

---

## **Global Citizenship — Cultural, Religious and Spiritual Dynamics: An Exploratory Scoping Review**

---

**CaraJane Millar**, BHSc (SpPath), MHA  
**Alexander Ly**, BHSc.  
**Phoebe O. McLaren**, BHSc.  
**Maria-Irini Avgoulas**, MSW, PhD.  
**Lindsay B. Carey**, MAppSc, PhD.  
**Eutichia Drakopoulos**, BHSc, MSpPath, CPSP.

**Palliative Care Unit  
Department of Public Health  
School of Psychology and Public Health  
La Trobe University**

Report Completion: 12 March 2021

OPAL: Borchardt Library,

La Trobe University, Melbourne, Australia

Link: <https://doi.org/10.26181/5fbc4a32accd2>

---

## Contents

PREFACE .....	3
ABSTRACT.....	4
INTRODUCTION .....	4
METHOD .....	7
RESULTS .....	10
<i>Key themes</i> .....	10
DISCUSSION .....	21
CONCLUSIONS AND RECOMMENDATIONS .....	24
ACKNOWLEDGEMENTS .....	24
REFERENCES .....	24
APPENDIX 1 .....	27
APPENDIX 2.....	28

---

## PREFACE

This report is an initial exploratory scoping review prepared for the Department of Speech Pathology, Faculty of Health, University of Canberra, Canberra, Australian Capital Territory. Support for this report was provided by the Palliative Care Unit, Department of Public Health, Participatory Field Placement Internship program (PHE3PFP), La Trobe University, Melbourne, Victoria, Australia.

### Organisation/Department:

Department of Public Health,  
School of Psychology and Public Health  
La Trobe University,  
Melbourne, Victoria, Australia.

### Referencing System:

American Psychological Association (APA: 7<sup>th</sup> Edition)

**Key Words:** Global Citizenship, Religion, Spirituality

### Access:

OPAL: Borchardt Library, La Trobe University, Melbourne, Australia.

Link: <https://doi.org/10.26181/5fbc4a32accd2>

**Commencement:** 01 August 2020

**Completion:** 30 November 2020

**Revised:** 12 March 2021

---

### Publication Reference:

Millar, C., Ly, A., McLaren, P.O., Avgoulas, M., Carey, L.B., Drakopoulos, E. (2021). *Global Citizenship - Cultural, Religious and Spiritual Dynamics: An Exploratory Scoping Review*. Melbourne: La Trobe University Participatory Field Placement Internship Program (PHE3PFP).

### POC Details:

**Ms. CaraJane Millar**, BHSc (SpPath), MHA, Department of Speech Pathology, Faculty of Health, University of Canberra, Canberra, Australian Capital Territory, Australia. [CaraJane.Millar@canberra.edu.au](mailto:CaraJane.Millar@canberra.edu.au).

**Dr. Lindsay B. Carey**, MAppSc, PhD., Senior Lecturer and Senior Research Fellow, Palliative Care Unit, Department of Public Health School of Psychology and Public Health, La Trobe University, Kingsbury Drive, Bundoora, Victoria, 3084; Phone: + 61 (03) 9479 8808 Email 1: [Lindsay.Carey@latrobe.edu.au](mailto:Lindsay.Carey@latrobe.edu.au)

### Acknowledgements:

Appreciation is acknowledged to Belinda Conna and Dr. Cassandra Wright (Department of Public Health, La Trobe University). Appreciation is also acknowledged to Ms. Rosanna Ripoli, Senior Learning Advisor, Borchardt Library, La Trobe University Melbourne, for her training and assistance.

# Global Citizenship — Cultural, Religious and Spiritual Dynamics: An Exploratory Scoping Review

**CaraJane Millar, Alexander Ly, Phoebe O. McLaren,  
Maria-Irini Avgoulas, Lindsay B. Carey, Eutichia Drakopoulos<sup>1</sup>**

<sup>1</sup>Department of Public Health, School of Psychology and Public Health,  
La Trobe University, Melbourne, Victoria, Australia

## ABSTRACT

**Aim / Purpose:** This paper seeks to provide an exploration of the interplay between global citizenship, culture, religion and spirituality. **Method:** Arksey and O'Malley's (2005) scoping literature review framework was utilised to identify the research question, develop inclusion and exclusion criteria, select relevant studies, chart data and collate information. **Results:** Eight main themes were identified within the literature; (1) Development of global citizenship identity, (2) Prosocial values and perspectives, (3) Cultural competence and influence, (4) Religion and religious teachings, (5) Immersion experiences, (6) Normative influence, (7) Political compass, and (8) Spirituality and spiritual teachings. **Discussion:** The literature suggests an overall positive correlation between global citizenship and spirituality. Additionally, cultural experiences, including immersion experiences, volunteering and study abroad were all positively linked to prosocial values related to global citizenship. The relationship between global citizenship and formalised religion however was inconsistent across the studies, with evidence of religion both contributing to and detracting from prosocial values related to global citizenship. **Conclusion:** Global citizenship provides individuals with an opportunity to develop intercultural skills, respect, sensitivity, empathy and concern for all of humanity. It is recommended that future research should ensure adequate definitions of religion and spirituality, with caution to not generalise the two terms into one concept. Additional research into the relationship between spirituality and global citizenship could provide a strong basis to increase understanding of the contributing factors to global citizenship identity.

**Keywords:** Global Citizenship, Religion, Spirituality, Culture, Prosocial values

## INTRODUCTION

Prior to the restrictions following the COVID-19 global pandemic, we lived in an era of unprecedented connectivity and globalisation. As we become more aware of our connection to others, it is pertinent that we merge our personal, professional and civic roles to become active global citizens (Marsella, 2009). Though definitions of global citizenship (GC) vary substantially, most centre on concepts of political, cultural, social and spiritual dimensions of citizenship (Oxley & Morris, 2013). To understand how metaphysical factors, including religion and spirituality,

influence GC we must acknowledge any additional factors that contribute to the development of the Global Citizen identity.

Individual experiences and the influence of normative environments provide the foundation of an individual's world views, values and identity as a result of the environments they are exposed to. Some families chose to draw from religion when teaching their children how to navigate their life experiences. Religion has been linked to the teaching of prosocial values such as valuing diversity, social justice and global participation (Haessly, Myers-Walls, 2001). However, religion has also been criticised for its failure to overcome prejudice against human rights and its resistance to accepting human diversity (Haessly, Myers-Walls, 2001). This contradiction between the teaching of opposing values within religious beliefs creates opportunity to criticise whether religion can be linked to GC, given the magnitude of its shortcomings.

There is limited research indicating a relationship between metaphysical aspects and GC. Therefore, this paper seeks to explore the value of religion, spirituality and culture when developing a GC identity, additionally recognising the contribution of normative environment and immersion experiences. It is not the purpose of this paper to argue absolute definitions, as this area of study involves a degree of ambiguity, and thus basic definitions will be proposed.

## **Global citizenship**

Clarifying the term GC is difficult as theorists have drawn from different disciplines, including political and education (Reysen & Katzarska-Miller, 2013). The result is a sense of ambiguity surrounding the term GC. GC has been recognised as being interrelated with ideas of peace and human rights education, as well as cosmopolitan citizenship (Oxley & Morris, 2013).

Peters et al. (2008) describes modern GC as being associated with the historical process of modernisation of the West, the colonisation and global governance of the non-West. Reysen and Katzarska-Miller (2012) claim that consistent themes across definitions of GC involve values of intergroup empathy, social justice, valuing diversity, as well as a felt responsibility to contribute to bettering the world. GC education extends past both ideologies of human rights and multiculturalism and actively engages with global issues (Peters et al. 2008).

Research offers an insight into the overlap between 'cosmopolitanism' and GC. Petit Dit Dariel (2009) argues that the term cosmopolitanism can "evoke feelings of worldliness, coexistence and citizenship" (p.566), as it is intertwined with values of humanism, intercultural sensitivity, and caring. Peters et al. (2008) claim that there are three types of cosmopolitan GC, including moral, political, and economic. For the purpose of this paper, references to the overlap

between GC and cosmopolitanism will focus on the shared prosocial values that are essential in both concepts.

## **Religion**

An exact definition of religion is difficult to attain as the meaning of religion and religious practices varies from person to person and explanations vary across the literature (Haessly & Myers-Walls, 2001). Taylor et al. (1998) defines religion as a “ubiquitous human phenomenon”, highlighting the difficulty in asserting one definition to such a vast and global concept (p. 269). Berger (1974) claims there are two approaches to defining religion: substantive and functional. Substantive definitions generally include meanings related to a higher power or transcendent entity, whereas functional definitions include nationalism or revolutionary faiths (Berger, 1974). Haessly and Myers-Walls (2001) conclude that despite the fluidity in definitions of religion, generally, religion requires a commitment to and association with formal religious institutions and activities. Ellison (1991) suggests the concepts that connect religion and positive individual outcomes are divine interaction, social integration, and existential certainty.

## **Spirituality**

Defining spirituality is difficult due to the diverse nature in which it is practised and how highly individualised it is, thus easily confused with religion. However, there is a clear distinction to be made with religion and spirituality, where the difference lies between the act of “doing” and the state of “being” (Newman, 2004, p. 106). A state of being relates to how spirituality guides an individual’s set of beliefs, decisions and sense of purpose in life. This is influenced by their personal experiences and their connection to the metaphysical realm. Spirituality also focuses on challenging individuals to acknowledge life which surrounds them and to seek a relationship with something greater than themselves (Marcoan, 1994). Watson (1993) identifies four core ideas that contribute to the belief aligning with spirituality, being: inclusiveness, assurance, inspiration, acceptance of mystery. Given the diverse understandings of spirituality, an international palliative care consensus conference agreed upon a definition which has become prominent across Western society health care:

“Spirituality is the aspect of humanity that refers to the way individuals seek and express meaning and purpose and the way they experience their connectedness to the moment, to self, to others, to nature, and to the significant or sacred” (Puchalski et al, 2009, p. 887).

## **Culture**

The term ‘culture’ can take on many forms when being defined as a general concept with its application to social environments and actions. Kroeber and Kluckhohn (1952) proposes that nations operate with different categories, and assumptions. However, in an increasingly globalised world, recent research in anthropology has found that culture is not limited to geographical location, race or religion (Birukou et al., 2013). International businesses, entertainment providers and healthcare organisations should consider cultural differences in society when delivering their services to people (Birukou et al., 2013). This leads to the need for consideration of cultural competence, awareness and sensitivity. The purpose of cultural competence is to develop effective skills in appropriate communication with people of other cultures (Alizadeh & Chavan, 2016). It may be required of individuals to understand and respect the identity and belief of other cultures to be recognised as culturally competent individuals (Wooley, 2008). An aim for this paper is to further explore the interplay between culture and GC, with reference to how immersion experiences effect the relationship.

## **PURPOSE**

The purpose of this report is to explore the possible interplay between GC, culture, religion and spirituality. Additionally, this report provides a review of the factors that contribute to GC and the relevance of cultural, spiritual and religious elements to the development of a GC identity.

## **METHOD**

A scoping review framework modified from Arksey and O’Malley (2005) was utilised to map the research area utilising a predetermined process of: (i) identifying the research question, (ii) developing inclusion and exclusion criterion, (iii) identifying relevant studies for study selection, (iv) charting the data, and (v) collating, summarising and reporting the results (p. 22). A scoping review, as opposed to other styles of literature, was used to identify gaps in the existing literature where little or no previous research addressed the research question (Arksey & O’Malley, 2005).

**(i) Identifying the research question**

The research question was developed using the PICO (Population, Intervention, Comparison, Outcome) technique (Fineout-Overholt & Johnston, 2005) (refer to Table 1). The key question for this research report was: How does religion, spirituality and culture contribute to global citizenship values, morals and identity?

**Table 1**

*PICO research question development*

Population	Intervention	Comparison	Outcome
Global citizen*	Religio*	Social justice	This review of literature is seeking to record all outcomes
• Global citizenship	• Religion	Global awareness	
	• Religious	Global acquaintance	
	Spiritual*	Global openness	
	• Spiritual	Global participation	
	• Spirituality	Valuing diversity	
	Cultur*	Felt responsibility	
	• Culture	Environmental sustainability	
	• Cultural	Intergroup empathy	
	Teaching	Global citizens who are not religious or spiritual	
	• Religious teaching		
	• Spiritual teaching		
	Literacy		
	• Religious literacy		
	• Religious illiteracy		

**(ii) Inclusion and exclusion criterion for study selection**

Articles and resources identified were required to match the following criteria: (a) published from the date 2000 onwards, (b) peer-reviewed or professional journal, and (c) published in the English language. Due to the specificity of the research topic, limited relevant literature was obtained. For this reason, the report includes various types of publications and study designs to allow a wider scope of literature to be reviewed.

**(iii) Identifying relevant studies**

The PICO strategy (Fineout-Overholt & Johnston, 2005) was utilised to identify specific search elements, synonyms and key database search terms so as to identify relevant literature (refer to Table 2). All available databases were used for this search, namely: Medline, CINAHL, and Google Scholar.

Millar, C., Ly, A., McLaren, P.O., Avgoulas, M., Carey, L.B., Drakopoulos, E. (2021). *Global Citizenship - Cultural, Religious and Spiritual Dynamics: An Exploratory Scoping Review*. Melbourne: La Trobe University Participatory Field Placement Internship Program (PHE3PFP).



**Table 2***PICO element, related synonyms and database search terms*

PICO element	Synonyms	Database Search Terms
Global citizenship	<ul style="list-style-type: none"> <li>• Global citizenship</li> <li>• Global citizen</li> <li>• Humanitarianism</li> <li>• Global Altruism</li> <li>• Global compassion</li> <li>• Global participation</li> <li>• Global awareness</li> <li>• Global acquaintance</li> <li>• Global openness</li> <li>• Social justice</li> <li>• Intergroup empathy</li> <li>• Cosmopolitanism</li> <li>• Worldwide</li> <li>• International</li> <li>• Intercontinental</li> <li>• Universal</li> <li>• World</li> </ul>	Global citizen*  AND  Adult
Religion / spirituality / culture	<ul style="list-style-type: none"> <li>• Religion</li> <li>• Religious teaching</li> <li>• Religious practises</li> <li>• Faith</li> <li>• Belief</li> <li>• Worship</li> <li>• Holy</li> <li>• Spirituality</li> <li>• Sacred</li> <li>• Devine</li> <li>• Psychic</li> <li>• Intangible</li> <li>• Ethereal</li> <li>• Culture</li> <li>• Society</li> <li>• Customs</li> <li>• Traditions</li> <li>• Philosophy</li> </ul>	Religio*  OR  Spiritual*  OR  Cultur*
Non-religious	<ul style="list-style-type: none"> <li>• Agnostic</li> <li>• Atheism</li> <li>• Atheist</li> <li>• Non-belief</li> <li>• Humanism</li> <li>• Humanist</li> </ul>	Agnostic Non-religio* OR Humanis* OR Aethis*

**(iv) Charting the data**

Of the 44 articles, five duplicates and an additional 27 articles were removed following abstract screening for relevance. Hand searched papers were included to result in a final 19 papers reviewed (refer to [Appendix 1](#)). Details and abstracts of final articles deemed valid for thematic analysis were combined at [Appendix 2](#). Relevant themes based on the findings of each article were

determined by agreement between authors. Each theme is identified and numerically coded in [Appendix 2](#) then described within the results section.

## RESULTS

### *(v) Collating, summarising and reporting the results*

#### *Key themes*

Eight main themes were identified within the literature: (1) Development of global citizenship identity, (2) Prosocial values and perspectives, (3) Cultural competence and influence, (4) Religion and religious teachings, (5) Immersion experiences and (6) Normative influence, (7) Political compass, and (8) Spirituality and spiritual teachings. Table 3 lists the research authors and the associated themes within their work.

**Table 3** *Themes identified within the literature*

Author (Year)	Development of global citizenship identity (1)	Prosocial values and perspectives (2)	Cultural competence and influence (3)	Religion and religious teachings (4)	Immersion experiences (5)	Normative influence (6)	Political compass (7)	Spirituality and spiritual teachings (8)
Abasolo & Tsuchiya (2014)	✓						✓	
Bornstein et al. (2017)		✓		✓		✓		
Chidester (2002)	✓	✓	✓	✓			✓	
Crisp & Dinham (2019)				✓				
Dinham (2018)			✓	✓		✓		
Eaton et al. (2011)	✓				✓	✓		
Elliot (2015)	✓	✓		✓	✓			
Haessly (2001)	✓	✓		✓				✓
Huffman et al. (2020)	✓	✓	✓		✓			
Illingworth (2020)	✓	✓						
Katzarska-Miller et al. (2014)	✓	✓		✓			✓	
Marsella (2009)	✓	✓					✓	
Miller et al. (2019)	✓	✓						
Petit dit Dariel (2009)	✓	✓	✓		✓	✓		
Reysen & Katzarska-Miller (2013)	✓	✓	✓			✓		
Santulli (2018)	✓		✓		✓			
Scott & Cnaan (2020)	✓	✓	✓	✓				
Snee (2013)	✓		✓		✓			
Woolley (2008)	✓	✓	✓		✓			✓
<b>Total</b>	<b>16</b>	<b>13</b>	<b>9</b>	<b>8</b>	<b>7</b>	<b>6</b>	<b>4</b>	<b>2</b>

## *Summary of Themes*

### *(1) Development of global citizenship identity*

GC can be defined as a collection of differing frameworks concerning citizenship encapsulated into one concept, several being: women's citizenship, ecological citizenship, cosmopolitan citizenship, and social citizenship (Chidester, 2002). The Global Citizen is aware of the wider world, understands how it works, and creates a more equitable and sustainable place for future generations (Illingworth, 2020). GC is the embodiment of cosmopolitanism as it conceptualises the belief that all humans are part of one community, focusing on the interconnectedness of individual identities and others around the globe through teaching values of social justice, equality and global awareness (Scott & Cnaan, 2020).

Petit Dit Dariel (2009) highlights the shared values between cosmopolitanism and GC, with reference to the overlap between concepts around participation, valuing, and respecting other cultures, recognising that all humans have the right to equal freedom. Snee (2013) claims that globalising processes may go unnoticed without the development of cosmopolitan orientations and that it is not just about the desire for others, but the engagement with different cultures and development of common-sense knowledge.

The contextualisation of citizenship embodies the power of meaning, rights and responsibilities merging with personal subjectivity and social collectivism (Chidester, 2002). Katsarska-Miller et al. (2014) found that greater identification with GC qualities including acceptance of cultural differences, national equality, community service and civic engagement, was linked to liberalism through the endorsement of social justice and world peace. The merging of personal, professional and civic duties is required of individuals to become a full-capacity global citizen (Marsella, 2009). Marsella (2009) argues that these aspects of life should not exist in isolation, but rather a motivation to inform us about integration. Achieving GC encourages individuals to view cultural, religious and spiritual perspectives differently, ultimately creating an understanding and accepting diversity in the world (Marsella, 2009). Additionally, Scott and Cnaan (2020) suggested that a lack of awareness of GC values may limit opportunities in the workplace and modern society where multiculturalism can thrive and evolve.

Santulli (2018) believes there are five pillars of GC: relational diplomacy, global leadership, global understanding, civic engagement, academic and professional competence.

These pillars were identified by the international non-profit organisation, the United Planet - and are essential in the cultivation of GC identity and leadership (Santulli, 2018). Each of the five pillars represents basic qualities; being connected, leading, understanding, engaging and developing respectively (Santulli, 2018). Additionally, leadership was identified as the key aspect in the development of GC identity by growing awareness, felt responsibility, proactive engagement as a world citizen, and the growth of their own capacities in both domestic and international environments (Santulli, 2018).

The development of youth was identified as a core component of identification with GC, enabling greater appreciation for their interconnectedness with others and different cultures (Woolley, 2008). Eaton et al. (2011) proposed an educational framework for students that implemented qualities of GC to further cultivate cultural competence and awareness. The framework highlights the importance of skill translation into international practice, and ethical, cultural and social responsibilities in both educational and professional settings (Eaton et al., 2011). Eaton et al. (2011) also suggests that whilst international programs can offer a better understanding of cultural diversity and appreciation, it can also pose negative effects on social and cultural sensitivity. Elliot (2015) questioned the concept of 'doing good' on immersion experiences, where an individual's act of 'doing good' may not align with the local communities' beliefs. In contrast, Elliot (2015) also argues that participation in international projects, exchange programs, and immersion experiences is a primary route by which GC is cultivated. Reysen and Katzarska-Miller (2013) suggest that exposure to global cultures provides individuals with opportunities to develop global identities, as the psychological concepts of moral identity and consciousness are related to empathy, social justice and the felt responsibility to act.

## *(2) Prosocial values and perspectives*

Katzarska-Miller et al. (2014) highlighted that GC is intricately linked to behaviours such as valuing and respecting diversity, environmental sustainability, social justice, feelings of empathy and a drive to act in a way that better the world for all. Miller et al. (2019) denoted nine capabilities of a global citizen as valuing diversity, intergroup empathy, felt responsibility, global awareness, intergroup helping, global acquaintance, environmental sustainability, social justice and global openness and participation. Individual identification with GC can predict their degree of endorsement of prosocial values related to GC (Reysen & Katzarska-Miller, 2013). Thus, people who strongly identify with the nine capabilities of a global citizen are more likely to

embody these through behaviours such as recycling, community service or volunteering (Reysen & Katsarska-Miller, 2013).

Although definitions of GC can differ across the globe, studies have found a strong link between prosocial values and other social identities similar to GC (Reysen & Katsarska-Miller, 2013). Humanism, caring, freedom from prejudice and cultural appreciation, and sensitivity are all values shared between cosmopolitanism and GC, highlighting that diverse social identities which value prosocial behaviours and ideals are interrelated with the concept of GC (Petit Dit Dariel, 2009). Petit Dit Dariel (2009) notes that we are often socialised and raised in ways that encourage stereotypes and prejudice against certain groups and types of people that differ from ourselves, promoting isolationism. To counter this, a humanistic, cosmopolitan approach can be paired with an immersion experience to promote respect for diversity and cultural sensitivity (Petit Dit Dariel, 2009).

Specifically, the prosocial value of respecting diversity was consistently mentioned throughout the literature, pertaining to its relevance to GC. Marsella (2009) explains that diversity is about differences, however often differences can cause a sense of alarm as they are categorised by the brain as dangerous. Problematic perceptions of differences can include the perception of a threat, competition, and unjust or unequal treatment (Marsella, 2009). Shared universal values that recognise and accept the virtues of diversity include equality, peace, justice, education, tolerance, interdependency, and spirituality (Marsella, 2009). Woolley (2008) elaborated on the connection between spirituality and prosocial values, explaining that spirituality provides an awareness of the collective worldly society, a sense of justice, valuing the shared experiences of humanity, our responsibility, role in the continuum of history and environmental resources.

In order to achieve the identity of a global citizen, one must develop a set of prosocial skills and values that can often be achieved through experiencing the lived world of another (Elliot, 2015), in order to ‘live in the world of another’ one must experience ‘out of comfort zone learning’ (Millar et al., 2020). Scott and Cnaan (2020) claim that global professionals can gain prosocial related skills through cultural exchange, immersion experiences, volunteerism and discussions that relate to global issues. Huffman et al. (2020) agreed that student exchange can foster the development of prosocial values such as empathy, cultural sensitivity, and cultural competence. Additionally, Elliot (2015) found that participants in international immersion experiences developed cross-cultural and interpersonal communication skills, resilience, resourcefulness, increased cultural sensitivity and appreciation of diversity.

To integrate prosocial values early in the development of children’s identities, Haessly (2001) explains that peace education combined with spiritual values can be used to increase awareness of power dynamics and universal responsibility, improve communication skills,

empathy, conflict resolution and a sense of connection to humanity. Religion has also been used to draw inspiration for developing prosocial values and skills through peacekeeping, reconciliation, social justice, religious tolerance and the responsibility to ensure that all people are treated equally regardless of their faith or religious differences (Bornstein et al., 2017 & Chidester, 2002). Irrespective of how individuals develop prosocial values and skills, a general consensus within the literature illustrates that GC is strongly related to values of fairness, equity, peace, a commitment to social justice, and respect for human diversity (Illingworth, 2020).

### *(3) Cultural competence and influence*

Scott and Cnaan (2020) associated cultural intelligence with GC when considering religious congregations and how it could help youth prepare for adulthood in a global context.

Additionally, they conceive the importance of respect and collaboration with different cultures when achieving common goals, either as part of the workplace or as human beings, aligning with qualities associated with GC (Scott and Cnaan (2020). Chidester (2002) argues that employers should avoid discrimination based on religion and religious beliefs, as it is both viewed as a human and legal right held by citizens.

Cultural norms and beliefs are embedded in every-day environments such as households, education and work (Reysen & Katzarska-Miller, 2013). Cultural norms and patterns develop various identities that are valued, influencing one's degree of identification (Reysen & Katzarska-Miller, 2013). Woolley (2008) argues that the diversity of one's own community can be informative as much as it can be challenging, forming a greater appreciation for wider global cultures. Chidester (2002) details the role cultural citizenship plays in the cultural identity, arguing that conventional Western ideas relating to the denial of cultures that benefits the individual rights of each person should not be assumed, rather we need to recognise and protect the distinctive cultural identity of citizens.

Immersion experiences, gap years and study abroad were heavily linked to the development of cultural competence and sensitivity (Huffman et al., 2020; Santulli, 2018, & Snee, 2013). Huffman et al. (2020) identified that participants "valued the opportunity to learn about the culture of another country" and how "these experiences made them reconsider their preconceived notions", teaching them "the importance of understanding and respecting other cultures" (p. 58). It was further discussed in the article that students had cultivated their high-value cultural awareness that may not have been attainable in their home country, with study abroad experiences being the main contributing aspect to this (Huffman et al., 2020). The opportunity to gain such an understanding is given when students are displaced from their comfort zone and allow themselves

to be fully immersed in a different culture (Santulli, 2018). Snee (2013) also argues that cultural competence may be required when undertaking gap years as it is associated with exposing an individual to a different environment in an increasingly globalised world.

Petit Dit Dariel (2009) applies the profession of nursing to the development of cultural diversity in the workplace in her literature. Petit Dit Dariel (2009) reports that there is a high attrition rate of non-white nursing students in the US, crediting it to a curriculum that may not reflect one's own cultural beliefs. Furthermore, despite growth in diversity, the nursing workforce in the US has been poor when managing racial and cultural diversity (Petit Dit Dariel, 2009). This overlooks the primary principles held by the concept of cultural competence, as Dinham (2018) argues that social work, for example, can be prone to oppressing certain religious orientations and culture. Dinham (2018) uses the example of a nurse being suspended after a patient had complained that she had offered to pray for her. Further interpretation on this scenario was that social care should respect the "whole person", including religion and belief, where recognising the use of one's culture for others can be viewed as an insult or disrespectful (Dinham, 2018). Additionally, Petit Dit Dariel (2009) further argues that cultural sensitivity is not optional for health care professions, but rather an obligation, as health care providers must meet the needs of patients, thus needing the knowledge and understanding the concepts of culture and have knowledge of different perspectives.

#### *(4) Religion and religious teachings*

Although definitions of religion often fail to encompass the variability in how people express and perceive religion, Haessly (2001) notes that specific indicators of religiosity may include attending religious services and social events hosted by religious institutions, reading religious literature, and praying. Haessly (2001) explains that people often engage with religion to provide them with guidelines of behaviour and to explore the meaning of life. Religion has also been described by Bornstein et al. (2017) as a social-cultural-historical belief system that addresses human existence and higher powers. Chidester (2002) depicts the study of religion as a creative and critical investigation into the understanding of what it is to be human and the dynamics of human identity. Furthermore, religious education can be used to educate children on diversity and cultural citizenships but has also been viewed as a way of achieving a broader goal of homogeneous national citizenship (Chidester, 2002).

Concerning the globalisation and intricate interconnectedness of society, an important aspect of becoming a global citizen relates to religious literacy. Religious literacy is defined by Crisp and Dinham (2019) as not merely a brief overview of religion and belief, but a deeper



understanding of all forms of religion including old, rejuvenated religions, non-religious beliefs, and non-traditional worship. Religious literacy challenges the idea that religion is something that must be managed, especially in the workforce, and also views religion as an intricate part of human identity that indicates a wider diversity of humanity. Dinham (2018) argues that in the health and social environment, religion and belief diversity overlap with issues of globalisation and migration in daily encounters.

Religion and family are strongly interconnected and can have both constructive and destructive influence (Bornstein et al., 2017, & Haessly 2001). Greater religious attendance has been associated with positive parenting behaviours, positive relationships with children and higher desirable behaviours in children including self-control and social abilities (Bornstein et al., 2017). Moreover, children from religious families have reported having higher self-esteem, social responsibility, emotional adjustment, and lower levels of behavioural problems (Bornstein et al., 2017). Youth who participate in religious activities such as volunteering or missionary trips can live and work within different global communities, increasing their ability to engage with cross-cultural issues and diverse range of people (Scott & Cnaan, 2020). Some participants in service abroad articulate their desire to help other people being fuelled by their religiosity (Elliot, 2015). People involved in religious institutions often support foreign missionary trips that expose them to the lives of people from different countries and cultures, developing their understanding of social justice and transnational issues and identities (Scott & Cnaan, 2020). Notable evidence was found in the overlap between the concepts practised within religious constitutions and those embedded within a GC identity (Scott & Cnaan, 2020).

Katzarska-Miller et al. (2014) agree that religion can be linked to prosocial values such as volunteering and charity, however, this behaviour tends to be restricted to ingroup members. Religion has also been found to be positively associated with racial and anti-gay prejudice as well due to a strong focus on maintaining tradition and conformity (Katzarska-miller et al., 2017). Haessly (2001) also notes that religion has illustrated a contradicting stance on prosocial behaviour as it teaches peacekeeping skills and non-violence, but its' teachings have also been drawn upon to engage in warfare. Religion has both lead the fight for human rights whilst also supporting the oppression of children and gender inequities (Haessly, 2001). At times, religious groups have preached inclusiveness and equality but have also in the past been used to justify slavery and racial superiority (Haessly, 2001). Katzarska-Miller et al., (2014) conducted studies that highlighted the contradictory nature of religion, finding that the relationship between GC and religion was nearly non-existent. However, religion was correlated with conservative political orientation, negative attitudes towards members of the LGBTQ community and the belief that sexuality is a choice. Moreover, religiosity has been identified as being positively associated with non-cooperation with



other nations, outgroup restriction and national glorification (Katzarska-Miller et al., 2014). Additionally, religious women are more likely to view people from other religious groups as less moral than themselves, and to mention not wanting to live near people who practise a different religion or speak a different language (Scott & Cnaan, 2020). Scott and Cnaan (2020) note the inconsistency between religious individuals identifying as global citizens, whilst also promoting the exclusion of other people dependent on variables such as race, religion, or socioeconomic status.

#### *(5) Immersion experiences*

The primary intention of immersion experiences is to challenge an individual's awareness of barriers to cultural sensitivity, and preconceived assumptions made on one's religion, culture and views (Elliot, 2015). Huffman et al. (2020) address the heightened awareness of social justice issues and global health disparities individuals face when undertaking immersion experiences, thus gaining insight and knowledge about other countries health care systems. Elliot (2015) identified that immersion experiences provide individuals with the opportunity to attain both professional and personal aspirations, encompassing experiences in professional practice with the intention of 'doing good'. Woolley (2008) further contends that it also provides an opportunity to gain new perspectives, experience unfamiliar settings and a greater appreciation for different religions and cultures.

Service-learning was found to contribute to active GC qualities, where Santulli (2018) suggests that the main objective of volunteering, community service, and service-learning, should be to encourage the idea of interconnectedness, offering deeper community immersion and full-body learning. Santulli (2018) also argues that service-learning fosters open-mindedness, flexibility and learning moments from uncomfortable circumstances, broadening their experiences which entails the development of leadership and GC qualities. Where immersion experiences give students an opportunity to explore outside their comfort zone, Petit Dit Dariel (2009) suggests that it would "allow them to feel what it would be like to be a member of a minority group" (Lipson & Desanti, 2007) (p. 568). Furthermore, Petit Dit Dariel (2009) argues that immersion experiences provide an appreciation of being associated with minority students and promoting the embracement of diversity, leading to the development of critical consumption of culture.

However, Elliot (2015) questions the balance between the desire to learn and understand rather than showing and demonstrating, given the limited time-frame immersion experiences provide. Also, Elliot's (2015) research challenges the moral commitment to 'doing good' when undertaking immersion experiences, claiming that questions should be considered relating to the

clear objective for the international opportunity, evaluation of the experience, and for students to explore personal motivations whilst considering their professional expectations. Huffman et al. (2020) further express the difficulty in generalising learning strategies based on immersion and study abroad program lengths and the individual differences in students' motivation. Eaton et al. (2011) denote their concern around the limitations of international learning opportunities by referring to it "as a form of medical tourism", impacting the presence of local health practitioners and economy (p. 563). Furthermore, Eaton et al. (2011) further argue that international learning in developing countries may negatively impact the health economy because of 'western-based' students, as it calls into question the ethical standards when they are given the opportunity to perform procedures that they would not be allowed to carry out at home.

Snee's (2013) journal article identified gap years and travel was associated with individuals desiring authentic experiences. However, Snee (2013) questions the motives of travellers when considering the conscious attempt to familiarise themselves with other people and places, further suggesting that the engagement with the experienced culture represents natural cosmopolitanism. Additionally, Snee (2013) examines the argument surrounding the engagement between gap years and transnational inequalities of power and wealth, later arguing that it is dependent on the quality of the provider.

#### *(6) Normative influence and experience*

Normative influences and experiences were found to have encompassed multiple theories as to its relationship with GC, religion, and spirituality. Reysen and Katzarska-Miller (2013) argues that social groups, home, school, and work influence one's personal values and morals. To a certain extent, normative environments support the development of global awareness which is then found to predict the endorsement of prosocial values and GC identity (Reysen & Katzarska-Miller, 2013).

Bornstein et al. (2017) identified that parents who are more religious tend to manifest their religious beliefs and values through everyday life. This was determined to have both positive and negative effects on the development of young individuals. Values gained from religious parents for youth were noted as sponsoring movements of peace, reconciliation, and social justice, whereas influences also included the lead up to discrimination and prejudice (Bornstein et al., 2017). Child adherence and obedience was found to be more present in religious households, however, it can also be the source of conflict in the home, undermining child development by increasing children's stress and anxiety (Bornstein et al., 2017). However, Bornstein et al. (2017)

argue that many religions require beliefs and traditions, that, from a scientific view, is illogical or unreasonable, thus greater religiousness may also undermine rational parenting.

Petit Dit Dariel (2009) suggested that educational institutions tend to be based on 'eurocentric' paradigms, meaning that the type of education reflects European or 'westernised' worldly views, leading to potential cultural conflicts in classrooms when the methods and themes of the curricular are inconsistent with minority students. Dinham (2018) further agrees with this sentiment where Westernised teachings and perceptions on religious literacy assume a post-religious world and carry on as though it is one. It is proposed that students are prepared for constant changes in global healthcare and to foster values such as idealism and altruism in the educational institution (Eaton et al. 2011).

### *(7) Political compass*

Chidester (2002) notes that an aspect of GC is the political-legal side, where issues of human rights can be directly related to religion. Chidester (2002) examines the tension that can often be found between the different dimensions of GC, including the political-legal and the symbolic aspects of GC definitions. Chidester (2002) sites nationalism as an attempt to resolve this tension by combining rights and responsibilities with loyalty. A study undertaken by Katzarska-Miller et al. (2014) sought to identify the relationship between GC identification, religiosity, and political orientation. Katzarska-Miller et al. (2014) found a positive relationship between GC identification and liberal political orientation and pro-gay attitudes.

Furthermore, Katzarska-Miller et al. (2014) observed that liberal political orientation was directly associated with positive attitudes towards members of the LGBTQ community and the understanding that sexual orientation is not a personal choice. Moreover, Katzarska-Miller et al. (2014) predicted that religiosity was related to conservative political orientation, negative attitudes towards members of the LGBTQ community, and the belief that sexual orientation is a choice, however, religiosity was not significantly correlated with GC identity. A second study undertaken by Katzarska-Miller et al. (2014) found an additional positive correlation between GC identification and liberalism, national attachment, multiculturalism, positive attitudes towards Muslim and Hindi groups, and the endorsement of prosocial values, such as social justice and world peace. This study further recognised that religiosity was positively associated with greater conservatism, ethnocentrism, national glorification, and the endorsement of non-cooperation with other countries (Katzarska-Miller et al., 2014). Within Katzarska-Miller et al. (2014) studies, there was significant overlap between GC identification and liberalism through the alignment of prosocial values, however, the overlap between religiosity and conservatism generally pointed to

non-prosocial values and exclusionary beliefs resulting in a non-significant correlation to GC identity.

Altruism is defined by Abasolo and Tsuchiya (2014) as a behaviour that positively affects an individual in need, and egalitarianism is described as equality of something. Both egalitarianism and altruism are characterised as attitudes that go beyond individual selfish concerns and can be affected by political affiliation and religious practice. Given these definitions, Abasolo and Tsuchiya (2014) found that people who identify as politically left-wing are more likely to endorse egalitarian policies, and an altruistic individual is more likely to be an egalitarian compared to a non-altruistic person. The key defining factors of GC identification relate to individual prosocial beliefs and behaviours, thus some similarities can be drawn between GC and altruism or egalitarian beliefs as all concepts centre on ideas of a greater good and some degree of selflessness.

Marsella (2009) presents a unique view on globalisation, denoting that hegemonic globalisation; whereby dominant forms of globalisation threaten cultural and biological diversity, is increasing the threat of global monoculturalism. The rapid enforcement of popular culture in the United States of America, including materialism, celebritization, consumerism and individualism has been noted by Marsella (2009) to pose a great risk of increasing hegemonic globalisation. Marsella (2009) explains that in response to this cultural imposition, global resistance has occurred through the forms of nationalism, radicalised feminism and religious protests.

#### *(8) Spirituality and spiritual teachings*

Becoming a global citizen, as described by Woolley (2008), provides an opportunity for individuals to gain a sense of intangible connection with other people from around the world. Woolley (2008) discusses the importance of equipping children with the ability to develop empathy and an active concern for the Earth, which may lead to a sense of spirituality and interconnectedness. Woolley (2008) denotes that spirituality relates to all humans, regardless of whether they are religious or not, and describes a spiritual experience as one that “touches on the social, political, environmental and aesthetic factors impinging upon our ordinary routines and expectations” (p. 152). Similarly, Haessly (2001) describes the search for spiritual religion as discarding the excess baggage associated with traditional religion, including formal and ceremonial aspects, to create a genuine spiritual connection. Haessly (2001) draws the connection between GC and spirituality in the shared values of social justice, service to others, environmental protection, peace and nonviolence. Haessly (2001) touches on the idea that spirituality allows

families to understand that their decisions do not only affect their own kin but have global repercussions. Spirituality discards the idea of world division into “us” and “them” and acknowledges the metaphysical links that connect all of humanity (Haessly, 2001).

Haessly (2001) illustrates that families educating their young on becoming peaceful global citizens may be able to draw from spiritual teachings as the core values of spirituality strengthen their connection to GC. According to Haessly (2001), to accept the role of protector for the Earth and its people, individuals must accept their position of citizenship in a global community and recognise the spiritual connections between themselves and others, irrespective of their gender, religion or race. Woolley (2008) supports the idea of using a spiritual basis to form GC identities, explaining that engaging children with spiritual literacy allows them to challenge social assumptions and understand the importance of addressing global injustice and inequality. Spiritual teachings provide children with not only development tools to become global citizens, but also a sense of awe and wonder at their interconnectedness with others (Woolley, 2008). A spiritual experience, according to Woolley (2008), allows for students to gain a deeper understanding of the links between different cultures and worldviews, providing them with an opportunity to reflect on their own experiences and appreciate the unique experiences every individual has.

The spiritual dimension of GC permits individuals to understand that our views are often shaped by what the media choose to show us, combined with our own limited cultural experiences (Woolley, 2008). Developing a sense of spirituality allows individuals to question these current notions and a feeling of intangible global connection (Woolley, 2008). Haessly (2001) notes that the spiritual dimension of GC also focuses on social justice and human rights, beginning with families examining their own relationships with others and an engagement with advocacy activities. Spiritual teachings place importance on the value of all human life and the provision of service in a way that is cooperative and engaging (Haessly, 2001). Haessly (2001) further explains that spirituality can be used in GC education through the celebration of our interconnectedness with life, the planet and all of Earth’s inhabitants.

## DISCUSSION

This research seeks to explore how culture, spirituality, and religion affect the development of a GC identity. GC has been heavily researched, and continuously redefined, however, there is little research on the interplay between culture, religion, and spirituality with GC. Few studies have provided empirical research on whether these metaphysical concepts promote or detract from GC identity.

Within the literature, it is agreed that to embody GC values, one must engage with prosocial beliefs and behaviours (Reysen & Katzarska-Miller, 2013). Key definitions of GC relate to prosocial concepts of valuing diversity, social justice, empathy and responsibility for the broader community and world (Katzarska-Miller et al., 2013). How individuals may develop such prosocial values was contested within the literature and included immersion experiences, volunteering, cultural exchange, and religious or spiritual teachings. Although several potential pathways for developing a global citizen identity were suggested throughout the literature, few studies individually addressed multiple concepts. Table 3 presents an overview of the themes that arose from each paper.

### ***Culture, Religion and Spirituality***

The importance of cultural sensitivity, awareness and valuing diversity were uncontested aspects of GC throughout the literature. Several authors noted that gap years, study abroad opportunities, cultural exchange, and immersion experiences are linked to the development of cultural competence (Huffman et al., 2020; Santulli, 2018 & Snee, 2013). GC is intricately linked to becoming immersed in a different culture and in doing so, developing a unique set of skills that allow cross-cultural appreciation and collaboration.

Religious literacy is noted to be an important aspect of becoming a global citizen, as it promotes respect and understanding of religious and cultural diversity, and consequently allows individuals to connect with people cross-culturally. It was disputed within the literature whether participating in religion detracts or contributes to GC, with no clear conclusion as to the interplay between religion and GC. This inconsistency in itself may provide some room for doubt about whether the ways in which religion negate GC, namely sexual and racial prejudice, detracts from any positive contribution to GC identity.

Overall there was found very little research on the relationship between spirituality and GC. Although multiple studies addressed the interplay between religion and GC, few references were made to the place of spiritual teachings. Despite this, there was a clear connection between GC values and spiritual teachings when discussing community concern for the natural environment, a sense of connection to humanity, interest in social justice and empathy (Haessly, 2001). Unlike religion, *spirituality* is not weighed down by a controversial history of detracting from GC ideals and can be used as a base for GC education (Haessly, 2001).

### ***Unexpected findings***

Although religion is found to be strongly linked to prosocial values such as social justice and world peace, it is also associated with sexual and racial prejudice and the rejection of other cultures



and religions. The contrasting ways in which the literature reported religions effect on the development of global citizen identities provided a grey area of uncertainty. Where some literature cited the constructive effects of religion – that is positive parenting behaviours, social abilities, engagement with volunteerism and charity – other literature referenced destructive engagement with prejudice, outgroup restriction, inequalities, and racial superiority (Haessly, 2001). This endorsement of prosocial values paired with a history of non-prosocial behaviour highlights the complexity of the relationship between GC and religion. Scott and Cnaan (2020) illustrate this contradiction in their study, showing that individuals who report themselves higher in religious beliefs perceive themselves as ranking higher on the world citizen scale. This may stem from the belief that religion is perceived to encourage prosocial behaviours whilst also failing to recognise its own endorsement of prejudice and discrimination. This unexpected contradiction raises questions about the validity of religions positive influence on GC, though it would be partisan to assume that all religions and religious people are not capable of becoming the idealised global citizen.

It should also be noted that Elliot's (2015) concerns about the act of 'doing good' may not reflect on all students undertaking immersion experiences, however, must be considered when associating prosocial values with cultural competence and awareness. The notion of 'doing good' can be beneficial to both parties performing and receiving the act, however, provides a grey area where those 'doing good' may exacerbate power imbalanced relationships in the cultural setting. An example of this would be an individual doing what may seem like a good deed in another country (i.e., short mission trip) could be perceived as ingenuine by the local community. GC can be viewed as a combination of both ideas where a careful balance must be struck in order to properly produce an outcome that is ethically beneficial for both parties.

### ***Limitations***

Due to the limited literature found on the relationship between GC, religion, spirituality and culture, database searches were broadened to incorporate all key themes, thus influencing the consistency of journal articles throughout this research. Each paper included within this analysis provided a focus on GC and one or two themes, however, most papers failed to address the specific objective for this review. This resulted in difficulty in the collation of results, requiring a deeper analysis to be undertaken for each paper to ensure it contributed, in some way or another, to the research question. Literature specific to the relationship between spirituality and GC however, was very limited, resulting in a narrow scope of analysis for this section of the report. There were very few discussions on the complexities of spiritual values and motivations in relation to GC, as the majority of literature instead focused heavily on religious and cultural factors.

## CONCLUSIONS AND RECOMMENDATIONS

Global Citizenship – no matter how it is defined – provides individuals with guidance on improving their connectedness and interaction with a wider global community. Irrespective the type of inspiration one draws on to become a global citizen (whether it be from religious, spiritual, and cultural teachings, or normative environment) becoming a global citizen allows us to appreciate and celebrate our shared humanity.

The core values of GC — cultural sensitivity, respecting diversity and the natural environment and advocating for social justice — allow individuals to feel a sense of responsibility for something larger than themselves. Researching the factors that contribute to GC is imperative to ensure we are fully equipped to be able to continue educating generations on how to become responsible global citizens. This paper provides an overview of how a range of concepts, ideas and attitudes can affect the development of a GC identity, addressing the gaps in the literature where previously little research had been undertaken. Although evidence suggests that spirituality and culture are both positively correlated with GC concepts, the relationship between GC and religion is inconsistent and can be suggested to both detract from and contribute to GC identity.

Future studies should ensure that clear definitions are supplied for religion and spirituality and that readers are aware that though there is overlap between these concepts, it would be irresponsible to group them into one concept. Future studies could benefit from comparing how religion and spirituality differ in their relationship with GC, with a specific focus on the historical patterns shown in religion demonstrating pro-social and non-prosocial behaviours.

- o O o -

## ACKNOWLEDGEMENTS

Appreciation is acknowledged to Ms. Belinda Conna and Dr. Cassandra Wright (Department of Public Health, La Trobe University). Appreciation is also acknowledged to Ms. Rosanna Ripoli, Senior Learning Advisor, Borchardt Library, La Trobe University Melbourne, for her training and assistance.

.

## REFERENCES

Alizadeh, S. and Chavan, M. (2016), Cultural competence dimensions and outcomes: a systematic review of the literature. *Health Soc Care Community*, 24(6), 117-130.  
<https://doi.org/10.1111/hsc.12293>

Millar, C., Ly, A., McLaren, P.O., Avgoulas, M., Carey, L.B., Drakopoulos, E. (2021). *Global Citizenship - Cultural, Religious and Spiritual Dynamics: An Exploratory Scoping Review*. Melbourne: La Trobe University Participatory Field Placement Internship Program (PHE3PFP).

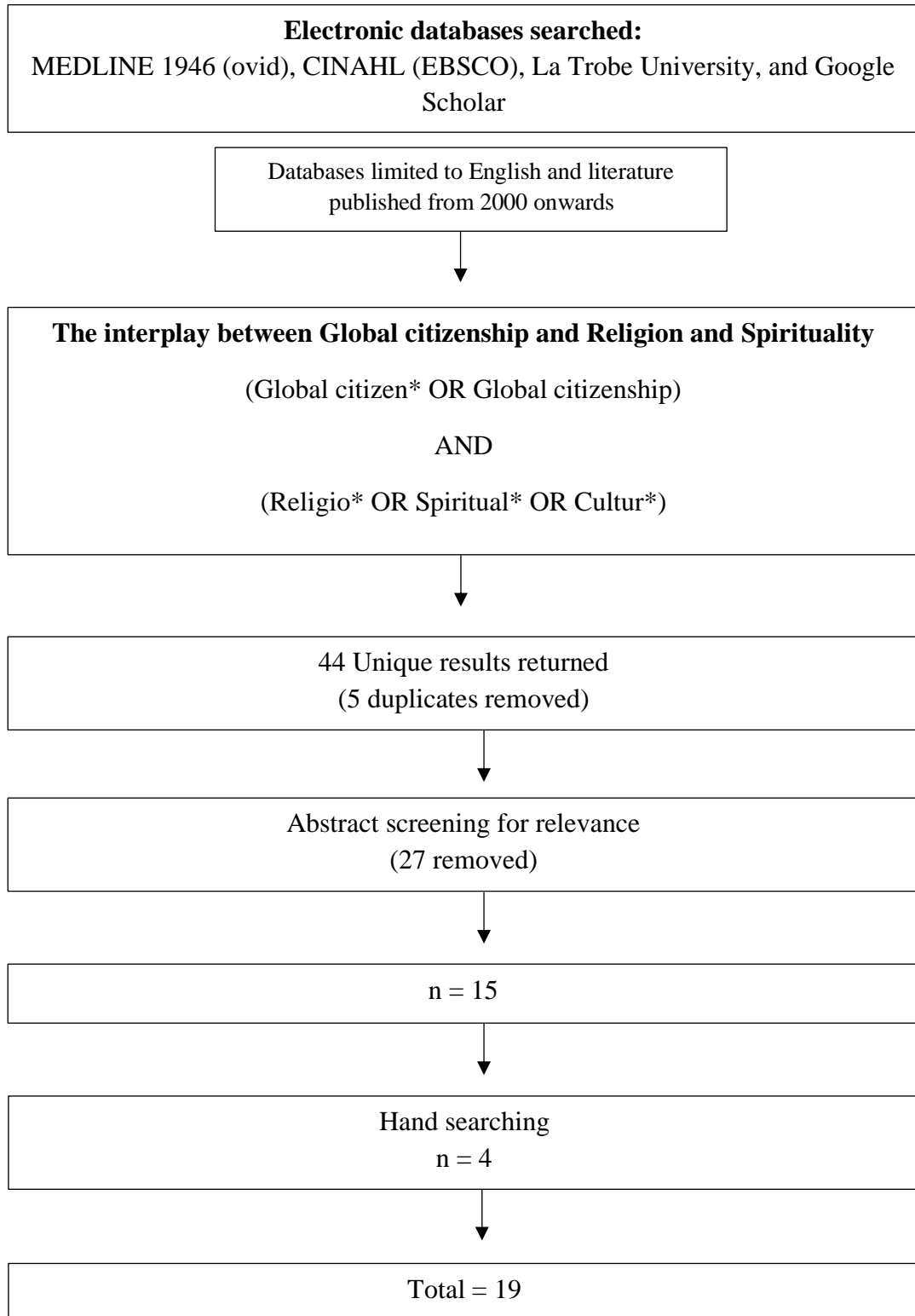


- Arksey, H., & O'Malley, L. (2005). Scoping studies: Towards a methodological framework. *International Journal of Social Research Methodology*, 8(1), 19-32.  
<https://doi.org/10.1080/1364557032000119616>
- Berger, P.L. (1974). Some thoughts on substantive versus functional definitions of religion. *Journal for the Scientific Study of Religion*, 13(2), 125-133.  
<https://www.jstor.org/stable/1384374>
- Birukou, A., Blanzieri, E., Georgini, P., & Giumchiglia, F. (2013). A formal definition of Culture. In: Sycara, K., Gelfand, M., Abbe, A. (eds). *Models for intercultural collaboration and negotiation. Advances in group decision and negotiation* (6), 1-26.  
[https://doi.org/10.1007/978-94-007-5574-1\\_1](https://doi.org/10.1007/978-94-007-5574-1_1)
- Bornstein, M. H., Putnick, D. L., Lansford, J. E., Al-Hassan, S. M., Bacchini, D., Bombi, A. S., Chang, L., Deater-Deckard, K., Di Giunta, L., Dodge, K. A., Malone, P. S., Oburu, P., Pastorelli, C., Skinner, A. T., Sorbring, E., Steinberg, L., Tapanya, S., Tirado, L. M. U., Zelli, A., & Alampay, L. P. (2017). "Mixed blessings": Parental religiousness, parenting, and child adjustment in global perspective. *Journal of Child Psychology & Psychiatry*, 58(8), 880–892. <https://doi.org/10.1111/jcpp.12705>
- Chidester, D. (2002). Global citizenship, cultural citizenship and world religions in religion education. *Human Sciences Research Council*. <http://hdl.handle.net/11427/4156>
- Crisp, B. R., & Dinham, A. (2019). Are the profession's education standards promoting the religious literacy required for twenty-first century social work practice? *British Journal of Social Work*, 49(6), 1544–1562. <https://doi.org/10.1093/bjsw/bcz050>
- Dinham, A. (2018). Religion and belief in health and social care: The case for religious literacy. *International Journal of Human Rights in Healthcare*, 11(2), 83–90.  
<https://doi.org/10.1108/IJHRH-09-2017-0052>
- Eaton, D. M., Redmond, A., & Bax, N. (2011). Training healthcare professionals for the future: Internationalism and effective inclusion of global health training. *Medical Teacher*, 33(7), 562–569. <https://dx.doi.org/10.3109/0142159X.2011.578470>
- Elliot, M. L. (2015). Critical ethnographic analysis of "doing good" on short-term international immersion experiences. *Occupational Therapy International*, 22(3), 121–130.  
<https://doi.org/10.1002/oti.1390>
- Ellison, C. G. (1991). Religious involvement and subjective well-being. *Journal of Health and Social Behavior*, 32, 80-99. <http://dx.doi.org/10.2307/2136801>
- Fineout-Overholt, E., & Johnston, L. (2005). Teaching EBP: Asking searchable, answerable clinical questions. *Worldviews on Evidence-Based Nursing*, 2(3), 157-160.  
<https://doi.org/10.1111/j.1741-6787.2005.00032.x>
- Haessly, J. (2001). Religion, spirituality and the family: Challenges for global citizenship. In Myers-Walls, J. A., & Somlai, P. (Eds.), *Families as educators for Global Citizenship* (1st Ed., p.117-190). Routledge. <http://doi.org/10.4324/9781315187303-16>
- Huffman, J., Inoue, M., Asahara, K., Oguro, M., Okubo, N., Umeda, M., Nagai, T., Tashiro, J., Nakajima, K., Uriuda, M., Saitoh, A., & Shimoda, K. Learning experiences and identity development of Japanese nursing students through study abroad: A qualitative analysis. *International Journal of Medical Education*, 11, 54-61.  
<https://dx.doi.org/10.5116/ijme.5e47.cf1b>
- Illingworth, P. (2020). Global citizenship: An exploration of the relevance to UK health and social care professions. *British Journal of Nursing*, 29(4), 242–244.  
<https://doi.org/10.12968/bjon.2020.29.4.242>
- Katzarska-Miller, I., Barnsley, C., & Reysen, S. (2014). Global citizenship identification and religiosity. *Archive for the Psychology of Religion*, 36, 344 - 367.  
<https://doi.org/10.1163/15736121-12341291>
- Kroeber, A. L., & Kluckhohn, C. (1952). Culture: A critical review of concepts and definitions. *Papers. Peabody Museum of Archaeology & Ethnology, Harvard University*, 47(1), 8, 223.  
<https://psycnet.apa.org/record/1953-07119-001>

- Lipson, J.G., Desanti, L.A., (2007). Current approaches to integrating elements of cultural competence in nursing education. *Journal of Transcultural Nursing* 18(1), 10S–  
<http://doi.org/10.1177/1043659606295498>
- Marcoen, A. (1994). Spirituality and personal well-being in old age. *Ageing and Society*, 14, 521-536. [Doi.org/10.1017/S0144686X00001896](https://doi.org/10.1017/S0144686X00001896)
- Millar, C., Carey, L. B., Fortune, T., Mathisen, B. A., Hill, A. E., Dukhno, J., & McKenzie, B. (2019). Global citizenship: Defining capabilities for speech-language pathology. *International Journal of Speech-Language Pathology*, 21(3), 317–324.  
<https://doi.org/10.1080/17549507.2019.1607902>
- Marsella, A.J. (2009). Diversity in a global era: The context and consequences of differences. *Counselling Psychology Quarterly*, 22(1), 119–135.  
<https://doi.org/10.1080/09515070902781535>
- Newman, L.L. (2004) Faith, spirituality, and religion: A model for understanding the differences. *College Student affairs Journal*, 23(2), 102-110.  
<https://eric.ed.gov/?id=EJ956981>
- Oxley, L., & Morris, P. (2013). Global citizenship: A typology for distinguishing its multiple conceptions. *British Journal of Educational Studies*, 61, 301–325.  
<https://doi.org/10.1080/00071005.2013.798393>
- Peters, M., Britton, A., & Blee, H. (2008). Global citizenship education: A philosophy, theory and pedagogy. *Rotterdam, Netherlands: Sense Publishers*.
- Petit dit Dariel, O. (2009). Nursing education: In pursuit of cosmopolitanism. *Nurse Education Today*, 29(5), 566-569. <https://dx.doi.org/10.1016/j.nedt.2009.03.015>
- Puchalski, C., Ferrell, B., Virani, R., Otis-Green, S., Baird, P., Bull, J., ... & Pugliese, K. (2009). Improving the quality of spiritual care as a dimension of palliative care: the report of the Consensus Conference. *Journal of palliative medicine*, 12(10), 885-904.  
<https://www.liebertpub.com/doi/abs/10.1089/jpm.2009.0142>
- Reysen, S., Katzarska-Miller, I. (2013). A model of global citizenship: Antecedents and outcomes. *International Journal of Psychology*, 48(5), 858-870.  
<http://dx.doi.org/10.1080/00207594.2012.701749>
- Reysen, S., Larey, L.W., and Katzarska-Miller, I. (2012) ‘College course curriculum and global citizenship’. *International Journal for Development Education and Global Learning*, 4, 27–39. <https://doi.org/10.18546/IJDEGL.04.3.03>
- Reysen, S., Pierce, L., Spencer, C.J., & Katzarska-Miller, I. (2013). Exploring the content of global citizen identity. *Journal of Multiculturalism in Education*, 9(1), 1-31.  
[https://www.researchgate.net/publication/291333577\\_Exploring\\_the\\_content\\_of\\_global\\_citizen\\_identity/citations](https://www.researchgate.net/publication/291333577_Exploring_the_content_of_global_citizen_identity/citations)
- Santulli, D. (2018). The role of international service-learning in cultivating global citizenship and leadership. *New Directions for Student Leadership*, 2018(160), 97-108.  
<https://dx.doi.org/10.1002/ysd.20314>
- Scott, M.L., Cnaan, R A. (2020). Youth and religion in an age of global citizenship identification: An 18-country study of youth. *Children and Youth Services Review*, 110, 1-12. <https://doi.org/10.1016/j.childyouth.2020.104754>
- Snee, H. (2013). Framing the other: Cosmopolitanism and the representation of difference in overseas gap year narratives. *The British Journal of Sociology*, 64(1), 142-162.  
<https://dx.doi.org/10.1111/1468-4446.12010>
- Taylor, M.C., Masuzawa, T., Miles, J., Smith, J.Z., Tracy, D., & Wyschogrod, E. (1998). Critical terms for religious studies. *United States of America: University of Chicago Press*.
- Watson, B. (1993). The effective teaching of religious education. *London: Longman*.  
<https://doi.org/10.4324/9781315834818>
- Woolley, R. (2008). Spirituality and education for global citizenship: Developing student teachers’ perceptions and practice. *International Journal of Children's Spirituality*, 13(2), 145-156. <https://doi.org/10.1080/13644360801965966>

## APPENDIX 1

### Search strategy



## APPENDIX 2

## Literature and Thematic Coding

Article no.	Author/s (Year), Title	Brief summary	Thematic coding
1	Abasolo, I., Tsuchiya, A. (2014)  Egalitarianism and the altruism in health: some evidence of their relationship.	BACKGROUND: Egalitarianism and altruism are two ways in which people may have attitudes that go beyond the narrowly defined selfish preferences. The theoretical constructs of egalitarianism and altruism are different from each other, yet there may be connections between the two. This paper explores the empirical relationship between egalitarianism and altruism, in the context of health., METHODS: We define altruism as individual behaviour that aims to benefit another individual in need; and egalitarianism as a characteristic of a social welfare function, or a meta-level preference. Furthermore, we specify a model that explains the propensity of an individual to be egalitarian in terms of altruism and other background characteristics. Individuals who prefer a hypothetical policy that reduces socioeconomic inequalities in health outcomes over another that does not are regarded 'egalitarian' in the health domain. On the other hand, 'altruism' in the health context is captured by whether or not the same respondents are (or have been) regular blood donors, provided they are medically able to donate. Probit models are specified to estimate the relationship between egalitarianism and altruism, thus defined. A representative sample of the Spanish population was interviewed for the purpose (n = 417 valid cases)., RESULTS: Overall, 75% of respondents are found to be egalitarians, whilst 35% are found to be altruists. We find that, once controlled for background characteristics, there is a statistically significant empirical relationship between egalitarianism and altruism in the health context. On average, the probability of an altruist individual supporting egalitarianism is 10% higher than for a non-altruist person. Regarding the other control variables, those living in high per capita income regions have a lower propensity and those who are politically left wing have a higher propensity to be an egalitarian. We do not find evidence of a relationship between egalitarianism and age, socioeconomic status or religious practices., CONCLUSION: Altruist individuals have a higher probability to be egalitarians than would be expected from their observed background characteristics.	1,7
2	Bornstein, M. H., Putnick, D. L., Lansford, J. E., Al-Hassan, S. M., Bacchini, D., Bombi, A. S., Chang, L., Deater-Deckard, K., Di Giunta, L., Dodge, K. A., Malone, P. S., Oburu, P., Pastorelli, C., Skinner, A. T., Sorbring, E., Steinberg, L., Tapanya, S., Tirado, L. M. U.,	Background Most studies of the effects of parental religiousness on parenting and child development focus on a particular religion or cultural group, which limits generalizations that can be made about the effects of parental religiousness on family life. Methods We assessed the associations among parental religiousness, parenting, and children's adjustment in a 3-year longitudinal investigation of 1,198 families from nine countries. We included four religions (Catholicism, Protestantism, Buddhism, and Islam) plus unaffiliated parents, two positive (efficacy and warmth) and two negative (control and rejection) parenting practices, and two positive (social competence and school performance) and two negative (internalizing and externalizing) child outcomes. Parents and children were informants. Results Greater parent religiousness had both positive	2,4,6

	Zelli, A., & Alampay, L. P. (2017)  “Mixed blessings”: parental religiousness, parenting, and child adjustment in global perspective.	and negative associations with parenting and child adjustment. Greater parent religiousness when children were age 8 was associated with higher parental efficacy at age 9 and, in turn, children's better social competence and school performance and fewer child internalizing and externalizing problems at age 10. However, greater parent religiousness at age 8 was also associated with more parental control at age 9, which in turn was associated with more child internalizing and externalizing problems at age 10. Parental warmth and rejection had inconsistent relations with parental religiousness and child outcomes depending on the informant. With a few exceptions, similar patterns of results held for all four religions and the unaffiliated, nine sites, mothers and fathers, girls and boys, and controlling for demographic covariates. Conclusions Parents and children agree that parental religiousness is associated with more controlling parenting and, in turn, increased child problem behaviors. However, children see religiousness as related to parental rejection, whereas parents see religiousness as related to parental efficacy and warmth, which have different associations with child functioning. Studying both parent and child views of religiousness and parenting are important to understand the effects of parental religiousness on parents and children.	
3	Chidester, D. (2002)  Global Citizenship, Cultural Citizenship and World Religions in Religion Education.	An examination of the reasons for studying religion and religions and the necessity for educator, student, administrative or parental involvement in the process of teaching and learning about religious diversity. In this paper, Chidester tests one possible answer to these questions: namely, citizenship, and suggests that the study of religion, religions and religious diversity can usefully be brought into conversation with recent research on new formations of citizenship. This text may be used to support students in Religious Studies.	1,2,3,4,7
4	Crisp, B.R., & Dinham, A. (2019)  Are the Profession’s Education Standards Promoting the Religious Literacy Required for Twenty-First Century Social Work Practice?	This article analyses regulations and standards that frame social work education and practice across a set of English-speaking countries including the UK, Australia, Canada, Hong Kong, India, Ireland, New Zealand, South Africa and the USA, as well as the Global Standards for the Education and Training of the Social Work Profession. All documents were keyword searched and also read in their entirety. Religion and belief appear briefly and incoherently and are often deprioritised, unless particularly problematic. There is a common elision of religion, belief and spirituality, often expressed in the designation ‘religion/spirituality’. References to religion and belief, and their inclusion and removal, are recognisably subject to debates between policymakers who frame the guidelines. This makes them issues of agency which might themselves benefit from analysis. Religion and belief may frequently be addressed by the use of overarching frameworks such as ‘anti-oppressive’ or ‘anti-discriminatory’ practice. Yet, such proxies may prove merely apologetic and result in standards that aim only to establish what is the minimum required. It is hard to argue that religious literacy has been a priority in the English-speaking social work countries, though new law and emerging best practice may make it so.	4

5	Dinham, A. (2018)  Religion and belief in health and social care: the case for religious literacy.	Purpose: This paper outlines the findings of a scoping review of the literature relating to global citizenship. The purpose of the review was to develop a working definition and associated capabilities for assessing global citizenship among speech-language pathologists (SLPs), which may also prove helpful to other health professionals and for educating tertiary students. Method: Using Arksey and O'Malley's scoping review framework, key databases were searched, namely Medline, CINAHL, PsycINFO, the Cochrane Library and Google Scholar. Subsequently the Medical Subject Heading (MeSH) terms were applied for coding and categorising initial research findings. Articles were individually appraised using the Critical Appraisal Skills Programme tool (CASP). Result: Of the 2126 articles identified, 21 articles were determined to satisfy the search criteria. The literature revealed nine capabilities associated with global citizenship appropriate for health professionals including SLPs. Conclusion: Based on the findings, a working definition is determined for assessing professional global citizenship capabilities, which will prove useful for improving occupational standards, for charting competencies, and ultimately enhancing professional capability.	3,4,6
6	Eaton, D.M., Redmond, A., & Bax, N. (2011)  Training healthcare professionals for the future: internationalism and effective inclusion of global health training	There has been a continuing rise in recent years of the number of medical schools in the developed world offering 'global health' teaching to its students. Yet, the term itself is used in a number of contexts and as yet no clear consensus on what constitutes an appropriate or successful global health education programme has been reached. Approaches to sustainable internationalisation of medical curricula include the expansion of not only opportunities for training in specific global health topics, but also the development of broader generic graduate attributes including global citizenship and ethical, cultural and social responsibility. Key components for successful implementation of such an educational framework includes a breadth of educational approach to effect truly integrated and effective curricular internationalisation. That such programmes can offer benefits is appreciated by both faculty and students alike, but there is also a burgeoning concern about potential negative effects of socially and culturally insensitive programmes. We explore three potential pedagogic approaches to the subject; Model A: an 'additive' or contributory model of global health content (the commonest current approach), Model B: an 'integrated' approach and Model C: the more challenging 'transformative' approach requiring institutional as well as programme flexibility.	1,5,6
7	Elliot, M.L. (2015)  Critical Ethnographic Analysis of "Doing Good" on Short-Term International Immersion Experiences.	Reciprocal partnerships are growing alongside the rise of international learning and "doing" experiences for students and clinicians. This paper questions how global citizenship, the acquisition of awareness and skills to sensitively navigate through a rapidly globalized social world, is cultivated amidst international partnerships focused on short-term immersion opportunities. Using an ethnographic methodology to examine the experiences of occupational therapy students abroad, this paper addresses the potential for competing agendas when the motivation to participate within these partnerships is driven in part by a desire to "do good." The empirical lens was directed towards the students' verbal, written and enacted narratives rather than the sociocultural realm of the sending institution, the host organization or the occupational	1,2,4,5



		realities of the local communities, therefore is limited in discursive scope. Nevertheless, the need is great for further critical appraisal of objectives and expectations by all parties to foster a partnership culture of reciprocity and equality and to diminish the neocolonial legacy of Western expertise dissemination. By examining how the stated and implied desire to do good exists alongside the risk to do harm to individuals and international networks, the conclusions can be extended locally to highlight the challenges to “partnering up” between clinicians and patients.	
8	Haessly, J. (2001)  Religion, spirituality and family: Challenges for global citizenship	Society faces crises and challenges of global proportions, including pollution of the ecosystem, widespread hunger and homelessness, and escalating incidents of violence, terrorism and warfare. As H. M. Bahr and B. A. Chadwick have noted, Christianity and Judaism have explicitly linked religion with marriage and family life. Exactly what is meant by religion, religious practice, and religiosity varies from one person to another and has varied significantly in different literatures. Formal organized religion has a history of supporting contrasting positions and behaviors on each of these values, some that contribute to responsible global citizenship and some that detract from it. Religious guidelines may be counter to responsible global citizenship when individual denominational or sectarian creeds or traditions focus on exclusiveness, domination or aggressive conversion of others, or assignment of worthiness by age, gender, race, or other inherent characteristics.	1,2,4,8
9	Huffman, J., Inoue, M., Asahara, K., Oguro, M., Okubo, N., Umeda, M., Nagai, T., Tashiro, J., Nakajima, K., Uriuda, M., Saitoh, A., & Shimoda, K. (2020)  Learning experiences and identity development of Japanese nursing students through study abroad: A qualitative analysis.	Objectives: This study aimed to qualitatively analyze the experiences and perceptions of students at a nursing college in Japan who studied abroad in Asia and North America, thereby identifying the full range of benefits of study abroad programs for Japanese nursing students., Methods: We conducted a qualitative analysis of the reflection papers and free-response questionnaire items completed by 50 Japanese undergraduate nursing students who participated in 9 study abroad programs in Asia and North America. Content analysis of the data proceeded from typological and deductive to data-driven and inductive, recursively and collaboratively., Results: The results reveal perceived benefits in the areas of English language proficiency and motivation; knowledge of nursing practices, healthcare systems, and global health; cultural awareness and sensitivity; and various types of identity development (second-language motivation and identity, national/ethnic identity, professional identity, identity as a global citizen, and personal growth). It was also shown that students' perceptions of what they learned or gained varied according to the specific characteristics of each study abroad program., Conclusions: Study abroad experiences are often critical turning points that enhance nursing students' identity formation in the context of multiple and overlapping communities of practice. They also enhance core elements of the educational mission of a nursing college, particularly relating to liberal arts and internationalization. These findings can inform the development of assessment tools to be used in conjunction with study abroad programs at nursing colleges.	1,2,3,5

10	Illingworth, P. (2020)  Global citizenship: an exploration of the relevance to UK health and social care professions.	The article offers information on global citizenship of the relevance to Great Britain health and social care professions. Topics include the process by which businesses or other organizations develop international influence has considered to be at the expense of national identity, and global community like religious pluralism, gender equity, the rule of law and many more.	1,2
111	Katzarska-Millar, I., Barnsley, C., & Resen, S. (2014)  Global Citizenship Identification and Religiosity.	In four studies we examine the associations between religiosity, global citizenship identification, and various kinds of values (e.g., exclusionary, prosocial). Across the studies, general trends emerged showing that religiosity is unrelated to global citizenship identification, and positively related to exclusionary values (e.g., sexual prejudice, ethnocentrism, restricting outgroups). However, examination of the varied motivations to be religious (i.e., intrinsic, extrinsic, quest) showed that quest religious motivation is positively related to global citizenship identification, as well as inclusionary and prosocial values. Furthermore, quest religious motivation was found to positively influence the antecedents and outcomes of global citizenship identification.	1,2,4,7
12	Marsella, A.J. (2009)  Diversity in a global era: the context and consequences of differences.	Global challenges (e.g., hegemonic globalization, demographic shifts, poverty/famine, conflicts and wars, and environmental disasters) are bringing diverse populations into contact under conditions of rapid socio-technical changes, social upheaval, conflict, competition, uncertainty, and anger and resentment. These complex circumstances of interpersonal and national contact are associated with widespread psycho-social and socio-political problems. Powerful global efforts to reduce diversity conflicts by the hegemonic imposition of Western economic, political, and cultural systems is not a solution to the emerging diversity conflict issues. Rather, the “global monoculturalism” being promoted represents an exacerbation of the problem as evidenced by the growing radicalization of individuals, groups, and nations seeking to resist the homogenization pressures. This paper offers a series of recommendations for individual and collective solutions that may serve to promote and to sustain both diversity and solidarity via both policies and actions. The recommendations include world citizenship, global leadership, diversity education and training, positive attitudinal shifts, universal human rights, and the development of the full-functioning global citizen. Nobel Laureate Octavio Paz has noted: “Life is diversity, death is uniformity .... Every view of the world that becomes extinct, every culture that disappears, diminishes a possibility of life”. Clearly, diversity and unity are not opposites to be pursued independently, but rather manifestations of the same principle on which our universe was born and functions – fission and fusion – separation and connection. Diversity is life. Life is diversity.	1,2,7



13	<p>Millar, C., Carey, L. B., Fortune, T., Mathisen, B. A., Hill, A. E., Dukhno, J., &amp; McKenzie, B. (2019).</p> <p>Global citizenship: Defining capabilities for speech-language pathology.</p>	<p>Purpose: This paper outlines the findings of a scoping review of the literature relating to global citizenship. The purpose of the review was to develop a working definition and associated capabilities for assessing global citizenship among speech-language pathologists (SLPs), which may also prove helpful to other health professionals and for educating tertiary students. Method: Using Arksey and O'Malley's scoping review framework, key databases were searched, namely Medline, CINAHL, PsycINFO, the Cochrane Library and Google Scholar. Subsequently the Medical Subject Heading (MeSH) terms were applied for coding and categorising initial research findings. Articles were individually appraised using the Critical Appraisal Skills Programme tool (CASP). Result: Of the 2126 articles identified, 21 articles were determined to satisfy the search criteria. The literature revealed nine capabilities associated with global citizenship appropriate for health professionals including SLPs. Conclusion: Based on the findings, a working definition is determined for assessing professional global citizenship capabilities, which will prove useful for improving occupational standards, for charting competencies, and ultimately enhancing professional capability.</p>	1,2
14	<p>Petit Dit Dariel, O. (2009)</p> <p>Nursing education: in pursuit of cosmopolitanism.</p>	<p>Changing demographics, globalization, and an increasingly complex health care system demands progressive approaches to reaching our goals of competent transcultural care. Despite original contributions made by pioneers in cultural appreciation, nursing curricula are still falling short in addressing these issues in both education and practice. Many nurses enter their fields with little knowledge of the societal injustices and educational inequities that haunt the populations they care for. A cosmopolitan approach to nursing education is proposed to assist students in recognizing the complexity and uniqueness of individual experiences, rather than merely attempting to place them into categories based on gender, culture, race, or age. Being a global citizen and a cosmopolitan nurse requires participation in, and valuing of, the common good of society as a whole. Practicing the profession outside of comfort zones can lead to an appreciation for how all our choices are part of a complex global network. Nursing education should be responsible for developing in students the deepest knowledge base as well as the highest degree of critical independence. Cosmopolitan nurses could be the model for 21st century practitioners and future nurse leaders.</p>	1,2,3,5,6
15	<p>Reysen, S., &amp; Katzarska-Miller, I. (2013)</p> <p>A model of global citizenship: Antecedents and outcomes.</p>	<p>As the world becomes increasingly interconnected, exposure to global cultures affords individuals opportunities to develop global identities. In two studies, we examine the antecedents and outcomes of identifying with a superordinate identity—global citizen. Global citizenship is defined as awareness, caring, and embracing cultural diversity while promoting social justice and sustainability, coupled with a sense of responsibility to act. Prior theory and research suggest that being aware of one's connection with others in the world (global awareness) and embedded in settings that value global citizenship (normative environment) lead to greater identification with global citizens. Furthermore, theory and research suggest that when global citizen identity is salient, greater identification is related to adherence to the group's content (i.e., prosocial values and behaviors). Results of the present set of studies showed that global awareness</p>	1,2,3,6

		(knowledge and interconnectedness with others) and one's normative environment (friends and family support global citizenship) predicted identification with global citizens, and global citizenship predicted prosocial values of intergroup empathy, valuing diversity, social justice, environmental sustainability, intergroup helping, and a felt responsibility to act for the betterment of the world. The relationship between antecedents (normative environment and global awareness) and outcomes (prosocial values) was mediated by identification with global citizens. We discuss the relationship between the present results and other research findings in psychology, the implications of global citizenship for other academic domains, and future avenues of research. Global citizenship highlights the unique effect of taking a global perspective on a multitude of topics relevant to the psychology of everyday actions, environments, and identity.	
16	Santulli, D. (2018)  The Role of International Service-Learning in Cultivating Global Citizenship and Leadership.	The power of intentional and reflective experience in international service-learning, internships, and other pathways, effectively inspires and prepares students for next-generation global leadership. Service-learning often includes cross-cultural engagement which is particularly powerful.	1,3,5
17	Scott, M.L., Cnaan, R A. (2020)  Youth and religion in an age of global citizenship identification: An 18-country study of youth.	The world is becoming more globalized and interconnected. As a result, there is an emphasis on ensuring that the next generation can adapt and work in the budding global industries and new work environments. Faith-based organizations can supplement or complement governmental and familial entities in supporting youth as they grapple with the implications of globalization and global citizenship expectations. Our aim is to study the level of global citizen identification among religious and non-religious youth. Using the World Values Survey, we obtain data pertaining to 18–29-year-olds from 18 countries. We found that youth who identified with religious beliefs and religious practices are less likely to align with global citizenship tenets (e.g. accepts neighbors who are different from themselves), yet more commonly identify themselves as world citizens. These findings indicate that religious beliefs and religious behaviors mediate effects between individuals and global citizenship identifications. In return, religious affiliation may serve as a mediating structure that is instrumental in helping youth function in a world where identifying and living as a global citizen is expected.	1,2,3,4
18	Snee, H. (2013)  Framing the Other: cosmopolitanism and the	This paper engages with debates surrounding contemporary cosmopolitanism and the outcomes of cultural encounters. It considers if overseas gap years, often put forward in the UK as a way of becoming a global citizen, enable young Britons to 'broaden their mind'. I explore representations of the people and places encountered during these periods of time out through an analysis of young people's travel blogs. Four key themes are highlighted in these narratives: the exotic place; feeling 'out of place'; the importance and outcomes of local interaction; and the historical legacies that are implicated in constructing places as	1,3,5

	representation of difference in overseas gap year narratives.	‘different’. Gappers display a willingness to interact with and gain knowledge about their host communities. Yet as gap years are designed to be distinct from the normal course of things, they also demonstrate the ‘difference’ of places. This can often result in the reproduction of established ways of representing the Other in order to frame them as meaningful. There is a tension in the narratives between ‘globally reflexive’ and ‘globally reproductive’ representations of difference, and I suggest that we might question the development of cosmopolitan attitudes and competencies through undertaking a gap year.	
19	Wooley, R. (2008)  Spirituality and education for global citizenship.	Education for Global Citizenship (E4GC) offers many opportunities to explore spirituality and a sense of how one fits into the world at a range of levels. Beyond the Curriculum Boundaries is a project that enables student teachers to consider E4GC alongside issues of multiculturalism, antiracism and democracy education, with a strong focus on religious education and geography. This paper outlines the ethos behind the project, identifies key elements and themes, appraises student responses, and evaluates key learning points. Student teachers respond to the module in a variety of ways that inform their learning and teaching, and development takes place on both personal and professional levels: as the project has developed the awareness of children’s worldviews and the sense of interconnectedness with others has grown, adding an increasingly spiritual dimension to learning. This article argues that E4GC provides an effective vehicle for supporting the often-overlooked spiritual dimension of children development.	1,2,3,5,8