2016). It's not about the leader: It's about the practice of leadership. *Organizational Dynamics*, 45(2), 124-131.
- Randy, G. (2009). Implications of online learning for the conceptual development and practice of distance education. *Journal of Distance Education*, 23(2), 93–104.
- Rapley, T. (2018). Exploring documents: In doing conversation, discourse and document analysis. *SAGE research methods* (pp. 123-138). Sage publications Ltd.
- Rathburn, M., & Lexier, R. (2016). Global citizenship in Canadian Universities: A new framework. *Journal of Global Citizenship & Equity Education*, 5(1), 1-25.
- Rebhi, W., Ben Yahia, N., & Bellamine, N. (2022). Lifelong and mutirelational community detection t support social and collaborative e-learning. *Computer applications in engineering education*, 30(5), 1321-1337.
- Reece, M., & Lockee, B. (2019). Improving training outcomes through blended learning. *Online learning (Newburyport, Mass.)*, 9(4), 49-57.

- Reid, C., & Sriprakash, A. (2012). The possibility of cosmopolitan learning: reflecting on future directions for diversity teacher education in Australia. *Asia-Pacific Journal of Teacher Education*, 40(1), 15-29.
- Reio, T. & Crim, S. (2013). Social presence and student satisfaction as predictors of online enrollment intent. *The American Journal of Distance Education*, 27(2), 122-133.
- Rizvi, F. (2009). Towards cosmopolitan learning. *Discourse: Studies in the Cultural Politics of Education*, 30(3), 253-268.
- Robins, K., & Aksoy, A. (2015). Above the countries. In *Transnationalism, Migration, and the Challenge to Europe: The Enlargement of Meaning* (pp. 153-181). London. Routledge.
- Robinson, M. (2013). *Trivium 21C: Preparing young people for the future with lessons from the past*. Bancyfelin, Wales: Independent thinking press.
- Rodriguez, C., Hudson, R., & Niblock, C. (2018). Collaborative learning in architectural education: Benefits of combining conventional studio, virtual design studio and live projects. *British journal of educational technology*, 49(3), 337-353.
- Rogerson-Revell, P. (2003). Developing a cultural syllabus for business language e-learning materials. *ReCALL*, 15(2), 155-168.
- Role, S.J. (2014). An inquiry into factors affecting the online learning experiences of a-level chemistry students studying in a blended learning course in a college in Malta and the impact of these experiences on learning identity. *The University of Nottingham, UK. ProQuest dissertations publishing*.

- Rovai, A. P., & Downey, J. R. (2010). Why some distance education programs fail while others succeed in a global environment. *The Internet and Higher Education*, 13(3), 141-147.
- Ryan, R., & Deci, E. (2000) determination theory perspective: Definitions, theory, practices, and future directions. *Contemporary educational psychology*, 61, 101860.
- Saito, H. (2011). An actor-network theory of cosmopolitanism. *Sociological Theory*, 29(2), 124-149.
- Saltan, F. (2016). Blended learning experience of students participating pedagogical formation program: Advantages and limitation of blended education. *International journal of higher education*, 6(1), 63-73.
- Sartor, A. (2010). Re-establishing children's identities through critical place-based pedagogy and cosmopolitan learning. In L. Naidoo (Ed.), *Education without borders: diversity in a cosmopolitan society* (pp. 159-174). New York: Nova Science.
- Saunders, B., Sim, J., Kingston, T, Baker, S., & Waterfield, J. (2018). Saturation in qualitative research: exploring its conceptualization and operationalization. *Quality and Quantity*, 52(4), 1893-1907.
- Sayaf, A., Alamri, M., Alqahtani, M., & Al-Rahmi, W. (2021). Information and communication technology used in higher education: An empirical study on digital learning as sustainability. *Sustainability*, 13(13), 1299-1323, 7074-7093.
- Schaber, P., McGee, C., & Terriane, J. (2015). Building Student Community in a Hybrid Program. *Occupational Therapy in Health Care*, 29(2), 102-114.
- Schachtner, C. (2015). Transculturality in the Internet: Culture flows and virtual publics. *Current Sociology Monograph*, 63(2), 228-243.

- Schenck, J., & Cruickshank, J. (2015). Evolving Kolb: Experiential education in the age of neuroscience. *The journal of experiential education*, 38(1). 73-95.
- Schoeneborn, D. (2011). Organization as communication: A Luhmannian perspective. *Management Communication Quarterly*, 25(4). 663-689.
- Schreier, M. (2012). *Qualitative content analysis in practice*. London: Sage Publication.
- Schreier, M., Stamann, C., Janssen, M., Dahl, T., & Whittal, A. (2019). Alternate title: Qualitative Content Analysis: Conceptualizations and challenges in research practice. *Qualitative Social Research*, 20(3), 1-27.
- Scott, B. (2001). Gordon Pask's conversation theory: A domain independent constructivist model of human knowing. *Foundations of Science*, 6(4), 343-360.
- Seaton, P. (2011). European Dreamin': Democratic Astigmatism and Its Sources. In L. Trepanier, & M. Khalil (Eds.), *Cosmopolitanism in the age of globalization: citizens without stages* (pp. 305- 337). Lexington: University Press of Kentucky.
- Shama, P., & Tietjen, P. (2016). Examining patterns of participation and meaning making in student blogs: a case study in higher education. *American Journal of Distance Education*, 30(1). 2-13.
- Shanaieva-Tsymbal, L., & Nataliyamnych. (2021). The efficiency of application of various models such as blended learning, flipped learning, case method in a professional sphere in foreign language teaching. *Euromentor journal*, 12(2), 52-64.
- Sharples, M., & Giasemi Vavoula, J. T. (2007). A theory of learning for the mobile age. In R. Andrews, C. Haythornthwaite, J. Fransman, & Meyers E.M. (Eds.), *The sage handbook of e-learning research* (pp. 221-247). London: SAGE.
- Shedletsky, L. (2017). Intrapersonal communication. *Encyclopedia of Communication Research Methods* (pp. 810-813).

- Shedletsky, L. & Aitken, J.E. (2004). *Human communication on the Internet*. Pearson, Inc.
- Shimoni, B. (2011). It really works like this: hybrid forms of management culture in Thailand and Israel. *European Management Journal*, 29, 155-163.
- Sias, P. M., Pederson, H., & Gallagher, E.B. (2012). Workplace friendship in the electronically connected organization. *Human communication research*, 38(3), 253-279.
- Simens, G., Conole, G., & Anderson, T. (2011). Special issue editorial: connectivism: Design and Delivery of social networked learning. *International review of research in open distance learning*, 12(3), 1-4.
- Skibba, K., & Widmer, M. (2021). Blended faculty community of inquiry transforms online teaching perceptions and practices. In C. Graham (Ed.), *Exploring definitions, models, frameworks, and theory for blended learning research* (pp. 111-126). New York: Routledge.
- Slinia, T., Giamab, E., & Papadopoulouc, C. O. (2014). Distance learning education for mitigation/adaptation policy. *International Journal of Sustainable Energy*, 35(2), 161-171. <http://dx.doi.org/10.1080/14786451.2013.876026>
- Slotte, V., & Tynjala, P. (2005) Communication and collaborative learning at work: views expressed on a cross-cultural e-learning course. *International Jl. on E-Learning* 4(191-207.
- Sorensen, E. K. (2007). Dialogic e-learning2learn: Creating global digital networks and educational knowledge building architectures across diversity. *Multicultural Education & Technology Journal*, 1(3), 162-177.
- Sorensen, E., Brooks, E., Brooks, A., & Vidakis, N. (2018). Designing inclusive reflective learning with digital democratic dialogue across boundaries and diversities.

INTERACTIVITY, GAME CREATION, DESIGN, LEARNING, AND INNOVATION,
229, 251-261.

Sorrells, K. (2016). *Intercultural communication: Globalization and social justice*. SAGE publications.

Spadafora, N, & Marini, Z. (2018). Self-regulation and time-off: evaluations and reflections on the development of a blended course. *The Canadian Journal for the Scholarship of Teaching and Learning*, 9(1).

Spyridakis, M. (2015) Cosmopolitan possibilities and ethnographic realities in the workplace: The case of struggling employees in the mass media sector. In A. Marinopoulou (Ed.), *Cosmopolitan modernity* (pp. 125-151). Peter Lang A.G., International Academic.

Stake, R. E. (2005). Qualitative case studies. In N. K. Denzin & Y. S. Lincoln (Eds.), *The SAGE handbook of qualitative research* (3rd ed., pp. 443–466). Thousand Oaks, CA: Sage.

Steffens, K. (2015). Competences, learning theories, and MOOCs: Recent developments in lifelong learning. *European journal of education*, 50(1), 41-59.

Stufflebeam, D. L. (2001). *Evaluation models*. American Evaluation Association, San Francisco: Jossey-Bass

Su, F., & Wood, M. (2017). Towards an ordinary cosmopolitanism in everyday academic practice in higher education. *Journal of Educational Administration and History*, 49(1), 22-36.

Suderman, J. (2007). *Understanding Intercultural Communication*. Thomson Nelson.

Sung, E., & Mayer, R.E. (2012). Five facets of social presence in online distance education. *Computers in Human Behavior*, 28(5), 1738-1747.

- Svenningsen, L., & Pear, J. (2011). Effects of computer-aided personalized system of instruction in developing knowledge and critical thinking in blended learning courses. *The Behavioral Analyst Today*, 12(1), 34-40.
- Tarc, K. (2012). How does global citizenship education construct its present? In O. Andreotti, & S. Lynn. Mario Menezes de (Eds.), *Postcolonial perspectives on global citizenship education*. Routledge; Taylor and Francis.
- Teo, P. (2019). Teaching for the 21st century: A case for dialogic pedagogy. *Learning, Culture and Social Interaction* 21, 170-178.
- Terence, J. (1995). *Cross cultural management*. Boston: Butterworth-Heinemann.
- Thomassen, L. (2004). *Towards a cosmopolitics of heterogeneity: Borders, communities and refugees in Angelopoulos' Balkan Trilogy*. Palgrave Macmillan, London.
- Tolbert, A. S., McLean, G. N., & Myers, R. C. (2002). Creating the global learning organization. *International Journal of Intercultural Relations*, 26, 463–472.
- Tomicic, A., Malesevic, A., & Cartolovni, A. (2022). Ethical, legal, and social issues of digital phenotyping a future solution for present-day challenges: A scoping review. *Science and engineering ethics*, 28(1), 1-25.
- Top, E. (2011). Blogging as a social medium in undergraduate courses: sense of community best predictor of perceived learning. *The Internet and Higher Education*, 15(1), 24-28.
- Trepanier, L., & Khalil, M. (2011). *Cosmopolitanism in the age of globalization: citizens without stages*. Lexington: University Press of Kentucky.
- Trilokekar, R. (2010). International education as soft power? The contributions and challenges of Canadian foreign policy to the internationalization of higher education. *Higher Education*, 59(2), 131-147.

- Tsai, C., Shen, P., & Tsai, M. (2011). Developing an appropriate design of blended learning with web-enabled self-regulated learning to enhance students' learning and thoughts regarding online learning. *Behaviour & Information Technology*, 30(2), 261-271.
- Tsotetsi, C., & Omodan, B. (2020). Decolonization of knowledge-construction in university classrooms: the place of social constructivism. *African Journal of Gender, Society & Development*, 9(2), 183-204.
- Tuzuner, M. (2010). *Intelligence cooperation practices in the 21st century: Towards a culture of sharing*. Washington, DC: IOS Press.
- UNESCO. (2015). *Global citizenship education*.
http://www.demokratiezentrum.org/fileadmin/media/pdf/Materialien/GlobalCitizenshipEducation_Final_english.pdf
- Van de Bunt-Kokhuis, S. (2013). Serving culturally diverse e-learners in business schools. *Multicultural Education & Technology Journal*, 7 (1), 17-45. DOI 10.1108/17504971311312609
- Van Laer, S., & Elen, J. (2017). In search of attributes that support self-regulation in blended learning environments. *Educ Inf Technol*. 22, 1395-1454.
- Vaughan, N.D. (2021). Blended learning and shared metacognition. In C. Graham (Ed.), *Exploring definitions, models, frameworks, and theory for blended learning research* (pp. 231-249). New York: Routledge.
- Vaughan, N.D., Cleveland-Innes, M., Garrison, D.R. (2014). Conceptual framework. In N.D., Vaughan, M., M., Cleveland-Innes, & D.R., Garrison (Eds.), *Teaching in blended learning environments: creating and sustaining communities of inquiry* (pp. 7-18). Edmonton, Alberta: AU Press.

- Verbaan, E. (2008). The multicultural society in the Netherlands: Technology-supported inquiry-based learning in an inter-institutional context. *Teaching in Higher Education*, 13(4), 437-447.
- Vocate, D. (1994). Self-talk and inner speech: understanding the uniquely human aspects of intrapersonal communication. In D. Vocate (Ed.), *Intrapersonal communication: different voices, different minds* (pp. 3-31). New York: Routledge.
- Vryhof, S. (2012). Between memory and vision: schools as communities of meaning. In A. Hanan, K. Ayman (Eds.), *Commitment, character, and citizenship: religious education in liberal democracy* (pp. 46-59). Taylor and Francis.
- Vygotsky, L., Hanfmann, E. (Ed.), & Vakar, G. (Ed.). (1962). *Thought and language*. Cambridge, MA: The M.I.T. Press.
- Walther, J.B, Van Der Heide, B., Tong, S.T., Carr, C. T. & Atkin, C. (2010). Effects of interpersonal goals on inadvertent intrapersonal influence in computer-mediated communication. *Human Communication Research* 36(3). 32-347.
- Wang, Y. (2014). Building student trust in online learning environments, *Distance Education*, 35(3), 345–359.
- Weick, K. E. (2010). Reflections on enacted sensemaking in the Bhopal disaster. *Journal of Management Studies*, 47(3). 537-550.
- Weick, K., Sutcliffe, K., & Obstfeld, D. (2005). Organizing and the process of sensemaking. *Organization Science*, 16(4), 409-421.
- Wellman, B., & Rainie, L. (2012). *Networked: The New Social Operating System*. Cambridge, MA: MIT Press.
- Wilcox, G., & Lock, J. (2017). Student perceptions of online practicum: A case study. *International journal on e-learning*, 16(2), 195-208.

- Wilder, H., Pixy Ferris, S., & An, H. (2010). Exploring international multicultural field experiences in educational technology. *Multicultural Education & Technology Journal*, 4(1), 30-42.
- Wilhelm, C. (2010). Émergence d'une culture communicationnelle au sein d'un dispositif international en ligne - Distances géoculturelles et proximité axiologique. *Lavoisier Distances et Savoirs*, 8, 79-107. Retrieved from <https://www.cairn.info/revue-distances-et-savoirs-2010-1-page-79.htm>
- Williamson, K. (2017). *Research methods: information, systems and contexts*. Prahran, VIC: Tilde Publishing and distribution.
- Wilson, S. (2012). Multiculturalisme et transculturalisme. *International Journal of Canadian Studies*, 45-46, 261- 275.
- Yanez, C., Okada, A., & Palau, R. (2015). New learning scenarios for the 21st century related to Education, Culture and Technology. *Universities and Knowledge Society Journal*, 12(2). 87-102.
- Yin, R.K. (2003). *Case study research: Design and methods (3rd ed.)*. London: Sage Publication.
- Yin, R. K. (2009). *Case Study Research: Design and Methods (4th Ed.)*: Applied Social Research Methods Series (Vol 5). London. Sage.
- Young, H. (2010). Diverse lessons: Cosmopolitanism and Fantasy fiction. In L. Naidoo (Ed.), *Education without borders: diversity in a cosmopolitan society* (pp. 145-158). New York: Nova Science.
- Yusuf, B., Walters, L., & Sailin, S. (2020). Restructuring educational institutions for growth in the fourth industrial revolution (4IR): A systematic review. *International journal of emerging technologies in learning*, 15(3), 93-109.

- Zhang, Y., Wei, Y., & Wang, Z. (2012). Promoting the intention of students to continue their participation in e-learning systems. *Information Technology & People*, 25(4), 356-375.
- Zheng, X. (2017). Research on the student-centered learning in mass media reading course. *Theory and practice in language studies*, 7(3), 227-233.
- Zhu, Y., Arif, M., & Muhammad, A. (2022). The impact of digital technology on the optimization of higher education teaching models in an epidemic environment. *Security and communication networks*, 2022, 1-9.

Appendices

Appendix 1

The structure of the coding frame

GCE					
GC ¹⁴⁸ Identity	Values	Political	Ethical	Cultural	Educational
	Competencies	Awareness	Recognition	Connection	Collaboration
Communication patterns		Interpersonal	Dynamic	Transcultural	Engagement
		Intrapersonal com			
BL ¹⁴⁹ content		Cognitive (individual)	Cognitive (collective)	Experiential	Constructive
BL design					
Separation of contents		Adoption of technology	Self-regulated learning	Community learning	
Course satisfaction					
Course content			Learning environments		
Emerging issues					
Instructors' roles		Students' roles	Usage of technology	Institutions' roles	

¹⁴⁸ Global Citizen

¹⁴⁹ Blended learning

Appendix 2

GCE and the 21st-century cosmopolitan education

Global citizenship requires particular values, attitudes, competencies, and capacities to manage different meanings in a high degree of cultural diversity (Hansen, 2010; Osler & Starkey, 2003; Eidoo et al., 2011). Education can provide identities, knowledge, and skills to equip individuals to become global citizens with a supranational sense of belonging in which ‘global’ means no more anchored in fixed identities within national borders and territories (Le Bourdon, 2018). Originating from cosmopolitan education, Global Citizen Education (GCE) in the 21st century encourages students in local classrooms to understand multi-faceted globalization phenomena and learn how to deal with local and global dilemmas (Bolger & Bolger, 2010; Peski, 2012). Existing cosmopolitan responsibilities as alternative citizenship are reconceptualized for global communities across working classes, migrants, and minor communities that are increasingly interconnected in local-global networks in our era (Oxley and Morris, 2013). Cosmopolitan education in the 21st century promotes a practical set of dispositions rather than idealistic cosmopolitanism. The reframed cosmopolitan education can emphasize individuals’ transformation through their experiences (Cui, 2010; Hansen, 2011).

Contemporary GCE adopts the reformulated cosmopolitanism based on three principles:

<i>Reflective</i>	<i>Rooted</i>	<i>Relational</i>
Reflective cosmopolitanism promotes both self-criticism and self-reflection.	Rooted cosmopolitanism promotes dialogue among people from other traditions.	Relational cosmopolitanism promotes performative learning: reflective interaction.
This aspect facilitates individual reflection through everyday interaction with others.	This aspect encourages curiosity to learn via cultural encounters being receptive toward the new without abandoning the known.	This aspect promotes a dialectical mode of thinking that helps understand world transformation.
It emphasizes the capacity of reflexivity to understand others’ positions based on power, democracy, equality, freedom, virtue, and moral obligations.	It focuses on positioning self in a continuum between the local and global situations so that there must be constant negotiations to embrace the global-local dichotomy.	It is characterized by ever-evolving experiences that transform the identities of communities while addressing worldviews based on cosmopolitan imagination.
(Britez & Peters, 2010; Cavallar, 2017; Giroux, 2014; Peski, 2012; Reid & Sriprakash, 2012).	(Gooch & Lenton, 2010; Hansen, 2010; Kim, 2011; Oxley & Starkey, 2013; Vryhof, 2012).	(Damico & Baildon, 2011; Delanty, 2006; Eidoo et al; Hansen, 2010; Osler & Rizvi, 2009; Starkey, 2003).

Global citizen identity: values and competencies

The identity reflects the perspectives (values) and capacities (competencies) that characterize an open mind, respect for diversity, and promotion of dialogue to enable people from different cultures, races, political systems, and religions to cohabitate in a globalized world. A sense of responsibility for world peace makes them participate in collaborative work, and their capacity to mediate global and local connections creates alternative lifestyles. As a result, global citizens are curious, receptive, and open to sharing collective values to obtain consensus while constantly self-improving throughout their lifetimes (Ajani, 2015; Appiah, 2007; Beck, 2006; Bean & Bean, 2015; Boni & Calabuig, 2007; Eidoo, 2011; Gerzon, 2010; Hansen, 2010; Kendall et al., 2009; Mau, 2010; Oxley & Morris, 2013; Peski, 2012; Su & Wood, 2007; Tarc, 2012, Young, 2010).

Regarding global citizens' values with the current conditions of globalization, Beck (2006) argues that allowing individuals to build a progressively inclusive self-image to reach a patchwork is called the cosmopolitan outlook. The reformulated cosmopolitan values in GCE stand for a sense of belonging to humanity, respect for diversity, a desire for peace, and playing active roles in communities. These values emphasize political, economic, social, and cultural interdependence between the local, the national, and the global (Hartman et al., 2018; Unesco, 2015; uOGlobal, 2019).

Besides, GCE aims to make students acquire competencies such as global intelligence (GI) through witnessing, learning, connecting, and partnering (Gerzon, 2010, p. 23). These capacities, qualities, and skills are necessary to live in a culturally complex society. They are not fixed knowledge but flexible to be transformed and interchangeably used in any situation and circumstance to promote creative minds (Bean & Bean, 2015). GI should be learned through individuals' practices leaving out comfort zone so that they can make decisions in unexpected events, situations, and circumstances (Handa, 2010)

Coding Schedule

The essential characteristics of the identity can be understood through four dimensions combining cosmopolitan values and competencies.

Cosmopolitan Identity (Values and Competencies)			
Category	Sub-category	Definition	Examples
Political Awareness	Global concern and collaboration	The sensibility to global issues and responsibility for keeping world peace	Identify political, social, economic, and cultural factors that connect, disconnect, foster strengths and create vulnerabilities and inequities (module 2)

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

Autonomous, self-reflective, and collaborative participation under global-local awareness, interconnection, and reconstruction	Inclusive governance	Beyond and through the nation-state for reconstruction	The interconnectedness between the local, the national, and the global (module 1)
	Autonomously participative democracy	Self-democracy using the public sphere	Commit to meaningful and wise action by becoming engaged in social change processes (module 3)
	Self-reflexive on universal law	Individuals' critical rationality	Make sure you are checking and figuring out what you want. Do not put your vision in others' (workshop 2)
Ethical Recognition A sense of belonging, shared responsibility, respect, and hospitality to humanity through individual conduct	Justice and tolerance for human beings	Non-discriminatory respect for diversity transcending differences based on human rights	Group norms: Welcome different points of view and suspend judgment (workshop 1)
	Human commonality and shared responsibility	Responsibility for the common goals of humanity based on a sense of belonging	Not responsibility FOR the other (or to teach the other) but Responsibility TOWARDS the other (or to learn with the other (module 3)
	Humanitarianism	Hospitality, inclusiveness, compassion, altruism	"Chains of cause and effect that prompt obligations of justice, rather than sympathy, pity or beneficence" (module 3)
	Practice of universal morality in individual ethics	Universal morality in individuals' ethical practice	Recognize one's own personal impact on individuals and communities (module 2)

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

Cultural Connection Engaging in cross-cultural encounters to develop multiple perspectives through interactive practices	Glocalization	Seeking consensus through a global-local continuum in dialectical processes	The global-local mutual influence, dialectical process, relational vision (module 3)
	Transnational attitude	Attitudes of receptiveness for pro-diversity, deterritorialization, heterogeneity	Respect diversity by sharing values and acknowledging others' realities and perspectives (module 3)
	Empirical experiences through cultural encounters	Cross-border constructive meaning-making practices with others	Increase intercultural engagement to capture the benefits of global interconnectivity (module 2)
	Transculturalism	Transformation as inclusive construction through multiple assumptions	Feel free to make intercultural experience personal depending on your personality and value (workshop 1)
Educational Collaboration Collaborating for transformative knowledge construction through curious, open-minded, truth-seeking, and self-	Openness toward new knowledge	Learning otherness through an open mind and curiosity to become innovative	The importance of experiential learning outside your program; go beyond your education (workshop 3)
	Construction of knowledge	Transformative knowledge construction through negotiation	Those who cannot change their minds cannot change anything (module 2); Come up with new, original or improved ideas that create value (module 3)
	Lifelong learning	Individual improvement through balancing old and new	The uOGlobal life-long learning objectives will serve you in this journey throughout your life (workshop 2)

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

improving attitudes through lifelong learning	Globally collaborative learning	Connecting and collaborating with others to shape consensus	Work with different people to complete a project, continuous learning (workshop 3)
	<i>*Professional</i> (a new category from the course)	Developing a sense of organizational mind and enhancing employability to achieve collective and personal growth to become a workforce	Find ways to stand out: Networking is key. Improve language proficiency, Get involved with organizations. Experiences are tool kits (workshop 3)

Appendix 3

Blended learning under GCE

The content of the course

The cosmopolitan principles, values, and competencies should be implemented in the blended curriculum to allow students to assimilate global citizenship identity. Three cosmopolitan principles - reflexive, rooted, and relational- provide a basis for shaping cosmopolitan identity. The contents are divided into theoretical and transactional phases under course objectives and outcomes. Knowledge is theoretically demonstrated and practically exercised in specific situations to bridge theory and practice through cognitive and connecting dimensions.

In the theoretical phase, two cognitive dimensions (individual and collective) introduce reflective cosmopolitanism: This phase promotes cosmopolitan values emphasizing a self-reflexive mind and awareness of global issues and world peace beyond national political systems (Beck, 2006; Britez and Peters, 2010; Delanty, 2006; Eidoo, 2011; Giroux, 2014; Meyer et al., 2011; Peski, 2012; Su & Wood, 2007; Turner, 2002). It also emphasizes recognizing human commonality while respecting individual differences to promote a vision of cultural diversity (Appiah, 2007; Mau, 2010; Ajani, 2015; Kendall et al., 2009; Hansen, 2011). The theoretical phase opens up perspectives beyond boundaries so that students may see new visions in new contexts through analytical skills to communicate with others (Achtenhagen & Johannisson, 2013; Coryell et al., 2018; Oxley & Morris, 2013; Reid & Sriprakash, 2012).

In the transactional phase, experiential and constructive dimensions introduce rooted (Hansen, 2010; Vryhof, 2012) and relational (Baildon & Damico, 2011; Rizvi, 2009) cosmopolitanism. This phase promotes a dialectical mode of thinking through navigating the local and global contexts of global communities that constantly evolve (Bean & Bean, 2015). While practicing improvisation and hybridization, insights may emerge, opening up intercultural dialogue in an ongoing fashion. A transcultural attitude toward coming out of the comfort zone may embrace various situations (Coryell et al., 2018; Cui, 2010; Delanty, 2011; Reid & Sriprakash, 2012; Rizvi, 2009; Sartor, 2010).

Coding Schedule

The content in blended learning under GCE						
Category		Sub-category	Definition	Key words	Conveyed GC concepts	
Reflective	Cognitive: individual	Awareness of glocalization	Becoming aware of the globalized world by understanding phenomena of glocalization	Global local interdependence (module 1)	Political awareness	Educational collaboration
					Inclusive governance	

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

		Transnational civic commitment	Being aware of the importance of civic commitment in transnational issues	Lifelong community-based commitment, individuals' roles for social change (modules 1 & 3)	Autonomous participation	Transformative engagement
		Recognition of inequality Situating human context	Being aware of unequal social structures and power Reflection on multiple human contexts	Privileges and vulnerabilities under power relationships, individuals' positions in social systems (modules 1 & 3)	Global collaboration for concerns through a global citizen's vision	
		Critical analysis of self	Cultivate self-knowledge and self-awareness	Self-knowledge, self-reflection, and self-assessment (module 1)	Self-reflexivity	

Category	Sub-category	Definition	Keywords	Conveyed GC concepts
Reflective	Cognitive: Collective	Empathy with humanity	Empathy, respect, cultural sensitivity, mindfulness, and appreciation of diversity based on human commonalities and shared responsibility	Ethical recognition
		Responsibility to others		Justice and tolerance for humans
		Converging community	A sense of belonging to a human	Human commonality and shared responsibility, Humanitarianism
		Recognizing converging communities		

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

			and reimagining them in a self-organizing manner	community; common concerns in a relational vision	
		Being dimension	Cultivating being dimensions to deal with local, national, and global levels	The value of individuals' ethical decision making	Practice of individual ethics (political awareness: Self-reflexivity)

Category	Sub-category	Definition	Keywords	Conveyed GC concepts
Rooted	Experiential	Hybridizing aptitude	Openness to new knowledge valuing non-hierarchical and non-fixed classification of knowledge	Intersectional, negotiation of meanings, cultural mixture, improvisations, creativity, innovation, a third culture
		Collaborative learning through learners' engagement	Collaboratively dealing with global issues through dialogue	Negotiating multiple paths and resources, which lead to advancement
		Cross-cultural practice by exploration of culture	Exploring the dynamics of cultural interactions in an ongoing fashion encompassing race, religion, gender, and language	Exchange of ideas, connection in the world, intercultural learning through making links, hands-on learning through powerful questions and
				Cultural connection
				Building transculture
				Engaging in cultural situations, Transnational attitude
				Engaging in cultural situations, Transnational attitudes, Building transculture

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

		<i>*Learning by doing</i> (a new category)	Hands-on learning, asking powerful questions, and active listening	active listening, pushing the limits, taking adventures	Engaging in cultural situations
--	--	--	--	---	---------------------------------

Category		Sub-category	Definition	Keywords	Conveyed GC concepts	
Relational	Constructive	Self-reflexive openness to new knowledge	A sense of belonging to one human community exerting individuals' unique knowledge and competence	Tolerance, flexibility, adaptation to newness, producing optimal ideas	Educational collaboration	
					Open to new knowledge	
		Global knowledge and construction through community learning	Interacting with others beyond borders to construct knowledge based on trust and supportive relationships	Leadership, engagement for change-making, autonomy, self-regulated learning, innovative solutions	Construction of knowledge through negotiation Collaboration for consensus	
		Critical thinking and knowledge integration into individuals' worlds	Dialectical mode of thinking through critical discourses	Constantly evolving social identities	Lifelong learning for self-improvement	
		Transformative engagement for lifelong learning	Emerging mode of learning through engaging with social transformations		Educational collaborative	Political awareness
					Lifelong learning for self-improvement	Transnational civic commitment

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

		<i>*Professional</i> (a new category)	Organizational mind, digital literacy	Business sense, collaborative behaviors, communication leadership	Professionalism
--	--	--	---------------------------------------	---	-----------------

The design of the course

The unique benefits can determine the quality of blended courses. The design should integrate online and offline learning activities through appropriate divisions in which relevant tools and methods are used to support students' learning to enhance performance and motivation (Akcaoglu & Bowman, 2016; Echenng & Usoro, 2016; Gedik et al., 2013; Inan et al., 2016; Jared & Kang, 2012; Margolis et al., 2017; Mason, 2017; Rovai & Downey, 2010; Shama & Tietjen, 2016; Spadafora & Marini, 2018; Van Laer & Elen, 2017; Wilcox & Lock, 2017).

The design in blended learning			
Category	Sub-category	Definition and Keywords	Examples
Separation of contents: Harmonious and balanced connections between on and offline learning activities to generate performative learning	Harmony and connection	A harmonious balance: reflection with pedagogical resources; interaction through practices Expanded learning environments	Through workshops, you can understand the links between global skills and values (module 2). Workshops, online modules, and four activities you choose all support your learning (workshop 3, instructor).
	Enhance active learning	The synergy between online and offline sessions to promote intercultural experiences Networking, communication through reflection and interaction	Bilingual workshops help practice intercultural communication (workshop 1, instructor). The workshops linked to the online modules and the learning plans help you reflect and have experiences (workshop 1, instructor).
	Workload	The amount of content and activities for learning	Workload and time management significantly impact students' learning and knowledge acquisition (Gedik, Kiraz, & Ozden, 2013).

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

	Flexibility	Time, Place, Learning style, Content & resources	Flexibility refers to studying time, styles, places, contents, resources, etc. (Spadafora & Marini, 2018).
Adoption of technology and tools: various tools and strategies to extend learning opportunities	Mutually enhancing learning	Bridge learning tasks by using various digital platforms Following up between two sessions Provide participation opportunities to raise multiple voices	You will maintain a good digital footprint via LinkedIn after this presentation. Develop professional social media accounts and stand out (workshop 2, a guest speaker).
	Easy appropriation and reliability	Learner-centered environments to facilitate learning	Relevant tools and methods should integrate online and offline sessions (Svenningsen & Pear, 2011).
	Extension of learning	Provide various contents and materials via two sessions: online resources and platforms vs. widen opportunities for offline practices	We can play interactive games such as Menti.com; we can find study programs, languages, food, nationalities, etc., through word clouds that capture diversity and commonalities (workshop 1, a guest speaker).
Self-regulated learning: experiential learning through individuals' self-confident	Active learning	Accurate assessment, flexible time management, reduced isolation, and prompt feedback	It happens when individuals' learning paces, time management, and e-material uses are accommodated (Spadafora & Marini, 2018).
	Performative learning	Hands-on activities in both curricular and co-curricular spaces through reflection and interaction so that the experiences transform learners to construct knowledge and identities through critical thinking to develop problem-solving skills.	Reflect on actions, attitudes, and skills during hands-on activities; your exercises help you practice self-reflection and enhance your interactive dialogue to become more aware of yourself in the world (workshop 1, the instructor).

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

choices of tools and resources			
	Technological proficiency	Efficient adoption of media platforms via online activities	Applying technologies to blended courses fully exploits the benefits of online learning (Tsai, Shenb, & Tsaic, 2011).
	Critical mind shift and self-assessment	Developing a sense of judgment and an innovative mind through negotiation Confidently improving through collaboratively making meanings based on cultural sensitivity	You are learning about the world around you. The analytical skills you gain in the classroom are tested in discovering new environments (workshop 2, the instructor).
Community learning: Learning communities make meaningful learning	The synergy between learning environments	A sense of belonging to communities enhances interpersonal relatedness through mutual caring and self-disclosure to bring cultural shifts. Collaborative interaction, reflection, and feedback through groups' trustworthiness reinforce a feeling of safety, empathy, and open dialogue to engage.	Beyond the unique recognition of achievements, it creates a sense of belonging to a united university community and demonstrates openness to the world (Annual report, 2019).
	Netiquette & etiquette	Members' respectful, compassionate, and tolerant attitudes contribute to a good community climate.	Group awareness can be developed by the presence and relevant postings that show respectful attitudes, social support, and encouragement (Lin, Lai, & Chang, 2015).

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

contexts through members' confidence-trust-building	Facilitating instruction	Instructors' feedback is scaffolding, encouraging, and mentoring. Their inclusive mind promotes cultural diversity based on intersectionality.	Instructors should provide the support that assists learners to self-regulate their learning effectively (Laer & Elen, 2017).
	Students' autonomy and engagement	Beyond traditional learning, autonomously engaging in practical experiences such as studying abroad, COOP, language training, and members' feedback allow for confidence-trust-building in the sense of community.	You can present your skills and values to employers more effectively because you go beyond the traditional academic training and know a positive impact (Annual report, 2019).

Satisfaction: the strengths of the course

Blended courses can be evaluated by measuring learners' satisfaction levels.

The satisfaction levels in blended learning			
Category	Sub-category	Definition and Keywords	Examples
Knowledge mobilization The perceptions on the level of achievement of learning objectives considering	The usefulness of the content	Individuals' confidence in the course content: learning activities, resources, platforms, communication patterns	The utility value of the course content is perceived by impacts on personal interests and motivational outcomes through learning activities (Akcaoglu & Bowman, 2016).
	The degree of real-life applications of the content	Individuals' appreciation of the course content: knowledge, inspiration, applicability	Develop problem-solving skills through tutorials, reflective tasks, and navigating tools via online activities while practicing them via offline discussions (Kuo et al., 2013).

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

individuals' interests and motivations for the course	The relevance of the learning activities for learners' future	Individuals' judgment in the course content: practical experiences, skills, competence	Transferable skills, generic competence, and non-obsolete knowledge can be broadly applied to future plans (Dickfos, Cameron, & Hodgson, 2013).
Learning environment The perceptions of the learning spaces where various forms of participation happen	Feeling to create new meanings based on existing knowledge	Facilitate the negotiation of meanings instead of absorbing instructors' spoon-fed information	Building self-regulated new knowledge based on existing skills and information (Laer & Elen, 2017).
	Able to engage in community activities as members	Allow individuals' reflection and interaction in communities through personal styles	Self-regulated learning with feedback is crucial for learner-centered curricula (Dickfos, Cameron, & Hodgson, 2013).
	Self-regulated autonomy, independence, and critical thinking	Encourage individuals to set goals, identify strategies, and develop critical senses to engage in learning	Students are responsible for their own learning by monitoring and maintaining their motivations (Jou, Lin, & WuWu, 2016).

Emerging issues

Learning members' lived experiences and observations in a blended course are described through four categories.

The generally emerging issues in blended learning			
Category	Sub-category	Definition and Keywords	Examples
Instructors' roles	Fostering group cohesion	Promoting a sense of connection	Instructors can foster a sense of connection to develop community resilience (Heikoop, 2013).
	Facilitating learning and feedback	Scaffolding, mentoring, encouraging, facilitating	Constructive and timely feedback is vital for HE (McGrath & Thompson, 2018).

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

Facilitating students' autonomy	Accommodation of learning preferences	Supporting various learning styles	Individualized instruction, strategies, and feedback can develop critical thinking (McGrath & Thompson, 2018).
	Complementary to face-to-face learning	Motivating and captivating through feedback and guidance	Time management, feedback, and discussions are challenging in blended environments (Gedik, Kiraz, & Ozden, 2013).
Students' roles Discovering different learning styles while adopting technologies and collaborating with others	Openness and flexibility	Shifting the instructor-centered classrooms to learner-centered learning	Students favor traditional-style classrooms over online courses, so they need to change their mentality (Hamad, 2017).
	Willingness to participate in autonomous learning	Exerting individuals' unique learning styles	Students need to be active in online and face-to-face discussions instead of passive in information gathering (Gedik, Kiraz, & Ozden, 2013).
	Appropriation of technology	Manipulating different types of media technologies	Students need to select and use technologies that best suit their needs (Laer & Elen, 2017).
	Social interaction for collaboration	Participation and collaboration	Learning experiences happen while collaboratively participating (Jou, Lin, & WuWu, 2016).
Usage of technology Creative use and appropriation of technologies	User-friendly hands-on learning	The online-offline synergic effect enhances learning efficiency.	Hands-on technology tools can balance face-to-face and online meeting schedules (Kangwee & Kang, 2012).
	Balanced learning reduces workload	Adjusting workload based on two learning sessions	The flexibility of blended learning methods provides a chance to review learning tasks thoroughly (AlQuhtani & Higgins, 2013).
	Various types of implementations Creativity	Using platforms to inspire creativity through interaction	Well-appropriated blended environments rely on ensuring assessment tools (Andersona & Justiceb, 2015)

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

	A lack of credentials and physical interaction with online education	Negative perceptions compared to traditional courses	Most faculty members should be trained in pedagogical and assessment skills to teach online to avoid students' retentions (Rovai & Downey, 2010).
Institutions' roles Involving staff based on inclusiveness and reinforcing ethics to sustain learning communities	Providing interdisciplinary environments	Including staff from culturally diverse backgrounds	Forming strategic alliances, partnerships, and brand strategies via cross-border provision (Rovai & Downey, 2010).
	Ethical approaches	Making reliable, safe, respectful learning environments	Improve instructors' feedback using technologies instead of emphasizing negative aspects (Borup, West, & Thomas, 2015).
	Tracking continuous surveys to gather students' voices	Gathering members' voices	Blended environments should be revised by instructors, technologists, designers, managers, and researchers (Kangwee & Kang, 2012).

Appendix 4

Confidence-trust-building communication patterns

Culturally diverse members' engagement can be realized by gradually becoming familiar with each other through genuine curiosity and openness to embracing cultural clashes for cultural hybridization (Baraldi, 2009). In this respect, confidence-trust-building communication is crucial to increase self-confidence and trust in others to overcome differences and eventually shape a collective identity (Heikoo 2013).

Firstly, intrapersonal communication refers to mental dialogue with which individuals can converse with themselves; it shows an extended form of cognitive and social interaction inside of human beings' minds (Shedletsky & Aitken, 2004). Secondly, interpersonal communication is a state of communication that activates individuals' open minds and proximity to get to know each other (Arvaja, 2018; Baraldi, 2009). Thirdly, dynamic communication refers to individuals' multiple contacts through interactions to build a culture of trust (Diep et al., 2017; Noble et al., 2016). Fourthly, transcultural communication refers to all aspects of meaning-making processes through hybridization (Sorensen, 2007; Wilson, 2012). Finally, engagement refers to non-verbal communication that shows individuals' enthusiastic behaviors to participate in sensemaking processes (Lu & Churchill, 2014; Norman et al., 2015;).

Blended learning seems to provide optimal environments to easily develop members' affinity to negotiate meanings in reciprocity to create a personally meaningful learning context (Arving et al., 2014; Raelin, 2006; McGrath & Thompson, 2018).

Coding schedule

The essential characteristics of confidence-trust-building communication patterns can be understood through five dimensions.

Engaging processes through confidence-trust-building communication patterns in blended environments			
Category	Sub-category	Definition	Examples
<i>*Intrapersonal communication (an inductive category)</i>	Self	Understanding one's strengths, weaknesses, and objectives through critical self-evaluation for self-awareness and growth of the mind	Cultivate self-knowledge through ongoing careful reflection: Write about yourself and reflect on your values (module 1).
	Others	Realizing existing social systems, power, and resources to examine other perspectives to develop respectful	Reflect on their context and their own and others' epistemological and ontological assumptions (modules 1 & 2).

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

An extended form of communication that shows cognitive and social interaction inside of human beings' minds		dialogue	
	Relationships	Critically reflecting on power relationships shaped by privileges and vulnerabilities	How do our privileges and vulnerabilities shape our relations with others? (module 2)
	Commitment	Reflection on participating in social change processes with one's realistic competence	Our roles depend on our competencies and what is needed for change processes (module 3).
Interpersonal communication A form of communication at the individual level to activate relational agency through open-mindedness	Consensus	Bridge and reconcile differences to negotiate meanings	To function in a group, bridging differences through networking is crucial (workshop 2).
	Socialization	Staying connected with others creates a relational agency to reinforce group cohesion	Join networking for the connections; exchange information, feelings, and non-verbal messages (workshop 2).
	Empathy	Show compassion and respect for others in appropriate ways	Pondering the question of privilege and advantage could lead us to a new level of empathy (module 2).
	Openness	Activate proximity when getting to know others	Learn different perspectives through curiosity and sensitivity (module 2)
Dynamic Communication A form of communication to enhance trust and a sense of belonging based on members' interactions that	Presence	Visibility of engaging in activities respecting group norms	Readiness to connect; voluntarily extending relationships with others (Noble et al., 2016).
	Transnational trust	An abstract form of trust in humanity that positive experiences can enhance	Community of sentiment and feeling of mutual sympathy and solidarity (Mau, 2010)
	Culture of trust	A stable status of trust is built through members' dynamic interactions while	Welcome different points of view and suspend judgment;

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

convey competence, sincerity, and reliability			dealing with challenges during social learning	be curious to learn across cultures (workshop 1).
	Social networking		Develop collective trust via online-offline day-to-day interaction	Trust is developed through day-to-day communication (AnnA et al., 2016)
Transcultural communication A form of intercultural communication to co-construct meanings as a new culture through hybridization and negotiation	Hybrid construction		Co-constructed meaning based on contextualization in mutual understanding	Adapt behavior to obtain mutual understanding in intercultural experiences (module 2)
	Non-hierarchical dialogue		Interactive, improvising, and multilingual dialogue	Linguistic risk-taking encourages students to shy away from using foreign languages (workshops 1 & 2).
	Transculture		A consensual culture that contextualizes diverse realities through hybridization	It is difficult to obtain consensus while undertaking SDGs, but it impacts a group (workshop 2).
	Cyberspace as a third space		A space to neutralize cultural clash for negotiation and transformation	A third space allows formal and informal practices without neutralizing cultural diversity (Barton, 2013).
Engagement A form of non-verbal communication that shows self-confident and trustful members' attitudes in collaborative work	Emotional	Feedback	Providing affective feedback to maintain relationships	Affective comments reassure members (Lu & Churchill, 2014).
		Pleasure	Showing pleasure of learning together to enhance group cohesion	Learning pleasure is shown while doing meaningful activities for individuals (Zhang et al., 2012).
	Cognitive	Autonomy and self-determination	Students' self-determined autonomy allows for constructing collaborative	Engage with our own and other perspectives to transform our views, identities, and relationships - to think otherwise (module 3)

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

			knowledge.	
		Confidence in self and others	Self-confidence and trust in others allow for risk-taking.	Self-confident and trustful members tend to experiment to learn (Barton, 2013).

Appendix 5

uOGlobal recognition program

Purpose

As the world is increasingly interconnected, students will need to be equipped with internationally-focused skills and experiences in a foundation of cultural awareness and adaptability. In particular, cross-cultural communication ability to keep good interpersonal relations with culturally diverse members is one of the most highly prized competencies to succeed in today's global labor market. For this reason, the University of Ottawa has created the uOGlobal Recognition Program by which students can progress beyond what they learn in the university's regular programs. uOGlobal seeks to provide them with experiential learning to be involved in significant international experiences.

Unique characteristics

uOGlobal provides students with opportunities to meet people from all faculties across campus who share a passion for being involved in a global community and reflecting on their identities. To this extent, students can practice their theoretical learning about diversity during interactive activities that introduce challenges relating to different cultures of diverse groups. Another unique approach of uOGlobal lies in promoting professional skills to enhance employability for global careers. Graduating with uOGlobal recognition can allow students to show their transferable skills to future employers.

Syllabus of GLO 1901 and 1902

Two courses, GLO 1901 and GLO 1902, designed by the International Office, went through a pilot project during the fall of 2018 and winter of 2019. Via two semesters, students are required to complete three workshops¹⁵⁰, nine self-reflection online modules, and four intercultural experiences in blended learning environments to obtain the certificate.

The first stage course, GLO 1901, consists of two modules: Module one comprises understanding better self and others after a short introduction to the program. Module two includes understanding links among culturally diverse people to situate self in our complex world. Two workshops, held during GLO 1901, provide students with opportunities to practice activities aligned with online modules. The second stage course, GLO 1902, consists of one module: Module three and one workshop comprise various strategies for transformational change and self-evaluations of progress as a global citizen. The following table shows the syllabus of the two courses:

¹⁵⁰ Guest speakers and facilitators play an important role during workshops since their presentations (guest speakers) and their interactions (facilitators) with students constitute the workshops. They are exclusively recruited by uOGlobal. Since the archive data is used, the obtention of signed consent forms is waved by the ethical board and the uOGlobal.

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

Learning Outcomes	• Respect for diversity: value sharing, empathy, and solidarity • Commitment: contributions to a sustainable world • Active roles: locally and globally ethical responsibility • Sense of belonging: common humanity and environment • Communication: networking and languages skills • Good judgment and critical thinking: decision-making • Cooperation and teamwork: leadership and positive attitude • Creativity and innovation • Cultural sensitivity: adaptability and resilience
Learning Evidences ¹⁵¹	5 Knowledge; 6 Skills; 3 Attitudes
Learning Activities	• Online Pods: lectures and assignments • Workshops: practices and discussions • Extracurricular activities in courses or work contexts: ex) Buddy Program, foreign language course
Learning Evaluation	• Reflective journals: 8 journals and one final reflection • Assignments: video and audio recording, interviewing, infographics, postings on social media, etc. • Discussion Forums: sharing information and discussions • Small discussions: different topics (ex) Avatar, Barnga games • Learning plans and surveys: beginning, middle, end • Facilitators' reports: feedback after three workshops

The content of 3 modules and learning activities

GLO 1901

Introduction		Learning objectives: understand rationale du uOGlobal
Module 1	Pod 1	Learning objectives: introduction to uOGlobal program Learning evidence: introducing lifelong learning objectives through 3 dimensions: knowledge (5), skills (6), attitudes (3) Learning activities: lecture, reflection, journal, discussion forum (self-introduction) Learning evaluation: self-evaluation via learning plan
	Workshop 1	Learning objectives: discovery of self through effective dialogue with others Learning activities: guest speakers' lectures, bingo & avatar games during small group discussions, presentations of guest speakers regarding professionalism Learning evaluation: reflective feedback after workshop 1, a survey

¹⁵¹ They are described in the learning plan.

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

	Pod 2	Learning objectives: self, Kolb's experiential learning, and personal values Learning activities: lecture, reflection journal, pre-survey
	Pod 3	Learning objectives: others, powerful questions, active listening Learning activities: lecture, reflection journal, online discussion forum: sharing powerful questions and empathetic listening examples
	Workshop 2	Learning objectives: intercultural communication, employability, SDGs Learning activities: guest speakers' lectures (Hofstede), Barna game during small group discussions, presentation of guest speakers (employability and LinkedIn), the introduction of SDGs Learning evaluation: reflective feedback after workshop 2, a survey
Module 2	Pod 4	Learning objectives: global connections via global-glocal phenomena Learning activities: lecture, reflection journal, online discussion forum: mind maps of global connections
	Pod 5	Learning objectives: situating our relationships in the world power systems Learning activities: lecture, reflection, online discussion forum: privilege and vulnerabilities
	Pod 6	Learning objectives: connecting across cultures: cross-cultural skills in diversity Learning activities: lecture, a reflection of personal experience of a cross-cultural situation Learning evaluation: and review the plan (modification), a survey

Online sessions: two modules. The first module begins with introducing the objectives of experiential blended learning to promote global citizens' values and competencies. Then, it makes students think about their strengths and weaknesses, others' positions, and ways to understand them. Students are guided to measure their initial level of global citizen identity. *The second module* asks students to think about their relationships with others to recognize the world's dilemmas, privileges, and inequalities. Then, the proposed learning activities sensitize students to use powerful questions and active listening to connect. Students can fill in their learning plans with goals to bring changes to their lives and society. The online activities facilitate students to initiate shaping their cosmopolitan identities.

In-class sessions¹⁵²: two workshops.

¹⁵² During the small group discussions in workshops, facilitators become instructors.

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

The first workshop is held just after the introduction of the program. As culturally diverse members meet with one another for the first time, human commonalities and individuals' unique values are emphasized. Students are guided not to fall into judgment but to better understand others' perspectives through effective dialogue. In the middle of the event, Bingo and Avatar games facilitate students to share personal experiences to make them feel comfortable. In the end, guest speakers present their professional experiences in the global market, emphasizing cross-cultural knowledge. The workshops invite students to respect group norms and co-create a safe and inclusive space. The two games, used for small group discussions, are described as follows:

Bingo game.

Descriptions: Whatever your culture, you have similarities with others. Find out what you have in common with 20 people. Use powerful questions; some examples are:

1. Why did you choose your program of studies?
2. What would you like me to know about you that we might have in common? (family, study, hobby, food, video game, cinema, sports, etc.)
3. Which of the global citizenship values is most important to you?
4. What is the employability skill you would like to develop in this program?

Discuss your approaches, feelings, and reactions when you introduce yourselves.

Avatar game.

Descriptions: This game aims to introduce self to others by co-creating connections. It helps students move from "surface diversity" to "deep diversity". As the game allows students to practice active listening and powerful questions, they may become more aware of diversity: social norms, privileges, values, etc., by unpacking their life experiences.

Instructions: Draw yourself in a favorite place and do one of your favorite activities, then introduce your avatar. Discuss your observations on self and others, your feelings, influences of your cultural backgrounds and life experiences, your prejudices, etc.



GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

The second workshop is held at the end of module one, just before entering module two. It emphasizes power relationships and peoples' positions in the world so that developing efficient ways of intercultural communication is practiced. Based on Hofstede's cultural dimensions, small group discussion activities introduced the Barnnga card game to situate students in real intercultural contexts to find effective ways to communicate with one another. Besides, LinkedIn is presented to promote social media networking for enhancing employability. Free meetings to discuss SDGs initiated by UNESCO are organized to promote students' teamwork to make changes in the world. The Barnnga game used in this workshop is described as follows:



Descriptions: The objective of this game is to realize that <different cultures perceive things differently>. By experiencing a mini culture shock, this awareness can make people discover the principles of culture and interaction between different cultures. After the game, intercultural competencies can be acquired: ambiguity tolerance, adaptability to new rules, self-awareness, and the ability to listen and observe.

Instructions: Each group has the rule sheets to play cards, but they may communicate with other members via gestures or by drawing pictures, not words. As each group operates out of a different set of rules, it takes time to suspect their rules are different. Players need tolerance, creativity, and empathy during the game to communicate.

GLO 1902

Module 3	Pod 7	Learning objectives: transformative change, individual agency Learning activities: lecture, reflection journal, use technology (video audio recording), collaboration with others
	Pod 8	Learning objectives: strategy and innovation to change, collaborative commitment Learning activities: lecture, commitment to social change by producing persuasion pieces via social media, networking, reflection journal, online discussion forum
	Workshop 3	Learning objectives: networking, employer pitch, communication skills, teamwork for producing mind-maps for the University of Ottawa under SDGs Learning activities: practicing elevator pitch and mind maps Learning evaluation: reflective feedback after workshop 3, survey
		Learning objectives: taking a new journey for lifelong learning Learning activities: a revision of learning plan, final reflection

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

	Pod 9	journal, SDGs commitment in the future, online discussion forum, social media networking, and post-survey Learning evaluation: Self-evaluation by critically examining strengths, new needs, and strategies to address them; revising the initial letter to self to write a reference letter and record the profile; plans for SDGs, new individual targets to be better global citizens.
--	-------	---

Online session: One module.

The final module asks students to transform their lifestyles under global citizenship to contribute to social change. The module provides them with spaces to express their ideas for commitment through using technological devices. Students are guided to reassess their learning plans to improve themselves and commit to the SDGs. Besides, students are allowed to enhance employability by writing ideal reference letters. The final reflections after the uOGlobal journey are shared via LinkedIn and online discussion forums, and the last online survey is conducted to collect feedback.

In-class session: One workshop.

The third workshop is held just before the final reflection in pod 9, which promotes individuals' transformations to make a better world through commitment. Workshop 3 emphasizes individuals' concrete actions as global citizens by reviewing the initial learning plan. Besides, in this final workshop, professionalism is most stressed. The employer pitch to stand out in interviews with future employers is practiced, and guest speakers present strategies for global careers. During the small group discussions, concept maps for the University of Ottawa with the aim of a discrimination-free campus based on SDGs are collaboratively produced. This activity promotes teamwork among culturally diverse members through critical thinking and innovative minds.

Elevator pitch for networking. Descriptions: The objective of this game is to guide students to create their own elevator pitches and practice them before formally meeting with employers. Include the following elements: Why are you awesome? What are your transferable skills based on past experiences? How have you developed these skills? Why should employers hire you?

Concept maps for the campus: Engaging in Sustainability Development Goals (SDGs). Descriptions: This activity aims to make students concretely engage in SDGs. By doing so, they will apply acquired competencies and notions during their uOGlobal Journeys. Their proposed solutions in the mind maps will be considered for Campus Sustainability. Imagine a dean or a professor who should address a sustainable development issue on campus. You are expected to brainstorm, creating a mind map by identifying the constraints to the issue, proposing potential solutions, and providing action plans for implementing them.

Learning plans



uOGlobal Learning Plans (the beginning and middle)

1. Competency profile

A. Personal reflection – my life experience

What is my intercultural and international experience to date and how do I relate to the characteristics of a global citizen? To help you think about it, consult the feedback obtained in the past by your supervisors and professors (75 to 100 words).

B. uOGlobal Competency Profile

Competency Self-Evaluation For each competency/skill, please check the most applicable statement. As a globally aware citizen, I can demonstrate :		1- Absolutely					5- Not at all				
1 – Values of a global citizen		1	2	3	4	5					
I. Respect for differences, diversity, shared values, empathy and solidarity											
II. Commitment and contribution to a peaceful, tolerant, inclusive, equitable and sustainable world		1	2	3	4	5					
III. Active roles with ethical responsibility, locally and globally		1	2	3	4	5					
IV. Sense of belonging to a common humanity and environment		1	2	3	4	5					
2 – Global skills		1	2	3	4	5					
I. Intercultural communication (interpersonal and communication skills, multiple languages, networking skills);											
II. Good judgment and critical thinking, decision-making		1	2	3	4	5					

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

III. Cooperation and teamwork, leadership, engagement, positive attitude	1	2	3	4	5
IV. Creativity and innovation	1	2	3	4	5
V. Sensitivity to different cultures, realities and perspectives as well as resilience and adaptability	1	2	3	4	5

C. The life-long learning objectives of the uOGlobal learner

Being an engaged global citizen who achieves his or her full potential requires life-long learning, an avenue for transformation for which you must be open to change. You must be willing to learn continuously, even after graduation.

During your learning journey in the online modules of the uOGlobal recognition, you will be required to complete self-assessment surveys or questionnaires related to uOGlobal's learning objectives which will also inform you of your progress. The content of the workshops and online modules of the uOGlobal recognition have been developed to support your knowledge and skills in order to increase your agility and level of comfort in the following learning outcomes.

KNOWLEDGE (head): Thinking

- Describe a country's political, social, and economic situation as it relates to different strata of the population
- Recognize the relation of interdependence between local and global issues and environments.
- Explain how personal and group attitudes, beliefs, values, behaviours and positionality are developed, reinforced, undermined and changed.
- Be aware, sensitive and analytical of other individuals or groups' cultural background in order to gain perspective on other cultures and grasp more deeply the organization, ideology and way of life of others.
- Be aware of the social construction of identity, vulnerabilities and power differentials, to interpret experiences by applying evidence-based knowledge and concepts.

SKILLS (hands): Doing

- Develop and ask powerful questions and respectfully listen to responses, to find deeper meaning and appreciate multiple perspectives.
- Improve linguistic risk-taking, communication and negotiation skills with individuals of multiple backgrounds while maintaining an appropriate, empathetic and respectful approach.

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

- Arrive at and justify ethical decisions and innovative solutions based on analysis of evidence, verification of understanding, and consideration of values and short and long-term consequences.
- Self-evaluate, calibrate and explain skills, attitude and behaviour development in light of experiential learning and reflection on consequences.
- Engage in and stimulate dialogue and collaboration online with a diverse team.
- Be mindful when creating and/or developing persuasive content for knowledge transfer and diverse audience interaction using varied media.

ATTITUDE (heart): Being

- Recognize the human rights and dignity of all people and act with tolerance and respect towards all individuals.
- Adapt confidently to unknown, unexpected or changing circumstances and integrate insights from new situations.
- Show humility and self-awareness regarding personal identity, strengths and limitations.

2. Plan

- A.** List at least three strengths as identified in your self-evaluation in relation to the uOGlobal competency profile
- B.** Identify at least three learning needs out of the competency profile to improve, the means to address them, and the date on which progress can be assessed

uOGlobal Learning Plan (the end)

A. Intercultural competencies and employability skills

Competency As a globally aware citizen, I can demonstrate :	1- Absolutely			5- Not at all		
1 – INTERCULTURAL COMPETENCIES:						
V. Confidence and positive attitude	1	2	3	4	5	
VI. Willingness to take risks	1	2	3	4	5	
VII. Patience	1	2	3	4	5	
VIII. Sensitivity	1	2	3	4	5	
IX. Flexibility and open-mindedness	1	2	3	4	5	
X. Humility and respect	1	2	3	4	5	
XI. Creativity	1	2	3	4	5	
XII. Managing expectations	1	2	3	4	5	

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

XIII. Intercultural communication (promoting dialogue, multi-lingual, networking skills, interpersonal skills)	1	2	3	4	5
2 – GLOBAL EMPLOYABILITY SKILLS	1	2	3	4	5
VI. Teamwork and team leadership	1	2	3	4	5
VII. Organizational skills and project management	1	2	3	4	5
VIII. Problem-solving and innovation	1	2	3	4	5
IX. Networking	1	2	3	4	5
X. Mediation skills and conflict resolution	1	2	3	4	5
XI. Critical thinking, judgment and decision making (and communicating decisions which may not be popular)	1	2	3	4	5
XII. Interpersonal skills	1	2	3	4	5
XIII. Resilience and adaptability	1	2	3	4	

- A. What commitment and actions you will now make to participate in a positive change process on campus, or in local, national and/or global communities? Link your new learning plan to an SDG (see pod 7). What steps do you need to take now to begin that effort?
- B. List your strengths and at least three learning needs to address during the next year to help you with your commitment and actions:

The permission email of uOGlobal



Appendix 6

Interview Guidelines

Section 1: Cosmopolitan Values	
Political	Q1: Please describe how your interests in world political, social, and economic issues have evolved. Q2: Please tell me how your thoughts about reconstructing the world beyond national borders and nationalities have evolved. Q3: Please tell me how your awareness of human interdependence concerning global issues such as human rights, environments, and global peace for a sustainable future has evolved. Q4: Please tell me how your self-reflection about balancing collective and individual values has evolved.
Ethical	Q1: Please tell me how your position about equally respecting all human beings' rights while being tolerant of individual differences has evolved Q2: Please tell me how your sense of belonging to a single human family acknowledging human commonalities has evolved Q3: Please tell me how your inclusive attitude towards foreigners has evolved; for instance, in hospitality and humanitarianism. Q4: Please tell me if you have learned how to deal with individuals' ethical positions while contextualizing universal ethical situations through local events.
Cultural	Q1: Please tell me how your viewpoint about the mutual shaping between global and local contexts has evolved. Q2: Please tell me to which extent your flexibility, curiosity, and openness to people from different cultures have evolved. Q3: Please tell me, in your life events, how you have changed to negotiate meanings with people from different cultural backgrounds while building mutual trust. Q4: Please tell me when you meet people from different cultural backgrounds and how you have changed to hybridize cultures creating alternative spaces while avoiding prejudices.
Educational	Q1: Please tell me how your open-mindedness towards new knowledge has evolved. Q2: Please tell me how your attitude towards dialogue has evolved; Have you become more prepared to transform your thinking as you familiarize yourself with new ideas through dialogue? Q3-Q4: Please tell me how your thinking has evolved about constant self-improvement through integrating the new with the old and through developing mutual consensus while collaborating

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

Section 2: Global Intelligence	
Awareness	Q1-Q2: Please tell me how your awareness and critical view have been raised regarding human rights, social justice, and global peace, international affairs? Do you recognize more the interdependence of local and global issues, such as the transformation of the world and a country's political, social, and economic situations? Q3: Please tell me how you have changed autonomously to participate in the public sphere? Q4: Please tell me how you have changed to apply universal morality to individual ethical situations in your life?
Recognition	Q1-Q2: Tell me how you have come to admit both human commonalities and individual particularities? Tell me how you have changed to acknowledge human beings' common grounds regardless of cultural differences? As a result, can you now be open mind with someone whose views you do not share? Q3: Please tell me how you have become more empathetic and altruistic. Q4: Have you developed a continuum of competing values between a position of self (i.e., nationalism) and global trends (i.e., globalization)?
Connection	Q1: Have you developed a sense of local and global mutual shaping and its dialectical process? Q2: Have you become more open to cultural encounters and cross-cultural movements so that you ask questions and listen respectfully to find deeper meaning and multiple perspectives? Q3: Have you evolved to speak different languages and use media to communicate with others to build social relationships in diversity and inclusion? Please tell me about your experiences in this matter. Q4: Have you become a more transcultural person who is sensitive and curious to social cues in diverse settings by flexibly altering languages and gestures to communicate effectively? Have you changed to create a new perspective instead of stereotypes?
Construction	Q1: Do you think that you have become better at understanding different perspectives due to collaborative and experiential learning? Q2: Are you more willing to collaboratively negotiate meanings through dialogue to improve knowledge and bring innovative solutions? Q3: Are you now more willing to interact with others via networking? Do you now engage more in diverse online and offline interactions using multimodal media? Q4: Are you now more willing to improve yourself through developing communication skills with people from different cultures by adapting yourself to unknown circumstances and integrating insights from new situations?

Section 3: The Process of Building Trust and Engagement via Communication	
Interpersonal Communication	When meeting people from different cultures, please tell me... Q1: How have you evolved for negotiating meanings beyond culture, nationality, or religion? Q2: How have you evolved for making friendly conversation by sharing personal information? Q3: How have you changed to express your compassion, encouragement, and caring? Q4: How have you changed to be curious and flexible in getting to know them with less prejudice?
Online Trust	When participating in activities via online learning, please tell me... Q1: How have you changed to feel confident and honest towards other members? Have encouragement and support been exchanged during online learning? Q2: How have you changed to feel more trust towards foreigners? Has a sense of a human community been promoted by global citizenship and reinforced by positive feedback? Q3: How the positive perception of a safe climate has consolidated trust? Have you gradually felt valued during activities to build a sense of belonging? Q4: How has trust been developed through online interpersonal interaction? Have you gradually felt that other members become sincere and reliable?
Transcultural Communication	When communicating with people from different cultural backgrounds, please tell me... Q1: How have you changed to hybridize cultural codes and co-construct meanings? Q2: How have you changed to make reciprocal conversation with them through improvisation and spontaneous expression? Q3: whether you have evolved to feel comfortable with having many identities that allow you to contextualize contradictory cultural realities. Q4: whether your mindset has been changed to avoid cultural clashes and to negotiate multiple perspectives through transforming traditional cultural views.
Engagement	When interacting with people from different cultural backgrounds, please tell me... Q1: How have you changed to share affective feedback to maintain relationships? Q2: How have you changed to show pleasure in mutual learning? Q3: How have you changed to manifest self-determination and autonomy based on confidence in self and trust in others? Q4: whether you have evolved to feel comfortable with using digital platforms for dialogue and collaboration.

<i>Section 4: Collaborative Learning in the Blended Design under GCE</i>		
Contents		
Theoretical	Cognitive	Please tell me whether you are now more aware of... Q1: the globalized and interconnected world; Q2: the importance of civic commitment; Q3: the uneven social realities such as power, cultural hierarchy, and complexities in human societies; Q4: the necessity of multiple ideas from various disciplines
		Please tell me whether you could develop... Q1-Q2: empathy and a sense of responsibility for humanity; Q3: a necessity to make existing communities reconfigured to converge Q4: individuals' being dimensions in a global-local continuum.
	Reflective	Q: Please tell me whether you have changed towards feeling more critical, reflective, and determined to participate in global issues.
Transactional	Experiential	Please tell me whether you could... Q1: explore the dynamics of cultural interactions; Q2: experience openness to new knowledge that would promote less hierarchical and less rigidly classified knowledge; Q3: have opportunities to develop collaborative and dialogic learning on various issues such as culture, race, religion, gender, language, and eco-justice; Q4: deal with various cultural issues encompassing race, religion, gender, language, etc.
		Please tell me whether you could acknowledge... Q1: that world citizens should empower each other as they belong to one single human community and are equally knowledgeable and competent; Q2: that interaction beyond borders is essential to construct knowledge; Q3: that critical mind requires a dialectical mode of thinking; Q4: that experiential learning is essential to engage in our globalized world for social transformations.
	Rooted	Q: Please tell me whether you feel you have become more open and spontaneous to easily converse with people from other traditions and cultures.
	Relational	Q: Please tell me whether you have become flexible to easily adapt to cultural encounters.

<i>Learning environments</i>		
Design	Separation of contents	Please tell me whether you find that blended learning environments... Q1: offered you expanded and balanced on and offline sessions. Q2: enhanced active learning in terms of reflection, interaction, and communication through networking Q3: raised workload Q4: offered you flexibility in terms of time, place, learning style, and resources
	Adoption of technology	Please tell me whether adopted technologies... Q1: enhanced capacities of moving, following up, and bridging two learning sessions. Q2: were easy for you to appropriate them to facilitate learning and sharing Q3: provided you with various ways of communication and collaboration, combining face-to-face and online learning activities Q4: extended learning opportunities to optimize the learning environment, enhance learning outcomes, and satisfy students' needs
	Self-regulated learning	Please tell me whether self-regulated learning skills were enhanced in terms of.. Q1: active learning such as hands-on learning, autonomy, individual own learning styles and pace, and negotiated meaning instead of instructed knowledge Q2: performing reflection and interaction to construct knowledge and develop critical thinking skills Q3: developing technological proficiency through the appropriation of platforms and online activities Q4: a shift of critical mind, which sustains reflection and interaction and deepens comprehension to master learning goals

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

	Community learning	Please tell me whether contexts for learning were made while building trust through community learning. This can be realized by... Q1: synergic effects between two learning environments that reduce a feeling of isolation, enhance relatedness and increase a sense of community, and develop learners' cognitive and emotional dimensions through interactive feedback and reflection Q2: netiquette which sustains the communication climate and enhances members' presence through respect, compassion, and tolerance Q3: the instructor's facilitation, which provides students with scaffolding through higher availability and vigilant supervision through extended technological tools Q4: students' engagement, which is shown by relevant content postings, interaction, and constructive feedback so that trust and self-confidence are built while developing a sense of community
Students' satisfaction level	Course content	Please tell me whether this course via blended learning... Q1: is helpful in terms of subjects and the contents Q2: deals with course topics that are related to real-life application Q3: provides students with learning activities that are relevant to future lives
	Learning environment	Please tell me whether this course via blended learning... Q1: allowed for creating new meanings through instructors' teaching and feedback. Q2: allowed you to engage in community activities as a community learner Q3: allowed you to become a self-regulated learner in terms of autonomy and independence Q4: allowed you to become a critical thinker
Emerging issues	Instructors	Please tell me whether you feel that the instructor Q1: fostered group cohesion providing students with opportunities of feeling a connection in a learning community Q2: provided feedback and facilitator that scaffolds, mentors, supports, encourages, and assists students' self-regulated learning Q3: accommodated different learning styles Q4: motivated and captivated learning through instant feedback and direct guidance compensating face-to-face learning

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

	Students	Please tell me whether you feel that Q1: students could have openness and flexibility that are less in traditional teaching classes Q2: students could have a willingness to participate autonomously in learning while keeping individual styles Q3: students could easily manipulate many types of platforms Q4: students could participate in social interaction and contribute their voices to discussions.
	Technology	Please tell me whether you feel that Q1: technologies allowed you to have hands-on learning Q2: technologies reduced workload, produce more creativity, and use diverse assessment tools Q3: adopted technologies were user-friendly Q4: there were issues such as a lack of credentials, insufficient interaction, the reasonable cost for implementation, and trained instructors. They are critical issues of blended learning.
	Institutions	Please tell me whether you feel that Q1: institutions should support interdisciplinary cooperation among instructors, designers, managers, administrators, and researchers Q2: institutions should make more reliable, safe, and respectful learning environments. Q3: institutions should track continuous surveys, so students' voices should be frequently gathered.

Appendix 7

Recruitment Letter

The following recruitment letter was sent through the uOGlobal international office.

Dear potential participants,

My name is Elodie Sung Eun Song, and I am a student in the Ph.D. program of the Department of Communication in the Arts faculty of the University of Ottawa. I am writing to invite you to participate in a research project which mainly aims at discovering how global citizen identity can be shaped in a global citizenship education (GCE) program.

Since the world is increasingly interconnected, students will need specific skill sets and values such as intercultural communication and global networking to thrive in the interconnected world. To this extent, constructing a global citizen identity through individuals' actual experiences, not by instructors' delivered concepts, seems necessary. In collaborative blended learning environments, students from different cultural backgrounds can participate in creating meaning to shape their own worldviews while raising their voices through connecting and interacting with one another. Via this study, I aim to explore how students' global citizen identity evolves through their communication experiences and how trust emerges in a learning community. You are invited to participate in this study to co-construct new knowledge, which may allow you to have insightful reflections on identity formation processes. You can acquire intercultural competence and knowledge through your involvement in intercultural contexts. It may apply to different circumstances. These experiences can help work in multicultural sites, study abroad via exchange programs, travel, and be competent in many other situations that global citizens encounter in their lifetimes.

I sincerely hope you will consider participating in the "Cosmopolitan Identity Construction via Blended Learning under GCE" research. Upon your interest, I will contact you by email shortly to confirm your interest in participating in one in-depth interview. Based on your availability, the interview will be scheduled between December 2020 and January 2021. Your participation will allow me to access your online discussion, assignments, and reflection journals to analyze your learning process. Please feel free to contact me as specified below with any questions you may have. The demographic sheet and the consent form for the project will be subsequently forwarded to you upon confirmation of your participation.

Sincerely,

Name of researcher: Song Elodie Sung Eun

Department of Communication / Département de communication

University of Ottawa / Université d'Ottawa

Appendix 8

Demographic Information Sheet

1. Name:

Surname

First Name

2. Contacts:

E-mail address

Student number

3. Age:

4. Biological sex:

Male Female

5. Program of study and academic year:

Program Year

6. If you were born in Canada and are not the second generation of an immigrant family, please answer the following questions:

1) Your mother tongue is:

English French

2) Your level of intercultural experience is:

Very rich Quite rich Not too much Not at all

7. If you were born in Canada but are the second generation of an immigrant family, please answer the following question:

1) Your mother tongue is:

English French Bilingual Multilingual

2) Your level of intercultural experience is:

Very rich Quite rich Not too much Not at all

8. If you were born in a foreign country, then immigrated to Canada, please answer the following questions:

1) Indicate your mother tongue:

English French Bilingual Multilingual

2) Your level of intercultural experience is:

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

Very rich..... Quite rich..... Not too much..... Not at all.....

3) *How old were you when you came to Canada?*

Age.....

9. If you are an international student, please answer the following questions:

1) *From which country and how long have you been in Canada?*

Country:..... Year(s):.....

2) *Your mother tongue*

3) *Which language do you use most frequently to communicate in Canada?*

English..... French

Appendix 9

Consent Form for in-Depth Interview

Title of the Study: Cosmopolitan Identity Formation via blended learning environments under Global Citizenship Education

Name of researcher:

Elodie Sung Eun Song,

Ph. D. Candidate

Department of Communication /

Département de communication

University of Ottawa / Université d'Ottawa

Name of supervisor:

Peruvemba S. Jaya, Ph.D.

Associate Professor / Professeure agrégée

Department of Communication /

Département de communication

University of Ottawa / Université d'Ottawa

Invitation to participate: I am invited to participate in the above-mentioned research study conducted by Elodie Sung Eun Song for her doctoral thesis project.

Purpose of the Study: The objective of this study is as follows:

Under the aim of global citizenship education, the construction of the cosmopolitan identity by culturally diverse members' real experiences is expected to be the most pertinent. Based on this assumption, collaborative blended learning is considered a proper tool for performatively shaping global citizen identity. It enables different people in society to connect and interact with each other. Furthermore, although building online trust is challenging, cosmopolitan values are expected to activate interpersonal relationships so that multicultural participants can build trust and construct knowledge together. This study explores how students' global citizen identity evolves through their experiences during blended learning under GCE.

Research Hypotheses:

The research question of this study is: "How do students' perceptions change in the collaborative blended learning environment under GCE?" Sub questions are:

- (1) How do students' perceptions of global citizen identity evolve via a blended course under GCE?
- (2) How do students' perceptions of building self-confidence and collective trust evolve via a blended course under GCE?

Participation (for interviews): My participation will consist of attending one interview of 45 minutes, during which I will provide information and my knowledge according to my personal views. The interview date will be scheduled through agreement upon a convenient time between the researcher and the participant. The interview session may be scheduled between January and February 2021.

Participation (for document analysis): Since the uOGlobal program is conceived to be delivered through blended courses, my participation will allow the researcher to access my learning activities while attending three workshops and online learning via Brightspace. The

access to data will happen as soon as my participation is confirmed by signing the consent form. During document analysis, my activities through assignments, reflection journals, and discussion forums will be accessible to the researcher, who may download them for analysis. The researcher can request my final grade, and I am not obligated to provide it. The researcher can obtain it only by me, and I can decide whether to share it with her when asked.

Risks: This research does not entail any risk in terms of negative consequences. I have received assurance from the researcher that every effort will be made to minimize this risk:

- At any moment, I can ask the researcher to skip the question, which makes me uncomfortable.
- I can ask the researcher to stop the interview and destroy the notes taken so that there is no record of what I will have said.

Benefits: This study addresses an area that has not yet been explored much. The study must offer an opportunity to investigate a useful blended learning model for global citizenship education. The findings can be replicable to Canadian institutions and appeal to a much broader audience in various institutions' programs at national and international levels. Institutions will be aware of the new findings, illuminating political, ethical, cultural, and educational aspects of the topic. Also, participants, who better understand how global citizen identity is shaped, may apply their knowledge to working in multicultural sites, studying abroad via exchange programs, international travels, and many other situations they encounter in their lifetimes.

Confidentiality and anonymity: I have received assurance from the researcher that the information I will share will remain strictly confidential with her. I understand that the contents will be used only for this study and that my confidentiality will be protected because my name will not be published under any circumstances. In the interview transcripts, the participants will be identified by pseudonyms so that their identities cannot be revealed. The identity of the participants will never be disclosed in the study. The transcripts and audio recordings will be destroyed and erased completely five years after submission of the study by deleting the USB key's memory and rebooting the computer system used so that no one can recover it. During the information safeguard, transcripts and audio recordings will be saved on a password-protected USB key that will be locked in a drawer in the researcher's home office.

Conservation of data: The data collected, such as audio recordings of interviews and transcripts in Word documents, will be stored and kept securely on a USB key, and only the computer of the researcher, Elodie Sung Eun Song, will be used to read this USB key. This USB key will be safeguarded in the principal researcher's home office for 5 years. Original data must be kept on the University of Ottawa campus during the full period of retention. Other copies of data collected will be safeguarded for the period mentioned above (five years after submitting the study). The data will be stored on a USB key with a password known only to the researcher, and it will be locked in a drawer and will be completely destroyed when the period described above expires.

Voluntary Participation: I am under no obligation to participate, and if I choose to participate, I can withdraw from the study at any time and /or refuse to answer any questions without

GLOBAL CITIZENSHIP EDUCATION VIA BLENDED LEARNING

suffering any negative consequences. If I choose to withdraw, all data gathered until the time of withdrawal will be automatically destroyed by the researcher.

Compensation: Each participant will receive 50\$ CAD. The e-transfer will be used and completed within 24 hours after the interview. Participants will be fully compensated if they choose to withdraw from the project.

Acceptance: I (Name of participant), agree to participate in the above research study conducted by Elodie Sung Eun Song of the Communication Department, Faculty of Arts, University of Ottawa.

I agree that my interview with the researcher may be recorded. The permission to record the interview will be requested at the beginning of the interview to confirm my agreement.

I agree that my final grade can be shared with the researcher. However, this request will be asked at the moment of the interview to confirm my agreement. If I change my mind, the research will respect my final decision.

If I have any questions about the study, I may contact the researcher.

Suppose I have any questions regarding the ethical conduct of this study. In that case, I may contact the Protocol Officer for Ethics in Research, University of Ottawa, Tabaret Hall, 550, Cumberland Street, Room 154, Ottawa, ON K1N 6N5 CANADA. Tel: 613-562-5387/ Email: ethics@uottawa.ca

There are two copies of the consent form, one of which is mine to keep.

Participant's signature:

Date:

Researcher's signature:

Date:

Appendix 10

Certificate of ethical approval

Université d'Ottawa

Bureau d'éthique et d'intégrité de la recherche

University of Ottawa

Office of Research Ethics and Integrity

CERTIFICAT D'APPROBATION ÉTHIQUE | CERTIFICATE OF ETHICS APPROVAL

Numéro du dossier / Ethics File Number

S-12-19-4157

Titre du projet / Project Title

Cosmopolitan identity

construction via
blended learning
environment in global
citizenship education

Type de projet / Project Type

Thèse de doctorat / Doctoral
thesis

Statut du projet / Project Status

Renouvelé / Renewed

Date d'approbation (jj/mm/aaaa) / Approval Date (dd/mm/yyyy)

03/05/2020

Date d'expiration (jj/mm/aaaa) / Expiry Date (dd/mm/yyyy)

02/05/2022

Équipe de recherche / Research Team

Chercheur /

Affiliation

Role

Researcher

Elodie Sung Eun SONG Département de communication / Department of
Communication

Chercheur Principal / Principal
Investigator

Peruvemba, JAYA Département de communication / Department of

Superviseur/Supervisor