CIVIC IDENTITY DEVELOPMENT AT THE INTERSECTION OF FAITH AND LEARNING: A NARRATIVE INQUIRY

by

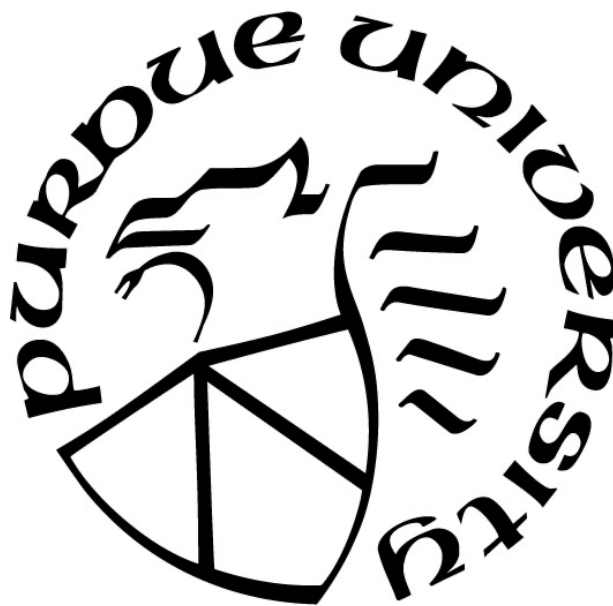**Adegoke Adewumi Adetunji**

A Dissertation

Submitted to the Faculty of Purdue University

In Partial Fulfillment of the Requirements for the degree of

Doctor of Philosophy

Department of Curriculum and Instruction

West Lafayette, Indiana

August 2021

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Dedicated to my daughter, Adeteniola.

ACKNOWLEDGMENTS

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ABSTRACT

Institutions of learning are discrete because of distinctive curricular and co-curricular programs, culture, history, and symbols. Thus, civic learning and identity development may differ across higher learning institutions, particularly in faith-based colleges and universities. This study sought to explore how Gethsemane College students make sense of their learning experiences in relation to civic identity development. I drew on relational developmental systems perspective to explore the mutual and bidirectional relationship between the participants and context. I collected documents and civic identity development narratives of eight graduating students at Gethsemane College. Using qualitative content analysis and analysis of narratives in narrative inquiry, the findings revealed the mediating role of social identities, faith-learning integration, the influence of founding denomination, campus climate, civic contexts within Gethsemane College, institutional narratives, and pre-college civic experiences in the participants' civic identity development. The participants civic identity development evolved in college. They transitioned from charitable actions to social change issues such as climate change and racial and environmental injustices. Global citizenship is an influential construct in how the participants think about their civic identities and citizenship.

CHAPTER 1: INTRODUCTION

Amidst the debates about the purposes of higher education, particularly how (and whether) postsecondary institutions prepare students for civic engagement, this study seeks to understand college students' civic identity development in a Christian liberal arts college in the Midwest region of the United States. It focuses on how college students make sense of their learning experiences in relation to civic identity development, and institutional narratives and civic engagement programs that perhaps shape civic identity development. While past research has shown that ecological contexts shape civic engagement, a crucial domain of human development (Flanagan et al., 2015; Jones & Bouffard, 2012; Lerner, 2004; Lerner et al., 2015; Sherrod, 2015), there is an emerging scholarly interest in the associative relationship between institutional types, civic learning, and institutional predictors of civic development (Evans, Marsicano, & Lennartz, 2019; Kehal, 2020; Lott, 2013; McNaughtan, 2020; Toots & Lauri, 2015). Precisely, recent studies have explored whether religiously affiliated institutions uniquely prepare college students for democratic participation and citizenship, or whether religious education and citizenship education intersect (Cameron & Young, 2019; MacMullen, 2008, 2018; Mason, 2018; McCunney, 2017; Miedema & Bertram-Troost, 2015; Zaff, Boyd, Li, & Lerner, 2010). In this study, I explore Gethsemane College students' civic identity development.

In addition to the proposition that ecological contexts shape human development, research has shown that complex systems are involved in prosocial behaviors and positive youth civic engagement. For example, sociopsychological factors (school, families, civic organizations, religions) foster civic development (Calina, Johnson, Buckingham, & Lerner, 2014; Osher et al., 2019; Zaff, Hart, Flanagan, Youniss, & Levine, 2010). However, the argument that I put forth is that although ecological contexts and sociopsychological factors shape civic development, ecological contexts are idiosyncratic and founded on ideologies. The ideologies manifest in discourses and behaviors of the individuals who are nested in contexts. Therefore, understanding how ecological contexts perhaps

uniquely shape civic identity development demands a systematic inquiry into cultural and structural frames of such contexts.

Institutions of learning as ecological contexts of civic identity development are discrete because of their unique culture, politics, narratives, and symbols (Thomas & Brower, 2017, 2018; Tierney, 2008). To explore Gethsemane College's students' civic identity development, I drew on relational developmental systems of perspective and narrative inquiry. In terms of ontological and epistemological principles, relational developmental systems of perspective and narrative inquiry are concerned with the social, historical, cultural, and temporal dimensions of human development and experience. There is a bidirectional relationship between the individual and environment and exploration of the social, cultural, and institutional narratives within which individual experience is constituted (Clandinin, 2013; Lerner et al., 2015). I discuss the eclectic theoretical framework that guided this study in Chapter 2, and an overview of narrative inquiry is presented in Chapter 3.

Statement of Inquiry

Youth civic development scholars have highlighted that the civic purpose of American higher education is to foster democratic participation and citizenship (AACU, 2012; Colby et al., 2003; Hurtado, 2019; Levine, 2014; Shultz, Abdi, & Richardson, 2011a; The National Task Force on Civic Learning and Democratic Engagement, 2012). To promote the civic purpose of higher education, some of these scholars (Dorn, 2011; Evans, Marsicano, & Lennartz, 2019) cited in their works a quote by Thomas Jefferson in the founding documents of the University of Virginia: "to instruct the mass of our citizens in... their rights, interests and duties, as men and citizens" and "to form the statesmen, legislators and judges, on whom public prosperity and individual happiness are so much to depend" (Jefferson et al., 1818, p. 11). Civic education at the college level helps students become better workers, civic engagement can promote employment and is useful in solving severe problems in society, and college graduates are more civically inclined than those who do not have a college education (Levine, 2014; Reason & Hemmer, 2015). In other words, postsecondary education may facilitate civic development and engagement.

Given the civic mission of higher education, recent studies on civic engagement among college students have focused on the correlations between campus milieu, institutional ethos, political engagement on college campus, and civic identity (Billings & Terkla, 2015; Bingle & Clayton, 2012; Castro & Knowles, 2017); factors and processes that shape college student civic identity (Johnson, 2017; Hemer, Reason, & Ryder, 2019); and institutional types, curricular and co-curricular practices, and civic outcomes (Alcantar, 2017; Barnhardt, 2015). For example, Evans, Marsicano, and Lennartz (2019) used neoinstitutional theory to analyze the isomorphism and decoupling between institutional missions, infrastructures, and activities (public and private, research and liberal arts, and residential and commuter institutions). They drew data from college and university websites, the Integrated Postsecondary Education Data System (IPEDS), the *Washington Monthly*, and a sample of 1,100 colleges. The findings revealed that institutional commitment to civic engagements, college student civic learning experiences, and how civic engagement activities shape their identity are not accounted for. It is therefore relevant to learn about how college students make sense of their civic identity development.

Recognizing the diversity of postsecondary institutions, especially their distinctive faith identities, some studies have focused on religious or faith identity, institutional ethos, and student civic development (Armstrong, 2015; Bish, 2017; Joel, Perry, & Lantinga, 2014; Macmullen, 2018; Miller, 2012). These studies report that students who attend faith-based postsecondary institutions demonstrate higher civic development (civic awareness and agency) than their counterparts who attend non-sectarian institutions. For example, Cameron and Young (2019) measured college students' social agency and awareness in three religiously affiliated universities (Baptist, CCCU, and non-sectarian) using a wide range of predictors and quantitative methods. They concluded that, although there are variations among college students relative to civic awareness and social agency, it is still unclear how or if religiously affiliated institutions of learning uniquely shape college students' civic identity.

Based on the review of prior literature, it is evident that a variety of contexts, identities, and college students' learning experiences that perhaps shape college students' civic identity development have not been attended to. In other words, the existing studies did not investigate the difference across

contexts and participants' identities in relation to civic identity. Therefore, an investigation across contexts and participants' identities will involve a detailed exploration of founding ideology, history, discourse, practices, and symbols that are characteristic of those contexts. This study seeks to examine how Gethsemane College students make sense of their learning experiences in relation to civic identity development. It also seeks to explore institutional narratives and civic engagement programs that perhaps shaped participants' civic identity development. Drawing on the relational developmental systems perspective, my study focuses on the mutual and bidirectional relationship between the participants and the context of learning, Gethsemane College. I premise my study on Cameron and Young (2019), who asserted that it is unclear how religiously affiliated institutions of learning uniquely shape college students' civic identity, although there are variations among college students relative to civic awareness and agency. I explain the difference in my study, paying attention to the context in which participants learn and participate in civic actions. I use content analysis to show the institutional values, the founding denomination's faith perspective and tradition, and their influence on the curriculum and co-curriculum. In addition, I employ a narrative approach for a rich description of participants' civic identity development. Each participant's narrative captures learning experiences at Gethsemane College, pre-college civic engagement, feelings, and other civic contexts.

A Profile of Postsecondary Institutions in the United States

Postsecondary institutions are diverse, and their diversity may have implications for civic development. A report by the National Center for Education Statistics (2017) shows that the profile of postsecondary institutions in the U.S. is diverse, but the broad categories are public and private. Private institutions are either non-sectarian or religiously affiliated (e.g., Roman Catholic, Bible colleges, seminaries, Jewish, Mormon, and the Council for Christian Colleges and Universities institutions). These Christian colleges and universities belong to associations like the Association of Catholic Colleges and Universities, the American Association of Christian Colleges and Seminaries, and the Council for Christian Colleges and Universities (CCCU). The CCCU, which claims to be the leading voice of higher education, comprises 118 members and 26 affiliates. The CCCU's mission is to:

advance the cause of Christ-centered higher education and to help our institutions transform lives by faithfully relating scholarship and service to biblical truth…We are committed to supporting, protecting, and promoting the value of integrating the Bible--divinely inspired, true, and authoritative-- throughout all curricular and co-curricular aspects of the educational experience on our campuses, including teaching and research. We support a coherent approach to education in which the development of the mind, spirit, body, and emotions are seamlessly woven together in the quest not just for knowledge but also for wisdom. (Council for Christian Colleges & Universities, n.d.)

The mission statement above perhaps evinces the interlocking of Christian perspectives and educational practices among members of the CCCU. There is a common cause (i.e., Christ-centered higher education), and member institutions hold theological, theoretical, and philosophical views that have significant implications for faith and civic life (Mann, 2020). For example, using Niebuhr's (1951) categories as a framework, Bish (2017) explored the diversity of theologies that distinguish church-related schools and the relationship between Christianity and society. These categories are *Christ against culture, Christ of culture, Christ above culture, Christ and culture in paradox, and Christ the transformer of culture*. Because of its uncompromising affirmation of the sole authority of Christ, the founding denomination of my research site is categorized under *Christ against culture* (all expressions of culture must come from the church, not outside).

It is relevant to point out that Gethsemane College (my research site) and its sister university withdrew from the CCCU in 2015 following the CCCU leadership's concerns about Gethsemane College's policy on same-sex marriage. Gethsemane College had expanded its hiring practices and benefits to include employees who are in same-sex marriages:

[GC] does not discriminate on the basis of race, color, national or ethnic origin, sex, disability, age, sexual orientation, gender identity or any legally protected status. As a religious institution, [GC] expressly reserves its rights, its understandings of, and its commitments to the historic Anabaptist identity and the teachings of Mennonite Church USA and reserves the legal right to hire and employ individuals who support the values of the college.[1]

Although dated, the taxonomies in Table 1 explain the categories of church-related colleges and their relationship with founding Christian denominations (Guthrie, 2018). Byron (2000) explained

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[1] The updated Non-Discriminatory Policy retrieved from the [GC] website detailed the diversity of interpretation of the scripture on same-sex marriages within the denomination and the Christian church.

that terms such as *faith-related* and *church-related* may be confusing because some faith-related institutions are neither owned nor operated by religious authorities. Jesuit Catholic Schools, namely Georgetown University and Loyola College in Maryland, are autonomous, chartered by civil authority, accredited, and run by independent boards. I argue that these taxonomies are indicative of diversity and the extent of faith identity expression in curriculum and pedagogy; however, religiously affiliated colleges and universities continue to evolve, and their views on Christianity, society, and education may change.

Table 1. Taxonomy of Church-Related Colleges and Universities

Taxonomy	Categories
Pattillo & Mackenzie (1966)	1. defender of the faith colleges 2. non-affirming colleges 3. free Christian colleges 4. church-related universities
Pace Taxonomy (1972)	1. institutions that had Protestant roots but were no longer Protestant in any legal sense 2. institutions that remained nominally related to Protestantism 3. institutions that were established by major Protestant denominations (Episcopal, Congregational, United Presbyterian, United Methodist, American Baptist, Lutheran, and Disciples) 4. institutions that were associated with the evangelical, fundamentalist, and interdenominational Christian churches (Brethren, Mennonite, Church of God, Nazarene, Moravian, Free Methodist, Church of Christ, Missouri Synod Lutheran, United States Reformed Presbyterian, Quaker, and Interdenominational)
Cunninggim Taxonomy (1978)	1. The consonant college is an ally with its denomination or a faction of its denomination but speaks infrequently of its church relationship. It operates independently with little concern to create or follow various religious criteria. 2. The proclaiming college is a witness to its denominational affiliation, although the expression of this witness varies across church-related colleges. Defining itself first as a college, it nevertheless gladly admits a connection to a church. 3. The embodying college is a reflection of its sponsoring church and strives to reify denominational faith and values in every facet of institutional operation.
Sandin Taxonomy (1990)	1. pervasively religious 2. religiously supportive 3. nominally church-related 4. independent with historical religious ties

These distinctive characteristics of religiously affiliated institutions may uniquely shape college students' socialization, particularly civic identity. Demographic and individual variability exists, as young people socialize differently to social institutions (Allen & Bang, 2015; Barrett, 2015; Castro & Knowles, 2017; Sherrod, Flanagan, & Youniss, 2002; Sherrod, Torney-Purta, & Flanagan, 2010). Cognitive and social aspects of civic development can be explored in different contexts, focusing on demographic/individual variability and contextual influences (Metzger et al., 2018; Rossi, Lenzi, Sharkey, & Santinello, 2016). I assume that institutional types and affiliation are an important frame for exploring college students' civic identity development because of the assumption that there is a relationship between context and individual/demographic variability. The theoretical and methodological choices that I made aim at representing civic identity development in context. Instead of quantitative methods, which inadvertently isolate the context in which the individual exists, learns, and socializes, I adopted narrative inquiry.

Reflecting on My Identity in the Context of the Current Study

This study emerged from my life experience and identity as a doctoral student trained to become a teacher educator and researcher. I was born in a Yorùbá city, Ilé-Ifè, Nigeria, which is famous for its 201 gods (Olupona & Nelson, 2011). Yearly, new converts (i.e., the Caribbean and American neophytes) visit Ilé-Ifè, either for initiation to the cult of Babalawo or apprenticeship at the World Temple of Ifa. The annual commemoration of pantheons (derogatorily referred to as idol worship) is a part of local custom. I attended All Saints' Primary School and Saint John's Grammar School founded by Anglican and Catholic missionaries. My mother, the "Wild Christian," introduced me to Jesus the Savior, but the maturity of my born-againism happened in primary school. The Picture Bible was my first and favorite book. I learned by heart the story of Joseph and Potiphar's wife, and the image of my school chaplain (a tall English Reverend Father in a black cassock and while collar) is indelible. He was eloquent and literature-savvy, and in his Wednesday sermons, he gave several interpretations of the incident between Jacob and Esau in the Bible, likening it to daily temptations, sins, and choices that were present before us. He admonished, "Do not trade your birthright, you know that Esau traded his for a bowl of soup." I prayed in Jesus's name in school and

observed Islamic rites when I spent holidays with grandparents. My grandparents were faithful Muslims until their transitions *to Aljana*. I was introduced to three religions in my formative years by (grand)parents and the community.

After high school, I spent a lot of time listening to Islamic lectures. I realized that the sagas or legends that Sheikhs referenced for admonitions are the same as Biblical stories; after all, Judaism, Christianity, and Islam are Abrahamic faiths. However, due to translation and prosodic differences, there are inflections to the original Hebrew and Arabic names. Comparing the Yoruba traditional religion to either Christianity or Islam was daunting, though based on shaky premises, I concluded that God exists, and each religion invented an intermediary to see God: Jesus Christ, Prophet Mohammed, and deities in African traditional religion. A claim that religion shapes the meanings of citizenship (Arthur, 2008) motivated me, and my initial question was: What pedagogical and curricular practices can foster (democratic) citizenship in faith-based schools? I wrote my first term paper in graduate school on the representation of Islam in the U.S. social studies curriculum because of my interest in learning about the integration of religious education and social studies/citizenship education.

Religious and Citizenship Education

What is the contribution of my study to teacher education? Although my study focuses on college student civic identity development, this question caused me to explore a body of literature on content, context, and pedagogical approaches to teaching about religion in public schools. Religious education is a contested term whose meaning is subject to relative pedagogical goals and national contexts (Jackson, 2016; Tulasiewicz & Du, 1993). It is an inclusive education about religions or multiple religious traditions (American Academy of Religion, 2010; Jackson 2014a). The operative word "religious" in religious education may also suggest an education for spiritual development, formation in a religious tradition, or religion as an object of education analogous to academic subjects such as history or sociology (Waggoner, 2017). Cumper (2011) explained the differences between religious education and religious instruction in terms of pedagogical expectation:

First, RI is usually synonymous with an education based on a particular faith whereas RE typically encompasses the study of a wider range of beliefs. Secondly, the teacher in RI is normally expected to adhere to a particular religious tradition or lifestyle in contrast to RE where the teacher's own religious beliefs (or lack thereof) are largely relevant. Thirdly, the term "instruction" implies that the primary purpose of RI is one of directing students how to do something (for example how to live a Christian life) and this gives it a much narrower focus than RE, wherein students are typically encouraged to examine, critically, a range of values and opinions. Finally, the essentially prescriptive nature of RI is in marked contrast to the more liberal educational goals of RE, where such matters as creativity and personal reflection are actively encouraged. (p. 220)

The excerpt above indicates that the scope of religious education is broad, encompassing multiple beliefs and reflections on values, and its difference from religious instruction. Some scholars in the field use religious literacy in place of religious education; it is concerned with an understanding of the grammars, rules, vocabulary, and narratives in religions (Dinham & Shaw, 2017). Wright (2004) argued that religious literacy is intended to make learners understand multiple religious practices and languages. Religious literacy can dispel stereotypes, promote cross-cultural understanding, and encourage respect for the rights and religious liberty of others (NCSS, 2014). Religious education/literacy in Western countries is designed to support the attainment of social cohesion, foster mutual understanding, toleration, social and civic harmony, and mutual respect (Barnes, 2015; Jackson, 2014).

My aim is to understand civic identity development in a religiously affiliated institution of learning; a few scholars have argued that religious education and citizenship education can achieve similar goals. If religious education is non-confessional, it can promote tolerance, intercultural understanding, and empathy just like citizenship education (Armstrong, 2011; Jackson, 2015a; Miedema & Bertram-Troost, 2008). Zembylas (2014a) proposed a historicized and politicized approach to civic and religious values with emphasis on synthesizing political dilemmas within a nation-state and relationship among education, politics, and religions. Historical, national, and political contexts are relevant to religious education (Arthur & Gearson, 2010; Liljestrand, 2015; Zembylas & Loukaidis, 2018; Miedema & Bertram-Troost, 2008). The Zembylas and Loukaidis (2018) study among primary school teachers in Cyprus showed that interpretations of the relationship between religious and citizenship education are shaped by social, historical, and political elements.

Religion is influential in democratic citizenship and is, in fact, a frame for politicians and thinking citizens (Arthur & Gearson, 2010). The core of this literature is that religion is a critical component of citizenship education.

Recent studies on religious/worldview education and citizenship in Europe have explored teachers' perceptions (Franken, 2017; Loukaidis, 2017; Miedema & Bertram-Troost, 2008; Watson, 2004; Zembylas & Loukaidis, 2018). For example, Watson (2004) reported divergent views among teachers and heads of religious education in 10 English secondary schools. Most heads of religious education departments in the study stated that religious education is a route to an education for citizenship. In North America, scholars have recommended religious education in public schools to increase religious literacy and decrease religious discrimination (Haynes, 2011; Noddings, 2008; Nord, 2014). Teaching about religion is one way to tackle prejudice, intolerance, and discrimination (Beauchamp, 2011). This body of literature will guide teaching about religion, especially the non-confessional approaches to religious education (Berglund & Gent, 2019; Cush, 2016; Franken, 2017; Zembylas et al., 2019). Public schools should not provide religious instruction but teach *about* religion, which is an essential approach to religious diversity.

Purpose Statement

The purpose of this study was to understand how/if civic identity development differs among college students, thereby contributing to literature on institutional predictors of civic engagement and civic identity development. The civic purpose of higher education in fostering democratic participation and citizenship has been emphasized in prior literature (Saltmarsh & Hartley, 2011; Shultz, Abdi, & Richardson, 2011a); however, it is argued that civic identity development and outcomes may differ across institutions, particularly in religiously affiliated colleges and universities. How college students' civic identity is formed or developed requires a knowledge of context. Context is a broad term that includes symbols, practices, and abstractions (ideology, culture, and discourse). In addition, this study shows how the relational developmental systems perspective can reinforce a three-dimensional space framework in narrative inquiry (Clandinin & Connelly, 2000). In other words, a three-dimensional space could be further explained through empirical research based on the

relational developmental systems perspective. Lastly, this study has a practical purpose as it reveals college students' civic learning experiences, contextual factors that shape civic identity development, and meaning making within a context.

A Survey of Relevant Terms

Civic learning in higher education can foster democracy and economy; however, coherent definitions of civic learning dimensions do not exist (Torney-Purta et al., 2015). A lack of coherent definition resulted in ambivalence and incongruous conceptualizations of constructs, faulty conceptions of civic education programs and designs, and varied student outcomes (Karakos et al., 2016). Finley (2011) noted, "It cannot be expected that students (or faculty) are responding to the same set of conceptual ideas [about civic engagement] when taking a survey, writing a journal or responding to an interview" (p. 18). The incoherence of ideas may result in definitional problems that blur the political dimensions of citizenship and the civic sphere (Adler & Goggin, 2005; Kanter & Schneider, 2013; Reason & Hemer, 2015; Saltmarsh & Hartley, 2011). Some scholars attributed the inconsistency to the diversity of goals and methodologies (Saltmarsh & Hartley, 2011; Sherrod, Torney-Purta, & Flanagan, 2010). I discuss one of the key dimensions of civic learning, civic engagement, which is associated with civic identity development or formation (Haste & Bermudez, 2017; Johnson, 2017; Thomas, McGathy, & Stuart, 2017; Viola, 2020). Civic identity is formed through civic engagement, which can be political and non-political.

Civic engagement is divided into three areas: motivations, attitudes, and efficacy; democratic norms and values; and participation and activities (Torney-Purta et al., 2015). Rhodes (2010) defined civic engagement as "working to make a difference in the civic life of our communities and developing the combination of knowledge, skills, values, and motivation to make that difference. It means promoting the quality of life in a community through both political and non-political processes" (p. 1). It suggests affect, values, and knowledge that are essential for grappling with issues in the civic domain (Lenzi, 2011; Sherrod, Torney-Purta, & Flanagan, 2010). Other dimensions of civic engagement are civic participation and justice-oriented engagement (Checkoway & Aldana, 2013; Westheimer & Kahne, 2004). Civic participation, on the other hand, is defined as actions or

behaviors (Barrett, 2015; Wray-Lake & Abrams, 2020). Civic development means how the individual becomes and remains civically engaged or disengaged, and it involves paying attention to the processes that facilitate growth, stability, or loss (Wray-Lake & Abrams, 2020). I focus on broad dimensions of civic engagement, processes and ecological factors that facilitate civic identity development in participants' narratives.

Chapter Summary

In this chapter, I discussed institutional predictors of civic engagement and identity, diversity of religiously affiliated colleges and universities, religious and citizenship education, college student civic identity development, and my identity. Faith-based colleges and universities are diverse, and these foundational differences may shape institutional structure and student development. In addition, I situated my identity in the literature, especially pedagogical approaches to teaching about religion in schools, my life experience, research interests, and identity as a teacher educator in training.

CHAPTER 2: LITERATURE REVIEW AND THEORETICAL FRAMEWORK

The purpose of this chapter is to situate my study and review of existing literature in youth civic engagement research and human development. Therefore, this chapter begins with a review of models/theories within the relational developmental systems perspective, which form the theoretical foundation of this study. The literature review is in two parts: theoretical and empirical literature on college student civic (identity) development. The former is an exploration of the theoretical basis of individual-context relations and mechanisms that shape human development, and the latter includes research on college student identity, civic development, processes, social relationships, and civic contexts. In view of a large pool of research on adolescent and youth civic development, I limited the scope of my review to research on college student civic identity development. I selected relevant literature using a list of guiding criteria: 1) recent studies published between 2015-2021, and 2) empirical studies guided by theories or models within the relational developmental systems perspective.

Developmental Science and Civic Development Research

Youth civic development is an aspect of human development that may be explored under the lens of theories in developmental science, and scholars can build a reciprocal relationship through theory generation in developmental science and civic engagement research (Lerner et al., 2015; Sherrod, 2015; Wilkenfeld et al., 2010). Although youth civic development research has increased, theoretically based research questions and measures are sparse. Research findings and application to practice are limited. A large-scale, multi-method, interdisciplinary research will advance our understanding of civic education (Campbell, 2019; Wilkenfeld et al., 2010). Therefore, research on the development of civic engagement should be theoretically based, make use of change-sensitive, longitudinal methods, and be comparative across time and place (Lerner et al., 2015). To explore my research participants' civic identity development in a Christian liberal arts college (Gethsemane College), I drew on theoretical literature that focuses on human development.

Scholars studying youth and adolescent civic development have used theories (e.g., social capital, political socialization) to understand aspects of youth civic development; however, a developmental theoretical framework "captures the multidimensionality of the development of civic engagement and how a civic context promotes civic engagement" (Zaff et al., 2010, p. 597). For example, Wilkenfeld et al. (2010) made a list of theories of human development based on their focus on cognitive and social domains of development, their discussion of adolescence, and their relevance to the civic domain: social cognitive (Bandura, 1995, 1997), moral development (Kohlberg, 1976), role taking (Selman, 1976, 1980), psychosocial theory of development (Erikson, 1968), and bioecological systems (Bronfenbrenner, 1979, 2005). For example, Erikson's (1968) psychological theory of development and iterations by Marcia (1966) and Schwartz (2001) have been widely used to explore stages and vectors of identity formation, specifically in civic development research (Crocetti, Jahromi, & Meeus, 2012; Hu & Mang, 2017). Even though these theories diverge in their theoretical assumptions, they share a few developmental principles, which are, according to Wilkenfeld et al. (2010, p. 194):

1. Adolescents are active participants in their own development.

2. Development is bidirectional such that adolescents influence their environment just as the environment is having an influence on them; socialization is reciprocal.

3. Development is both continuous and discontinuous, is influenced by both learning and maturation, and occurs in a variety of settings.

4. Opportunities for development differ across the life span and for individuals growing up in different contexts.

The developmental principles and scientific paradigm (relational developmental systems) are the basis of my study, exploring how college students make sense of their (learning) experiences in a religiously affiliated college in relation to civic identity development and the contextual processes that shape it. Theories within the relational developmental systems perspective guide the study.

There exists an association between contexts and varied youth civic development. Yates and Youniss (1999) wrote, "We need to take into account the contexts in which students are living, the structural conditions that shape their horizons, and the institutions that guide their development" (p.

12). In addition, Rubin (2007) stated in her study how contexts shape civic learning experiences: "Civic experiences may differ sharply depending upon how students are situated socially, historically, and culturally" (p. 451). Findings of studies framed within developmental science have shown that intra-individual psychosocial factors and contexts are influential in shaping civic engagement and outcomes (Lerner et al., 2017; Zaff et al., 2010). Civic engagement could be described in terms of where learners live or learn and what learners do (i.e., processes or activities that shape civic identity, learning, and outcomes). Schools, communities, and organizations shape learning, behavior, and learners' interactions with the learning environment (Osher et al., 2019). Based on this proposition, I argue that human experiences are only meaningful either through intersubjective or dialogic relationship with other humans within a social ecosystem, and that time is a measuring device for making sense of development across the life span. The linearity of development is rather uncertain; thus (dis)continuity characterizes time and development. Discourse and ideologies that perhaps shape behaviors and attitudes are encoded in narratives, vision and mission documents, institutional history, and symbols.

Relational Development Systems Perspective

In this subsection, I discuss the relational developmental systems perspective to present an overview of ontological and epistemological assumptions that guide this study. The relational developmental systems perspective or paradigm is not a theory in itself; however, there are theories and models that reflect its assumptions. It is a perspective in developmental science that emphasizes the reciprocal bi- or multidirectional between the individual and context. It incorporates systems concepts such as developmental, dynamic, dialectical, transactional systems and enaction (Overton, 2014). As a scientific paradigm, it is opposed to the Cartesian-mechanistic worldview that consists of foundationalism, splitting, atomism, mutual exclusivity of forms or matters, that is, decomposition of elements that make a whole (Overton, 2006, 2014; Halsall, Manion, & Henderson, 2018). Rather, RDS is based on relationism, a worldview that comprises organicism, contextualism, process-substance interwovenness, and indesociability of known and knowing. In other words, RDS rejects *splitting,* but installs holism as an epistemological principle. The principal assumption is that there is a

mutual influence between individuals and contexts, conceived as individual-context relations and the integration of multiple levels of organization for understanding human development across the lifespan (Lerner & Callina, 2013; Lerner et al., 2014; Overton, 2015).

Relevant concepts in RDS are *plasticity* and *developmental regulations.* Plasticity in human development refers to the systematic changes in individual-context relations that may take place due to connections between the individual and multiplicity of changing contexts. Changes vary across time and place, and temporality represents history, which permeates all levels of change (Elder, Shanahan, & Jennings, 2015; Lerner et al., 2017). The concept of plasticity counters "the idea of fixity in human development, for instance, a fixity purportedly imposed by genetic inheritance or neuronal 'hard wiring'" (Lerner et al., 2014, p. 70). In addition to plasticity, *developmental regulations* are a pivotal concept in RDS. They are the processes that govern or regulate exchanges between individuals and their contexts, and they become *adaptive* only when they are useful to positive and sound bidirectional relation between the individual and context. The model of Positive Youth Development (PYD) illustrates adaptive developmental regulations in terms of individual and ecological relations, that is, ecological assets and strengths of adolescents, leading to the "Five Cs" of PYD: competence, confidence, character, connection, and caring (Lerner, 2014; Lerner et al., 2015).

For research studies framed within developmental science or RDS, methodological consideration must be given to theory, change-sensitive research designs, measurements, multi-part questions, longitudinal methods, and comparative studies across time and place (Lerner et al., 2015). Qualitative research can inform the development of a construct at different times, or quantitative measures to examine a large population. Given that qualitative interviews require participants to reflect on their past and current experiences, "the retrospective data garnered in this context provide another means through which time effects of particular phenomena can be approximated" (Overton, 2014, pp. 75-76). Qualitative research is an important part of mixed method approaches in developmental science, especially to capture intra-individual change across the life span (Lerner & Tolan, 2016). I elaborate on narrative inquiry as an appropriate qualitative approach for civic identity development research in Chapter 3.

Bioecical Theory

      The core of Bronfenbrenner's (1979, 2005) bioecological systems theory is human ontogeny, the interrelation of ecological or nested systems that are involved in human development. In other words, human development takes place in the interaction between an active biopsychological human, objects, and symbols in the external environment. Forms of interaction in the external environment are *proximal processes* (e.g., athletic activities, problem solving, performing complex tasks). Over time, these proximal processes generate ability, motivation, and knowledge. In addition, the Process-Person-Context-Time (or PPCT) model encompasses the four components of bioecological systems theory, which helps in the conceptualization of an integrated and holistic development system and for research design to study the human development across the lifespan. The four components are defined as follows: (i) the process, which involves the dynamic relation of the individual and the context; (ii) the person: individual biological, cognitive, emotional, and behavioral characteristics; (iii) the context: the nested levels or systems; and (iv) time: evolving and multiple dimensions of temporality. Time is significant in this model because evidence of change over an extended period must be represented (Bronfenbrenner, 2005, p. 7).

      The nested systems in bioecological systems theory are microsystem, mesosystem, exosystem, macrosystem, and chronosystem. First, the microsystem is the setting within which the individual or person is behaving at a time or given moment in his or her life. It is referred to as "the complex of relations between the developing person and environment in an immediate setting containing the person" (Bronfenbrenner, 1979, p. 515). The microsystem includes schools, families, and community organizations. In succession, the mesosystem refers to a set of interrelated microsystems in human development, the interrelation among major settings within which the individual exists. The exosystem refers to contexts, although not directly related to the individual, that have an influence on the developing person or individual (e.g., parents' workplace). The last part of the system is the macrosystem, the superordinate level of the ecology of human development (culture, macro-institutions, and public policy). The macrosystem influences the interaction among other systems, and it is a "societal blueprint" (Lerner, 2002). Moreover, symbols, semiotic system, and

narratives constitute the integrative systems, especially microsystems and the macrosystem.

Bronfenbrenner (1994) pointed to key characteristics of the context that may shape behavior:

> A pattern of activities, social roles, and interpersonal relations experiences by the developing person in a given face to face setting with particular physical, social, and symbolic features that invite, permit, or inhibit engagement in sustained, progressively more complex interaction with, and activity in, the immediate environment. (p. 1645)

There are concrete elements within a system or context that shape, because of interactions, experience and behavior. Interpretations of these activities, international relations, and symbolic features are subjective, and the individual agency is significant in meaning making, either as a member of the community or an outsider who may lack the knowledge of symbolic features.

The Octagon Model

Torney-Purta et al. (2001) developed the Octagon model, a hybrid of two psychological theories, ecological development (Bronfenbrenner, 1988) and situated cognition (Lave & Wenger, 1991; Wenger, 1998), to represent the "communities of discourse and practice" in youth civic identity development (Torney-Purta et al., 2001, p. 2). These include homes, peers, schools, and social and political contexts within which young people think and act. The individual student is at the center of the model, and through contacts with family members, school, peer group, and neighbors, society's public discourse and practices influence the individual student. The outer part of the Octagon controls the processes at the center of the Octagon. This model suggests that the individual development is conditioned by an array of social institutions, socialization, and mediating systems such as religion and politics.

Ecological Transactional Model

Similarly, Flanagan et al. (2015) proposed a transactional ecological model of adolescent civic engagement that emphasizes the interactions among persons, groups, and organizations within and across contexts, which is a step beyond the nested systems of human development in Bronfenbrenner (1979, 2005). This model places adolescents within the mediating institutions such as schools, faith-based or cultural groups, community organizations, public squares, and social media.

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Public spaces in which young people interact and embark on collective actions form the basis of their civic identity formation. Policy decisions and practices in the communities and nations in which young people live influence their actions. The nation-state is a lens through which culture is framed, and the nation-state exists within the global community; therefore, national policies and the choices that young people make are influenced by global community. Multinational organizations such as the World Bank, the International Monetary Fund, G-12, and the United Nations do have influence on national policies.

Synthesis of Developmental Models

Figure 1 represents the relationship between the RSD perspective and the three models. These models were derived from the RSD perspective, and they emphasize that the development of civic engagement involves mutual and beneficial relations between the developing individual and changing social, cultural, and physical contexts (Lerner et al., 2015; Overton, 2013; Overton & Lerner, 2014). The purpose of the eclectic theoretical framework is to emphasize the *school-nation-global community mesosystem,* that is, the multilayered contexts of civic development, although the family plays an important role in civic development. There is a methodological justification for an approach that represents contexts of civic development without overestimating the effects of one over the other (Brazil, 2016; Gaias et al., 2018). I assume that civic identity development is embedded in complex systems.

For example, globalization has expanded the systems, cultural boundaries, and contexts in which schools (sectarian and non-sectarian) and learners exist (Trommsdorff, 2012). Globalization discourse is changing curricular and co-curricular practices, as evident in international service-learning programs, study abroad, global citizenship courses, and global education. Globalization avails young people and adolescents of multiple choices of identity development (Azmitia, Syed, & Radmacher, 2008). There are cultural flows across local, national, and global spaces expanding the scales and media through which young people or emerging adults engage (Aponte-Martínez & Pellegrino, 2017; Herman, 2015; Maira & Soep, 2005). The Octagon and ecological transaction models are frameworks/models to explore national discourses, abstractions (global competence,

sensitivity), and institutions. Conceptually, religious institutions, higher education, and college students are all nested in complex, dynamic, and integrative systems. Therefore, how college students make sense of their learning and factors that shape civic development are explored within multiple systems.
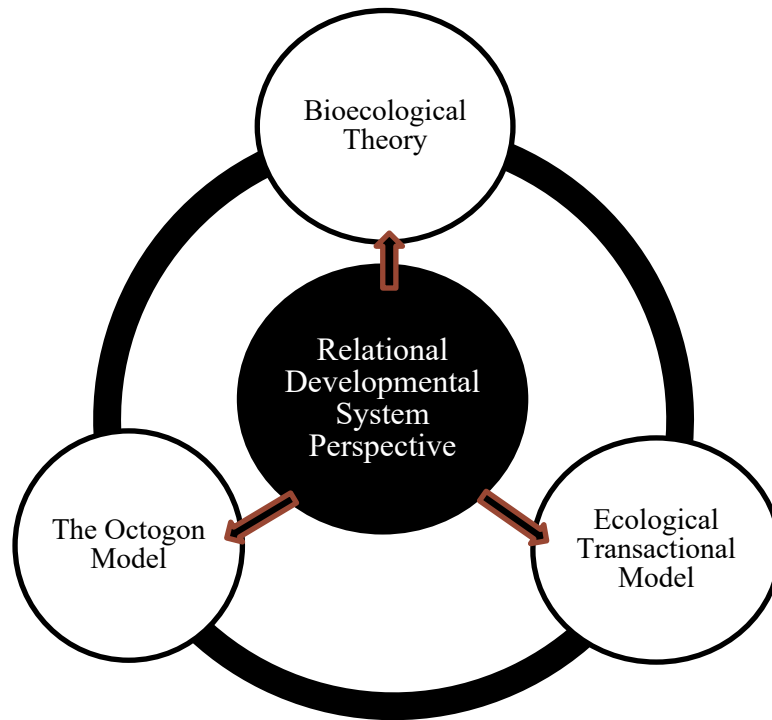
Note. The figure was created to represent the relational developmental systems perspective and models within developmental science. These models were derived from the relational developmental perspective, and they represent the development of civic engagement, particularly individual-context relations (Lerner et al., 2015; Overton, 2013, 2014).

Figure 1. An Eclectic Theoretical Framework/Lens

I synthesize a few concepts in human development models and theories of human development to articulate the complex systems that are involved in human development. Concepts such as plasticity and developmental regulations emphasize the change across the lifespan and influence of external/distal factors on human development. The eclectic theoretical lens integrates contexts within and across national and global boundaries based on the idea that the context of human or civic development is constituted by oppositional and overlapping narratives created by macroinstructions such as nation-states, religious organizations, transnational networks, and interest groups. It may spur a reconceptualization of the developing individual and context within a complex

system of development. Institutional narratives and ethos are shaped by dominant structures such as religious organizations and institutions of global governance whose vision and constructs perhaps shape curricular and co-curricular practices. Thus, the developing individual (the learner) interacts with the constructs through curricular and co-curricular programs that are perhaps intended to change identity and civic commitment. I argue that civic development and the relational contexts are in flux and subject to (re)construction. The evidence of bidirectional relations between the individual and context is demonstrated in mutual interaction and enactment of prevailing constructs by the developing individual.

Conceptual Framework

The RDS perspective provides insights into the individual-context relations and mechanisms that shape civic development, and a conceptual framework explains how to perceive the complex context in which civic identity is formed or developed. I elaborate on the bidirectional relations between college students and context by highlighting individual agency/self-efficacy and knowledge to exert change/civic development. Contexts have idiosyncratic characteristics that are entrenched in institutional history, ethos, narratives, and symbols. These characteristics may shape individual meaning making, as shown in existing studies on organizational culture and higher education (Carey, 2018; Thomas & Brower, 2017a, 2018; Thorton & Jaeger, 2006; Tierney, 2008). Thus, this understanding formed the basis of the conceptual framework in this study, representing the traits of the developing individual, contextual characteristics, and civic identity development.
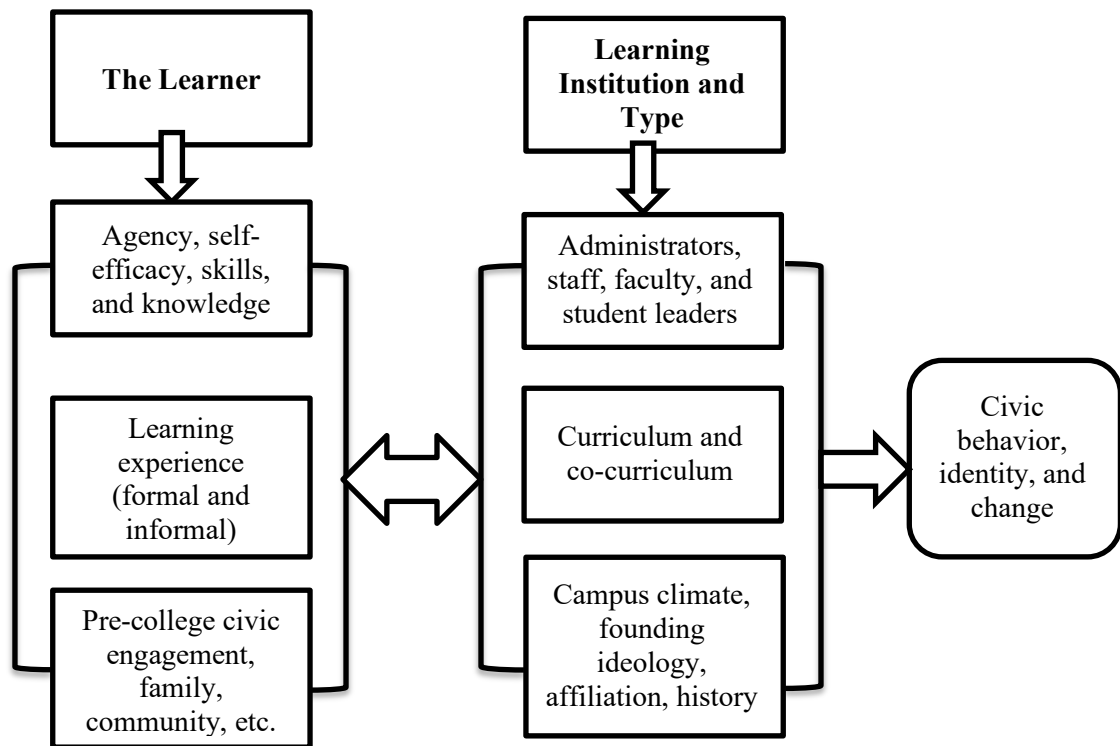
Note. Based on Thomas and Brower (2018) and insights from the relational developmental system perspective, this figure represents my assumption about mechanisms, characteristics, and traits that may shape college students' civic identity development. This conceptual framework acknowledges distinctive, contextual characteristics and founding ideology (Youniss & Yates, 1997). The relationships between the context and the individual developing person are shown in change that occurs in the developing individual and the context.

Figure 2. A Relational Conceptual Framework

I drew on the dimensions of a conceptual framework by Thomas and Brower (2018) that integrates the political, structural, human, and cultural frames of civic learning and engagement. The frames represent the traits that the individual and context must have for civic identity development to take place. Institutional history, behavior, symbols, and norms constitute institutional history. The structural frame entails sub-dimensions: organizational, curricular, co-curricular, and spatial. For instance, the organizational sub-dimension includes mission statements, strategic plans, faculty handbooks, or student conduct codes. Curricular and co-curricular sub-dimensions include academic programs, course content, and pedagogical choices, protests, activism, and awareness activities. Lastly, the human frame has four dimensions, and each dimension has at least two characteristics: compositional (social identity and lived experiences), competencies (knowledge and skills), attitudinal (beliefs and opinions), and behavioral (individual behaviors and interactions with others).

The human frame is pivotal as it entails pre-college experiences, family, learning at home, formal/informal educational settings, knowledge, attitudes, and skills. From these frames and the relational developmental systems perspective, I developed a relational conceptual framework for this study.

In this section of the literature review, I have discussed theories/models within the relational developmental system and a relational conceptual framework to understand how Gethsemane College's students make sense of their learning experiences in relation to civic identity development. For civic identity to develop, the individual and context bidirectionally/reciprocally interact. The conceptual framework represents my assumption that civic identity is developed through interactions and relationships among cultural, human, and structural frames.

Review of Relevant Literature

In this section, I summarize the existing research findings on college student civic development to further justify the need for this study. Primarily, the focus is limited to relevant literature on: (i) college student identity, (ii) civic identity development in college, (iii) processes of civic identity development, and (iv) Christian colleges and civic development. I narrowed the scope of this review to college students (18-21 years old), who are considered as emerging adults (Arnett, 2015). Also, I followed specific procedures in this section, focusing on empirical studies framed within the relational developmental systems perspective, particularly ecosystem/contexts of learning. I used the following criteria: date of publication and peer review. Common terms in this section are ideological domain, civic identity typologies/models, school/campus climates, and ecological assets.

Defining Identity

Who am I? This identity question seems rather elementary. Scholars have agreed that identity is a complex entity or construct. Erikson (1959/1994; 1968) laid the groundwork for the conceptualization of identity (Kroger, 2000; Vignoles, Schwartz, & Luyckx, 2011). A substantial amount of scholarly works in social sciences are dedicated to identity and theories of identity grounded in disciplines such as sociology, cultural studies, psychology, higher education/student

affairs, and social psychology. Also, varied meanings and understandings of identity are based on divergent methodological approaches and theoretical frameworks. A broad definition of identity may encompass psychological dispositions, biological traits, contextual processes, and social-demographic positioning of an individual. In other words, scholars, because of multiple traditions in identity research, tend to define identity differently.

Identity is dynamic. MacLure (1993) defined identity as the way that people understand their own experiences, how they act, and how they identify with social groups. Individuals make use of identity to make sense of their relation to other people and contexts. Identity may be referred to as characteristics and attachments that individuals possess through belonging/group membership (Brown, 2000), an affiliation with social groups (Schildkraut, 2007), positions that individuals take in conversations or public discourse (Bamberg, 2006), and belief systems (Burkitt, 2004). According to Hammack (2015), identity is a binary concept for thinking about difference and sameness that is pervasive in everyday life and in sense-making processes. It is concerned with sameness and difference at four levels: social categorization, group affiliation, intergroup relations, and individual subjectivity. Identity is a tool to think about "conflict and continuity within an individual person at a time of rapid social change and challenges to local cultural views of self" (p. 11). In other words, identity has differentiating roles in the process of categorization along the lines of nationality, ethnicity, gender, class, ideological affiliation, or socioeconomic conditions.

Although Hammack's (2015) conceptualization of identity may serve as a tool for easy categorization of individuals based on dichotomous characteristics, a discrete identity seems implausible. To some extent, an individual identity is sensible either in relation to or in contrast with other people because individual/personal identity is embedded in collective and relational identity. To explicate the embeddedness of identity, Vignoles et al. (2011) suggested an integrated operational definition of identity that is inclusive of individual, relational, collective, and material identities. Individual identity is an aspect of self that may include goals, values, beliefs, religious and spiritual beliefs, behavior, and decision making (Atkins, Hart, & Donnelly, 2005; Hardy & Carlo, 2005; Marcia, 1966; Waterman, 1999); relational identity refers to individual roles and how they are defined by the individual who assumes these roles and recognition by a social group (Manzi et al., 2006); and

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lastly, collective identity means identification, belonging, beliefs, and attitudes toward groups and social categories. An individual may embody multiple aspects of identity, for example, American, global citizen, father, professor, or gay. The implication of integrated definition of identity for research on college student civic identity development is that aspects of college students' development are indivisible, although continuity or conflict in development may take place in context. College is one of the contexts in which civic identity is developed, constructed, or formed.

Civic Identity

Civic identity is a set of emotions and beliefs about oneself as a participant in the civic life of a community or a social group. Bellamy (2008) described civic identity as inclusive of experiences, beliefs, and emotions that are important for membership, rights, and participation in the civic life of a community. It is a multifaceted notion that suggests a sense of belonging to and responsibility to a community or communities (Atkins & Hart, 2003; Kirshner, 2009; Rubin, 2007). Knefelkamp's (2008) essential characteristics of civic identity are comparable to Bellamy's (2008) in that they involve interactions and engagement with political, social, and economic structures; making moral or civic decisions in complex situations; critical thinking and empathy; and active reflection and experimentation. Civic identity means seeing oneself "as an active participant in society with responsibility to work with others toward public purposes" (Rhodes, 2010, p. 1). Civic identity means seeing oneself as "an active participant in society with a strong commitment to work with others" in community for the common good (Hatcher, 2011, p. 85). According to Hart et al. (2011), focusing on its facets (political, subjective, ethical), civic identity is akin to citizenship. Communities or social groups are salient parts of civic identity, and individuals who have civic identity seek to contribute to the welfare of their communities. The parallel between civic identity and citizenship is located at the cognitive and social levels, as civic identity facilitates emotional connection to a community. Civic identity is an antecedent of individual relationship to a polity, responsibilities, and rights.

In recent studies, civic identity is defined as psychological connection and sense of responsibility to fellow citizens (Serek, 2017), a subjective identification with and attachment to a society (Hu & Yang, 2018; Pakulski & Tranter, 2000). My operational definition of civic identity is a

sum of requisite emotions, agency, and efficacy to enact citizenship (i.e., civic responsibilities and obligations to a polity). It is an ever-evolving aspect of identity that is developed because of individual meaning-making tendencies and dominant discourses within and outside of immediate contexts (family, religious groups, political party) and continuous civic and political engagement.

Theoretical literature has shown how contemporary issues and phenomena such as globalization, global climate change, immigration, involuntary displacement, and refugee crises are changing civic identity (Banks, 2017; Broom, 2017; Levinson, 2020). For example, Levinson (2020) suggested radical pluralism to expand the meaning of citizenship, incorporating human and non-human dimensions. It requires a mutual and deeper engagement between the field of citizenship and environmental education. By this, learners' identities are broadly situated. From the social identity theory perspective, civic identities are the same as social identities because individuals are integrated into society (Mavor et al., 2017). Civic identity is developed or formed by individual participation and engagement in civic life (Kinloch, Nemeth, & Patterson, 2015).

Civic Identity in Contexts

Civic identity is constructed in contexts through opinions, discourse, or shared ideology among members of social groups. It is dynamic and contingent upon psychological, social, and political contexts (Hart et al., 2011). Specifically, civic identity can change or evolve as social and political systems mutate. Carretero, Haste, and Bermudez (2016) argued that civic identity is not a fixed trait in an individual, but "an active and fluid psychosocial process through which citizens make sense of themselves in relation to their social reality and negotiate their place and role within their civic communities" (p. 297). In other words, civic identity is susceptible to change based on psychological/intrinsic traits (perceptions, feelings, and emotions) and external contexts that shift political and social discourses. Although this assumption has not been proven empirically, there are studies on the development of civic identity. For example, existing studies show that psychological influences (social trust, civic knowledge, and sense of belonging) shape civic identity. Adults who scored high in social trust (trust in social institutions and the expectation that other members of a community or a social group are fair and trustworthy) are more civically engaged (Flanagan, 2010;

Keegan, 2017). Social trust fosters civic engagement because it is a psychological foundation on which citizenship/civic identity is built (Barrios, 2017; Callina et al., 2014; Crocetti & Zukausiene, 2014; Miranti & Evans, 2019; Van Ingen & Bekkers, 2015; Weerts & Cabrera, 2015).

In addition to trust, some scholars have studied the relationship between civic knowledge and civic identity. Civic knowledge includes information on government and its functioning, political issues, and community. Sources of such information are home, friends, participation in community service, newspapers and magazines, radio, television, and the classroom (Zaff et al., 2010). Knowledge of democratic principles is essential for civic engagement and identity development (Myers, McBride, & Anderson, 2015; Torney-Purta, 2002; Torney-Purta et al., 2015). Notably, new technologies have expanded of civic contexts for young people to civically engage. Movements such as the Occupy Movement, Black Lives Matter, and the Arab Spring organized and engaged online. It is evident that civic identity is developed or formed through active engagement online (Fullam, 2017; Metzger et al., 2015).

A sense of belonging to a place is a fundamental dimension of civic identity because a sense of belonging to a place facilitates emotional connections and civic commitment. Place attachment has a direct relationship with civic engagement (Wu et al., 2019). However, the idea of place is tenuous given that globalization and immigration are changing the notion of citizenship. DeJaeghere and McCleary (2010), using a transnational approach, concluded that Mexican youth civic identities embody paradoxes such as security, fear, freedom, and vulnerability. Immigration discourses and practices racially essentialize Mexican youth civic identities. Knight's (2011) qualitative study examined the nexus of globalization, citizenship, and education. It is evident that transnational immigrant identity and civic engagement provide insights into civic learning opportunities and the construction of citizenship.

College Student Civic Identity Development

How is civic identity developed or formed in college? College is an important milestone in student development, and it is a context for emerging adults to develop social and civic identities (Metzger et al., 2015). Knefelkamp (2008) wrote that "college can be a crucial environment shaping

the development of moral identity and civic identity—if educational opportunities deliberatively engage the student in accordance with his or her developmental readiness..." (p. 2). Civic identity is developed in formal and non-formal educational contexts such as communities, online, colleges, and universities. Much existing research on the development of civic identity has focused on adolescent civic engagement within school settings or low-income communities (Flanagan, 2013; Rubin, 2007; Thomas et al., 2018).

In other words, civic processes are necessary for civic identity development or formation. Prior literature has shown that college experiences and civic involvement—service-learning, peer interactions, student organizations, reflections, conversations about and across differences, and mentors—either shape or influence college students' civic identity and other civic-related behaviors (Johnson, 2014; Kiesa, 2012; Pryor & Hurtado, 2010; Reitenauer & Kerrigan, 2015). Some scholars propose models, patterns, and positions of college student civic development (Johnson, 2017; Weerts, Cabrera, & Perez, 2014) that aim at mapping civic developmental trajectory premised on a plethora of factors and influences ranging from family and pre-college experiences to civic engagement in college. I argue that civic identity development is a continuum and uncategorical; development takes place in contexts, and college students are in varying stages in their civic development.

Weerts et al. (2014), for example, acknowledged that college students' civic engagement may differ because of different worldviews and disciplinary traditions. Using latent class analysis and data from American College Testing (ACT), they identified groups of college students whose patterns of civic behaviors are similar. Students' civic behaviors are then categorized into super-engagers, social-cultural engagers, apolitical engagers, and non-engagers. Each of these categories is distinguished by their level of civic engagement and high probability that they will participate in civic actions in the future. Super-engagers are involved in leadership, policymaking, and service on and off campus, and there is a likelihood that they will engage in political, environmental, and nonpolitical organizations. Social-cultural engagers may engage in social activities, and they may not engage in youth activities. Apolitical engagers are students who are likely to engage in non-political engagement. Non-engagers are primarily students who will not participate in civic engagement in college. In addition, it is reported that high ACT scores cause civic declines for the super-engagers while social-cultural

engagers gain as their ACT scores increase. The postulation suggests that the difference in group membership or categories are perhaps associated with socio-economic background, pre-college experiences, academic preparation, and collegiate experiences such as assessment of campus climate and college major.

Building on Weerts et al. (2014), Weerts and Cabrera (2015) also examined the extent to which certain associated factors explain college students' preferences for civic behavior and grouped them into super-engagers, social-cultural engagers, apolitical engagers, and non-engagers. The data for this study were drawn from 1,876 subjects who participated in the ACT Precollege Assessment and Alumni Outcomes Survey (AOS). Weerts & Cabrera (2015) examined the degree of association between variables (gender, academic ability, vocational interests, ACT mean scores) and four categories of college students. Super-engagers are more likely to participate in both religious and school leadership activities. The distinction between super-engagers and apolitical engagers is marked by characteristics such as gender, academic ability, and college major. Apolitical engagers, according to this study, are likely to be women. Apolitical engagers are 15.7% less likely than super-engagers to enroll in majors such as liberal arts, political science, sociology, and history, and 13.5% less likely to be enrolled in majors such as marketing, management, and entrepreneurship. In sum, important findings in the study point to a strong association between religious activities and civic actions.

Models of College Student Civic Identity Development

A few scholars have proposed models and trajectories of college student civic identity development (Johnson, 2015, 2017; Owen, Krell, & McCarron, 2019; Rosen, 2019). Johnson's (2017) civic development model represents stages of civic identity development among college students at a four-year public predominantly White institution (PWI) in the Midwest of the United States. Using constructivist grounded theory, the findings of this study indicated five positions and factors that influence civic identity development. The five distinct civic positions are nascent awareness, emergent exploration, development commitment, deepening commitment, and integration. The influences in civic identity development are family, early involvement, course, mentors, cohort experiences, peers, civic incubators, system thinking, major, political activism, and critical

community. Johnson (2017) further claimed that his model is consistent with other holistic development models, namely Magolda's (2001) self-authorship journey, Mezirow's (2000) theory of transformative learning, and Kegan's (1994) self-evolution theory. College students progress in their civic identity from simple to complex.

In a study by Owen et al. (2019) on first-generation students' civic identity development, it is reported that the emergent themes from the data correspond to first-generation students' civic identity development and four of the positions in Johnson's (2017) civic development model. Owen, Krell, and McCarron's (2019) findings align with the civic developmental model developed by Johnson (2017). The participants in this study included 11 undergraduate students across ethnic groups in the United States. The research findings showed that service learning, volunteering, identity-based clubs and organizations, activism, and social justice courses shape participants' civic identity. My critique of Owen, Krell, and McCarron (2019) is that participants engaged in civic activities at different stages of their development; for example, some started early while others started in college, so it implausible to generalize stages and positions of civic development.

Johnson (2015), for example, explored the relationships (direct, indirect, and total of effects) among social perspective taking, sociocultural discussions, social change behaviors, and civic identity. Results show positive, moderate relationships of social change behaviors and social perspective taking on civic identity, and weak positive relationships for social change behaviors on social perspective taking and sociocultural issue discussions on civic identity. The drawback in Johnson (2015) is a lack of depth in terms of the description of civic identity in concrete terms beyond civic identity as the knowledge, attitudes, values, and actions relative to civic engagement. In a similar qualitative study using a constructivist framework, Johnson (2017) examined the political dimension of recent graduates at a Midwestern university. His findings indicated that graduates hold a negative view of politics and struggle to make progress in their civic identity development. The unhealthy political environment and careers constrain their civic identity development. Although Johnson (2017) recognized how larger society's problems can influence/shape civic identity, the selection of participants lacks sound criteria based on the literature, there is overreliance on

recommendations by faculty in the research setting, and the selection of participants is lacking in order. These limitations perhaps compromised the reliability of findings.

In addition to Johnson's (2015, 2017) works, there are other existing studies on civic developmental trajectory. Trolian and Barnhardt (2017) drew on social capital to examine the extent of college students' involvement in co-curricular activities and contributions to civic commitments and social and political involvement at the end of college. Their analysis of longitudinal data from the Wabash National Study of Liberal Arts Education (1,684 students from 17 colleges and universities) and control of possible confounding influences revealed that there is a connection between college students' civic commitment and group membership on college campus. Lott (2013) drew on the 2000 and 2004 data from the Cooperative Institutional Research Program (CIRP) and Wiedman's (1989) conceptual framework. Hierarchical linear modeling analysis of the data revealed the impact of student-level and institutional variables on college students' civic values. Institutional variables such as selectivity (mean SAT scores), institutional types, and institutional size have a negative impact on civic values. For example, private institutions and institutions with lower mean SAT scores had significantly higher civic value scores. Student-level variables such as taking a women's studies class, ethnic studies class, and a social science major significantly impacted civic values.

Processes and Factors that Foster Civic Identity Development

Literature has shown that civic identity is either formed or developed when learners are involved in civic learning activities, engagement, or participation (Wray-Lake & Adams, 2020). For research studies framed within the relational developmental systems perspective, school and family are key civic contexts for civic development (Shubert, Wray-Lake, Syvertsen, & Metzger, 2019; Wray-Lake, Metzger, & Syvertsen, 2017). Schools are crucial to preparing active citizens in democratic societies (Allen & Bang, 2015; Colby, 2014; Finley, 2011; Jagers, Lozada, Rivas-Drake, & Guillaume, 2017; Lenzi, Vieno, & Sharkey, 2014; Reichert, Chen, & Torney-Purta, 2018; Wray-Lake & Sloper, 2016). For instance, Colby (2014) identified the three main sites of moral and civic education within schools: the curriculum (general education and the major), extracurricular activities and programs, and the campus culture (honor codes, residence hall life, cultural routines, symbols,

rituals, socialization practices, and shared stories). Schools along with other contexts such as family, neighbors, and peers influence student civic engagement and identity.

However, for schools to foster civic development, a wide range of contextual factors must be considered. Youniss (2011) suggested three strategies that schools can adopt to foster civic identity and action: (i) promote public discussion and debate of critical issues, (ii) provide quality extracurricular and student government activities, and (iii) build on types of service that have proven to enhance civic participation in and identity with one's community. The underlying assumption in these three strategies is that schools can foster civic identity through activities and a climate deliberately designed to engage learners. Existing research finds that certain contextual practices and factors are crucial to civic engagement within schools, especially in postsecondary institutions: campus milieu, ethos, and culture; mission statement; positive, equitable, and democratic school climates; curricular and co-curricular activities and service learning; and students' perception of school personnel (faculty, staff, and administrators). I will discuss the association between religious schools and students' civic development under institutional types and narratives (language and semiotic system).

(Critical) Service-Learning and Civic Identity

As evident in the literature, civic engagement, or participation in the civic life of a community is germane to civic development. Thus, how service learning can foster citizenship or civic development has been a part of research in higher education (Mitchell, 2015; Richard et al., 2016). Service learning includes cleaning the park, participation in electoral campaigns, community organizing, and participation in a walkathon to raise money for charity. To Youniss (2011, p. 102), services done off-campus—food pantries, homeless shelters, or environment projects—allow students to "act out the mission of the sponsor," practice social justice, represent organizations that make up an important part of America, and serve as bridges to the "political world and value traditions." In contrast to charity, doing good works, or helping others in the community, justice-oriented service empowers citizens to take civic action (Boyte, 2004). Service learning is "a course-based, credit-bearing educational experience in which students: (a) participate in an organized service activity that

meets identified community needs, and (b) reflect on the service activity in such a way as to gain further understanding of course content, a broader appreciation of the discipline, and an enhanced sense of personal values and civic responsibility" (Bringle & Hatcher, 2006, p. 12). It is interdisciplinary, experiential, reflective, nonhierarchical, and unpredictable in nature, and a "counter normative" of pedagogies (Clayton & Ash, 2004; Howard, 1998). Core characteristics of service-learning are (a) advancing learning goals (academic and civic) and community purposes, (b) collaboration among community organizations, educational institutions, students, and faculty rather than research subjects or a population to be studied—community organizations are collaborators—and (c) critical reflection and assessment processes to produce and document meaningful learning and service outcomes (Felten & Clayton, 2011, p. 76). It is also a reciprocal process.

Empirical research has shown the positive impacts of service-learning on students' learning outcomes, academic achievements, social outcomes, behavior, and civic engagement (Eyler, 2010; McLellan & Yates, 1997). Service-learning correlates with higher-order reasoning, critical thinking and reflection, spiritual development, identity formation, agency, career development, higher academic achievement, self-efficacy, career plans, leadership, civic participation after graduation, civic-mindedness, and self-esteem (Clayton & Atkinson, 2005; Eyler & Giles, 1994; Eyler, Giles, Stenson, & Gray, 2001; Finley, 2012; Kezar & Rhoads, 2001). Service-learning cultivates citizenship and agency because it involves participants in community activities that promote civic learning (civic knowledge, civic skills, and civic dispositions) and academic learning (Bringle, Clayton, & Bringle, 2015).

In recent studies, the influence of civic engagement and service-learning on civic identity formation has been documented (Iverson & James, 2013; Johnson, 2017; Lopardo & Hudgins, 2018; Marks, 2010; Mclean, Truong, & Hoa, 2016; Mitchell, 2015; Nickelson, 2011; Patterson, 2017; Swarts, 2017; Hu & Yang, 2018). Iverson & James's (2013) qualitative case study identifies some evidence of connection between change-oriented service-learning and civic identity. Change-oriented service-learning led to deeper understanding of citizenship, sense of efficacy, and increased self-awareness in relation to others. Using a constructivist grounded theory, Johnson (2017) described the developmental process of civic identity formation in students' experiences by identifying three

positions in the data: point or place in participants' development, power to act on individual points of view, and themes such as nascent awareness, emergent exploration, developing commitment, deepening commitment, and integration. Findings of Swarts's (2017) qualitative study showed that service-learning contributed to how students viewed themselves and classmates, challenged students to accept differences, found community-making in their service-learning experiences, that citizenship and democracy are not closely connected, and incomplete personal growth and community change.

Christian/religious institutions exert distinctive influence on civic engagement, service-learning, and experiential learning; for instance, service-learning is distinctively conceptualized in Christian higher education as a strategy for engagement, transformation, community collaboration, and enactment of social justice (Bish & Lommel, 2016). Mullen (2010) wrote that Christian service-learning is "a teaching and learning strategy that integrates academic instruction, community service, and guided reflection from a Christ-centered, faith-based perspective in order to enhance student learning, to foster civic responsibility, and to develop servant leaders" (p. 64). Christian service-learning includes biblical calls to service, engages community organizations, provides platforms for sharing the Gospel, draws partners from faith-based community organizations (campus ministries, church-affiliated homeless shelters, faith-based community clinics, etc.), integrates faith and learning, and reflection that is inclusive of prayerfulness (Lewing, 2018; Lewing & Shehane, 2017; Roso, 2019; Schaffer, 2004). For example, Roso (2019) highlighted the academic, societal, and spiritual benefits of service-learning from a Christian perspective. His findings showed that service-learning in a blended graduate-level course helped students connect theory and practice.

Curricular and Co-curricular Programs

Studies show that curricular and co-curricular activities facilitate civic identity formation or development, academic performance, higher retention rates, social and competency skills, and youth development and employment (Alcantar, 2017; Liz, 2018; Wong & Leung, 2018). Li's (2017) study showed that co-curricular activities could become opportunities for students to gain knowledge and skills, attitudes, and values that facilitate active citizenship and habits important for lifelong learning. Trolian and Barnhardt (2017), using data from the Wabash National Study of Liberal Arts

Education (WNS), a longitudinal and multidimensional study of college outcomes, and standard regression analysis, found that two co-curricular involvement experiences had a significant influence on the significance students placed on their social and political involvement. Serving as a peer educator in a non-academic area and membership in a religious congregation had a positive influence on students in their social and political involvement in their fourth year in college. The limitations in this study include non-representative data and self-reported data.

Although service-learning has garnered a lot of recognition in American universities and colleges compared to other forms of activities that enhance civic learning and identity development, Finley (2011) contended that service-learning, which is a non-political process, does not allow students to address both personal and public concerns: "Because these experiences are not sufficiently or substantially connected to a student's role within a larger community or processes of negotiation (i.e., dialogue and deliberation), apolitical experiences encourage students to focus reflection inward on their individual experience, rather than outward to the relevance of that experience to a societal big picture" (p. 4). Activism is a channel through which adolescents gain insight, cognitive skills, and organizational capacity (Larson & Hansen, 2005). Johnson and Fergusson (2018) examined the role of political action and college students' civic identity. Their study revealed that there is a negative view of politics among recent college graduates and difficulty in advancing their civic identities.

There are findings of longitudinal and empirical research on activism and civic learning/engagement among college and university students in the United States. Rosas (2010) analyzed two surveys by the Higher Education Research Institute (the 1999 Student Information Form and the 2003 College Student Survey) using mixed methods (multiple regression, logistic regression statistical tools, Pascarella's General Model for Assessing Change, and Astin's Input-Environment-Output Model). It is evident in Rosas's (2010) findings that there is a correlation among academic course selection, out-of-class involvement in activism, humanitarianism, and knowledge acquisition and student participation in activism. Biddix's (2014) longitudinal research examined the effect of participation in campus demonstrations on three measures of social agency, civic awareness, and outspoken leadership. His findings showed that although political demonstration has a strong effect on social agency, participation in war demonstration has a close relationship with civic learning. In

another longitudinal study of civic and political engagement among undergraduate students, Metzger's (2015) findings indicated that civic learning in high school is a predictor of three measures of civic and political engagement: likelihood of contacting a public official, participating in a protest, and engaging in collective problem solving.

Institutional Predictors of Civic Engagement and Identity

Institutional predictors in this part of the review are ethos, mission and vision statements, institutional leadership, curricula, campus climate, and in-college and postgraduate civic outcomes. Some research studies have investigated the association between institutional characteristics, campus culture, and civic engagement among college students (Billings & Terkla, 2014; Evans, Marsicano, & Lennartz, 2019; Ishitani & McKitrick, 2013; Pike, Bringle & Hatcher, 2014; Reiff & Keene, 2012). Sax (2004), using survey data collected in the 1980s and 1990s from 209 four-year colleges, examined the effects of college environment on civic engagement outcomes; her study showed a positive connection between campus commitment to social activism and students' commitment to social activism and community involvement. Barnhardt, Sheets, and Pasquesi's (2015) study showed that institutional characteristics were relative to students' self-assessment of their skills and commitment to changing society.

Research in civic education has focused on schools and their capability to provide education through their distinctive ethos, for example charter, private, and public schools. To Kezar (2007), ethos is an important character or spirit that binds an individual to a group, an expression of a group's values and ideology. Family, community, caring, student-centeredness, civic leadership, and responsibility constitute campus ethos. Barnhardt (2012) randomly sampled 149 U.S. campuses that might participate in the student anti-sweatshop movement (1998-2002) and a supplemental data set from 1,245 U.S. public and private four-year institutions; her findings revealed that undergraduate curriculum and strong area studies contribute to the possibility that campuses will mobilize to join the movement. Campbell (2019) described ethos as values that are reinforced within the school and that also foster and correlate with civic engagement. According to Gimpel, Schuknecht, and Lay (2003), school ethos matters in that students who considered their school policies fair had higher scores in

political knowledge, efficacy, and discussion of political matters. Community volunteering and voting are measures of a rich civic ethos in schools (Campbell, 2006).

Prior studies of mission statements focused on their general purpose (Delucchi, 2000; Morphew & Hartley, 2006; Taylor and Morphew, 2010). McCunney's (2017) ethnographic case study described how students understand and act on campus mission and culture about civic engagement at a Jesuit university. From the student narratives, key themes such as a strong commitment to specific Jesuit values like solidarity with marginalized communities, awareness of unearned racial and economic privilege, and critical questions of authority figures and systems emerged. Torres-Harding, Diaz, Schamberger, and Carollo (2015) found a favorable association among a psychological sense of community (PSOC), a social justice-focused university mission statement, and social action and interest. Also, taking either diversity or service-learning courses influenced students' attitudes toward social justice and activism.

Institutional Affiliation and Students' Civic Identity

The characteristics of (social) institutions are important factors in civic learning and engagement research (Kahne & Westheimer, 2003; Levinson, 2005) because of the general proposition that schools, community-based organizations, and civic leaders foster unique civic and political engagement in young people; for example, civic outcomes in private charter and public schools are divergent (Campbell, 2012). The binary between private and public schools is not informative enough; studying the distinctions within these schools is much more purposeful for measuring civic outcomes (Carlson, Chingos, & Campbell, 2017; Fleming, Mitchell, & McNally, 2014). Through a rigorous study of different approaches to civic education, particularly among private schools with a religious character and those that seek to create a distinctive culture, much could be learned (Campbell, 2019); institutional missions, religious affiliation, doctrinal stance of sponsoring religious organizations, college culture, and denominational type might also impact civic learning and students' civic identity development (McCunney, 2017).

The purpose of religious or Christian higher education relative to civic learning and students' civic identity development has been articulated in theoretical literature. Laboe and Nass (2012)

explored ways that faith perspectives, practices, and social justice can be integrated into learning in higher education. Stoppa (2015) explored how Christian universities and colleges may foster adaptive civic development, drawing from a theological framework and communal relationship among the Trinity: Godhead, Son, and Holy Spirit. Christians' dual citizenship implies adherence to civil authorities and God, as inherent in the axiom "give to Caesar what is Caesar's, and to give to God what is God's" (Matthew 22:15-22). Collins and Clanton (2018) reflected on the correlational effect of the distinctive function of Christian higher education and its three contributions: (a) educating students who will object to moral subjectivism and relativism, (b) raising students in ways that they do not conform with the neutralist expectations (i.e., engaging and abiding by theological, moral, and philosophical traditions stemmed from the Bible), and (c) equipping students to promote human good.

Campus Climate and Ethos

Characteristics (institutional ethos, campus milieu, creeds, and faith identity) may have a unique influence on and association with students' civic identity and engagement. As MacMullen (2008, 2018) noted, religious schools embrace multicultural and intercultural interactions between their faith communities and other faiths. Religiously affiliated schools are not homogenous; they are diverse in their faith perspectives and identities, denominational faith expressions, school administration, and capability to civically educate students. Thus, the validity of the sub-optimality thesis may be subjected to a qualitative research study to unravel whether institutional ethos, faith identity, and college religious affiliation have a strong and distinctive impact on curriculum, pedagogy, character, and student civic engagement and identity formation (Billings & Terkla, 2014; Kuh, 2000). Such qualitative research explores and describes college students' accounts of their own civic engagement and a sense of responsibility to a local, national, and global community, relationship with others in the community, and emotional connection to a state or transnational community.

There are existing studies comparing civic outcomes in church-related and public schools. Callan (1997) argued that the Roman Catholic high schools in the United States admit students and hire teachers from diverse (faith) backgrounds and that these schools follow the traditional instruction and teach uncontroversial moral values more than faith in God or obeisance to Roman Catholic tenets.

The findings of a comparative study revealed that Catholic schools are more racially integrated, and students are more involved in civic and community service. Catholic schools can make a valuable contribution to citizenship education and the formation of civic virtues in pupils using a virtue ethical approach. There is a high possibility that students from Catholic backgrounds have, as informed by Catholic teaching, a social justice view of civic engagement (Campbell, 2001; Enke & Winters, 2013; Willems et al., 2010). Hill and Dulk (2013) suggested that graduates of Protestant secondary schools are more likely to volunteer than those who are schooled at home or in private nonreligious settings. A cursory inference from these studies is that religious ethos does influence civic/citizenship education and students' civic engagement; therefore, engaging with the learning environments, curriculum, pedagogy, and interactions among students might be very useful for assessing students' civic identity.

While there is an established research interest in civic education in elementary and secondary schools, postsecondary education is critical to the making of active and responsible citizens (AACU, 2012; Levine, 2014; Sax, 2004; Shultz, Abdi, & Richardson, 2011a). The contributions to the field of youth civic learning and engagement among college students include interests in constructs (civic values, behavior, commitments, awareness, attitudes, identity, and engagement), measures and predictors of civic engagement and identity development, institutional characteristics (institutional mission and vision statements, campus climate, affiliation, ethos, and values) and civic outcomes (Benenson & Bergom, 2019; Colby, 2014; Gunthrie, 2012; Lott II, 2013). Benenson and Bergom (2019), using the data from the National Study of Learning, Voting, and Engagement, concluded that student major, in-state or out-of-state status, institutional structural diversity, and institutional Carnegie Classification could predict voting. Cameron and Young's (2019) comparative study of Baptist and CCCU schools indicated that student civic outcomes vary significantly despite the shared features among religious colleges, and that religious institutions' influence on civic development is still unclear.

The implicit assumption found in the literature is that context, process, and persons are correlated in youth civic development research. Specific predictors of civic identity, social agency, and civic awareness such as student–faculty interaction, political discussion in the classroom,

participation in racial and cultural awareness workshops, cross-racial interactions, attendance at racial or cultural awareness workshops, volunteer work, SAT math scores, and college majors have been explored. Others are study abroad, time spent in prayer and meditation, religious discussions, diversity engagement, college and university mission statements, values, institutional cultures and characteristics, college voting, and campus culture and curriculum (see Barnhardt, 2015; Benenson & Bergom, 2019; Saichaie & Morphew, 2014; Schreiner & Kim, 2011; Thornton & Jaeger, 2008).

For example, Thornton and Jaeger's (2008) qualitative study in two research universities examined the relationship between institutional culture and civic responsibility. They identified cultural tools in the two universities, The University of Virginia and University of North Carolina. At UVA, three cultural tools were found (Thomas Jefferson, student self-governance, and honor), and at UNC, the phrase "University of the People" and stories, symbols, heroes, and rituals of practice focused on human rights. Individual ideologies and institutional ideologies influenced one another. Barnhardt (2015) examined the organizational contexts of democratic participation using both qualitative and quantitative data (embedded sequential design) to determine the link between campus curricular and campus collective action. Benenson & Bergom (2019) used data from the National Study of Learning, Voting, and Engagement to examine the relationship between institutional characteristics and college voting in the 2012 U.S. general election and variations based on socioeconomic status (SES).

Beyond the generic characteristics of higher education, colleges and universities express specific moral, cultural, religious, and civic values so that prospective students and faculty can make informed decisions (Colby, 2014). Institutional types and mandates are significant in how colleges/universities foster students' civic identity, agency, capacity, behavior, knowledge, and engagement (e.g., private, public, religiously affiliated, specialized-mission, single-sex, vocational-technical and career, community, liberal arts, two-year and four-year, for-profit, and research universities and colleges). Civic outcomes and citizenship development based on institutional type are in the literature (Colby, Beaumont, Ehrlich, & Stephens, 2003; Colby, Beaumont, Ehrlich, & Corngold, 2007; Hollander, 2011; Kisker, Weintraub, & Newell, 2016).

Colby et al.'s (2003) in-depth analysis of 12 colleges and universities showed commitment to undergraduate moral and civic education and deliberate efforts to initiate a common culture around core values. Based on self-reports, Hollander (2011) provided a snapshot of civic engagement across 15 American research university campuses; her research showed that most universities provide curricular engagement experiences, but university-wide opportunities are not available to all students. There are studies on identities (gender, class, racial, sexual orientations) and civic engagement, participation, and identity formation in higher education. For instance, the relationship between students' race and civic learning/engagement is shown in the literature, for example, African American and Latino students (Alcantar, 2014; Lott II, 2013), male and female students' civic identity and engagement (Matthew, Hempel, & Howell 2010), and socioeconomic status and race (Rubin, 2007). Other identities that interest youth civic engagement scholars are immigrant status, socioeconomic status (e.g., undocumented immigrants, dual citizenship, etc.), sexual orientation, age, and residential and distance learning students (Abu El-Haj, 2007; Russell, Toomey, Crockett, & Laub, 2010).

It is argued that Christian higher education makes distinctive contributions to the common good, moral education, citizenship, and denominational identity of American Evangelical colleges and universities (Collins & Clanton, 2018; Glanzer & Carpenter, 2014; Guthrie, 2018; Schreiner, 2018; Wells, 2018). Daniels and Gustafson (2016) argued that faith-based colleges and universities are in a distinctive position to tackle social issues and engage in service in both local and global communities because of their faith commitment. On character development, Kuh (2000) claimed that member institutions of the Council for Christian Colleges and Universities (CCCU) had a distinctive impact on students' development compared with other public and private universities. There is a greater development of social awareness outcomes for CCCU students during the college years, and faith-based colleges and universities can offer guidance and contribute to the cultivation of a better society (Bish & Lommel, 2016; McEwen, Herman, & Himes, 2016).

Christian College as an Ideological Domain

In a study of how collegiate experience factors impacted civic engagement of seniors in faith-based colleges and universities, Herrmann (2005) utilized multiple regression to determine the independent variables: freshman level of civic engagement, academic major, participation in leadership, faculty interaction, service participation, diversity experiences, and spirituality and religious activity. The findings showed that similar experiences foster civic engagement in faith-based colleges, regular colleges, and other types. Dreger and Ferrari (2012), in two studies, determined a positive relationship between civic/political engagement and faith-based behaviors among undergraduate students at three campuses of a Roman Catholic university. Their exploratory factor and combinatory factor analyses identified that engagement, faith-life, political life, and target university influence both spiritual and personal growth. Conn and Kim (2019) used the 2009 College Senior Survey to measure and compare social agency and civic awareness among undergraduate students at Baptist, CCCU, Catholic, and nonsectarian institutions. Their results indicated some similar features among religious colleges, but varying outcomes. Student characteristics and college experiences contributed to students' civic development to varying degrees depending on the type of religious institution students attended.

A longitudinal sample of 14,517 undergraduates at 134 colleges revealed that campus religious/worldview climate has a positive association with participation in study abroad, service-learning, engaged learning pedagogies, and interracial interactions (Bowman, Rockenbach, & Mayhew, 2015). Conn and Kim (2019) stated that religious institutions' influence on students' civic development is still unclear. There is insufficient evidence to support the sub-optimality thesis, that is, the assertion that religious schools are less suitable for inculcating civic virtues in students compared to their non-faith counterparts (Mason, 2018). Other studies have questioned the assumption that students' civic and social competence can only be nurtured in non-religious or secular public schools (Cross, Campbell-Evans, & Gray, 2018). Based on the results of surveys of adults who graduated from religious schools and a group of religious leaders, Casagrande and Pennings (2019) concluded that religious schools and places are the "seedbeds of belonging, trust-building, and civic formation for a principled pluralism" (p. 3).

Chapter Summary

This chapter highlighted the research problem, purpose, and relevant constructs. I argued that the diversity of religiously affiliated postsecondary institutions necessitates an empirical study with a focus on students' civic learning experiences and how/if ecological context shapes their civic identity development, and the diversity of postsecondary institutions may derail a coherent civic mission of higher education. The study is important because it provides more insights into theoretical and conceptual frameworks in youth civic development by expanding the mediating factors and discourses that shape civic learning experiences, civic programs, and learning institutions. At a philosophical level, it initiates a new look at the debate on the intersection of citizenship and religious education, paying attention to civic outcomes. There is much more to learn about civic development models if the same holds for other stories that are yet to be examined. Strict criteria for selecting participants, instead of recommendations and disparate criteria for selection, is necessary.

CHAPTER 3: METHODOLOGY

We are all stories, and your story is my story…
(Joy Harjo, the incumbent United States Poet Laureate, 2020)

Joy Harjo's words have a complementary relationship with my methodological stance: We are all stories, and our stories are interconnected. Contexts of human development interact, and experiences are not neatly linear. We are not stories only by existing in complex contexts, but our stories are co-created through interactions with others. Contextual and cultural factors play an important role in the development or formation of identity (Cantor et al., 2019; Osher et al., 2017). The *others* include the living, the non-living, and the life-changing events that imprint memories on us. We are shaped by voluntary or involuntary associations with institutions, time, place, and social groups, and stories of identity development or formation can neither be told in isolation nor with decontextualized data. Thus, the methodological choices that I made in this study exemplify my assumption about human development, particularly civic identity development in context. I emphasize integrated contexts, relationality of experience, and how these shaped Gethsemane College students' civic identity development. I employed narrative inquiry to explore and understand the participants' experience. It is important to recognize that my exploration and understanding was not unswerving, for contingencies compelled me to alter the research design.

Justifications for Qualitative Research

Qualitative research can capture human subjectivity, emotions, motivations, symbols, and meanings of experience in context. Qualitative research is designed to explore, describe, or understand social settings and the people within it in order to make sense of their experiences (Berg & Lune, 2012). It is "an inquiry process of understanding a social or human problem, based on building a complex, holistic picture, formed with words, reporting detailed views of informants, and conducted in a natural setting" (Creswell, 2015, pp. 1-2). Typically, qualitative research takes place in the natural world, draws on multiple methods that respect the humanity of the research participants, focuses on context, and is interpretive and evolving rather than tightly predicted beforehand

(Rossman & Rallis, 2012). Merriam (2009) wrote, "Qualitative researchers are interested in understanding the meaning people have constructed, that is, how people make sense of their world and the experiences they have in the world" (p. 13). Qualitative research focuses on human experiences and meaning making in context. It is also characterized by unpredictability. The research design evolves, and findings are replete with surprises.

Moreover, qualitative research consists of basic approaches such as narrative inquiry, case study, phenomenology, grounded theory, and ethnography. These approaches are similar in terms of ontological and epistemological commitments to studying a phenomenon, experiences, a culture-sharing group, or a case. Participant observation, interviews, and focus groups are common qualitative research methods. Qualitative data types are fieldnotes/interviews, conversations, photographs, videos, and memos (Denzin & Lincoln, 2011; Marshall & Rossman, 2016; Merriam, 2009). These data types are a means to understanding human experience, phenomena, and contexts (Guest, Niamey, & Mitchell, 2013). Based on these definitions and the characteristics of qualitative research, I chose narrative inquiry in order to understand how Gethsemane College's students make sense of their learning experiences in relation to civic identity development. Therefore, I interviewed the participants in my study via WebEx and I collected relevant documents.

Research Questions

This study seeks to explore Gethsemane College students' civic identity development by answering the following questions:

1. How do Gethsemane College students make sense of their learning experiences in relation to civic identity development?

2. What institutional narratives and civic engagement programs are useful or shape college students' civic identity development?

COVID-19 and Research Design

When COVID-19 hit, I changed how this study was conducted. The COVID-19 pandemic induced new questions about how qualitative research is conducted as a result of restricted or distant interactions between the researcher and participants (Dodds & Hess, 2020; Roy & Uekusa, 2020; Vindrola-Padros et al., 2020). Social distancing guidelines had a few implications for narrative inquiry as a relational research approach and methodology. The pandemic also added a novel layer to historical, social, and temporal factors that influenced the participants' civic identity development narratives (see Chapter 4). I used WebEx for interviews because the participants were hesitant about in-person interviews during the pandemic. I complied with the Purdue Human Research Protection Program and Institutional Review Board guidelines for mitigating research risks related to COVID-19, and there was no need for an amendment to the approved IRB protocol:

> Purdue HRPP will allow the following changes to a previously approved IRB protocol without the submission of an amendment, consistent with Purdue HRPP Standard Operating Procedure 305: Substitution of telephone, web conferencing, and secure electronic communication (examples include use of Box, WebEx, Qualtrics, DocuSign) to conduct data collection typically done in-person. These methods may be added when possible and practical for mitigating research risks to subjects or others related to COVID-19… (Purdue Human Research Protection Program (HRPP), June 19, 2020)[2]

In compliance with the COVID-19 guidelines, I did not conduct participant observation. Gethsemane College's operational responsibilities during the pandemic included restricted access for the public and visitors on campus. I collected documents to learn about Gethsemane College's founding denomination and the Anabaptist-Mennonite influence in the curriculum, co-curricular programs, and student learning outcomes. I borrowed from Ravitch and Carl's (2020) description of the researcher's obligation in co-creating collaboration with participants and the reliability of data collected:

> Since participants' experiences and mediating contexts are difficult to anticipate, identify, and articulate fully in advance of the implementation of research, researchers need to respond to these in real time once the research is under way. In fact, the primary criterion of qualitative validity is fidelity to

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[2] This quotation explains the Purdue HRPP response to COVID-19 and the guidelines for research conduct during the pandemic. https://www.irb.purdue.edu/docs/IRB%20Covid-19%20Recommendations.pdf

participants and their experiences rather than a strict adherence to methods
and research design. (p. 112)

I applied a few strategies such as follow-up questions, defining terms or concepts, member checking, and verbatim transcription of interview recordings. I used these strategies to maintain fidelity to participants' narratives, experiences, and meaning making. I preserved religious phrases and viewpoints in the data. These phrases and words represent the assumptions, ideas, and ideologies that formed the basis of their civic identity. One of the participants requested that I leave out part of his interview, as he recently worked as a campaign manager for a local politician and was concerned about confidentiality.

Narrative Inquiry

The research questions indicate the purpose of this study: to understand Gethsemane College students' learning experiences in relation to civic identity development in context. For this purpose, I needed qualitative data to understand the participants' experience, factors or processes, and complex contexts of civic identity development. Also, in order to answer the research questions, I employed narrative inquiry. Narrative is a method and phenomenon being studied (Connelly & Clandinin, 1990; Pinnegar & Daynes, 2007), and narrative inquiry is a "methodology and a way of understanding experience narratively" (Clandinin, 2016, p. 1). It is a way of thinking and understanding that combines the dimensions of knowing (Bruner, 1986; Butler-Kisber, 2018), and it involves mutual storytelling between the research and participants (Kim, 2016). Narrative inquiry is ontologically and epistemologically unique for rejecting positivism, so the researcher aims at understanding experience or a phenomenon (Bochner & Riggs, 2014; Connelly & Clandinin, 2006; Clandinin & Rosiek, 2007). According to Clandinin and Connelly (2000):

Narrative inquiry is a way of understanding experience. It is collaboration between researcher and participants, over time, in a place or series of places, and in social interaction with milieus. An inquirer enters this matrix in the midst and progresses in the same spirit, concluding the inquiry still in the midst of living and telling, reliving and retelling, the stories of the experiences that make up people's lives, both individual and social. (p. 20)

Human experiences are the same as the stories they tell, and the stories are meaningful within social, historical, and cultural contexts. These contexts specify the scope of an inquiry and serve as a conceptual framework (Clandinin, 2006; Clandinin & Huber, 2010). I refer to social, historical, and cultural contexts as boundaries within which experiences or stories are meaningful, shaped, and constituted. In other words, contexts and experiences or stories are mutually dependent.

Narrative inquiry as a methodology is grounded in the Deweyan theory of experience. The Deweyan theory of experience has three salient features: temporality, continuity, and sociality. These were based on the assumptions that (1) all inquiry/narrative proceeds from experience, and (2) experience changes because of interaction of human thought with personal, social, and material environment (Clandinin & Rosiek, 2007). Temporality means the boundary of experience, that is, when and where human experience takes place, and narratives describe human experience as it unfolds through time. Continuity represents "the idea that experiences grow out of other experiences, and experiences lead to further experiences. Wherever one positions oneself in that continuum—the imagined now, some imagined past, or some imagined future—each point has a past experiential base and leads to an experiential future" (Clandinin & Connelly, 2000, p. 2). Continuity suggests that there is a transaction in past, present, and future experiences. Based on Dewey's theory, Clandinin and Connelly (2000) developed the three-dimensional space narrative structure approach. This approach includes personal and social (Interaction); past, present, future (Continuity); and place (Situation).

I employed narrative inquiry to explore and understand the participants' civic identity development in context. Narrative inquiry is appropriate to understand how the Gethsemane College students in my study make sense of their learning experiences in relation to civic identity development. The participants' civic identity development narratives were used to connect them with other people; to point out the influence of the Anabaptist-Mennonite tradition in the curriculum, co-curriculum, and student learning outcomes; and to lend meanings to individual experience in context (Daiute, 2014; Daiute & Lightfoot, 2004). The three-dimensional space (Interaction, Continuity, and Situation) is relevant to the interactions between social and temporal dimensions of civic identity development. In Kim's (2016, p. 125) words, narrative researchers "research lives and the stories of people's lives," including their past, present, and future, focusing on how they make sense of the

meanings they give to the stories they tell. I used the narratives that the participants told to make sense of their civic identity development trajectories, particularly Gethsemane College's curriculum and co-curriculum in their civic development.

Analysis of Narratives

Narrative inquiry has expanded rapidly across disciplines such as medicine, psychology, political science, communication studies, and education. Basically, narrative researchers are interested in documenting and understanding the complexity of discourse in their fields (Polkinghorne, 1995; Riessman, 2008). But there are several methods, approaches, or varieties of narrative analysis (see Chase, 2005; Clandinin, 2013; Holstein & Gubrium, 2012; Kim, 2016; Nasheeda et al., 2019; Riessman, 2008). Common methods or approaches include thematic, dialogical, quantitative, interactional narrative analyses, and others (Holstein & Gubrium, 2012). Disciplinary perspectives and interests lead to diverse emphases such as process and change, focus on identity, or focus on meaning and aesthetics (Daiute, 2014). In other words, the researcher chooses a method that suits their purpose and emphasis. The emphasis in this study was on learning experiences and individual meaning making that shaped or influenced the participants' civic identity development in context.

I adopted analysis of narratives (paradigmatic mode of analysis) to inductively derive salient themes from individual participant's narrative and across all the participants' narratives. According to Polkinghorne (1995), there are two types of narrative inquiry: analysis of narratives and narrative analysis. While analysis of narratives is concerned with discovering common themes and salient concepts in the data, narrative analysis is about "the configuration of the data into a coherent whole" (p. 15). Stories are created in narrative analysis; however, in analysis of narratives, themes and categories are discovered in the data. Kim (2016) summarized Polkinghorne's (1995) analysis of narratives as follows:

1. It describes the categories of particular themes while paying attention to relationships among categories;

2. It uncovers the commonalities that exist across the multiple sources of data; and

3. It aims to produce general knowledge from a set of evidence or particulars found in a

    collection of stories, hence underplays the unique aspects of each story. (Kim, 2016, pp. 196-

    197)

Using analysis of narratives, the researcher can describe themes, find commonalities, and draw

general knowledge from the data. As noted by Clandinin and Connelly (2000), "An inquirer

composing a research text looks for the patterns, narrative threads, tensions, and themes either within

and across an individual's experience and in the social setting" (p. 132). An analysis of narrative

allowed me to point out factors or processes of civic identity development in participants' narratives

or stories in context. I found common categories and themes across all the participants' civic identity

development narratives. The findings are arranged around descriptions of themes that are common

themes across the narratives and documents collected.

Research Setting

Sampling in qualitative research entails making decisions about information-rich participants,

cases, sites, and events (Creswell, 2013; Emmel, 2013; Maxwell, 2005; Merriam, 2002; Patton, 2002).

Therefore, I selected an information-rich research setting based on prior literature. I drew on

Niebuhr's (1951) categories of Christian colleges and Guthrie's (1992) taxonomies of religiously

affiliated postsecondary institutions in selecting Gethsemane College (a pseudonym for the research

setting). Christian institutions are founded on different theological and historical backgrounds, which

can be interdenominational, non-denominational, or affiliated with/to a Christian denomination. These

institutions endeavor to integrate faith and learning for student development and the common good

(Glanzer, Rine, & Davignon, 2013; Guthrie, 2018; Mann, 2020). Through literature review and

content analysis, I pointed out Gethsemane College's affiliation to the Mennonite Church USA and

the influence of Anabaptist tradition in the curriculum, co-curriculum, and student learning outcomes.

Gethsemane College is a Christian liberal arts college in the Midwest of the United States. It

has a total population of 927 students (undergraduate: 845; graduate: 82), who represent 38 states in

the United States and 28 countries. Its religious makeup is relatively diverse (32%

Mennonite/Anabaptist, 27% Other Protestant, 15% Roman Catholic, and 6% other faith traditions).

Gethsemane College was founded in 1894 as the Eden Institute of Science, Industry, and the Arts (pseudonym). The institute aimed at providing the opportunity for young people and Mennonites to advance their education. In 1903, the Mennonite Church took over its operation, and Gethsemane College campus was established. In the same year, President Nathan Burns (pseudonym) suggested the college motto "Culture for Service." Within the context of Gethsemane College, a culture of service may imply studying and serving abroad, working in youth ministry, or teaching English to new immigrants. Gethsemane College is committed to the core values of passionate learning, global citizenship, compassionate peacemaking, and servant leadership. It is affiliated with the Mennonite Church USA. The Mennonite Church USA, through the Mennonite Education Agency, collaborates with all Mennonite educational institutions providing resources and empowering teachers and school administrators to advance the work of Anabaptist Mennonite education (Mennonite Church USA, 2020). I will discuss the interconnections among Anabaptism, the Mennonite Church USA, and Gethsemane College in subsequent paragraphs.

Anabaptism is a Christian theological tradition that originated from the Protestant Reformation in the 16th century. Anabaptism rejects infant baptism and government interference in religious matters; however, it recognizes the New Testament, especially the life and teachings of Christ, as the final authority. The early Anabaptists were Swiss, but the Anabaptist ideology spread to other parts of Europe, such as Austria, Moravia, the Netherlands, and Germany. The word Anabaptists means "re-baptizers," the name for those who practiced the rebaptism of individuals who were baptized as infants (Koop, 2014). Particularly, the Anabaptists were committed to adult baptism and non-conformity with the world. In addition, the Anabaptists are distinguished by ecclesial radicalism, pacifism, and other non-conformist behaviors. Pacifism, for example, is a doctrine of resistance and conscientious opposition to government warmongering (Brock, 1970; Krehbiel, 2015; Weaver-Zercher, 2010). It may include non-participation in politics, jury duty, exercise of secular power, the military, and rejection of coercion or force. Any use of force is oppositional to the New Testament and is therefore sinful. A peaceful resolution of conflict is preferred to war and violence (Kniss, 1997). However, contemporary Mennonites are not totally opposed to political participation such as voting (Kopko, 2012).

The Anabaptist movement is diverse. The descendants of the Anabaptist theological tradition or movement are Swiss Brethren, the German Baptists, Amish, Hutterites, and Mennonites. These groups and sub-groups are distinguished by unique theological beliefs and denominational identities. Apart from the bipolar ethnic mosaic, that is, the difference in cultural characteristics and theological preference between the Swiss-German and Dutch-Russian Anabaptists, there are three sociological categories among North American Anabaptist groups (Weaver-Zercher, 2010). These sociological categories are *traditional* (Old Orders), *transformational*, and *transitional* groups. The *traditional* groups dress plainly and use horse-drawn transportation. The *transformational* groups, which are at the end of the spectrum, value higher education, keep professional jobs, and use modern technologies. The *transitional* groups in the middle dress plainly, reject technologies, and engage the world (Juhnke, 1988, 1989; Krehbiel, 2015). Particularly, the Mennonites and Amish had a common historical root in Switzerland until their division in 1693. The Amish are distinguished by their non-conformity to the world, wholesomeness of living, and congregationalism (Dyck, 1967). For instance, Gethsemane College's faith identity description shows the distinction between Mennonites and Amish as follows: "Some confuse Mennonites with our historical and theological cousins, the Amish, but you won't typically see any buggies or bonnets on our campus" (Gethsemane College, n.d.). This excerpt shows the difference between the Mennonites and the Amish in terms of means of transportation and the Amish simplicity.

For the purpose of this study, I focused on the Mennonites, particularly Mennonite Church USA, the founding denomination of Gethsemane College. The name "Mennonite" is associated with Menno Simons (1496–1561), a Dutch reformer who joined the Anabaptist movement in 1536 after his conversion from Catholicism. He was a quintessential leader because he organized congregations and groups, helping the movement to survive public relations onslaughts and representing the movement in moderate terms (Weaver-Zercher, 2010). The Mennonite Church USA is rooted in Anabaptism and is the largest Mennonite denomination in the United States. It has 16 conferences, about 530 congregations, and 62,000 members. Mennonite Church USA's membership consists of people from diverse faith traditions, ethnicities, and nationalities (Mennonite Church USA, 2020). It describes itself as a denomination that "seeks to extend peace and dismantle oppression and violence in our

communities." Thus, peacebuilding[3] means undoing racism and advancing intercultural transformation, immigration justice and advocacy, dismantling patriarchy, sexual abuse response and prevention, creation care and climate justice, and Israel/Palestinian initiatives (Mennonite Church USA, 2020). In addition, Mennonite Church USA's confession of faith encompasses following Jesus daily; Jesus as Lord is above nationalism, racism, or materialism; following Jesus as a peacemaker; and belief in service to others (The General Conference of Mennonite Church, 1995).

Having discussed the Mennonites and Mennonite Church USA, I turn to Gethsemane College, particularly the implications of its affiliation for the curriculum, co-curriculum, and student learning outcome. Gethsemane College's affiliation to Mennonite Church USA can be examined by the ways in which the Anabaptist tradition or theological beliefs perhaps have shaped curricular and co-curricular programs, mission, vision statement, student learning outcomes, and institutional policies on teaching and research. Gethsemane College's mission statement clearly shows that its mission transcends local and national boundaries, and academic practices and real-world experience influenced by the Anabaptist-Mennonite tradition are central to achieving the mission of transforming local and global communities. An excerpt from Gethsemane College's website reads: "[Gethsemane College] transforms local and global communities through courageous, creative and compassionate leaders. Shaped by Anabaptist-Mennonite tradition, we integrate academic excellence and real-world experience with active love for God and neighbor." The phrase *active love for God and neighbor*[4] is the principal commandment that Jesus articulated in the New Testament.

Gethsemane College's curricular and co-curricular programs are broad, and they are connected to its founding denomination's theological beliefs. It offers 38 undergraduate majors and 48 minors, four graduate programs, and four adult and continuing studies programs (nursing, social work, transition to teaching, and English learners). Curricular and co-curricular programs at Gethsemane College are designed to inform every aspect of campus life. It offers co-curriculars, namely poetry, chorale, choir, journalism, broadcasting, theater, orchestra, and publishing, Student

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[3] Peacebuilding has a broad meaning. Social issues such as racism, advancing intercultural transformation, immigration, patriarchy, and climate justice are included in peacebuilding. See https://www.mennoniteusa.org/
[4] See Matthew 22:36-40.

clubs and organizations include Advocates (LGBTQ education and communication), American Sign Language, Black Student Union, Latino Student Union, EcoPAX, [Gethsemane] Monologues, Knitting Club, Prevention Intervention Network (PIN), and Student Senate. *Spiritual life* on campus includes biweekly chapel services, Bible study and prayer, faith group and support, chapel inquiry programs, faith mentoring, and service opportunities. These programs were designed so that students could change the world as members of a "world-changing place" or community (Gethsemane College, n.d.). The life-changing goal is more pronounced in Gethsemane College's study abroad program, known as Study-Service Term (SST).

The Study-Service Term (SST) program, an international education program, is recognized as one of the distinctive characteristics of Gethsemane College. In 1968, the SST program was built on the experience of faculty who had lived, served, and studied abroad (Gethsemane College, n.d). The description of SST indicates the influence of a Christian worldview on learning:

> SST also provides a unique opportunity to grow spiritually by building meaningful relationships with people who are different than you, responding through service to the great needs of the world and being pushed beyond your comfort zone to ask meaningful questions that might change your life forever. Through the successes and the challenges on SST, you will grow as a person and discover new insights into God's presence in the world.

Based on the background knowledge of Gethsemane College's affiliation with its founding denomination, I explored how Gethsemane College students make sense of their learning experiences in relation to civic identity development. I identified the common themes across the participants' narratives and documents that I collected. I drew conclusions based on the narratives and documents (data).

Negotiating Access and Rapport

My story was necessary to negotiate access to the research site, although it is not told in its entirety. In summer 2019, I contacted Gethsemane College when I was taking a class on dissertation writing. They offered me an opportunity to mull over my research interests and a group/population that I would like to study. Suddenly, I had an *aha moment*, which led me to Gethsemane College. I

recalled that a group of missionaries affiliated with Gethsemane College's founding denomination lived and proselytized in Ilé-Ifè, Nigeria, where I was born. My memory of the past encounter was vague, so I asked a friend, my classmate in elementary school, to recount and walk me through our shared experiences in a remote community in southwestern Nigeria. The process of retelling memorable incidents and people in our community was instrumental to remembrance, as we facilitated our individual recollection. My friend (a co-narrator) had a cue: his family's house is adjacent to where the missionaries were resident. It is not clear if those missionaries were successful in soul winning, however, because the Prosperity Gospel was fast becoming dominant as Nigerians sought a quick panacea for social and economic troubles. Flamboyant preachers of the Prosperity Gospel seized the moment, claiming:

> My God is a big God. The God of my fathers (Kenneth E. Hagin, Kenneth Copeland, A.A. Allen) is behind me. You cannot be a Christian and remain poor. It's an insult to God. Neither the government nor your monthly salary is your source; God is your source. And that's why you need to tithe and bring your offerings. See what my God will do concerning your finances, as we enforce the Kingdom of God on earth.

I offer this story to emphasize the continuity in my own story and how it led me to the current study. In addition, this story broadens the scope of personal justifications for this study, which are in my life story and tensions that mark it (Clandinin, 2013). That Christianity became the mainstay of life provoked questions about faith, learning, and civic engagement.

I referred to my experience in the introduction email to Gethsemane College. Before I sent the introduction email, I had reviewed Gethsemane College's website and relevant documents about the founding denomination. Luckily, Dr. Sax (pseudonym) replied to my email, and he initiated rapport with two Gethsemane College faculty members and an administrative staff member who would later serve as gatekeepers (e.g., Dr. Van, Director of Institutional Research, and Dr. Mary Dale). Dr. Mary researches civic virtue and gendered memory in East Africa. I established rapport with Professor Mary by discussing her research, and I seized the opportunity to share one of the term papers that I wrote in graduate school, *Statues and Collective Memory in South Africa*. Again, I dug into my experience to find a common interest. Dr. Mary expressed her delight, but veered into questions about my research design and interview protocols:

> Are you talking about using only Gethsemane College students for the research or we would be one of many colleges? We would certainly want to see your research plan and the questions you would be asking students. (Excerpt from Professor Mary's email, April 2020)

Professor Mary's questions made me think more deeply about the justifications for selecting Gethsemane College. I emailed Dr. Mary the approved IRB protocol, interview protocols, and sampling criteria. Patton's (2002, 2015) criteria and purposeful sampling strategies were helpful. Because of Gethsemane College's affiliation with a Christian denomination and integration of faith and learning, it is therefore a unique context for a study on college students' civic identity development.

Recruitment Process

The process of participant recruitment began with a review of the literature, particularly civic development engagement and civic identity literature (Atkins & Hart, 2003; Crocetti, Jahromi, & Meeus, 2012; Kirsher, 2009; Viola, 2018, 2020; Youniss, 1997, 2012; Zaff et al., 2010). I derived the criteria for participant selection from this body of literature, which shows that civic identity can develop in social and cultural contexts. For instance, civic contexts such as campaigns, rallies, and marches may foster civic identity development (Kirsher, 2009). Atkins and Hart (2003) asserted that civic identity develops because of (1) the experience of participation in one's community, (2) the acquisition of knowledge about the community, and (3) adoption of democratic principles (p. 157). Civic identity formation or development perhaps occurs through civic engagement or critical service-learning (Mitchell, 2015; Zaff et al., 2010). Therefore, the participants in my study met the following eligibility criteria: (1) service learning or community service experience during college, (2) being a graduating student or senior, and (3) knowledge of Gethsemane College's founding ideology, faith identity, and ethos.

I devised appropriate strategies for participant recruitment. It is important to note that the participants in my study were recruited during a global pandemic (COVID-19), so social distancing procedures were in place and in-person interactions were restricted. I reviewed the method sections of some qualitative studies that focused on college students' civic engagement and civic identity

development (Johnson, 2015, 2017; Johnson & Ferguson, 2018; Malin, Ballard, & Damon, 2015; Mitchell, 2015; Owen, Krell, & McCarron, 2019; Vaughn, 2018; Xu & Yang, 2018), and they suggested a few participant recruitment strategies. The authors particularly selected their research participants based on expert nomination, staff-faculty recommendations, and initial screening surveys. For instance, Owen, Krell, and McCarron (2019) consulted with expert nominators (the First-Generation College Student Advisor) to recruit research participants. I identified an expert and faculty member at Gethsemane College who would help me with the recruitment of knowledgeable and information-rich participants (Creswell & Plano, 2011; Patton, 2002).

I emailed Dr. Mary for help again. I requested a database or list of graduating students who met the eligibility criteria that I had listed in the approved Gethsemane IRB protocol. After Dr. Mary secured permission from Dr. Van, Director of Institutional Research at Gethsemane College, she sent me a list of 111 graduating students and email addresses. The students had studied abroad in parts of Africa and South America, and they were involved in either service learning or community service.

I sent several reminders to the graduating students. In the end, 10 graduating students signed up. I interviewed all of them to select who would participate in the study. Eight participants who met the eligibility criteria were selected for interviews and follow-ups. I excluded two graduating students who had internet glitches during the initial interviews so that we could not continue, and although I immediately sent emails to them to schedule other times and dates, they never replied. When I completed all the interviews, I sent an email to each participant thanking them for their interest in my study.

I completed two rounds of interviews with the participants (except Katie and Billy, who did not return for the second round of interviews. I reached out to Katie and Billy several times through email, but I did not receive any replies, so I cannot account for why they did not return for the second interviews. I decided to include Katie's and Billy's narratives in my study because the first interview with each of them was in-depth). In the first round of interviews, we covered pre-college civic engagement, learning experiences at Gethsemane College, and (subjective) understanding of civic identity.

Even though I had built relationships with a few Gethsemane's College faculty members and administrators, questions about researcher-participant collaboration and co-creating stories in a social milieu surfaced (Caine, Estefan, & Clandinin, 2013). I was anxious about striking up conversations with the participants over WebEx, and a lack of social milieu for interviews was very concerning. *How will I keep the participants interested in my study?* Finding answers to these questions was indispensable. I sent out an introduction email to all the graduating students on the list that I received from Professor Mary. Emily (one of the participants) immediately requested an interview guide and timeline for my data collection:

> Sure! I would like to participate. Could I receive a draft of the interview guide?
> What times best work for you? What is your timeline? I will not be available for a
> large portion of June (June 16-June 27). After that time would work best for me.
> However, I could make time this week (June 7-13) if necessary.
> Thanks, E. (June 2020)

While I acknowledged the relational and collaborative nature of narrative inquiry (Clandinin & Connelly, 2000), I was concerned about premeditated responses to interview questions. I emailed Emily a draft of the interview protocol (which I later refined), approved IRB protocols, and consent form. The negotiation with my participants entailed scheduling, interview duration, and compensation. Some of the research participants were either working or interning remotely, so the interviews were conducted late in the evening or on weekends.

Sampling

What is an appropriate sample size for a narrative study? I grappled with this question while recruiting the participants, and I am aware that qualitative research theorists have not yet reached a consensus on a satisfactory number of participants for qualitative research. However, there are suggestions. Beitin (2012) suggested that if there is thematic redundancy after six interview participants, an appropriate sample size could range from 6 to 12 participants. Sample size may range from 1 to 24 in collective narrative inquiry (Creswell, 2013; Guetterman, 2015). Many relevant questions are about the appropriateness of the data and the number of interviews (O'Reilly & Parker, 2012). The adequacy of data is determined not by the number of participants but by the

appropriateness of the data (Kim, 2016). The appropriateness of the data and number of interviews were considered important in this study.

To address the question, I reviewed recent dissertations on college students' civic identity (Denney, 2019; Vaughn, 2018; Wakuski, 2017). Denney (2019) recruited five participants, Wakuski (2017) six, and Vaughn (2018) five, but the number of interviews that these authors conducted were different. For example, Vaughn (2018) interviewed the participants in her study four times. I recruited more participants because I focused on exploring themes across narratives, interviewing six out of eight participants twice; two participants did not return for the second round of interviews. After I perceived overlapping themes in the data (and palpable pandemic fatigue), I ceased interviewing the participants.

Developing the Interview Protocols

Guided by the research questions and prior literature on civic engagement and identity, I took the following steps in developing the interview protocols:

1. Existing Literature: The first stage focused on empirical literature on civic identity, and broadly on developmental science and civic identity development. This step also involved a review of literature on the relationship or association between civic engagement and civic identity development in context.

2. Thematization: At this stage, I focused on mapping civic contexts in college and the association between civic engagement and development, as shown in the literature. There are four themes in the first interview protocol: general introduction, Gethsemane College's faith identity and learning, the curriculum, co-curriculum, and civic engagement programs, and student learning outcomes. The second protocol was not thematically arranged, but the questions implicitly represented the themes in the first protocol. I later added to the second interview protocol a question about Gethsemane College students' agency because two participants had mentioned how students asserted their agency and its influence on Gethsemane College in the past.

3. Reviewing: I sought expert feedback. Dr. Anatoli Rapoport (advisor) and Dr. Richard Olenchak reviewed the interview protocols and provided feedback. A fellow graduate student, who is competent in qualitative research, closely read the protocols for structure and clarity.

4. Piloting/Refinement: At this stage, I used the first interview with one of the participants as a pilot. When I completed the initial interview, I analyzed the interview transcript. Afterwards, I reflected on the interview text and emergent themes. I included this question: What's your life story? I realized that this participant connected his pre-college civic engagement and family background to his learning experience at Gethsemane College. I changed the question about "civic identity" to a two-sentence format (a question and statement to clarify the meaning of civic identity).

Research Participants' Profiles

As a way of understanding and inquiring into experience, narrative inquiry includes "collaboration between researchers and participants over time, in a place or series, and in social interaction with milieu" (Clandinin & Connelly, 2000, p. 20). In other words, stories or narratives are co-created through interaction between the researcher and the participants in context. The portraits below are cursory representations of the participants' experiences, and Table 2 represents the participants' genders, civic engagement, and salient social identities.

Table 2. Participants' Information

Name	Gender	Civic Engagement/College Activities	Salient Identities
Phoebe	Female	Latino Student Union, Women's World Choir, Student Women Association, and youth group in church	White, Christian, middle class, Church of Brethren
Helen	Non-binary, queer	Theater, LGBTQ community education, choir, Black Lives Matter (BLM)	LGTBQ community, non-binary, white, cancer survivor, human rights activist
Brianna	Female	Latinos for Peace, EcoPAX, and the Sunrise Movement	Foreign-born, Immigrant father, White American mother, middle class
Emily	Female	Community Meals, Mennonite Central Committee	White, adopted child, Asian heritage, Mennonite
Jay	Male	Black Lives Matter, food pantries (volunteering), peer community, and Gethsemane College Admission Office	White, upper middle class, Mennonite/agnostic, Mennonite parents
Billy	Male	Volunteering (hospitals, camps, school), NHS Spanish Club, Prevention Intervention Network	Conservative Christian, brother to a person with disabilities, middle class, divorced parents, reading disabilities
Jackson	Male	Prevention Intervention Network, choir, church youth group	White, suburban, middle class, Mennonite
Katie	Female	Black Lives Matter, the Latino Student Community	White, middle class, raised in a homogenous community, homeschooled

Phoebe has vast civic engagement experience. Her narrative revealed a deep ideological difference between her parents and influence of the difference on her civic identity. Her stance on politics and economy is balanced. In addition, Phoebe reported that Christianity is part of her heritage. She was active in student council, and she volunteered at food pantries. Her church youth group served as an avenue for civic engagement. She met with U.S. senators and representatives to discuss issues such as world hunger, mass incarceration, and healthcare. In her sophomore and junior years, Phoebe was the leader of Women's World Choir, and she was involved in the Latino Student Union and Student Women Association. Phoebe studied abroad in Nicaragua and Indonesia.

Helen is a cancer survivor. She was bullied in elementary school for her fragility and inability to play contact sports. Helen was involved in theater, choir, and LGBTQ community activities. She

acknowledged that her participation in the LGBTQ community programs/activities was a path to self-discovery, especially "coming out." She practices anti-racism and educates herself on white privilege, injustice, and Black Lives Matter. Phoebe connected her elementary school experience with her church and dissonance that she experienced in her family church.

Jay attended a Montessori and private high school in Greenlawn. Through school civic engagement programs, he developed rapport with Catholic workers in South Bend, Indiana. He admitted that his church experience shaped/influenced his perspectives on citizenship and politics. In college, Jay started exploring his own faith. He attended protests with his "peer community," for example, Black Lives Matter, the Women's March in 2016, and MLK Day events. Jay completed a study abroad program and service learning in Indonesia.

Brianna was born in Puerto Rico. When Brianna was three years old, her family moved to Indiana. Brianna's father is involved in the local council. She is actively involved with Latinos for Peace, "EcoPAX" (a student club at the college), and the Sunrise Movement, a youth-led movement to stop climate change and create jobs. Brianna, together with her church youth group members, volunteered with the Open Doors Organization in Chicago. She studied abroad in Tanzania.

At a young age, Emily was adopted by a white American Christian family. She identified as Asian and White throughout our meetings. She acknowledged that her civic formation or development began through research, critical thinking, in church community, and civic engagement programs such as Community Meals. She served the homeless and needy. Emily travelled with the Mennonite Central Committee to build homes in developing countries.

Billy identified as conservative Christian. He reported that his engagement is shaped by his brother's disorder; Billy's brother was diagnosed with cerebral palsy. Billy and his family volunteer in the hospital, cook meals once a month for families with children in the hospital, and attend camps and programs for individuals with Down syndrome, autism, cerebral palsy undiagnosed, and Conner's disease. He advocated for recycling and environmental sustainability. His participation in civic engagement activities began in high school, where he took leadership roles in the NHS Spanish Club. He had uncompromising conservative and Christian perspectives about civic duty, politics, environment, and religious practices. Bill studied abroad in Peru and Ecuador.

Jackson was a senior majoring in psychology. His idea of civic engagement is enmeshed in the Christian faith. Jackson claimed that church is associated with civic engagement and social justice, that Jesus was a historical figure and an activist. He lived and studied abroad in Argentina and Peru. He was involved in the college choir and Prevention Intervention Network. He read literature such as Paulo Freire's *Pedagogy of the Oppressed* to understand his own identity. Jackson described himself as a radical peacemaker.

Katie was homeschooled, which allowed her to explore her interests. Her family spent a lot of time with other homeschooling families, and the parents shared their expertise teaching and sharing innovative ideas. Katie's ideas of civic engagement and service to the community comprise buying from local businesses such as the farmer's market, riding a bicycle instead of a car, and being conscious of environmental sustainability. Katie's stance on civic engagement changed in college. She believed there was a reason for protests; emailing or talking to representatives in her local community was not productive. She learned about social justice through public lectures and protests at Gethsemane College. Katie participated in Black Lives Matter Deferred Action for Childhood Arrivals (DACA) protests. She studied abroad in Peru.

Data Collection

In narrative research, the researcher employs multiple methods for data gathering such as participant observation, interviews, fieldnotes, surveys, folktales, life histories, journal records, autobiographical writing, and documents. Data collection procedures in narrative research require the researcher to spend considerable time with one or more individuals who have stories to tell (Atkinson, 2015; Clandinin & Connelly, 1990; Creswell, 2013; Marshall & Rossman, 2016). I collected two types of data: interviews and documents. The participants were reluctant to meet for face-to-face interviews because of the pandemic, so I conducted all interviews via WebEx.

Interviews

Interviews are the primary sources of data in narrative inquiry. They provide insights into the complex lives of individuals (Kim, 2016), and they are used for data collection because individuals

are important source of knowledge (Gubrium et al., 2012). I conducted two rounds of semi-structured interviews. Each interview session lasted for about 50-60 minutes. I invited participants to join the study via email. The invitation included a brief introduction, affiliation, research purpose, benefits, risk, and confidentiality.

The first interview had a major impact on the study. Jay, the first participant I interviewed, is very familiar with Gethsemane College and the founding denomination. Jay's parents are members of the Mennonite Church USA, and he was raised in the church. He shared useful information about the internal conflicts within the denomination regarding Gethsemane College's curriculum and subvention from the founding denomination. Gethsemane College must maintain the founding philosophy and faith identity. Jay's civic identity development narrative is not episodic; pre-college civic experiences, learning experiences at Gethsemane College, and personal dispositions are connected. Therefore, understanding Jay's civic identity development required a bit of investigation into his past experiences before college. I borrowed from Rosenthal (1993, cited in Kim, 2016) who suggested that narrative inquirers can begin with a life story interview or biographical interview because of the idea that life story is a social construct. Rosenthal's stance led me to *The Life Story Interview* (Atkinson, 1998), and I then refined the first interview protocol. *What's your life story?* was added to the first interview protocol. This question was imperative. The participants past civic experiences, parents, and the church community characters are significant in their civic identity development narratives.

The first interview drew my attention to ethics. I added *mutual disclosure* to the interview protocol. According to Clandinin and Connelly (2000, cited in Caine, Clandinin, & Lessard, 2018),

> Ethical matters need to be narrated over the entire narrative inquiry process. They are not to be dealt with once and for all, as might seem to happen, when ethical review forms are filled out and university approval is sought for our inquiries. Ethical matters shift and change as we move through an inquiry. They are never far from the heart of our inquiries no matter where we are in the inquiry process. (p. 170)

Other scholars have expressed their views about the dimensions of ethics in qualitative research (procedural, relational, and situational), and how researchers address ethics in different situations (Caine et al., 2018; Clandinin & Lessard, 2018; Ellis, 2007; Poole, 2020). Research can be

exploitative, especially if there is no direct benefit to the participants. I added *mutual disclosure* to the interview protocol so that I could share my own story with the participants and build a relationship.

I have a story to tell, and my story is germane to the participants' learning experiences at Gethsemane. Jay mentioned Deferred Action for Childhood Arrivals (DACA) and immigration justice and advocacy. These issues are central to Gethsemane College's social justice-oriented curriculum. I thought that sharing my immigration story was relevant, particularly the relationships between my immigrant status, civic identity, and citizenship. I am Nigerian, African, a naturalized U.S. citizen, male, and a Charismatic Christian. I realized that the participants were interested in my story as much as I was interested in collecting their civic identity development narratives.

In subsequent interviews, the question *What's your life story?* seemed daunting, but it elicited much deeper, useful information about the participants' civic identity development narratives. The following is a short conversation between Jackson and me, Adegoke:

> **Adegoke:** Thank you for your participation in my study. Please let's start. What's your life story?
>
> **Jackson:** That's very broad (*smile*). What aspects of my life story are you interested in? You want me to talk about the aspects of my story that are related to your study, right? I know you are looking for something related to your study.
>
> **Adegoke:** Yes. I am interested in your background, too. Please feel free to share as much as you would like to share.

In addition, *What's your life story*? could elicit information about the role that the family plays in civic development. Phoebe's story revealed how her parents' mistrust messages and apathy toward national identity or pride formed the foundation of her civic engagement and identity. She recalled the discussions about citizenship, belonging, and a sense of responsibility to a polity, or civic identity development, perspective, and intercultural contacts.

Second Interviews

I invited the participants for the second interviews by email. I set up the interview dates and times in WebEx, and invitations were emailed to all the participants. There was a one-month gap between the first and second interviews, and I assumed that this gap allowed me to identify intra-

individual change in the participants' narratives and unfolding events in their lives. I used the second interview protocol to guide this round of interviews. I began the interviews with follow-up questions that had emerged from the first interviews. Two participants (Katie and Billy) did not return for the second interview although I sent several reminders to them.

The intra-individual change was noticeable in Jay's narrative. He acknowledged that the pandemic had caused a shift in his understanding of civic identity. Thus, the three-dimensional space framework was necessary to understand the change. His narrative is meaningful within the context of a global pandemic. He reflected on a belief that the United States is self-sufficient, but the COVID-19 pandemic proved otherwise.

Another dimension of relational ethics came to the fore while conducting the second round of interviews. Brianna mentioned a proposal by her fiancé in the first interview, and I thought it was important to recognize the new development in her life. She was elated about becoming a life partner. I congratulated Briana and her fiancé. Other participants spoke about the latest events in their lives and coping strategies in the pandemic. Drawing on Noddings (1984, 1998) and Caine, Steeves, and Clandinin (2020), listening and paying attention to stories that were unrelated to my study were ethical. The dialogues, at the beginning or end of interviews, marked the relationship between the participants and me. "All dialogue is, in the deepest sense, moral because it is an acknowledgement of our existential longing to hear and be heard" (Noddings, 1993, p. 6). Given the nature of narrative research, there was mutual understanding that our relationship would continue after the interviews.

Electronic Data/Documents

Do documents tell a story about an institution or a culture-sharing group? Documents are "social products because they reflect the interests and perspectives of the authors" (Hammersley & Atkinson, 1995, p. 165). They represent "values and ideologies, either intended or not," and they tell their own stories (Hitchcock & Hughes, 1995, p. 231; Kim, 2016). My assumption was that institutional documents represent both the cognitive schemas and values of those who create them. According to Dewey (1934/1980),

It is quite possible to enjoy flowers in their colored form and delicate fragrance without knowing anything about plants theoretically. But if one sets out to understand the flowering of plants, he [sic] is committed to finding out something about the interactions of soil, air, water, and sunlight that condition the growth of plants. (p. 4)

Document analysis is applicable to qualitative research approaches such as case study, ethnography, and mixed methods, and it is a means of triangulation, that is, to provide "a confluence of evidence that breeds credibility" (Eisner, 1991, p. 110), or for a combination of methodologies. Document analysis is a social research method and an important research tool, and it is an invaluable part of most schemes of triangulation, the combination of methodologies in the study of the same phenomenon (Bowen, 2009). The rationale for document analysis was relative to methodologies and triangulation. In order to seek convergence and corroboration, qualitative researchers usually use at least two resources through using different data sources and methods.

Data Analysis and Interpretation

It is evident in my experience working on this study that it is rather unlikely to separate data analysis from the literature review and/or data collection. The process of data analysis comprised reading and examining the data, identification of semantic relationships and salient domains, data reduction through coding and recoding, and data representation in tables, charts, and diagrams (Creswell, 2013; Hatch, 2002; Kim, 2016). Analytic procedures were comprehensive: data organization, immersion in the data, codes and categories, interpretations using analytic memos, alternative understanding of data, and final report writing (Rossman & Marshall, 2016).

I used the *analysis of narratives* approach to organize and classify the participants' narratives into categories or themes to identify themes in the data and to create coherent civic identity development narratives. I drew on qualitative research literature (e.g., Creswell, 2018; Maxwell, 2013; Saldana, 2015) and approached the process of data analysis by closely reading the data and making notes in the margin. I read the interview transcripts and documents reflexively and interpretively (Miller & Crabtree, 1999b). Reflexive reading included critical reflection and infusion of personal subjectivity into the data. In the second mode, I read the data and constructed

interpretations by paying attention to actions, contexts, and experiences in the participants' stories. For example, a close reading of Jay's interview transcript revealed an ideological and semantic difference between *peer community* and *peer*. Although *peer* and *peer community* may seem to have the same meaning, a follow-up question revealed that peer community represents a group of Gethsemane College students who share a common ideology based on their understanding of the Anabaptist-Mennonite tradition. Jay's peer community is focused on dismantling oppressive systems.

I reread and pre-coded the data by highlighting important words, phrase, quotes, and/or paragraphs. I coded evocative statements (unedited) to maintain fidelity to the participants' experiences. The participants made ideology-laden statements that perhaps became windows into cognitive and affective dimensions of their civic identity development and how they perceived themselves in relation to others. I adopted Chase's (2003) suggestions by making interpretive comments in the margin using Microsoft Word review functions. Going back and forth to the research questions, I coded the participants' learning experiences in relation to civic identity development (Saldana, 2015). I borrowed analytical tools such as *narrative coding, narrative smoothing,* and *restorying* (Ollerenshaw & Creswell, 2002; Polkinghorne, 1995). I utilized these tools to chronologically present the participants' civic identity development narratives.

Lastly, I used content analysis. This method of analysis relies on identifying thematic patterns through a close reading of texts or documents (Neuendorf, 2016). I read closely the institutional documents that I collected. I marked the documents identifying emergent themes. For both conceptual and relational analyses, I imported the documents to Voyant Tools and ran a quick query. The query revealed word frequency, counts, and percentage; however, I focused on the emergent themes. I provide detailed information about the process of content analysis below.

Content Analysis

In this section of data analysis, I present a systematic review of documents to understand the background information about Gethsemane College, which is a primary context in this study. Based on the interview, participants are nested in multiple contexts. However, because of the purpose of this study and research questions, I analyzed relevant and selected documents to help me understand the

ideological and philosophical foundation of Gethsemane College and the Anabaptist-Mennonite influence in the curriculum and co-curriculum. The analysis of documents is central to my understanding of participants' civic identity development narratives in contexts and conclusions that could be drawn regarding how learning experiences at Gethsemane College shaped participants' civic identity development.

The sampling of documents was purposeful and theoretically informed (Schreier, 2012). Using the research questions and key dimensions of Thomas and Brower's (2018) conceptual framework, I purposefully selected documents that are representative of Gethsemane College's structure and culture. These documents are the mission and vision statements, college strategic plan, student conduct codes, academic program descriptions, learning objective and outcomes, institutional core values, and the Gethsemane Core (general education). The documents provided information about the learning outcomes/objectives, constructs, ideologies, and factors that perhaps fostered participants' civic identity development in context. We can learn about ideological schema that are essential to the participants' civic identity formation and enactment rooted in faith perspective and learning. In addition, this section was built on the background of Gethsemane College's history and affiliation with Mennonite Church USA, which I discussed earlier. Based on content analysis literature (Elo & Kyngäs, 2008; Forman & Damschroder, 2007; Marying, 2000, 2015), I developed a process of content analysis. Figure 3 below represents the process of content analysis that I developed in this section.

```
  ┌─────────────────────────────────────┐
  │        Research Questions            │
◄─┤   Cultural and Structural Frames     ├─►
  └─────────────────────────────────────┘
                    │
                    ▼
  ┌─────────────────────────────────────┐
  │            Open Coding               │
  └─────────────────────────────────────┘
                    │
                    ▼
  ┌─────────────────────────────────────┐
  │   Listing of Inductive Sub-categories│
  └─────────────────────────────────────┘
                    │
                    ▼
  ┌─────────────────────────────────────┐
  │  Grouping Sub-categories into Higher │
  │         Order Categories/Themes      │
  └─────────────────────────────────────┘
                    │
                    ▼
  ┌─────────────────────────────────────┐
◄─┤  Working through the texts/documents,├─►
  │     interpretation and discussion    │
  └─────────────────────────────────────┘
```
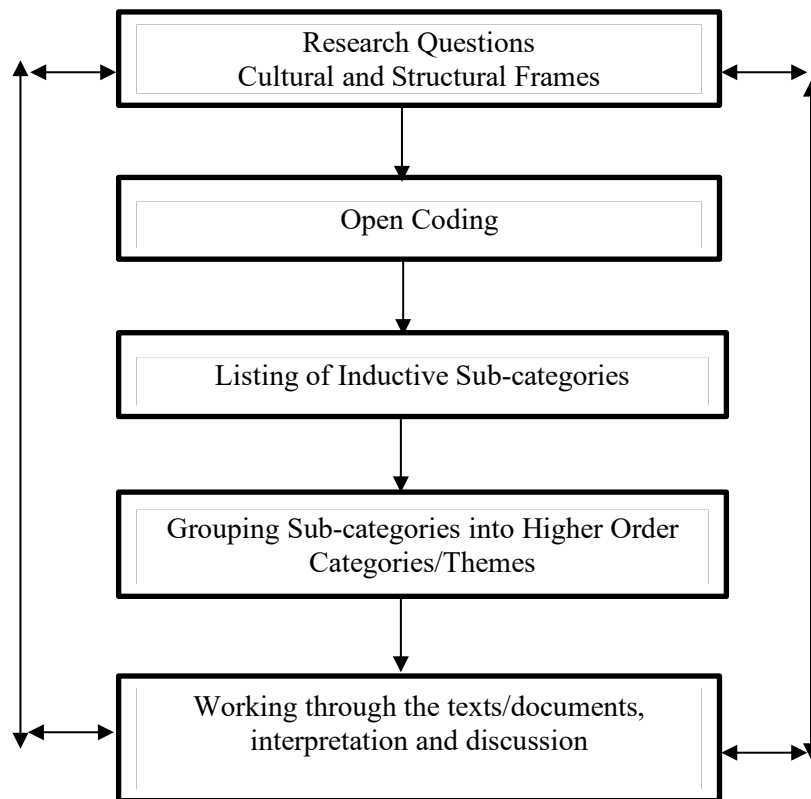
Figure 3. A Process of Content Analysis

Besides Figure 3, I developed a coding template. In developing a coding template, I wanted to represent the relationship among the Anabaptist-Mennonite tradition, Gethsemane College's faith identity, mission, vision, core values, the curriculum, and student learning outcomes. I assumed that the representation was relevant in order to make sense of participants' learning experiences and civic identity development. Therefore, I conceptualized and grouped student learning experiences and outcomes into two categories and five sub-categories (see Figure 3). The first broad category represents the founding ideology of Gethsemane College and its curriculum, faith identity, vision, mission, and core values. The second category represents students' learning outcomes, focusing on skills, knowledge, and responsibilities to local and global communities. Based on my in-depth reading of student learning outcomes, I used "civic actions" and "responsibilities" interchangeably.
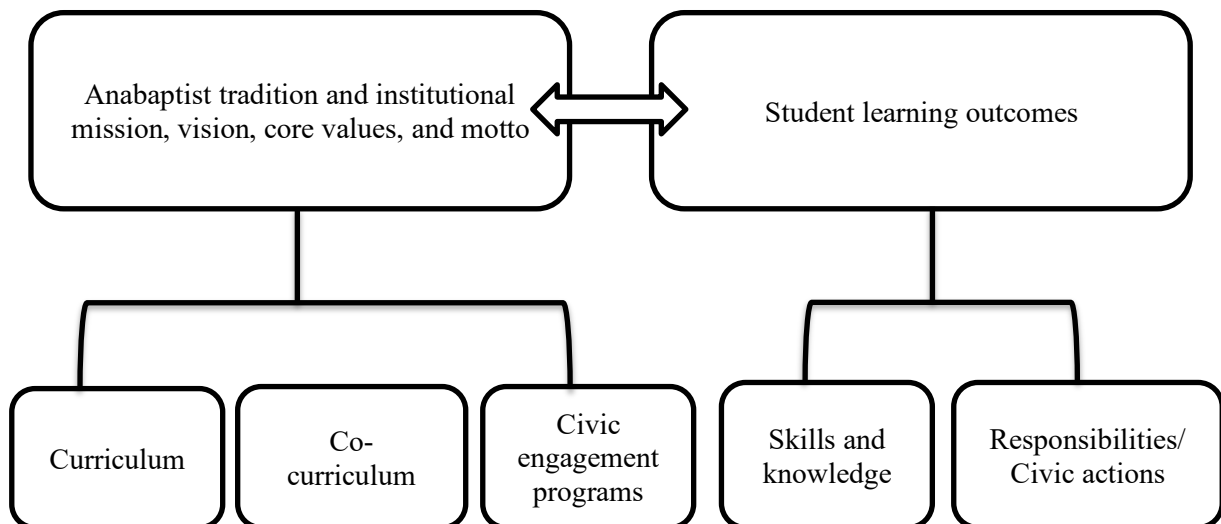
Figure 4. A Coding Template for Content Analysis

Guided by the research questions, the purpose of Figure 4 is to, through content analysis, reveal how Anabaptist tradition has perhaps shaped or communicated Gethsemane College's curriculum and anticipated student learning outcomes. In addition, participants' narratives are vital to learning about the influence of Gethsemane College's curriculum and faith identity on college students' civic identity development.

I conducted an inductive content analysis, following the coding template and process of analysis stated above. Thus, I began the reading and open coding with institutional/founding documents such as the vision and mission statements, core values, faith identity, course descriptions (e.g., the Gethsemane Core), campus policies, and student handbook. I culled from these documents statements that represent Gethsemane College's values, faith identity, Anabaptist-Mennonite tradition, and affiliation with Mennonite Church USA. The next step in the analysis involved a close reading of courses in the core curriculum and student learning outcomes. These courses focus on identity, perspectives, and wellness. Co-curriculum includes athletics, music, theatre, journalism, and mass communication. Lastly, I divided learning outcomes into two parts: skills/knowledge and responsibilities. The linearity of this process was helpful in making the connection between Gethsemane College's faith identity, curriculum, and student learning outcomes (spiritual, social, and academic and overall student development). I sorted the data into sub-categories. Three themes emerged from the data. These themes are global citizenship or engaging with diversity or difference,

faith-learning integration, and student development and responsibilities/civic actions. I drew on prior literature to explicate the conceptual differences that emerged from how terms such as global citizenship, multicultural society or community, and intercultural competence/communication are operationalized in Gethsemane College's documents.

Trustworthiness

Is there truth-likeness in my interpretations of participants' stories? This question was imperative for reflecting on the processes of data analysis, interpretation, and strategies employed to obtain participants' civic identity development narratives. As evident in the literature, validity is a slippery term, considering the number of perspectives and terms used to describe it (Creswell, 2018; Maxwell, 2013). Alternative terms such as *credibility*, *authenticity*, *transferability*, and *dependability* are used to establish the "trustworthiness" of qualitative research studies (Creswell, 2018; Lincoln & Guba, 1985). Given the broad typologies of validity, validity procedures are contingent upon theoretical lens and research paradigm (Creswell & Miller, 2000). Therefore, I turned to validity procedures in narrative research (e.g., Polkinghorne, 2007; Reissman, 1993).

Apart from validity procedures listed in the literature, as I proceeded in data collection and analysis, I devised validity procedures such as audit trail (critical reflections on methodological decisions, participants, and interview protocols), member checks, and correspondence, which involved communication and collaboration with participants to mitigate misinterpretations or distortion of meaning (Lincoln & Guba, 1985; Reissman, 1993). Particularly, I asked follow-up questions after a close reading of interview transcripts, and thereby meanings and interpretations were co-created. The trustworthiness of interpretation in this study was based on the three-dimensional space, describing in detail pre-college and college experiences that are related to participants' civic identity.

Chapter Summary

In this chapter, I presented an account of my research design. The COVID-19 pandemic made the notion of emergent and iterative research design much more real, especially for narrative inquiry. I

altered the research design and made decisions to best capture the lived experiences of the participants. Methodological decisions were contingent upon the current global crisis and compliance safety procedures. The challenges associated with the pandemic pose important questions regarding qualitative research, for example, narrative inquiry that is committed to transaction/relation between the researcher and participants in a social milieu. This section also revealed questions about identities and the problem of fracturing identity or human experience. Although human beings claim multiple identities, these identities are neatly isolated. Thus, to study participants' civic identity development within a context necessitated learning about prior contexts and how these contexts relate to where participants are situated now. Ethics (apart from IRB and the principle of "do no harm") surfaced while interviewing participants: I struggled with a feeling of exploitation, that I was taking participants' stories to achieve my end, my dissertation. Nevertheless, the process of data collection was empowering and informative, and I learned to see the interrelationship between literature review and data collection.

CHAPTER 4: FINDINGS

Introduction

In the previous chapters, I discussed the methodology and eclectic theoretical framework for this study, which posits that human development involves a bidirectional, mutual relationship between the developing individual and complex ecological contexts. The exploration of an individual's experience takes place within specific social, cultural, and historical contexts. To make sense of participants' civic identity development narratives, I drew on theories or models within the relational developmental systems perspective and the three-dimensional space approach. Because of the perceived incompleteness of college experience as a representation of participants' civic development, the three-dimensional space approach allowed a backward and forward movement connecting past and present experiences with where the participants are in their civic identity development trajectories. This chapter comprises three categories of analysis and findings: content analysis, thematic analysis of individual participants' civic identity development narratives, and salient themes across all participants' narratives.

Categories of Data Analysis and Findings

In this section, I present three categories of analysis and findings. First, I identified the salient events, family backgrounds, (pre)college learning experiences, and curricular and co-curricular programs that shaped or influenced participants' civic identity (Checkoway & Aldana, 2013). The participants' narratives are presented in a manner that allows readers to understand the salient factors in civic identity development. Second, I focused on the themes across participants' narratives relative to civic identity development. Third, I conducted a content analysis of documents that I collected from Gethsemane College's website and the Mennonite Historical Library. The documents were considered as institutional narratives or stories. Based on these analyses, I report the participants' civic identity development and salient factors. For example, the content analysis gave a good insight into Gethsemane College's curriculum, co-curriculum, and student learning outcomes, which were

categorized into skills, knowledge, and responsibilities. Table 3 below summarizes the categories of data analysis and findings in this study.

Table 3. Categories/Types of Data Analysis and Findings

Categories/Types of Data Analysis and Findings

Content Analysis (Documents)	Individual Participant Narratives and Themes	Salient Themes Across Participants' Narratives
In this subsection of data analysis and findings, I used content analysis inductively to reveal latent meanings of Gethsemane College documents that I collected. The documents are representative of Gethsemane College's curriculum, co-curriculum, student learning outcomes, and other types of institutional documents.	The analysis of data in this subsection is concerned with each individual participant's civic identity development narrative. Factors and processes that shape civic identity development are revealed in the themes. Each participant's developmental processes, particularly civic identity development, are presented with quotes from the data. These quotes represent participants' voices.	Data analysis is this subsection is concerned with similarities or commonalities across participants' civic identity development narratives. I draw conclusions from the themes that emerged from all the participants' narratives. This is important for understanding learning experiences that are useful to civic identity development at Gethsemane College.

Findings from Gethsemane College's Documents

In this section, I present the findings from the content analysis of selected documents. Tables 4-6 represent the codes and representative excerpts from the documents that I collected and analyzed. I purposefully selected these representative excerpts to illustrate three themes: global citizenship and intercultural skills, faith-learning integration, and student development.

Global Citizenship and Intercultural Skills

Global citizenship, a key core value of Gethsemane College, emerged as an important theme in the data. "One of the core values at the foundations of [GC] is global citizenship, so intercultural study is an important component…" (Gethsemane College, n.d.). The representative excerpts in Table 4 represent this theme and associated concepts that I identified in Gethsemane College's documents. Global citizenship is defined as follows: (1) an intercultural openness with the ability to function effectively with people of other world views, and (2) a responsible understanding of stewardship for human systems and the environment in a multicultural world. The description of global citizenship in

the documents is two-pronged: engaging with diversity/difference and a sense of shared responsibility to humankind and the environment. The first part of the definition recognizes the diversity of cultures, worldviews, interdependence, and intercultural skills that college students, leaders, and educators need to engage with cultural diversity and difference in a multicultural world.

The second part of the definition represents shared responsibilities and moral obligations to humanity and the environment. Thus, it is expected that global citizens contribute to local and global communities and show concerns for the environment. Other responsibilities may include active engagement in social justice, contesting inequities, engagement with cultures, human rights and environmental protection, civic engagement in local and global communities, and peacemaking (Davies, 2006; Oxley & Morris, 2013; Roman, 2003). In other words, the notion of global citizenship is dichotomous; it may imply responsibilities to the world and engaging with cultural diversity. Oxley and Morris (2013) categorized the various conceptions of global citizenship into cosmopolitan types and advocacy types. The cosmopolitan types focus on the interconnection of individuals, the state, globalization, power, and human conditions. The advocacy types, on the other hand, focus on global social justice, inequities, and global civic society. Therefore, global citizenship could be described as a sense of responsibility to humanity and global diversity consciousness or awareness.

As shown in the institutional documents, Gethsemane College is concerned with global issues such as climate change, social justice, the environment, and conflict resolution. For instance, ecological and sustainability issues are pronounced in the documents, and they are linked to Christian faith and calling. The connection is demonstrated in the following excerpts: "The roots of our ecological stewardship journey are Christian faith and the belief that God calls us to care for all of creation"; "We are a community of scholars committed to working for restorative and hope-filled solutions to our world's sustainability challenges." An inference may be drawn from these excerpts that Christian faith or the Anabaptist-Mennonite faith perspective is a framework for global citizenship.

Table 4. Global Citizenship Through Intercultural Skills

Codes	Representative Excerpts
Commitment to diversity	Our commitment to diversity, equity and inclusion strives to build an intercultural community of practice that takes students, faculty, staff, and community members deeper than multicultural or cross-cultural models of community.
Engage and understand difference	We are servant leaders seeking to understand difference, engage difference, and live with difference while honoring family structures, spiritual values and cultural values. Our intercultural work is about reciprocal relationships and mutual guiding.
Community engagement through intercultural work	We do intercultural work through dialogue, community engagement and leadership development. Our vision is to prepare others to go out into the community and effect change wherever they go.
Intercultural skills	We believe that by equipping students, leaders, and educators with the intercultural skills they need create opportunities for justice, mutuality, respect, equality, equity, and peacemaking.
From local to global	… transforms local and global communities through courageous, creative, and compassionate leaders.

Because global citizenship implies shared values and responsibilities addressing local and global issues, *intercultural skills* are listed in the data for students, leaders, and educators to navigate a multicultural society. One of the excerpts states, "We believe that by equipping students, leaders and educators with the intercultural skills they need, they can create opportunities for justice, mutuality, respect, equality, equity and peacemaking." In other words, intercultural skills are required to engage with difference or diversity in a multicultural world. Also, *intercultural* is a frequent premodifier in the data (e.g., intercultural community, intercultural skills, intercultural work, intercultural teaching), and it is used alongside other terms such as *multicultural* and *cross-cultural*. However, interculturalism is different from multiculturalism as used in this context. The following excerpt suggests that there is a conceptual difference between interculturalism and multiculturalism, paradigms or approaches to cultural diversity and citizenship: "Our commitment to diversity, equity and inclusion strives to build an intercultural community of practice that takes students, faculty, staff and community members deeper than multicultural or cross-cultural models of community."

To better comprehend the conceptual difference, I referred to current literature on interculturalism and multiculturalism (Meer & Modood, 2012; Taylor, 2012). For example, Zapata-

Barrero (2017) distinguished interculturalism from multiculturalism for its emphasis on contacts that can perhaps foster communication and relationships among people and citizens of a nation state. On the other hand, another critique is that multiculturalism favors group separation instead of inter-group exchange, that it is theoretical and distant from concrete policies, and that it cannot support radical agendas (Joppke, 2018). It is relevant that the proponents of multiculturalism have also critiqued interculturalism as "a misrepresentation, even caricature, of multiculturalism theories and approaches" (Kymlicka, 2016, p. 158; Modood, 2017, p. 2, cited in Joppke, 2018). The use of these phrases—*intercultural work*, *intercultural skills*, or *intercultural community*—indicate that interculturalism goes beyond a mere recognition of cultural diversity and differences in Table 4. Rather, it facilitates integration, dialogue, and communication across cultures and identity groups. Global citizenship, therefore, requires intercultural skills.

Faith-Learning Integration

Faith-learning integration is a salient theme in the data. As shown in the representative excerpts in Table 5, this theme is indicative of the ideological and theological structure of Gethsemane College's core values, mission, vision, curriculum, and student learning outcomes. The Anabaptist-Mennonite tradition and the teachings and life of Jesus are connected to the curriculum and institutional values. Words such as *rooted* and *shaped* feature in the data, and they show that the Anabaptist-Mennonite tradition and faith perspective are the deep structure of Gethsemane College's curriculum and co-curriculum. Also, institutional values such as transformative justice, building an inclusive community, and respect and hospitality are ingrained in the faith perspective. Moreover, faith-learning integration is exemplified in the excerpt below. The college is described as a Christian community built on the Anabaptist-Mennonite faith tradition. For example, the first excerpt in Table 5 shows that faith is inseparable from Gethsemane College's identity, the curriculum, and student outcomes. Faith in this context may suggest a body of doctrines embedded in the Anabaptist-Mennonite perspective.

Table 5. Faith-Learning Integration

Codes	Representative Excerpts
Inspiration through faith	At [GC], our faith is at the heart of everything we do. It inspires us to have hope, to believe that we can make a positive impact in the world. And as a Mennonite college, we have a long history of making peace as a way of following Jesus.
Faith foundation	Rooted in the way of Jesus, we will seek inclusive community and transformative justice in all that we do.
Integration of faith tradition into learning	Shaped by Anabaptist-Mennonite tradition, we integrate academic excellence and real-world experience with active love for God and neighbor.
Jesus as a model	Our search for truth and our understanding of complex modern challenges is informed and transformed by the life and teachings of Jesus and the tradition of Anabaptist Christians to be accountable to each other in the context of the church.
Reflecting faith tradition	The spirit of respect and hospitality at [GC] reflects our character as a Mennonite-Anabaptist liberal arts community of scholarship, teaching, learning and service.
Jesus as an example	We believe that the expression of hospitality is best understood in the life and character of Jesus Christ, who welcomed the Gentile and the Jew, women and men, the poor and the wealthy, the slave and the free, the sick and the healthy.

At [GC], our faith is at the heart of everything we do. It inspires us to have hope, to believe that we can make a positive impact in the world. And as a Mennonite college, we have a long history of making peace as a way of following Jesus.

This excerpt resounds because it broadly stresses how religious beliefs can influence the material world and human actions. Therefore, faith is an imperative framework for understanding Gethsemane College's curriculum, co-curriculum, and student learning outcomes/overall development. The Anabaptist-Mennonite faith perspective is inclusive of following Jesus daily; Jesus above nationalism, racism or materialism; following Jesus as a peacemaker; and living simply and in service to others (Finger, 2002; Janzen, 1999). Faith is a source of inspiration, hope, and conviction that members of the Gethsemane College community can make a positive impact in the world. Furthermore, peacemaking is a way of following the example of Jesus. In Mennonite terms, the work of peacemaking includes understanding the root of structural systems of oppression, investigating the roots of violence and working to seek transformative justice, and deepening relationships with those who are vulnerable to systemic violence (Mennonite Church USA, n.d.). Peacemaking is a broad

term, and its components coincide with justice-oriented citizenship (Gaztambide-Fernández &

Howard, 2013).

A few representative excerpts in Table 5 allude to Jesus, the central figure of Christianity and paradigm for Christian living. *The way of Jesus* may suggest a behavioral pattern and magnanimity shown in the Bible. For example, *the way of Jesus* is reflected in his mission to build an inclusive community and justice for all, articulated thusly in the Book of Luke: "The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free…"[5] Faith perspectives shape the curriculum and student learning outcomes, and "faith language" filters into the curriculum.

Student Development

Student development is an important theme because it is a synthesis of the three areas of student learning outcomes (skills, knowledge, and responsibilities). The representative excerpts in Table 6 sum up student development and learning outcomes. It is expected that Gethsemane College's students will experience academic, social, and spiritual preparation, thereby developing intellectually and in faith. Other primary outcomes are divided into two parts: intellectual exploration and faith formation. The students' development consists of intercultural competence, reflective faith, and partnership across difference. These will help them work in leadership, in life, in corporate contexts, in diverse communities, and in the world. Excerpts are below in Table 6.

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[5] See Luke 4:16-18

Table 6. Student Development

Codes	Representative Excerpts
Intellectual and faith development	Academic, social, and spiritual preparation Intellectual exploration and faith formation
Cultivating students' growth	[GC] will cultivate joy, growth and purpose, preparing students to thrive in life, leadership and service.
Careers	Our integrative, international, intercultural and interdisciplinary approach to education not only prepares students for rewarding, successful careers, but also produces servant-leaders for the church and the world.
Peacemaking knowledge	Peacemaking: The factors that create and sustain frameworks for the essential relationships between and among humans, God, and the natural world
Faith and personal growth	A reflective faith that nurtures spiritual growth in individual and corporate contexts; an active faith that informs all life's choices.
Engaging cultural diversity	Intercultural competence: Acquiring language and cross-cultural communication skills to interact effectively with people from diverse communities, intercultural openness: Creating partnerships with people across difference to learn from one another and work towards equity Local and global community engagement: Understanding human systems and knowing how to bring about change peacefully Living Sustainably: Working to create restorative relationships with the natural world
Responsibilities	

Discussion

The content analysis shows the influence of the Anabaptist-Mennonite tradition in Gethsemane College's curriculum, student learning outcomes, and the relationship between global citizenship and intercultural skills. The analysis reveals the Mennonite approach to and philosophy of education. Education is a tool for local and global community transformation and personal development. Others such as social justice, diversity, dialogue, conflict, and peacemaking are reinforced with college education. Thus, the documents tell the institutional stories and change or development that is expected in all students. As noted by Hammersley and Atkinson (1995), documents are "social products because they reflect the interests and perspectives of the authors" (p. 165). They can also represent "values and ideologies, either intended or not," and they tell their own stories (Hitchcock & Hughes, 1995, p. 231; Kim, 2016). The values and ideologies of Gethsemane

College and the founding denomination can be experienced through the documents. Gethsemane College's faith identity is interlaced with the founding denomination's identity, and its civic purpose and student learning outcomes are projected through the Anabaptist-Mennonite worldview.

The college campus is described as a Christian community, where faith and learning mesh well: "Our Christian community embraces diversity. Our faith calls us to learn about others and even to love our enemies…we intend to create a community of faith and learning" (Gethsemane College, n.d.). Gethsemane College's documents reveal the integration of learning and the Anabaptist faith perspective. Based on content analysis of Gethsemane College's institutional documents, it is evident that the core curriculum was designed to help students gain skills, knowledge, and a sense of responsibilities to humankind and the natural environment. The responsibilities are personal and social, and they include faith in action, ethical reasoning, intercultural openness, local and global community engagement, lifelong learning, and sustainable living. Courses in Gethsemane College's core curriculum highlight perspectives and areas of knowledge such as The Religious World, The Social World, The Natural World, The Artistic World, and Peacemaking. Global citizenship, intercultural skills, faith-learning integration, and distinctive student development study are the overarching themes in the documents.

In sum, the content analysis reveals the structural and cultural factors (e.g., the curriculum, co-curriculum, institutional values, history, and faith tradition and identity) that could provide the foundation for Gethsemane College's student civic identity development.

Thematic Analysis of Each Individual Participant's Civic Identity Narrative

In the previous subsection, I conducted content analysis to gain insights into Gethsemane College. The content analysis indicated structural and cultural factors that could provide the foundation for Gethsemane College's student civic identity development. In this subsection, I identify and discuss the themes that emerged from each individual participant's civic identity narrative, beginning with Jay's narrative.

Jay

> I see a danger in patriotism and nationalism, I don't necessarily think that having a national identity is especially helpful in the modern age. I think it's dangerous to identify with something so arbitrary, and it can often be a separation between me and someone in a country somewhere. That's a concern I have.

Pre-college Civic Actions

Jay's civic identity lies in his disposition toward patriotism and nationalism. He suggested that patriotism and nationalism are ways of thinking that create arbitrary boundaries among peoples and nations in the present age. His civic identity development straddled parental influence, religious socialization, civic participation at a young age, and college learning experiences. His narrative showed that civic identity is formed or developed within a complex or integrated system. Contexts such as the family, the church community, food pantries, Gethsemane College, and virtual space are influential in Jay's civic identity development.

Religious socialization and parental influences were among the intermingling processes and ecological factors that fostered Jay's civic engagement prior to college. He was born into affluence, which he admitted granted him an opportunity to choose a school at which he would receive a quality education. Jay was proud of his early academic preparation, remarking, "I went to a Montessori school, if you're familiar with that model, then I went to a private high school in Greenlawn. They use a classics approach to literature learning. It's highly involved with small classes, seminar style learning." Besides charitable civic actions, Jay and his parents participated in marches and protests such as the Iraq War protests. Other civic activities of Jay's civic participation/engagement are listed in the excerpt below:

> I'm a big proponent of helping everyone I know vote. I often try to drive people to the polls, and I have voted as much as I have been able to. I sometimes phone bank for politicians. I am often engaged with political movements on Twitter and paying a lot of attention to data science and polling around movements. Some of the service learning, some of these activities, some community garden types of things.

Jay expressed his view about voting and driving other citizens to participate in the civic life of their community. He reported that he followed social movements, namely Black Lives Matter and

the Me Too Movement. His self-report made me turn to prior research on social media and civic or political engagement (e.g., Twitter and Facebook), particularly how these social media platforms have either changed or influenced youth civic and political engagement in recent times. Social media are modern spheres for political organizing, discussion, and activism (Marlowe, 2020). Recent studies on youth civic development have focused on the correlation between online and offline civic engagement (Chen, 2017; Pang, 2018; Sutherland, Davis, Terton, & Visser, 2018). However, there is no consensus on whether online engagement enhances or constrains offline civic engagement. Online engagement partially mediated offline civic engagement among first-year college students and adolescents (Metzger et al., 2015; Milošević-Đorđević & Žeželj, 2017). Thus, Jay acknowledged that social media expanded his opportunities to participate in civic and political actions.

Faith, Learning, and Parents' Influence

In addition to civic participation, Christian ideology repeatedly featured in Jay's civic identity development narrative. Although Jay did not identify as a Christian when I met him, he acknowledged that religious socialization shaped his worldviews. At a young age, his parents encouraged him to leverage his privilege to support people who live in poverty. Jay recalled, "My parents instilled this value that not everyone is in our situation, and we should be using our privilege and our affluence to support others in some capacity." His parents' civic participation and religion rubbed off on Jay, so his civic identity is deeply nuanced in theology or religious ideology, as he reported. His parents transmitted messages that motivated him to engage in civic activities, teaching him to integrate Christian ideology. He reported specific theological perspectives that shaped his civic identity and the notion of citizenship. He stated, "I don't identify myself as a person of spirituality or faith. I would most closely say that I'm probably atheist or agnostic. I can really appreciate that faith is a driving force in the teaching that I'm receiving." His views on learning and faith are unconventional because he presumed that faith and learning could be integrated, especially deploying faith as the thrust of moral guidelines. Jay's social identities are characterized by dissonance; however, the dissonance induced questions regarding the lasting influence of early childhood civic learning or experience

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across the life span. He was raised in church and became an agnostic in college, but religion is nonetheless an important frame in his life.

Gethsemane College: A Nexus of Development

Jay's choice of college is attributed to his preference for value-based education. He acknowledged that his parents' influence and denominational affiliation were among the factors that informed his decision to attend Gethsemane College. Therefore, Gethsemane College is a strong developmental niche for civic identity development because justice and a culture of service are pronounced in its curriculum. He also noted that Gethsemane College's mission and core values align with his values. Jay is interested in making a positive difference in local and global communities, and Gethsemane College provided Jay with an opportunity to continue in his civic development. Curricular and co-curricular programs were useful to Jay's civic development. First, the instructional approaches and teaching philosophy of some Gethsemane College professors deconstructed Western epistemic hegemony and drew the attention of college students like Jay to knowledge in remote places. For example, the teaching approach has influenced Jay's understanding of history and economics, and he has become critical of the traditions of these disciplines. The international development perspective is useful to understanding history and economics. Jay said,

> I am a history student at Gethsemane College and an economics student.
> There's a big emphasis on challenging traditional understandings of those
> disciplines. What's the point of learning economics? It's not just to enrich rich
> people, but also to understand from an international development
> perspective…There's an interest in learning history as a part of social
> movements and about people.

Moreover, Jay reported the influence of some Gethsemane College professors in his college/civic development. His college professors were influential because they contextualized learning and promoted global social justice through research and teaching. Thus, college students, including Jay, could figure out classroom instructions and relevance to global and local issues. Jay demonstrated the impact of teaching in his description of civic identity and citizenship. He admitted, "I've really enjoyed being at Gethsemane College. Some excellent teachers who are interested in making the world a more just place, and for that reason, the teaching has a global context."

Admittedly, study abroad was impactful in Jay's development. He studied abroad in the Navajo Nation and Ecuador, north of the Colombian border. Jay perceived study abroad as an opportunity to see and think beyond nationalism. He remarked, "I'm then able to identify the duties that I want to strive towards. Seeing beyond nationalism is something that has been totally emphasized by these trips." Also, he noted that study abroad was impactful because of the expertise of Gethsemane College professors in international education. He shared his view on study abroad: "I think the point being the courses that really helped me engage with the global community, that helped me see the broader context for my learning, put things in perspective because I'm able to identify the duties that I want to strive towards." Although existing literature has shown that there is a correlation between study abroad and civic development, Jay's narrative revealed a unique conceptualization of study abroad (Conn & Kim, 2019; Lott, 2013). His study abroad experience broadened the scope of civic duties, and he could identify a broader transnational context for civic identity enactment. Study abroad was an important factor or process in his civic identity development. There is a deeper insight into Jay's global/transnational civic identity, which is symmetrical with his repudiation of patriotism and nationalism.

Campus Climate for Civic Identity Development

There is considerable agreement among youth civic development scholars that schools are important developmental niches (Reichert, Chen, & Torney-Purta, 2018), and other scholars have specifically explored how campus climate shapes civic or political engagement (Hemmer, Reason, & Ryder, 2019). Campus climate refers to the dimensions of school such as norms, values, and shared beliefs (Jagers et al., 2017), and it could mean a complex ecosystem including structural, cultural, human, and political factors that affect student learning, or a set of policies, culture, and resources that shape students (Thomas & Brower, 2018). Jay reported that campus climate influenced his civic identity development, particularly the cultural heritage of Gethsemane College's founding denomination.

In Chapter 3, I discussed the cultural heritage and characteristics that distinguish the Anabaptist-Mennonites from other Christian denominations. A few of those characteristics are non-

violence, adult baptism, ecclesial radicalism, pacifism, and non-conformist behaviors. The distrust of institutions is perhaps as a result of the severe persecution of the Anabaptist movement in Europe (Bender, 1944).[6] Bender and Smith (2020) attributed the Mennonites' aloofness from political participation and distrust of governmental agencies to the Anabaptist-Mennonites' religious beliefs and severe persecution in Europe before their migration to North America. Therefore, an understanding of the Mennonites' religious beliefs and experiences may explain what shaped Gethsemane College as a Christian community, the curriculum, and student learning outcomes. Cultural factors may affect students' political and civic engagement (Thomas & Brower, 2018). College students like Jay may draw on sub-dimensions of cultural frames (norms, symbols, and history) in their civic identity development or formation and meaning making.

> This community is deeply distrusting of institutions and of hierarchies. It is part of our cultural heritage to distrust institutions and hierarchies, and I don't think that it is necessarily because of the unique mission of Gethsemane College or because of the president or because of any of the staff…

Moreover, Jay reported that the cultural heritage is a bond among students, faculty, and staff. The direct influence of such dimensions of campus climate is clearly pronounced in Jay's civic identity and perspective about patriotism and nationalism. He denied a national identity; that is, being American. However, Jay has a feeling of connection to the community of Northern Indiana.

> I'm not patriotic. I don't identify as being especially proud to be an American. I do feel a connection to my hometown. I think that I would describe myself as a citizen and a member of the community of Northern Indiana.

Based on Jay's narrative, Gethsemane College's climate is comprised of the Anabaptist-Mennonite cultural heritage. I assume that Jay provided a nuanced explanation of campus climate because of his familiarity with the founding denomination and its faith tradition.

Peer Community as a Collaborative Context

Other than college learning experiences and campus climate, Jay's narrative entailed the influence of *peer community* on his civic participation. He reported that a shared understanding of the

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[6] See Bender, H. (1944). The Anabaptist Vision. *Church History.*

world motivates his peer community to participate in protests and marches. Consistent with prior literature, peers influence prosocial behaviors such as civic engagement (Ballard & Damon, 2015; Rossi et al., 2016). However, Jay's peer community and its civic activities are nuanced; marches or protests are not perceived as forms of popular culture or "cool things" to do. Rather, their civic engagement is based on an ideology: how the world should better work for all. This attitude toward the world was present in my content analysis of institutional documents as well, and I assume that the prevalent discourse at Gethsemane College might have imprinted this attitude in Jay's peer community.

Jay's peer community focused on broad social issues and adopted a pragmatic approach. Surpassing protests and marches, the peer community focused on public policy. Jay said, "I try to keep my eye on the prize in terms of getting to change public opinion on policy and getting support for candidates who need it." The peer community's activism is holistic, including the environment, women, minority group(s), and national politics. He described one of the drivers of civic identity development:

> I think that much of my civic experience at Gethsemane has been driven by other peers, by friends who are in this environment. We share some common understandings of the world, what we want the world to look like. And for that reason, we encourage each other to go to protests.

Collaboration is a key characteristic of peer community. Peer community collaboration can facilitate how emerging adults mobilize one another to civically engage online and offline. Jay's narrative extends an understanding of the inner workings of peer community, collaboration, and dialogue that lead to collective actions or activism. In other words, peer influence on civic development is a result of shared ideology, peer support, and dialogue.

Jay: A Quasi-Informant

In addition to exploring the processes and understanding of his own civic identity development, Jay became my "quasi-informant." He gave insightful information analogous to the primary justification for this study: unique civic identity development narratives among members of a culture-sharing group, exploring the individual-context relations. Jay remarked, "Gethsemane is a

fascinating microcosm for this because we have a tradition and a community understanding of civic engagement that goes beyond our institutional identity." He described the polarization on Gethsemane College campus, a result of cultural differences among the student population; his remark made me consider a comparative study on civic identity development among Gethsemane College students who hold opposing beliefs about civic engagement. According to Jay,

> There is a divide on campus that you should know about, which is that there's some students who were raised…and they were there because this is a college that fits their faith tradition. Then there are students who have been recruited to come here for other reasons. They play sports or they do their part of one of the programs or they're local students. So, there's a big cultural difference and it goes beyond just faith or religion. The…students tend to be more liberal, more radical, more action-oriented…

His description of the student population prepared me for different and multiple narratives based on social identities and reasons for attending Gethsemane College, and I was excited to collect their stories relative to learning experience and civic identity.

Summary

Jay demonstrated in his narrative that certain curricular and co-curricular programs shaped his civic identity. For example, he recognized study abroad as a developmental niche and context for understanding college curriculum. His narrative is unique because of his sound knowledge of the underlying philosophy of Gethsemane College's curriculum and anticipated civic outcomes. He connected the theology/teachings of Gethsemane College's founding denomination to the curriculum. In his narrative, he showed that emerging adults and college students are creating new forms of civic engagement and participating in social movements that respond to inequality, injustice, and oppression through online solidarity and activism. In addition to curriculum, peer community is important in college students' civic identity development. Peers serve as accountability partners as they support social movements and encourage other emerging adults to civically engage.

Phoebe

The exploration of Phoebe's civic identity development began with a glance at her pre-college experience and learning experiences at Gethsemane College. In her civic development narrative, Phoebe recognized the civic trajectory in her life, particularly how the ideological poles within her immediate family shaped her early childhood civic identity development. College learning experience was a landmark because of change in her thinking and new understanding: "there is no quick solution and real change is hard." Given the significance of dialogues and perspective taking in her life, Phoebe's civic identity is nuanced. She acknowledged that the difference within her immediate family is a fulcrum of balance in her own life, especially her stance on politics and economy. Also, she reported that Christianity is an integral part of her heritage. Her early civic engagement was attributed to contexts such as high school and church, although significant development took place in college. Phoebe was active in student council and she volunteered at food pantries. Church youth group served as an early developmental niche for her civic development, which included meeting with U.S. senators and representatives to discuss issues such as world hunger and healthcare. She recalled,

> I think the most civic engagement that I had was throughout high school, with a youth group. We went to themed conferences every year in New York City and Washington DC. I remember one about world hunger. We learned about topics in different places like museums in New York City. Then in Washington DC we'd talk to our senators and representatives as a church youth group that was our specific constituency. I think that was a big part of encouraging me to be civically engaged.

Phoebe's narrative, and particularly the quotation above, revealed contextual variability and opportunities that shaped her civic development. Museums in the U.S. cities and the U.S. Capitol are unique contexts for civic learning and political engagement that can have a lasting impact on emerging adults. Wray-Lake (2019, p. 1), for example, wrote about how proximal contexts such as schools, community organizations, extracurricular activities, and cultural groups work as "mini-polities" offering young people opportunities to participate in the civic life of their community. In Phoebe's example, her youth group offered her the opportunity to develop her civic skills.

College Curriculum and Individual Agency

Gethsemane College is a civic context, which is an important developmental niche for civic identity development. Curricular and co-curricular programs were useful to Phoebe's civic development in a more intricate way. She narrated how Gethsemane College professors integrate co-curricular activities into formal or regular curriculum; there is a deliberate synergy to achieve the learning objectives. She stated, "I think it was a combination of clubs and events, informational sessions that professors chose to include in lectures and convocations with different speakers who encouraged us to engage civically." Phoebe discussed the core curriculum relative to her civic identity:

> We must have a core curriculum. There are classes that everyone must take in a certain category called Social World, Religious World, Natural World. These courses gave lots of historical context. I think that helped shape my sense of duty to a global community.

Phoebe, in addition to the core curriculum, acknowledged that study abroad greatly contributed to her sense of global citizenship. She specifically mentioned that an environmental science class influenced her local and global identities because air pollution and climate change are local and global issues. To explain the intersection of economic and racial justice, she referred to RV factories in her hometown: Low-income families who cannot afford to buy land in places that are not polluted live around those factories. She further described her civic identity:

> I think the Short-Service Term (SST) program has contributed more to my sense of global citizenship. Also, an environmental science class, talking more about climate change would have contributed to both my local and global identities. Just talking about the local community and in different classes. I think then next comes economic and racial justice.

Phoebe described Gethsemane College as follows: "But overall, it is an easier environment to be engaged without trying but also you still have to use your agency to be civically engaged." Phoebe pointed out that individual agency is necessary for persons to civically engage. Agency refers to the ability to influence change in one's life and community. Agency increases community participation and a positive sense of community (Bandura, 2006; Christens & Peterson, 2012; Moore et al., 2016). Although a civic context such as college may offer civic opportunities, emerging adults need to exert

their agency. Phoebe reported that college learning experiences and the discourse(s) of climate change shaped her civic identity. Climate change needs action at local, national, and global levels.

Transmission of Apathy/Mistrust Messages

Contexts such as church and high school led Phoebe to other contexts of learning/civic participation, creating opportunities to participate in change dialogues and civic actions relative to local and global issues. Her narrative shows the interconnection of civic contexts and possible continuity in Phoebe's and peers' civic learning/development. Phoebe described her civic identity as either local or global, and it was reinforced by her parent's perception of the United States. She stated that America's history is awful because of violent acts, and the U.S. history of wars therefore caused her parents to either proscribe or dissociate from national identity. Phoebe said that she would rather identify more with a global community, but she holds a sense of duty to both local and global communities. She said, "My civic identity is probably more local and global rather than national…Growing up, my parents tried to make it clear that the United States as a nation is not all that great and that it has done some terrible things."

Moreover, Phoebe cited some civic actions complementary to her civic identity. For instance, shopping at the farmers' market is a civic action to her. Another form of civic participation is environmental activism. She explained that a global issue such as climate change has direct impact on local community, thereby connecting local and global communities. Phoebe's narrative indicated that socioeconomic status, travels, cosmopolitan identity, and intercultural contacts may have shaped her civic identity development. Perspective shifting perhaps occurred because of intercultural contacts and mistrust messages from family members. Parental transmission of apathy or mistrust messages may negatively influence young people's identity: a sense belonging, duty, and connection to a community or nation. Civic participation or community engagement is therefore incumbent upon civic identity.

Campus Climate and Civic Engagement

In addition to college curriculum and individual agency, campus climate influenced Phoebe's civic engagement and identity development. She pointed out the influence of campus climate on her first year of college. It fostered her participation in protests, and she was animated by the knowledge being shared, corroborating the existing studies on campus climate and college students' civic development (Curtis, Bacha, & Morgan, 2019; McCunney, 2017; Thomas & Brower, 2018). Campus climate has implications for educational outcomes (Hemer, Reason, & Ryder, 2019). The 2016 election of Donald Trump polarized the community that had encouraged her to civically engage, and she reported that irreconcilable political ideologies diminished social justice activities on campus.

Based on Phoebe's narrative, external factors such as national political discourse can shape how college students civically engage, which leads to the discussion about transactional ecological systems (Flanagan et al., 2015). Contexts interact. It is relevant to suggest that the developing individuals—Phoebe and other college students—were situated within a layer of integrated systems and other sub-contexts (global, national, local, and school). The dominant discourses interrelate and filter in(to) campus climate. She narrated her experience:

> I was excited because when I was a freshman, there was a large social justice community that I felt like I hadn't been exposed to. I went to the Keystone Pipeline protest and a few others. I just wanted to learn everything that they had to share. As time went on, I think those people started graduating and the political state became more and more complicated with Trump's presidency, which influenced our campus life because we have some people who are conservative, who support Trump.

Phoebe explained that the polarized context contributed to her tolerance, particularly in engaging in dialogues with others. Dialogue across difference can foster positive civic outcomes (Jones, Robbins, & LePeau, 2011; Keen, 2010). Based on Phoebe's college learning experience, dialogue across difference is among civic behaviors that college students can cultivate.

Summary

Phoebe's narrative demonstrated the influences of "mini-polities" on identity development (Wray-Lake, 2019, p. 1). Her faith or religious heritage is an important framework for understanding

civic engagement, and through youth group she had early civic experiences learning in museums and enacting civic engagement at the U.S. Capitol. She acknowledged the influence of mistrust and apathy messages that her parents transmitted. Pre-college experience such as high school civic engagement and college-level courses shaped her civic identity.

Emily

> I am an American, but I don't necessarily do things that show that I'm a proud American. I don't raise the flag. I'm hesitant. I don't put my hand over my heart for the pledge of allegiance. I stand for it in respect, but I don't sing it.

Emily's narrative of her civic identity development is evocative, revealing that identity is contingent and subjective. She identifies as an American and she is not proud of what her country has done. Although her expression gave me a quick insight into her civic identity, more information about the formation or development of civic identity was revealed through a backward and forward movement piecing together the social identities and an integrated context of development.

The Church Community and Parents' Religious Socialization

Emily was adopted from China when she was about 18 months old. She acknowledged that the Mennonite church has been part of her life, and she referred to the church as a community because of its role in her development: "I am still considerably involved with my church despite being far away from home. A big thing that I've realized about my church community is that there's a community that I can reach out to for resources, for questions." Emily has a strong tie to the church community, and she relies on this community for help at any time. In her formative years, the church community offered her an opportunity to participate in civic actions, as she volunteered to provide free meals to the homeless. She recalled,

> I always remember at my church, participating in this citywide community meals program…where we provide a free meal to city folk who need a meal or are homeless and just can't get a meal. That was something very impactful for me growing up. This was a very important and impactful part of my life story.

Emily recognized the significance of early childhood civic engagement—serving and feeding the homeless—as a springboard for civic participation. However, she attributed her volunteering work

to the church, which is a unique aspect of her civic development. She felt the impact of service in a negative way because the same group of homeless people are still in poverty, and they keep coming to the kitchen for meals. Emily's report revealed that service at a young age, through the church community, had an enduring impact on her development.

While the church community fostered Emily's early civic participation, she narrated her parents' religious socialization and how she was encouraged to imbibe the Mennonite ideology. She spoke about the conversations in her family and in school around the Mennonite ideology, which has these components: baptism, justice, pacifism, peacemaking, and non-violence. She shared her family story: "My parents encouraged us to believe in the Mennonite ideology of peace and pacifism. I align a lot with that as well as the Anabaptist beliefs. A lot of it has to do with pacifism, anabaptism, and peace." The influence of the Mennonite ideology is evident in her civic activities, especially in civic attitudes or perspectives about institutions such as the military. For example, Emily reported that as an American, she has freedoms earned by the U.S. military through wars. The Mennonite ideology, together with family cultural/religious socialization, oriented her toward service, peacemaking, and justice-oriented civic actions. She explained,

> I think this is clear to whoever, if you want to be part of the army, that's your decision. I don't necessarily support the idea of how they use violence or use violent acts to solve a problem. I think that's how my family is. Peacemaking, justice, that's just always been a conversation in my church. It's become more and more prevalent as I've grown older.

Emily reported that the conversations in her two developmental niches—school and church—focused on peacemaking, service, and justice. There was a clear interaction/transaction among the contexts in Emily's narrative.

Civic Development Through Critical Thinking

Although Emily's parents encouraged her to adhere to the Mennonite ideology, she attributed her civic development to research, mentoring, online engagement, and critical thinking. Online civic engagement, for example, became a channel through which Emily registered her support for certain movements. Prior literature has shown that online engagement fosters college students' civic

development (Brown & Warwick, 2019; Metzger et al., 2015). Also, her research was geared toward supporting the individuals who lead social movements. She said, "More of my civic development…I like to stay in the background. I would do research and post my support on social media for certain ideals or certain movements."

Emily's civic identity is developed through critical thinking and conversations with professors, mentors, and family members. Critical thinking, dialogue, conversation, and mentoring in higher education/for college students' civic development are salient (Johnson, 2015; Yi-Hui et al., 2019). Emily recognized that the Gethsemane College curriculum shaped her critical thinking, and it is undergirded by the institutional core values. She cited a sociology class that was taught from a critical perspective; that is, deconstruction of Western epistemic dominance. She admitted that this approach allowed diverse understanding and critical thinking. Emily reported the change in her development:

> In summary, developing a form of critical thinking through research and through conversations with my professors, as well as being able to communicate with my mentors or close friends and family what I've been thinking about these different movements or these different ideas. The biggest thing is the development of critical thinking, and this development of thinking has really changed me.

Emily explained how critical thinking changed her in terms of developing a sense of commitment to service and consistent conversations with family members, mentors, and professors. She said, "I've had a lot of conversations and unboxing my sometimes very confused thoughts or needing to verbalize what I was thinking or what I believe."

Civic Actions and Development

Service learning is a key aspect of college curriculum experience and Emily's civic identity development. She recounted her experience during a study abroad trip to Tanzania. To Emily, service and study abroad at Gethsemane College is unique because it is at the heart of religious education and a pivotal aspect of the curriculum in religiously affiliated colleges and universities (Lewing & Shehane, 2017). She connected pre-college civic engagement and church youth group civic activities (e.g., volunteering) to commitment to service in college. She shared this commitment as follows:

I have a commitment to service that I developed when I was in sophomore year of college. When I was younger, like I mentioned earlier, this community meals program jump-started my passion for service, my passion for helping others at my own free expense. And then in high school, I went to Colombia and did a service-learning trip with my youth group…

Emily mentioned that her history of service and civic development spanned rebuilding homes in the Bahamas and large-scale and short-term projects with the Mennonite Disaster Service. She went to Tanzania for a study service term and worked with a health and development organization. Emily is interested in environmental sustainability, local economy, gender equality, social justice, and policing. In Emily's opinion, purchasing or buying goods that are produced locally is a form of civic action. She remarked that although organic products are more expensive, buying local is a form of civic engagement to support local community and its economy. In other words, a sense of connection to a community means choosing civic behaviors that support the community. Emily described civic identity: "So, with civic identity, I look at it as being part of the community where I'm living." Being part of the community means engagement in the civic life of that community (Hart, Richardson, & Wilkenfeld, 2011; Viola, 2020).

Intersections: (Trans)racial and Civic Identities

In her civic identity development narrative, Emily alluded to past struggles with identity, being an adopted child. Despite her Asian heritage, she identifies as White because of her association and socialization within a predominantly white community. Her self-identification attests to identity fluidity, subjectivity, and transgression of the boundaries that race creates. In this case, Emily enacted her agency over personal identification and reported that her Asian heritage has had no influence on her civic identity.

I think I mentioned in our first meeting that I was adopted into a white community, so that influences how I think. I don't consider my Asian heritage in terms of civic identity a lot, because I think that even though I recognize that I am Asian, I still think that I'm a White person, I'm part of the white community. I've investigated transracial adoption identity. I had struggled with identity for a while.

Emily's transracial identity opened a novel dimension to research on the influence of immigrant and global identities on civic identity development, and I began to pay attention to the influence of

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intersecting identities on civic identity. I interrogated prior studies on the influence of social identities on civic identity formation or development, drawing comparison with the participants' narratives (Hudgins & Lopardo, 2018; Crocetti, Erentaite, & Žukauskiene, 2014a). For instance, Jones and Abes (2013), exploring the identity development of college students, described the salience and proximity of certain identities to the core/personal identity. In other words, any identity that is closer to the core is more salient. Therefore, Emily's present community can explain the salience of her White identity. Also, her understanding or perception of her transracial identity in relation to civic identity is an exception to the findings of existing studies. Research has shown that global identities caused youth to hold multiple allegiances to the U.S. and other nations (El-Haj, 2007; Knight, 2011). Another subtle way to explain Emily's civic and social identities is early childhood socialization into a predominantly white community and the church community.

Summary

Emily's narrative showed how social identity, critical thinking, dialogue, conversation, service/study abroad, and mentoring can shape college students' civic identity development. Her narrative further reinforced the finding that civic engagement can foster individual college students' civic identity. She recognized that pre-college civic engagement served as the foundation of her civic identity, and this necessitated questions about her past civic experience and college learning experience. Her transracial identity is equally central to her development, especially past identity struggles and personal identification.

Jackson

> I've always associated church with civic engagement and social justice. I'm not sure how much I tie that with the Bible. It's more complex. As far as the institution goes, it has always been instilled in me from my mom, my dad, and the church that Jesus, as a historical figure, was an activist.

Religious references are predominant in Jackson's civic identity narrative because, in addition to family and college curriculum/learning experience, religion is an important frame of reference and developmental antecedent for his sense-making, particularly his civic identity. Jackson's civic

engagement and social justice awareness is associated with family and church. He acknowledged the complexity of his civic identity and an underlying ideology that perhaps influenced participation in community activities. Rather than holding a belief common among Christians that Jesus Christ is a gentle Messiah, Jackson perceived Jesus as an activist sent to provoke institutions to bring about change in society. The Biblical allusion explains the foundation of Jackson's civic identity and behavior. He further explained that the ecological contexts of his development are related in terms of their common underlying ideology and theology. Thus, they reinforce one another.

Jackson reported an aspect of his civic identity development: critical thinking. For example, he questioned the relief and assistance that his church provides to other nations: "The more I age, the more I am critical of that: What is aid like? Is it humanitarian aid or colonialism again? How can we distribute wealth and power in a way that doesn't continue to oppress certain groups of people?" He criticized the "savior complex" associated with service when people who have privilege serve underserved individuals: "'I am a savior coming to help you.' I think that is often a harmful theme that plays out in the world, but I feel true service is engaging with people…" In addition to critical thinking, he educated himself and explored his social identities vis-a-vis America's institutions. Jackson described himself as an oppressor in national and global contexts, being a white, well-off, suburban male. This self-identification or awareness influenced his civic identity. He noted specifically that American government, institutions, and school systems have not been beneficial to minorities or people who have neither power nor privilege to effect change. As he stated, these institutions and government are violent:

> I've started reading, you probably know *Pedagogy of the Oppressed* by Paulo Freire. I'm beginning to see my identity more as an oppressor. As an oppressor in a global context and in the United States context. I think that is my identity. I'm an oppressor who is also aware of that and who wants to create change, but not in the way that change has often been perceived in the United States, our government, and school systems…

Jackson is a justice-oriented citizen. He critically evaluated his own social identities, political and social institutions, social issues, and change (Westheimer & Kahne, 2004). It is obvious in Jackson's narrative that change begins with self-education, critical reflection, and civic actions. He explained the relationship between his civic identity and engagement that is to dismantle harmful

institutions. Besides citizenship, his civic identity was described in action-oriented terms: to dismantle

harmful institutions and implement beneficial institutions. Jackson recognized the problems with the

existing institutions/governments such as domination and vulnerability of those without power. His

civic identity entails bold radicalism focused on equality and inclusion (Abowitz & Harnish, 2006).

Civic engagement, to him, means disregarding the notion that domination is a natural phenomenon

and that it can be changed through positive civic actions. He described own civic identity as follows:

> I think my civic identity is to try and dismantle the harmful institutions and
> implement more institutions that will benefit individuals, especially the most
> vulnerable, and to make it where there isn't a strange overarching sense of
> domination with people at the top and then people at the bottom. My sense of
> civic engagement is not to accept that as natural but try and change it.

He noted that voting and dialogue with people who have privilege like himself are some of

his civic actions. The dialogue must focus on how social systems work and why tearing them down

can work better for every individual in society. Dialogue is a form of civic engagement (Checkoway,

2009; Checkoway & Aldana, 2013; Freeman, 2016; Johnson, 2015; Mair, 2016) that takes place

across campus. For example, Mair (2016) argued that civic engagement is deeper than community

service and service learning. Rather, it is achieved by dialogue, bringing citizens together to share

common understanding and to address the roots of social problems. Jackson indicated that learning is

not restricted to the classroom; civic learning takes place in the dorm and in conversations with other

students. Research has shown the differences in civic engagement between residential and commuter

students (Evans, Marsicano, & Lennartz, 2019; Rowan-Kenyon, Soldner, & Kurotsuchi Inkelas, 2007).

It could be inferred from Jackson's narrative that there are multiple contexts for civic learning and

discussions across campus.

Protests as Symbolic Gestures

Jackson identified the many opportunities for civic engagement at Gethsemane College,

especially climate change activism, sustainability, and writing and speaking on the theme of peace.

College students take collective action to address national and global issues such as gun control and

school shootings. Jackson participated in marches and protests that were organized on and off-campus; for example, March for Our Lives, Black Lives Matter, and the Climate Change March. He stated that protests, dialogue, and voting serve different purposes.

> I think that protesting is important, especially on such a big scale. I think it really can inform some change. A protest is at the very least a symbolic gesture. You know, often it seems like in this country voting isn't enough. There's a lot of other ways to make change.

Consistent with justice-oriented civic participation, Jackson thought that those who have privilege should leverage it for civic engagement and to dismantle power structures that dominate others. Jackson remarked that he is aware of his social identities and how they relate to civic actions (Checkoway & Aldana, 2013). In addition, personal identity is associated with Jackson's civic identity and forms of civic engagement (Lannegrand-Willems et al., 2018).

> I think it's especially important for someone with my identity to be engaged because when you are middle-class suburbia, white and well-off, it's very easy to just exist in that space. You know, not care about what else is happening around you, about the suffering.

Jackson thought that those who have privileged identities can use them as the basis of collective action or civic participation in social issues.

Making Sense of Civic Identity in College

Gethsemane College was an important frame of reference for understanding Jackson's civic identity or citizenship. He alluded to the non-existence of American flags on Gethsemane College campus and how it felt strange reciting the Pledge of Allegiance to explain his civic identity. He opposed national identity, but he embraced the idea of global citizenship, which suggests to him the breaking down of national boundaries. Jackson suggested that humanity should be given preference over citizenship and national boundaries. He remarked,

> Faith above all. It's a big deal that [Gethsemane College] doesn't have a United States flag anywhere on campus. I think that is how I feel about what it means to be a citizen. They also don't play the National Anthem. I remember growing up in public school and having to recite the Pledge of Allegiance...

Jackson's reference to symbols and semiotic systems constitutes a context/place of learning such as Gethsemane College and how it may shape actions. Bronfenbrenner (1994) wrote, "a pattern

of activities, social roles, and interpersonal relations experiences by the developing person in a given face to face setting with particular physical, social, and symbolic features that invite, permit, or inhibit engagement in sustained, progressively more complex interaction with, and activity in, the immediate environment" (p. 1645). In other words, signs and symbols in a context and the individual interactions may induce either positive or negative actions (Osher et al., 2020; Vélez-Agosto et al., 2017). For example, Jackson internalized the non-existence of United States flags on his college campus as a gesture to distance the institution from national identity.

Summary

Jackson is a justice-oriented citizen. Jackson's civic identity development narrative has shown that family and social institutions shape aspects of human development. His story indicates that the social or religious group that his family belongs to has a deeper influence on his family and the values that he has internalized. Another dimension to his story is that civic engagement is not iron-clad; civic identity can be enacted in individual vocations, as shown in how Jackson's father thinks about healthcare through a social justice lens and "picking up the tab." "Make institutions angry to bring forth peace."

Helen

> I'm trying to get more involved, take on that responsibility of educating myself because I am a big human rights activist. There are things that people should have; people should have access to clean water and food and shelter.

Helen is a cancer survivor. She narrated her experience of being bullied in elementary school because of her fragility and inability to play contact sports. She transferred to a different elementary school, but it got better in high school. Her high school mates had a better understanding of her health condition. She said, "Then when I got to high school, though, everything got better because I think people just started becoming more understanding of it." She described herself as a "big human rights activist" because of her activism and civic participation within certain identity and social groups. She thought that her church leadership would use offerings to help the poor in the congregation; instead, the money was used on superficial projects. She changed from being a Christian to agnostic.

LGBTQ Community: The Path to Self-Discovery and Activism

Helen identifies as LGBTQ. She recognized that the LGBTQ community at Gethsemane College was monumental in her self-discovery, identity exploration, and activism, and pointed out a brief struggle with sexual identity before college: "I started dating early on. I was dating guys because I thought it could fix it. But at the time I wasn't making that connection." Her engagement in the LGBTQ community was a path to self-discovery and opportunities for civic action. Helen identified a snowball effect of her membership leading to activism, civic action, and interest in social issues beyond the LGBTQ community. She remarked,

> I think for me what really took off was discovering that I was LGBTQ. I had no clue what was going on in the LGBTQ community. When I showed up, and then finding out all these issues, I started participating more and that was a big step for me.

Helen noted that her participation in the LGBTQ community offered opportunities to interact with other people in student communities or clubs such as Black Student Union and the Latino Student Club on campus. The intersection of social issues such as racism, poverty, police brutality, social justice, and the school-to-prison pipeline were brought to the fore through civic participation. More importantly, Helen's sexual orientation was at the core of civic identity development; there was a causal relationship among her developing identities based on the story she told. College, especially one of its civic contexts, was a significant mechanism that led Helen to activism and civic actions. It offered a platform and opportunities to engage and educate other students through advocacy and campus events. Helen said, **"**I used to be an advocate leader, which is a group on our campus that is dedicated to education. It's an education group, basically, where we plan a lot of events around educating about the LGBT community, homophobia, and how to be an ally."

Lived Experience, Self-Education, and Civic Actions

Helen described the salience of her cancer survivor identity and how it influenced civic actions/activism. Both Helen's sexual orientation and cancer survivor identity are discrete; however, they intersected, informing her choice of civic actions/activism. In addition, these dual identities are related because they streamed from lived experience. For example, she noted that her identity as a

cancer survivor influenced her to volunteer at a cancer survivor camp: "I do some volunteer work on my own. I volunteer at a cancer survivor camp that I used to go to as a kid. Even like going to protests…that is kind of doing service." Helen equated volunteering with protests; they are forms of service with different outcomes. In other words, volunteering is a form of service to help others, and in addition to volunteering/service, which emanated from Helen's lived experience as a cancer survivor, she described activism as a byproduct of self-education. This is indicative of her motivation to increase her own social awareness and understanding of societal problems.

Self-education is liberating, and it is a primary source of empowerment and condition for community service and advocacy for Helen. To educate others about social problems, learning was required for meaningful discussions with people. Existing studies have shown that self-education is a process of learning that increases political awareness, and it is not restricted to a school curriculum and formal instruction. It is equally important for community service, citizenship, and political freedom (Eneau, 2017; Ogden & Claus, 1997; Pietrzyk-Reeves, 2020; Strachan & Owens, 2011). Helen noted, "I've been trying to practice anti-racism, educating myself on white privilege, all these issues. I learn a little bit every day." Thus, self-learning is the bedrock of civic development. She remarked,

> I can help without overstepping those communities, if that makes sense. I feel like that's important. Like, you don't want to trample the voices of others who are a part of that community. Because then you're not really helping. You're just silencing them more.

Civic talk/discussion is a form of advocacy or education which must be done properly. Helen described her own civic development, drawing attention to an interdependent relationship among self-education, information gathering, and civic discussion. Through civic talk/discussion, she engaged other students to dissect social issues. She said, "If I don't know what I'm talking about, I can't argue with somebody or have a discussion." Consistent with existing studies, civic discussion can increase civic participation among young people (Boulianne & Theocharis, 2020; Klofstad, 2010; Zuniga, Valenzuela, & Weeks, 2016). Civic talk/discussion entails privileging other people's voices. *Voices* is a metaphor for personal or lived experiences that individuals may share so that others can see through them and learn.

Campus Climate and Co-Curricular Programs

Other than curricular and instructional practices, campus climate is associated with college students' civic development; they can either shape or facilitate college students' civic development and political engagement (Thomas & Brewer, 2018; Wray-Lake, Tang, & Victorino, 2017). Helen, in her civic identity development narrative, reported that Gethsemane College helped her with civic development. For example, campus diversity was significant because of the opportunity to learn from/with other students who came from diverse backgrounds. The entirety of Gethsemane College was useful to Helen's civic identity: "I think Gethsemane College did help me with my civic identity, not only just with the people there, the students and the faculty, but also just as a school. I think it's really helped me because of just being around people who are different than me and people who didn't grow up in the same area."

Campus diversity was perhaps an antecedent of racial/ethnic student clubs or student organizations on campus, which were some of the developmental niches for relationship and activism among college students. As reported by Helen, these student organizations became civic contexts, as college students organized protests to assert their collective agency. She noted that the crowd size mattered in student-led protests, particularly to get attention.

> We have these groups that are dedicated to a certain community, so people can go and find others that are like them and find other people to relate to. We have had some organized protests on campus. There was a protest about trainings for students about microaggressions. That was a really big thing that sticks, when I think of civic engagement and identity on my campus, because that was like a big movement that we had.

Therefore, student-led protests/movements are sites of change and formation of civic identity (Bowman, Park, & Denson, 2015; Leath & Chavous, 2017; Rogers, Mediratta, & Shah, 2012). Helen also reported that a *big movement* on campus had a strong influence on her civic development.

Summary

Helen's narrative, particularly the primary context of identity development, is consistent with the literature on LGBTQ identity and civic engagement. Research on LGBTQ activism suggests that youth who hold a collectivist identity and who are nurtured and feel both validated and legitimized in

their LGBTQ identity participate well in civic action (Russell et al., 2010). Other studies have shown that Gay-Straight Alliances (GSAs) and progressive Christian denominations are pathways to civic or community engagement (Pender, Hope, & Riddick, 2019; Poteat, Calzo, & Yoshikawa, 2018; Wagaman, 2016). The process of coming out is perceived as a way of challenging heteronormativity and institutionalized heterosexuality (Broad, 2002). Helen's identity and group or social identity merged to create an important developmental context to civically engage; therefore, her civic identity development is rooted in the LGBTQ community.

Aside from the LGBTQ community in Helen's narrative, campus climate and co-curricular activities are significant in her civic development: interactions among student clubs and organizations, activism, and protests to demand change on campus. She recalled the impact of one of those protests: "We had a protest about having more diversity in our faculty. That was a really big thing that sticks, when I think of civic engagement and identity on my campus engagement and identity…" Campus climate literature has shown an association between civic development and positive campus climate (Curtis, Bacha, & Morgan, 2019; Hemer, Reason, & Ryder, 2019; McCunney, 2017; Morgan, 2019; Thomas & Brower, 2018). Campus climate has implications for educational outcomes.

Lastly, the salience of lived experience as motivation for civic action/identity development is exemplified in Helen's narrative. She acknowledged the intersection of cancer survivor identity and civic development. Her experience fighting cancer has been a motivating factor for volunteering at a cancer camp. Serious diseases and traumatic life experience can motivate/provoke individuals into activism, volunteering, and political engagement. Identities (e.g., cancer survivor) may arise from such traumatic experience and identity integration/intersection.

Katie

> My homeschooling experience was unique. I was around people who have the same belief, and no one ever challenged my opinion, and no one challenged my beliefs, because all the people I interacted with believe the same thing. I got into college, I did a couple of college classes when I was in high school until I graduated, and then meeting people who didn't believe the same things as I did, and then having to defend my belief.

The theme of change is prevalent in Katie's civic identity development narrative; she could comprehend the variations between pre-college and college experiences. She associated her civic identity development with college learning experiences, particularly regular dialogue and interactions with peers. Her story revealed that college was a primary developmental context relative to civic development; for example, justice-oriented civic engagement. She was homeschooled and socialized in a homogenous community; therefore, she was not aware of civic engagement or social justice issues in her immediate community. Katie said, "I didn't really grow up thinking about social justice issues. It wasn't like a problem, so we didn't learn about it, but Gethsemane College really takes that global view and things all around the world."

However, college, especially political policy discussions on campus, motivated her to engage in conversations, thereby gaining knowledge and thinking about social justice and sociopolitical issues such as the Black Lives Matter movement, DACA-immigration, and LGBTQ rights. Her civic identity was developed by these activities and implicit support by her college. She recalled, for example, the impact of study abroad and what global citizenship means. Her understanding of global citizenship is summed up in the notion of shared human experience: "I've come to realize that we are all part of the same world and we all are experiencing the same problems and the same issues." Katie's description of civic identity is centered on humanity and interracial relationships instead of boundary-setting among peoples or nations.

Learning from "the Moment" and Perspective Shifting

Aside from the study abroad experience, Katie's narrative validates an aspect of a theoretical framework stating that changes vary across time and place. Temporality represents history, which permeates all levels of change (Elder, Shanahan, & Jennings, 2015; Lerner et al., 2017). Katie's civic development was reinforced by time and awareness of Gethsemane College centering national sociopolitical discourses on campus. Empathetically, she reported the change in her development: "I thought about people before, but now my perspective has been shifted to the problems." Katie's civic identity development is related to college curriculum experience:

Everything that has happened since the last presidential election, DACA being canceled, the Latino Community, that wall being built, detention centers, and what's been happening recently with the Black Lives Matter protests helped me to learn about social justice issues. This is very important and it's not something that's really talked about in my community.

Gethsemane College's commitment to social justice fostered Katie's self-efficacy to change and educate others in her community, and it is evident in her narrative that institutional engagement in public policy issues has had long-term effects on Katie's civic development and self-efficacy. As noted by Muir (2016), student-centered campus deliberation and dialogue are forms of civic engagement that are deeper than community service because they address the direct symptoms of social issues. Other scholars have reported how deliberation and dialogue foster efficacy, which is defined as "beliefs in one's capabilities to organize and execute the courses of action required to produce given attainments" (Bandura, 1997, p. 3). Environmental influences and activities foster self-efficacy to make change (Cisneros & Cadenas, 2017; Steiner, 2017). Katie noted, "Gethsemane College is peaceful, but they do encourage people to go to protests, sign petitions and things like that." Students can civically engage because the college administrators encourage them, and the learning ecosystem is enabling.

"I am Just Embodying Jesus": Campus Diversity and Learning

Katie expressed her civic learning and development in college as consistent with Jesus Christ in the Bible. The allusion to Jesus was perhaps intended to explain how Jesus taught, listened, and deliberated with people, especially those who upheld a differing theology. Thus, college learning experiences can positively change perspective, though agency is necessary for the change to take place, as shown in Katie's civic identity development narrative:

I think some of the values that I came into college with helped me to allow my perspective to be changed. Like listening to people. I'm just embodying Christ and what he taught; he changed in his time. I am just realizing that the thing that I should be doing is constantly learning and changing because one person's opinion is not always right.

Katie enacted the characteristics and practices of Jesus Christ by allowing herself to change, listen to other persons' perspectives, and collect all the facts. However, humanity is placed above all social

issues. Campus diversity had a positive influence in Katie's development. She recognized the civic

knowledge deficit in her pre-college experience but having peers from varying faith traditions helped

her grow and change in college. Katie's story further lends credence to prior research on campus

diversity and college students' civic development (Fernandez, Bergom, & Niemczyk, 2020). An

aspect of Katie's development in college is intercultural development, which motivated her to engage

in dialogue/deliberation leading to civic participation.

Expanded Forms of Civic Engagement

Katie remarked, "Protesting works well." Katie drew on her civic participation to validate the

efficacy of protesting, although voting, contacting/calling a representative, participation in public

meetings, and volunteering were listed as forms of civic engagement. From her own lived experience

and narrative, they seem to have less efficacy to bring about change than protests. A part of Katie's

civic identity development is recognition of reasons why people protest and how protests can cause

change to happen. She understands protesting as a civic duty and a way to make her voice heard and

educate other people about social issues. She enacts her civic identity and unique notion of service in

pragmatic ways that are beneficial to the community: shopping locally and riding bicycles instead of

vehicles. Her civic development entails concern for the environment, local economy, and social

justice-oriented education for her community. She stated,

> My understanding of service grew when I went to Gethsemane College.
> Service to your community: like buying local, from local businesses and from
> the farmers' market and things like that. It is kind of really intertwined with
> just being sustainable. Not just using gas to get places; ride your bicycle
> somewhere and then you buy local.

Summary

Although Katie is not archetypal of homeschooled students in the United States or elsewhere,

her narrative drew attention to homeschooling, civic development, and social self-efficacy. Katie's

civic knowledge deficit, particularly social justice-oriented civic engagement, reinforces the argument

by homeschooling critics that it insulates youth and adolescents from other citizens and weakens

democratic citizenship (Reich, 2002; Stern, 2009). However, other studies have reported that

homeschooled children have advanced moral reasoning, a strong sense of social responsibility, and are civically engaged when they become adults (Medlin, 2013; Murphy, 2014). There is an opportunity for youth civic development researchers to explore civic development in homeschool settings, focusing on curricular practices, parents' level of education and cultural socialization, and civic contexts in the community.

In addition, Katie's narrative lends credence to the fact that campus deliberation and dialogue can shape college students' civic development. She remarked, "Personally, I like small group discussions. I think it's important to learn about other people's opinions." Based on the story told by Katie, her civic development is change-oriented—personal and social change.

Brianna

> I've grown up like pacifists, trying to solve conflicts peacefully and learning that violence is not an answer and a lot of times injustices. I think sometimes people think that means we shouldn't engage in conflict, but I think that's the opposite. I think that when there is conflict, even if it's not like physical violence, if it's racial violence, ecological violence, we're called to engage and try and help solve conflict.

Inclusive Environment

In her civic identity development narrative, Brianna mentioned the influencing factors: an inclusive campus, a role model father, the church community, and the Sunrise Movement, a movement of young people that advocates for climate action and social justice. She described her civic engagement in religious language, perceiving civic participation as a calling and commitment that is divinely influenced. She uniquely operationalized *pacificism* in terms of civic participation aimed at proffering solutions to violence such as racial, physical, and ecological violence. Turning the other cheek, a Biblical reference, suggests that pacificists do not punish people; love and let the will of God be done (Luke 6:29). Brianna further explained the relationship between civic engagement and affective/emotional attachment to a community or polity. It is shown in the studies that adopted developmental science theories that civic engagement is innately cognitive in terms of knowledge, attitudes, or values that the developing individual owns, but its enactment/expression is social,

including interactions and involvement in community or country (Flanagan, 2013; Metzger & Ferris, 2013; Sherrod, 2010). Thus, civic engagement is a combination of cognitive and social domains of development.

Civic Contexts: A Trajectory of Civic Development

In addition, Brianna highlighted the developmental contexts/niches in her civic development and their interactions. These developmental contexts also show a trajectory in Brianna's civic development, particularly the interface among these contexts. Learning about environmental and racial injustices influenced her to get involved politically. Brianna shared the following about her civic development trajectory:

> I am involved in Latino for Peace, and EcoPAX. There I started learning about environmental injustices. My sophomore year, we worked a little bit with the high school. When they wanted to pass an environmental resolution with the city council. I organized so that people would go to the meeting.

The interdependence of contexts in civic development is exemplified in her perception of service or study abroad. Service through youth group in church and study abroad in college drew her attention to the "white savior" mentality. However, Brianna described study abroad/service learning as "walking alongside people": "I think that service also involves listening and hearing stories, walking alongside people as they lead."

Brianna reported that an inclusive campus, student clubs and organizations, and co-curricular programs shaped her civic development. She remarked, "I think that Gethsemane College is a very inclusive campus. Which I guess would make it more liberal in a sense." Besides being an inclusive environment, Brianna reported that there are resources and contexts such as student clubs and organizations that motivate students to civically engage. In addition to campus culture, which fosters civic engagement, Brianna narrated how her agency was exerted to make Gethsemane College professors to think deeper about the intersection of racial inequality and environmental crisis. Brianna's narrative indicates that there is a bidirectional relationship between her and the civic context. She was shaped by her college learning experience, and she made use of her agency to influence others in the context. However, Brianna's exertion of agency indicated that the context of

learning and interactions with other individuals were enabling. Therefore, Brianna's agency had an outcome: deeper thinking about the structural relationship between environmental and racial injustices.

She reported that she is involved in a youth political action group: "I'm involved in the Sunrise Movement. It's a youth-led movement. It's big in the U.S. They're trying to get candidates into office to pass a Green New Deal. I've been involved in that." Brianna's membership/involvement in Sunrise Movement activities further explains some factors that have shaped her civic development focusing on racial and environmental justices. The Sunrise Movement is a youth movement focused on stopping climate change, creating new jobs, and electing leaders who support the health and wellbeing of all people (The Sunrise Movement, n.d.). Lastly, Brianna described her own civic identity in terms of pride and emotional connection to a local community.

> I've been learning a lot more about racial injustices. As a person of color, that interests me. I would describe myself as a citizen of Goshen. I feel like that's where I'm really from, even though I was born in a different place and my dad's ancestors are from Mexico. It makes sense to me. Not Indiana, not America.

Brianna refused to associate with nationalism; she referred to her country of origin and the community where she is a resident.

Summary

The influencing factors in Brianna's civic development are an inclusive campus, father, church, and the Sunrise Movement. Brianna reported that her father has been an important figure in her civic development. She remarked, "I think what's shaped my development more has been my parents. My dad is really involved in the community. I think that has been a good example." Prior literature supports Brianna; however, there is a question about when early parental influence might nosedive in (emerging) adults' civic engagement, given that adults interact with more developmental contexts across the lifespan. Brianna's narrative also indicated that she possesses positive agency to motivate others to behave in a certain manner. Another manifestation of her agency is demonstrated in how she described civic identity and citizenship: She was born in a different country and her

ancestors came from somewhere else, but she feels emotionally connected to Goshen, Indiana. She linearly narrated her civic development, beginning from civically engaged parents, youth group in church, civic programs in college, and a national youth movement.

Billy

> I would say…you can separate faith and your civic duty. The problem is that as humans, we combine our faith and civic duty. And that's where as much as someone may say, no, I have my civic duty and faith separate, their civic duty is still affected by what they've learned in faith.

Family Influences

Billy's civic identity development has multiple dimensions, which are inseparable from family and college learning experiences. The story told in this study shows that there is some association between family civic activities and personal sense of civic duty. Maternal influence was dominant given that Billy's mother had access to contexts for civic activities such as school, classroom, hospitals, and camps. His father's story was briefly told to amplify and understand the core of Billy's narrative: "My dad never graduated college. He sold his business in 2000 when my sister was born because they were at the hospital frequently and we needed to have a stay-at-home parent." Clearly, Billy's narrative presented an opportunity to examine the intersections of stories within his civic identity development narratives and how they influenced his sense of civic responsibility.

Billy identified as a conservative Christian, and he reported the influence of faith on civic behaviors. Apart from faith identity, he highlighted unique factors/processes of his own civic development: his sister's special needs, mother's teacher identity, and college curriculum. His sister was diagnosed with cerebral palsy at a young age, a disorder that made the family get involved in civic activities. Billy shared a brief account of his family volunteering work, particularly how his mother's agency as a teacher became a channel for civic participation:

> From a very early age, we did a lot of volunteer work. My mother, with her Spanish club, since she's a teacher, is very much an advocate of doing volunteer work with her students. We would go to a hospital in Grand Rapids, and they have the renewed tree house.

This quotation shows that Billy and family members were involved in different forms of civic activities in places such as church, hospital, and camps for people who live with disorders. That Billy was civically engaged in college is not surprising, as the association between parents' civic engagement and youth civic behaviors is well-documented in prior literature (Rossi et al., 2016; White & Mistry, 2016).

Curricular and Co-Curricular Programs

Billy recounted his civic activities in college: advocacy for recycling and environmental sustainability, blood drives, and a sexual assault prevention initiative. He recognized aspects of curricular and co-curricular practices that shaped his sense of civic duty. For example, he reported that a sociology class helped him think about civic identity and duty: "I just took a sociology class, the question of what drives a human on what their responsibility is. I personally think my civic duty is to keep myself in line and the morals that I believe are true, but also to keep my moral agenda and view on humanity flexible and open to new ideas." He defined his civic duty in terms of personal development and humanity. Civic duty, therefore, means open-mindedness to Billy. Study abroad (called Short-Service Term at Gethsemane College) is another aspect of college curriculum that shaped Billy's sense of civic responsibility: "I really believe that. I always was trying to have that open mind and I never really had the experience until I went to Ecuador." Study abroad had a subtle impact on sense of civic duty. Billy also recalled,

> I took another one about learning your role as a human. I took environmental crisis, teaching advocacy for global warming, recycling. Other schools don't force their students to take classes such as this. You could compare a biology major to a biology major from Michigan and Ohio State. If you compared to students from Michigan and Gethsemane, students wouldn't have engaged the Bible in these philosophical thoughts…

Compared to state colleges and universities, Billy noted that Gethsemane College curriculum is shaped by the Bible and philosophical thoughts. This curriculum centers human beings and their roles in society; for example, environmental crisis, recycling, and global warming. The curriculum also allows dialogue across difference. Although he identifies as a conservative Christian who holds an unwavering belief about national politics and economy, college learning experiences made him

question his faith and politics. He said, "I've had so many forced discussions and open rooms that have questioned my faith or have questioned my view on politics or have forced me to take a whole semester of a class that it has made me question, evaluate, and then reassess what I think. I was right in this sense." Billy's story indicates that discussions are an important part of college curriculum that can facilitate civic learning and identity development.

Section Summary

The narratives in this section showed different processes, contexts, and time that either shaped or influenced civic identity development. The analysis of participants' narratives revealed specific curricular and co-curricular programs, pre-college civic experience, and civic activities through church youth groups that are useful to civic identity. Social identities (e.g., sexual orientation, cancer survivor identity, and religion) have a role in the choice of civic engagement and individual perception of self in relation to a polity, country, or local community. A strong religious ideology shapes how certain participants understand their civic identity; they condemned patriotism and nationalism because of their drawbacks in creating boundaries among peoples and nations. Campus climate is an important factor because it encourages participants to enact their civic identity, and college administrators encourage them to go to protests and marches. Protests and marches are symbolic gestures. Through dialogue and interactions, civic identity is formed or developed. Katie, who had no civic engagement experience prior to college, narrated how the diverse campus and dialogue with students from varying backgrounds shaped her identity; listening and deliberating on social issues means embodying Christ to her. The participants also demonstrated their experiences that took place within the social, cultural, and historical narratives. External politics shaped civic engagement on campus, and conservatives and liberals on campus could not work together because of polarizing national politics. Civic identity in these narratives indicate a local and global belonging and citizenship that is located between local and global communities.

Salient Themes Across Participants' Narratives

What are the common themes in the narratives, and what assumptions can be made? In this section of data analysis, I discuss the themes and commonalities across the participants' civic identity development narratives. The analysis of narratives in the previous section provided insight into the research questions as well as factors, civic actions, curricular and co-curricular programs, and interactions that shaped the development or formation of participants' civic identity. Also, the purpose of this study was to explore how Gethsemane College students make sense of their learning experience in relation to civic identity development. Civic identity is understood as a feeling of belonging and motivation to participate in the civic life of the community (Hart, Richardson, & Wilkenfeld, 2011; Viola, 2020). For the purpose of this study, I define civic identity as a sum of requisite emotions, feelings, agency, and efficacy to enact citizenship, and it is an ever-evolving aspect of identity subject to individual meaning making and dominant discourses within and outside of immediate ecological contexts.

The participants represented an aspect of human development and its complexity—civic development—but it was impracticable to separate college learning experiences from pre-college civic participation, particularly parents' religious/cultural socialization. It is evident in the data/narratives that there are intersections of contexts and civic engagement, which made separating pre-college experience and college learning experience in relation to civic identity development fuzzy: Participants embody multiple social identities and are nested in integrated systems such as family, college, church, and local communities. The participants, while telling their stories, alluded to pre-college experience, civic actions, parents as exemplars or transmitters of apathy and mistrust messages, family travels, cosmopolitan identity, and involvement in youth groups. Using the three-dimensional space approach, continuity is present in participants' past and present civic actions (Clandinin, 2013; Lerner et al., 2015). As shown in the narratives and prior literature, civic contexts and civic engagement are multidimensional (Wray-Lake, Metzger, & Syvertsen, 2017) However, the participants' narratives/stories are restructured (restorying) and key elements are placed in a

chronological sequence, thereby demonstrating civic engagement or factors that shaped civic identity. Restorying enhances an understanding of participants' developmental trajectories.[7]

Revisiting the theoretical/conceptual frameworks and methodology for this study, I demonstrate the individual-context relations, beginning with participants' understanding of Gethsemane College's vision and mission statement, the influence of its founding denomination, and how these are expressed in curricular and co-curricular programs. The participants self-reported that college learning experiences shaped their civic identity. The (eclectic) theoretical framework (i.e., bioecological theory, the Octagon model, and the transactional model) guided a broad exploration of multilayered and integrated systems/contexts within which the individual is nested. Also, it is relevant to point out the relationship among the social contexts or systems in participants' narratives. These contexts interact and shape human development, especially civic development (Flanagan, 2013; Wray-Lake, Metzger, & Syvertsen, 2017; Wray-Lake, Tang, & Victorino, 2017). According to Overton (2013), optimal development takes place because of reciprocal and mutual interactions between individuals and contexts. For example, participant Phoebe recalled the enthusiasm about social justice at Gethsemane College in her first year of college, which fizzled out after the election of Donald Trump. Ideological and political differences among the student population derailed the collective civic mission and campus life in general. Thus, it is assumed that macro-level factors such as national politics may either influence or shape civic engagement on a college or university campus (Stewart & McDermott, 2004). Phoebe shared the following:

> I just wanted to learn everything that they had to share. As time went on, I think those people started graduating and the political state became more and more complicated with Trump's presidency, which influenced our campus life because we have some people who are conservative, who support Trump, and some people who are conservative, we don't support Trump.

In addition, participants reported how they exerted their agency through dialogue with faculty and in symbolic activities such as protests and marches. They doubted the efficacy of civic actions such as writing letters or calling a representative. Katie recalled,

> Before, I did not like protesting, I thought that if there was a problem, there's a better way to handle the problem: emailing people or talking to state or local

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[7] Restorying or retelling is a narrative device. Stories are gathered and analyzed for key elements.

representatives and the government. I realize there's a reason for protesting, like these other things haven't worked.

Brianna reported her dialogue with a few Gethsemane College professors deliberating on the intersection of racial and environmental injustice and how it could become a part of the curriculum at Gethsemane College. Katie and Brianna recognized that they have agency to influence their ecological context. These instances from the data revealed that development was bidirectional in this in case. The developing individuals have agency to effect change in the ecological context.

Pre-College Civic Engagement

On the developmental roots of participants' civic identity, it is evident in the data that participants' civic identity development began at early stages (except for Katie, who was homeschooled; she did not mention any civic participation in the church community or local community before college). The participants acknowledged that their civic activities in early life and pre-college civic engagement are the precursors of present civic commitment, particularly civic identity development. Parents and the church community served as mentors or exemplars in early and pre-college civic engagement. For example, Billy attributed the trajectory of his civic identity development to his mother and sister. His mother, who is a teacher, encouraged him to volunteer at camps and hospitals. His sister's special needs became a motivation for civic engagement. Billy recalled,

> From a very early age, we did a lot of volunteer work. My mother, with her Spanish club, since she's a teacher, is very much an advocate of doing volunteer work with her students. We would go to a hospital in Grand Rapids, and they have the renewed tree house. We help run the food drive at my church every third Friday of the month. With my sister being special needs, there's a lot of camps and programs for Down syndrome, autism, cerebral palsy undiagnosed.

Other participants in the study told similar stories of volunteering at soup kitchens together with their parents at a very young age. Jay, for example, narrated his experience following his parents to protests and marches. Jay's experience is consistent with McLean, Syed, and Shucard (2016), who argued that family is likely to appear in domains such as religion, dating, or value systems. As I wrote in Chapter 3, my first interview with Jay directed my attention to the important role of family in civic

identity development. Through autobiographical reasoning and interview questions, I elicited information regarding pre-college experience, college learning experience, and change. The other participants also narrated the connection between their past and present civic activities, and family prominently featured because it has been a major socialization process that connects the participants to other civic contexts such as soup kitchens, the church community, museums, and youth groups.

The church community is a common socializing context across participants' narratives, and it is one of the pathways to civic identity development. Specifically, participants described church as a community where they interact with and seize civic opportunities. Values are instilled in this context, the church community. They alluded to church youth groups as an important pathway to civic engagement. Phoebe, for example, narrated her civic engagement experience in her church youth group. Jackson talked about the values that the church community instilled him as follows:

> I grew up in the Mennonite church. I remember church retreat at a camp every summer was always the highlight of the year. We would all just be running around wreaking havoc everywhere, and all the adults would be hanging out having coffee, talking to each other. I think the values that were instilled in me very early were in a small community in the sense of the church.

These narratives showed that church youth groups create civic and political opportunities for young people to civically engage. Prior literature has shown that individuals with a strong religious commitment participate more in the social and political life of their country, or that organized religiosity can be a predictor of civic engagement (Putnam & Campbell, 2010); the role of sub-groups in organized religions, such as church youth groups in young people's civic engagement, has not been thoroughly explored. The church community offers charitable civic opportunities in terms of volunteering or service to the poor and creates gateways to political engagement.

The church community is a site of civic engagement and development as narrated by the participants. For instance, Emily recognized the impact of such civic engagement in her life and development: "Our church was designated for Monday nights, known as Monday Night Meals. That was very impactful for me growing up. It was a very important and impactful part of my life story." Civic identity development narratives such as Emily's advance the idea that there is a positive association between religious involvement and civic engagement in adulthood (Astuto & Ruck,

2010). In addition, values are transmitted: for example, charitable and humanitarian concerns for people in poverty, supporting local economies, environmental sustainability, anti-violence, peacemaking, and local and global citizenship.

Parents' Cultural and Religious Socialization

Developmental theories or models within the relational developmental systems perspective posit that there is a mutual benefit between the individual and ecological contexts (Lerner et al., 2014). Based on the data, the participants' parents served as a developmental asset providing opportunities for civic engagement through their religious association and using religious socialization as a mechanism for civic engagement. Cultural socialization is the way parents transmit cultural history, values, and practice to their children, and this include power and privilege (Hughes et al., 2006). Similarly, parental religious socialization refers to the methods that parent adopt to transmit religious values, practices, and a sense of connection to their children, which may include discussion about religion (Balkaya-Ince et al., 2020). Parents' participation/attendance in religious activities and associated civic engagement had indirect influence on participants' civic engagement, thereby developing civic identity.

Participants in this study mentioned specific practices such as conversations about identity, privilege, social determinants of health, and volunteering. For instance, Emily narrated, "My parents strongly encouraged us to believe in the Mennonite ideology of peace and pacifism. A lot of it has to do with the main three totem poles: pacifism, anabaptism, and peace." Emily acknowledged that the Mennonite ideology oriented her toward service, peacemaking, and justice-oriented civic actions, and it informed her perspective about the U.S. military and anti-violence. Emily described her civic identity and citizenship as local and global. Phoebe narrated how her parents' religious and cultural socialization influenced her civic engagement before college; she reported that her parents transmitted cultural and religious values, which shaped her perspectives about politics and economic systems such as socialism and the free market economy. Furthermore, Phoebe remarked,

> My mother is generally more moderate in her religious perspective as well as I
> think how that translates to politics and ideology and things like that. My dad

is a bit more radical. I'd say he's a proponent of socialism more than she is. As far as national identity being bad in the context of the United States…that's more of my dad's idea.

Parents' cultural and religious socialization includes transmission of messages about privilege, service to people in poverty, and apathy/mistrust messages about national identity. Jackson, for example, recounted the discussions about health disparities/social determinants of health with his parents, who are medical practitioners, and its impacts on him. Jackson spoke about his father:

He's also done a lot of thinking about social determinants of health. So, like if you identify in certain different ways, how your health may be impacted, and that's kind of a radical thing in the health world, but I think as I've definitely been thinking about that, it has rubbed off on me.

Prior studies have also shown that religious messages from parents to their children had a positive impact on social connectedness (Butler-Barnes, Martin, & Boyd, 2017; Seol & Lee, 2012). Parents can promote civic engagement through religious messages that encourage volunteering, writing letters to political representatives, and marches (Wray-Lake, Tang, & Victorino, 2017).

Mediating the Role of Social identities in Civic Identity Development

Civic identity development narratives of participants in this study show that there is an association between civic identity and social identities such as faith, sexual orientation, immigrant status, and health/idiosyncratic conditions. The data indicated that the participants in this study, who are emerging adults, are at a stage of identity exploration (Arnett, 2008; Schwartz et al., 2013). The process of identity exploration is not in isolation; emerging adulthood is a period of development when there are intersections of ethnic identity, gender, sexual orientation, and political identities (Umana-Taylor et al., 2014). Although ecological contexts are useful, the multiplicity/intersectionality of social categories or identities presents a broader picture of civic engagement and development (Ghavami, Katsiafucas, & Rogers, 2016). Jones and Abes (2013) developed the Model of Multiple Dimensions of Identity (MMDI) to illustrate identity as comprising the core or personal identity and several other intersecting social identities. The core and social identities are then located within a larger context of family background, sociocultural conditions, and

life experiences. It is relevant to state that the use of intersectionality here does not suggest any interest in or analysis of systems of power.

The salience of social identities during human/civic development was important to make sense of narratives told by the participants. Helen's narrative illustrated the intersection of civic identity and social identities, particularly how other social identities became the basis of civic actions. Specifically, she mentioned that coming out in college together with belonging to the LGBTQ community was useful to civic engagement and development. The LGBTQ community at Gethsemane College offered civic opportunities to educate other students and to network with student organizations on campus (e.g., Black and Latino Student Unions). Helen remarked, "I think for me what really took off was discovering that I am LGBTQ. I started meeting new people who were not LGBTQ." Similarly, Brianna's explained how her family immigrant status and racial identity as a person of color informed her civic engagement, particularly environmental activism. To Brianna, environmental and racial injustices are intertwined. She stated, "With all that is going on, I've been learning a lot more about racial and environmental injustices. I want to be a global citizen." While she spoke about her family immigration history, she expressed aspiration and a sense of belonging to the local community and interest in global issues.

Katie and Billy argued in their narratives that faith identity is inseparable from civic identity. It influenced their decisions about civic participation. For instance, Billy stated, "And that's why as much as someone may say, no, I have my civic duty and faith separate, their civic duty is still affected by what they've learned in faith." Katie explained that civic engagement or learning means embodying Jesus Christ and His teachings. They described their civic identity in terms of faith commitment or expression. The intersection of faith identity and civic identity was resoundingly articulated by the participants who identify as members of the Mennonite community and Gethsemane College as well. Jackson stated, "I see the Mennonite church as a huge avenue for activism. I think to be a Mennonite is to be an activist. This is a culture at Gethsemane College. I've also internalized that myself." It is clear in Jackson's narrative that civic engagement and faith identity intersect. He further explained the relationship between faith and civic engagement:

> I think faith identity often informs civic engagement by being a radical
> peacemaker. There are themes that Gethsemane College often draws on from
> Jesus in the Bible, being very actively engaged in the community in a way that
> kind of upsets the status quo and makes those in power a bit frustrated or even
> angry.

This quotation shows the nuances that distinguish the civic identity/engagement of a Mennonite from other practicing Christians: The status quo is made upset by taking a stance against violence, the military, nationalism, and anti-immigration policies.

Beyond the intersection of identities or factors in identity development, the narratives revealed that the content of identity is as important as factors that shape identity development. I draw on Galliher, Mclean, and Syed's (2017) model of identity content in context for a fuller understanding of identity factors and contextualized understanding of identity development. This model consists of *culture* (historical, political, and structural factors in a society), *social roles* (the relational contexts within which identities are developed or formed), *domains* (life spaces that are central to identity), and *everyday experience* (thoughts, feelings, and actions associated with identity). For instance, participants' social roles—a brother of someone with autism, a student of a religiously affiliated college, a member of social movements—revealed the various contexts within which civic identity is either developed, formed, or shaped. These social roles are also integrated into civic actions of forms of civic engagement such as volunteering, voting, community service, or participating in a social movement online and offline (Checkoway & Aldana, 2013). Analyses of narratives in the previous section showed that social roles interact with civic engagement and identity.

Brianna and Helen, who positioned themselves between the intersections of racial identity and sexual orientation, identified how marginalized identities could become the basis of civic engagement, recognizing that their own social identities and power structure in society can become a motivating factor for connecting with marginalized groups and civic engagement. My exploration of the participants' identity content situates civic identity development within broader contexts and in relationship with some core social identities. Thus, civic identity is a phenomenon related to life experiences, social roles, family background, and religious or faith identity.

Civic Commitments to Local Communities

Based on the data, civic commitment to local communities is a common theme across participants' narratives. "Expanded" is used to describe those civic behaviors that are not in the category of political civic engagement and social connection to local communities. Zaff et al. (2010) wrote that active and engaged citizens have four important characteristics: a sense of civic duty, a social connection with their community, confidence in their ability to initiate change, and active civic behaviors. Apart from these four characteristics and political civic engagement prevalent in the literature, the participants in my study are involved in social civic engagement, which is demonstrated in their civic behaviors. Social civic engagement includes activities such as community-based civic engagement, prosocial behaviors, and expressive and social activities (Alcantar, 2014; Newell, 2011). Viola's (2020) definition of civic identity includes how an individual engages with others, defining civic identity as "the broader sense of developing and situating oneself and one's beliefs within a group of people, and how one engages with others in the social, political, and economic structures within their society" (p. 103). Thus, civic engagement transcends voting or volunteering; it includes all aspects of a society on which its survival and well-being depend.

For instance, Emily and Katie described behaviors such as buying goods that are produced locally as a form of civic engagement; shopping at a local farmers' market or riding a bicycle is a form of civic engagement and expression of connection to the local community. Therefore, economic and environmental issues are civic issues that require responsible behaviors by every member of the community. Emily stated,

> I do my best to support environmental sustainability and buying local. That goes along with economic issues. I like to buy organic and support the local community, even though it is a little more expensive and it's hard for me, as a college student.

These civic behaviors are more nuanced because of Emily's social connection with her community and the global community. Emily remarked,

> I would consider myself a global citizen as well as a local citizen. Like I said earlier, I like to support the local community. I like to be involved with being a global citizen because it means supporting nations all around the world, especially developing nations that would include purchasing from stores that bring products from developing countries where the people worked hard for it.

Katie, on the other hand, stated that buying goods that are produced locally is a form of rebellion against big businesses. She defined her civic engagement and identity in this way: "You support the people and provide a service to them. But you're also not supporting these big markets and businesses, from buying somewhere. Service focuses on community. If someone needs something, you help them." Katie's civic engagement draws attention to anti-corporate activism and social movements, particularly how activists contend with big markets and change. An example of such a social movement is the Occupy Movement, which started in New York and spread to other major cities around the world. This theme advances prior and ongoing research on social civic engagement. Alcantar (2017) noted that most studies of civic engagement narrowly define this concept along normative measures that fail to account for alternative forms of engagement, such as translating for non-English-speaking communities or mentoring immigrant youth. Civic engagement is not exclusively focused on government or democracy; corporate, social, and environmental challenges are civic issues.

Expanded forms of civic engagement that emerged from participants' civic identity development narratives are consistent with prior studies. Social media fosters new forms of civic engagement, and youth digital activism is challenging traditional civicness and disrupting inequality (Olsson, 2016; Stornaiuolo & Thomas, 2017). The participants in this study reported their online activities as civic engagement. For example, Emily stated, "Another form of civic development would be to post my support on social media for certain ideals or certain movements. I did a lot of that and occasionally having a conversation." Jay also spoke about his online civic engagement: "I am often engaged with political movements on Twitter and paying a lot of attention to data science and polling around political movements. I love learning about those things." In addition to social media, they all mentioned involvement/engagement in social movements such as #Black Lives Matter, #LoveWins, and #MeToo, both online and offline. Brianna's narrative showed that young people engage in collective forms of online and real-life activism that straddle political and social civic engagement. She understands why political participation as essential as online activism is.

> I'm involved in what's called the Sunrise Movement. It's a youth-led
> movement. It's big. In the U.S., there are different hubs in cities. I think there

are 500 hubs in the country, but they're trying to get candidates into office to pass a Green New Deal.

However, Jackson criticized how online activism is being romanticized, stating, "If there's like a big social movement happening, I think people often just jumped on because it's kind of the cool thing to do. They don't necessarily want to be the initiators of certain things." To corroborate Jackson's view, scholars in the field of youth civic engagement offered critiques of online activism, particularly its transience, "armchair activism," and "slacktivism" (Boykoff, 2012; Kuichi, 2016). To me, social media activism is one of the sub-genres of or a new form of popular culture if it does not yield to civic action and social change.

From Charitable Actions to Social Change

The analysis of data showed that participants' civic identity developed in college, transitioning from charitable actions to social change. Charitable actions such as volunteering in soup kitchens and cancer survivors' camps characterized pre-college civic experience; however, the participants' civic actions and perceptions significantly evolved in college. To understand the participants' civic identity development trajectory in college, I drew on prior literature. Prior literature suggests that college students' civic action can be categorized under two paradigms: social change and charitable paradigms (Weerts, Cabrera, & Perez, 2014; Weerts, Alberto, & Cabrera, 2015). The social paradigm represents students who engage in activities for social change such as climate change and social and economic issues. Thomas and Brower (2018) refer to social change driven by citizens as political engagement. Political engagement may include convening, advocating, or organizing. Citizens work collaboratively across social identity, ideologies, and lived experience to create better systems. On the other hand, the charitable paradigm represents college students whose civic engagement focuses on actions such as serving meals and feeding the homeless (Kahne, Westheimer, & Rogers, 2000; Westheimer & Kahne, 2004). Most of the participants in my study are either interested or engaged in global and local issues such as social justice, economy, environmental justice, climate change, big markets, and racial inequality. They moved from charitable actions to a social change paradigm.

Billy, for example, is interested in advocacy on heat pollution in big cities, conceptualizing science research as a civic duty. He recalled, "I wrote a paper on that in my freshman year. Blacktop parking lots could be solar panel parking lots. Then, instead of radiating heat, they absorb heat and power traffic lights. I find it worth advocating." He suggested this solution as a response to global warming and to counter the mainstream idea. Other than global warming, Billy narrated his interest in advocacy for people who have conditions such as dyslexia and ADHD. Billy's interest in advocacy is attributed to his life experiences, coursework, and his sister's disabilities. He said,

> I believe students with ADHD or dyslexia should be well advocated for
> because when I was in elementary or in middle school, there were students
> going through college that had ADHD or had dyslexia and were getting no
> help and were struggling through classes. I have dyslexia.

Billy's story further reinforces my description of the association between life experience and college students' choice of civic action, which also resonates in Helen's narrative. Findings of prior studies corroborate the lasting impact of undergraduate research or class assignments on civic engagement as shown in Billy's narrative. In the same vein, Jay's description of his and the peer community's civic engagement reveals a deeper political aspiration targeting systems and oppression:

> It wouldn't be uncommon for someone to identify as a socialist or someone
> who is very interested in poor people's campaign in dismantling capitalism
> and dismantling patriarchy. That's been highlighted in the last few months.
> There's a calling or working towards justice from a left-leaning perspective.

Both capitalism and patriarchy represent oppression or exploitation. Golash-Boza, Duenas, and Xiong (2019) wrote that patriarchy and global capitalism shape migration flows. Non-white people and women who are oppressed work in a labor market governed by exploitation, oppression, and patriarchy. Dismantling these systems will perhaps lead to social change. Jackson described his civic identity using the same word:

> My civic identity is to *dismantle* the harmful institutions and implement more
> institutions that will benefit individuals, especially the most vulnerable, and to
> make it where there isn't a strange and overarching sense of domination with
> people at the top and then people at the bottom. My sense of civic engagement
> is to not accept that as natural and to try and change that.

It is clear in these quotations that the participants in my study are aware of the systems and structures that are responsible for inequalities and wealth disparities in the United States. These

participants are in the generative phase of their civic identity development, using Musil's (2003) term. College students in the generative stage advocate for change and social justice.

Study Abroad Programs and Social Class

Exploring the stories told, especially by participants who reported higher social status in terms of parents' education and vocation, I identified a relationship among social status, discursive practices within the family, cosmopolitan values, and individual understanding of their civic identity development. They all mentioned travels and cosmopolitan values, which become a frame to explain civic identity and service to humanity. Cosmopolitanism, according to Brown and Held (2010), is "the moral obligations owed to all human beings based solely on (their) humanity alone, without reference to race, gender, nationality, ethnicity, culture, religion, political affiliation, state citizenship, or other communal particularities" (p. 1). Phoebe's story wove travels, messages from parents, intercultural contact, and the notion of global community into her civic identity narrative. She recognized the need to connect to a local community (i.e., care and connection). She used climate change as an example of global issues and connection between local and global communities. Local decisions regarding climate affect the whole world. Because of the responsibilities to the world, civic identity is defined in terms of the relationship between local and global communities. Phoebe explained,

> I think my civic identity is probably more local and global than national. My parents made it clear that the United States as a nation is not all that great and that it has done some terrible things. We traveled a lot when I was younger, so I think I almost valued other countries more than I value this country. The local community has also influenced my civic identity through things like shopping locally or going to farmers' markets because of the responsibilities that we have for the whole world that can be affected on the local level—for example, climate change. I think my own civic identity is complicated because of that.

This quotation indicates that Phoebe has a mature sense of civic identity. She understands her responsibilities to her community and how her behaviors can affect the whole world. There is a sense of shared values and responsibility for her understanding. Global events are shaped by local events, and vice versa. Additionally, Emma recounted her experience travelling to different countries and with intercultural learning, particularly learning about issues that are unique to those countries.

Through such contact and interactions, Emma became open to deliberation and multiple perspectives. She stated,

> I think I consider myself global in terms of being able to travel to different countries and learning what kind of issues they're dealing with or what kind of situations people are dealing with. That kind of mindset expands how I welcome people. I've been able to become a global citizen.

Her global citizenship was cultivated to transcend the national boundary or identity, so she did not perceive herself as a tourist in countries she visited. Rather, she connected her traveling experience and civic responsibility. All the participants self-reported how study abroad shaped their civic development; for example, becoming more open-minded, developing collaborative skills and cultural understanding, having a sense of global citizenship, and understanding study abroad as a formative part of the college learning experience for Billy, Helen, Brianna, and Jackson. However, Jay described study abroad in ideological terms:

> I think the courses really helped me engage with the global community. That helped me see the broader context for my learning. I think it put things in perspective because I'm then able to identify the duties that I want to strive towards. Seeing beyond nationalism is being totally emphasized by these trips, seeing the world through the lens of poverty, instead of just through the lens of ability, and analyzing some of those systems.

College students' subjective perceptions/understanding of the curriculum and instructional practices may shape their identity in general, as shown in Jay's narrative (Hemer, Reason, & Ryder, 2019). He emphasized the difference between nationalism and cosmopolitanism/global citizenship, focusing on a global issue (poverty) and systems. To corroborate participants' perceptions of study abroad and its relative and varying influence on civic development, I "excavated" a text about study abroad from the Gethsemane College website. This text is a discursive representation and insight into how Gethsemane College has envisioned study abroad (i.e., Short-Service Term) and anticipated outcomes:

> Expect to be transformed…SST [Short-Service Term] also provides a unique opportunity to grow spiritually by building meaningful relationships with people who are different than you, responding through service to the great needs of the world and being pushed beyond your comfort zone to ask meaningful questions that might change your life forever…You will grow as a person and discover new insights into God's presence in the world. (Gethsemane College, n.d.)

The keywords in the excerpt—grow, transform, change, and discover—may imply personal/spiritual development and cultivation of global citizenship because of interactions, service, relationship, and by responding to the "great needs of the world." Study abroad is a spiritual journey for transformation and the discovery of God's presence in the world. Thus, participants' experience of study abroad to some extent aligns with the institutional expectations.

I made sense of participants' civic development from relational developmental systems perspective reading and reflecting on their study abroad experience relative to civic identity development, particularly how interactions within foreign countries and subjective perceptions shaped civic commitments and duties. Therefore, I focused on the environment and the person, especially their perceptions or meaning making. However, to understand the local-global civic identity prevalent in my data, I drew on one of the iterations of cosmopolitanism—*rooted cosmopolitanism*—and cosmopolitan values such as the capacity for deliberation, open-mindedness to multiple perspectives, and caring for local and global communities (Appiah, 1996, 2008; Baildon & Alviar-Martin, 2020; Lin & Jackson, 2020; Kymlicka & Walker, 2012). Except for Billy, participants are neither devoted to the national government nor hold national civic identity. Rather, they are particularly attached to their respective local communities and the global community. Their attachments to these communities are enacted through civic actions such as shopping at local stores, helping other members of the community, or riding a bicycle instead of a car. A sense of moral and civic responsibility is shown in how participants perceive local and global issues but deny being patriotic or holding national identity.

Campus Climate and Civic Identity Development

As shown in the analysis of each participant's narrative, campus climate is a salient theme. Campus climate is an umbrella term for cultural and structural frames and sub-dimensions within an institution of learning. Thomas and Brower (2018) defined campus climate as "a complex ecosystem of interconnected structural, cultural, human, and political factors that affect college student learning" (p. 248). Each factor has sub-dimensions; for example, the structural frame has four sub-dimensions: organizational, curricular, co-curricular, and spatial dimensions. It is assumed that these sub-dimensions may affect or shape students' civic behaviors or identity (Billings & Terkla, 2014).

Although there are other conceptualizations of campus climate (e.g., Ryder & Mitchell, 2013; Glisson, 2015), I adopt Thomas & Brower's (2018) definition to coherently represent how divergent factors and culture connect within a learning ecosystem and how learners' identities are shaped. Therefore, using campus climate as an inclusive term, I present the narratives about campus climate and civic identity.

Curricular and Co-Curricular Programs

The participants self-reported that curricular and co-curricular programs were designed in alignment with the institutional core values such as global citizenship, Christ-centeredness, passionate learning, and compassionate peacemaking. Participants reported that the college ecosystem and interactions in and/or outside of the classroom with instructors and peers influenced civic development. Apart from participants' self-reports, institutional documents reveal the cultural messages and faith identity. I reviewed some institutional documents to confirm the cultural messages that participants discussed. "Our faith is at the heart of everything we do. It inspires us to have hope, to believe that we can make a positive impact in the world. And as a [college] we have a long history of making peace as a way of following Jesus" (Gethsemane College, n.d). However, there are nuances that characterize Gethsemane College, as reported by Katie and Helen, who had little or no civic engagement experience before college. Based on the individual narratives, co-curricular programs were useful to their development in college; student organizations were contexts of development and college programs, which provided opportunities for dialogue, deliberation, and interactions, and fostered development.

For example, Jay's narrative indicates the usefulness of curricular and co-curricular programs to civic identity development. First, the instructional approaches and teaching philosophy of some Gethsemane College professors challenge Western epistemic hegemony and draw the attention of college students like Jay to knowledge in remote places. "The teaching has a global context. There's this idea that we really want to avoid just thinking about the Western world. We want to think more broadly in the context of the whole globe, and Gethsemane has a strong emphasis on global education." For example, the teaching influenced Jay's understanding of history and economics, and

he became critical of the traditions of these disciplines. To him, international development is a framework for understanding history and economics. He remarked,

> I am a history student at Gethsemane College and an economics student. There's a big emphasis on challenging traditional understandings of those disciplines. What's the point of learning economics? It's not just to enrich rich people, but also to understand from an international development perspective…There's an interest in learning history as a part of social movements and about people.

Phoebe, on the other hand, narrated the relationship between the core curriculum and formation of a sense of duty to global community. These courses were designed to expose college students to global issues and human experience. She shared the following:

> There are classes that everyone must take in a certain category called Social World, Religious World, Natural World. You can choose what course you will take to fulfill that requirement. I chose an ethics course, a peace justice, and a conflict studies course called Transforming Conflict and Reconciliation. I think that helped shape my sense of duty to a global community.

As shown in the data, Jay and Phoebe achieved the learning outcomes set by Gethsemane College. Gethsemane College's description of its core curriculum and vision statement include the following excerpt: "international, intercultural, interdisciplinary, and integrative teaching and learning that offers every student a life-orienting story embedded in Christ-centered core values: global citizenship, compassionate peacemaking, servant leadership and passionate learning" (Gethsemane College, n.d). Billy discussed specific courses that influenced his civic identity and, much more, the influence of the Board of Directors on Gethsemane College's curriculum: "A small school like Gethsemane College has the time and effort that they can put into that. Because they're so small and their board is made up of people that are Mennonite." The organizational structure also shapes the college curriculum.

Spatiality (the Hidden Curriculum), Civic Identity, and Citizenship

An aspect of Jackson's civic identity development narrative indicates how space can be harnessed to understand an individual student's identity and institutional identity. While Jackson was narrating how his civic identity is developed or formed, he alluded to the Gethsemane College campus environment; physical space is then perceived as a sub-dimension of college curriculum. In other words, space is used to symbolically acquaint students with institutional values and norms. It is

one of the factors that constitute the hidden curriculum, and it is a channel through which cultural values and ideologies are transmitted (Eisner, 1985). Jackson remarked,

> My church community puts God before country or anything else. Gethsemane College doesn't have a United States flag anywhere on campus. I think that's how I feel about what it means to be a citizen. They also don't play the National Anthem. I remember growing up in public school and having to recite the Pledge of Allegiance and just feeling weird about it, even as an eight-year-old.

Jackson's conceptualization of what it means to be a citizen is reflected in non-identification with the U.S. and opposition to both nationalism and patriotism. The absence of a national symbol such as a flag does represent the place of God in the life of an individual and institution. Thus, I perceive space as a discourse and silent teacher because college students such as Jackson can perceive and understand the sense of its message. Space is a constituent of the hidden curriculum that shapes students' learning experience and how they perceive their civic identity (Margolis et al., 2001; Portelli, 1993). However, the implication of space/spatiality on students' learning depends on how students interpret the physical space (Jandrić & Loretto, 2020).

In addition to individual perception of civic identity, as shown in Jackson's remark, space is an element of organizational identity. Dale and Burrell (2008) described space as "socially produced and simultaneously socially producing; concurrently material and imaginary; intimately connected to embodiment; and irreducibly political" (p. 6). Space is also connected to discourse; that is, the representation of institutional identity in vision and mission statements and student learning outcomes:

> [Gethsemane College] transforms local and global communities through courageous, creative and compassionate leaders. Shaped by Anabaptist-Mennonite tradition, we integrate academic excellence and real-world experience with active love for God and neighbor. (Gethsemane College, n.d.)

The participants' expression of civic engagement proved that they had internalized the discourse, symbols, and values within the ecosystem of learning, Gethsemane College.

Chapter Summary

In this chapter, I presented the findings from content analysis and analysis of narrative. Three themes emerged from the content analysis of documents that I collected and analyzed. These themes revealed the latent ideologies, values, and influence of the Anabaptist tradition that are embedded in institutional documents. Gethsemane College's documents such as curriculum and co-curriculum descriptions and student learning outcomes explained the skills, knowledge, and a sense of responsibilities that students will gain at Gethsemane College. The content analysis was important to gain insight into the primary context of participants' civic identity development in this study. An analysis of narratives also revealed specific processes or factors in individual participant's civic identity development narratives. The analysis of the narratives showed that the identity formation or development context is rather complex. Micro-contexts within contexts such as school and church community create important civic learning and engagement opportunities for civic identity development. Based on the narratives in this study, prevailing discourses within macro contexts and micro-contexts shape college students' understanding of their identities. Social identities, therefore, mediate civic identity development. I identified and discussed salient themes across participants' narratives. There are commonalities across participants' narratives, particularly their perception of Gethsemane College's curriculum and instructional practices. The participants described their civic identity as local and global, and they are opposed to patriotism and nationalism because such things are limiting in the modern age.

CHAPTER 5: DISCUSSION, IMPLICATIONS, AND CONCLUSION

Introduction

Youth civic engagement scholars have drawn on theories of development to explain the cognitive and social dimensions of civic development (Flanagan, 2013; Lerner et al., 2014; Metzger et al., 2018; Sherrod, 2015; Wray-Lake, Metzger, & Sylvester, 2016; Zaff et al., 2010). The development of civic engagement is connected to social institutions and in part results from socialization within the family, school, religion, and race (Sherrod, 2015). Thus, there are questions regarding socialization. For instance, what characteristics distinguish a context from other domains of civic development or engagement? What institutional or cultural norms, practices, and values shape the civic behaviors of individuals within a context or social group? My attempt in this study was to understand how Gethsemane College students make sense of their learning experiences in relation to civic identity development. During my study, it became clear that civic identity development is multidimensional, and there are important contextual and individual variabilities that can shape civic identity (Wray-Lake, Metzger, & Sylvester, 2016). Through the process of *restorying* or *retelling,* participants and I pieced together multiple past and present experiences to present somewhat coherent narratives.

Even though I spent ample time reviewing prior literature and reflecting on participants' narratives through certain theoretical lenses while also recognizing the outliers (stories that do not align with prior literature or models), I describe my study as either incomplete or unfinished. A few questions need to be addressed, as participants' narratives revealed new directions or replication of prior studies; for example, homeschooling and college students' civic development. The sense of incompleteness is equally applicable to participants whom I described as emerging adults in Chapter 3 (Arnett, 2014). I presume that these emerging adults will undergo many transitional phases in their development, which may either influence or shape their civic identity. They will continue to develop through interactions with many contexts and people, so their civic identity development narratives are not complete but in flux. In this chapter, I present a glimpse of the participants' civic identity development narratives, analyses, and findings, and connect these to prior literature.

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Revisiting the Research Purpose and Questions

The purpose of this study was to understand how/if civic identity development differs among college students, thereby contributing to the body of literature on civic learning in higher education. In prior literature, it is emphasized that the civic mission and purpose of higher education is to foster democratic participation and citizenship (Reason, Shultz, Abdi, & Richardson, 2011a; Saltmarsh & Hartley, 2011); however, it is argued that college students' civic engagement and outcomes may differ across institutions, particularly in faith-based or religiously affiliated colleges and universities (Cameron & Young, 2019; MacMullen, 2008, 2018; Mason, 2018; McCunney, 2017; Miedema & Bertram-Troost, 2015). This study then sought to explore Gethsemane College students' civic identity development by answering the following questions: (1) How do Gethsemane College students make sense of their learning experiences in relation to civic identity development? (2) What institutional narratives and civic engagement programs are useful to Gethsemane College students' civic identity development? These questions were answered in Chapter 4.

To answer these questions, I presented in Chapter 4 the narratives of eight participants and analyses, which included salient themes across participants' narratives. I collected institutional documents for insights into Gethsemane College. Although it was part of the research design to select college students who met the eligibility criteria, the narratives revealed diversity across sexual orientation, gender, immigrant status, socioeconomic status, and faith perspectives. From the narratives, I learned about participants' understanding of their learning experiences at Gethsemane College, civic identity, citizenship, expanded forms of civic engagement, and core social identities that spurred civic engagement and identity development. An analysis of participants' narratives revealed patterns of meaning making, which was important in order to show how my research findings contribute to the body of knowledge on civic learning and identity development in higher education. The analyses were guided by models within the relational development systems perspective and three-dimensional space narrative structure approach, focusing on time, processes, contexts, and participants' agency.

In the following sections of this chapter, I present an overview of my findings and their relationship to prior literature on college students' civic identity development. I include the

implications for higher education, its civic mission, and the curriculum as well as the limitations of my study. This chapter concludes with suggestions and future directions.

Overviews of Findings

The analysis of data indicated a broad spectrum of processes or factors that influenced college students' civic identity development in this study. I use the term campus climate to refer to the cultural and structural frames (curricular and co-curricular programs, history, norms, and symbols) that are salient in participants' civic identity and the learning ecosystem. Each of the participants in my study identified a sub-dimension of campus climate that has influenced their civic identity, and a variety of learning experiences directed participants toward civic engagement in local and global communities. For instance, they perceived study abroad programs as a context for understanding classroom experiences, intercultural learning, and new or expanded forms of civic engagement. Their learning experiences are unique because they could understand the cultural frame of Gethsemane College's curriculum and civic learning outcomes. In other words, learning experiences are shaped by institutional history, symbols, and norms passed down by the founding denomination (Bolman & Deal, 2013).

College students' transition from charitable actions to social change is a salient finding in this study. It is evident in the data that participants are more involved in social change; therefore, they participate in social movements and advocacy instead of charitable civic actions such as volunteering or helping at a soup kitchen. This finding is consistent with Owen, Krell, and McCarron's (2019) exploration of civic identity in first-generation college students, which reported that the first-generation college students in their study were at the integration stage of civic identity development in college, and those college students adopted complex approaches to social change while demonstrating an understanding of systemic issues, oppression, privilege, and self-efficacy. However, the ways in which the participants in my study developed the social civic engagement model is more complex. A constellation of parental influence, institutional faith identity, and macro-level factors spurred civic engagement and development, transitioning from charitable civic actions to social change. For instance, Jackson shared the following:

I've always associated church with civic engagement and social justice. I'm not sure how much I tie that with the Bible. I don't know how, spirituality-wise. It's more complex. It's always been instilled in me from my mom, my dad, and the church that Jesus, as a historical figure, was an activist. The right way to go is to make people angry, make the institutions angry in a way that brings forth peace, and to radically be a pacifist…

For example, the above quotation highlighted at least two contexts, persons, and interactions in Jackson's civic development. The idea of Jesus as a historical activist is corroborated by Jesus' act of chasing the money changers from the temple (John 2:13-16). This allusion to Jesus is fundamental to the root of Jackson's civic identity and the learning ecosystem.

Faith-learning integration is salient in the data. Faith is an important lens through which participants make sense of campus climate and civic engagement. It is significant that participants who identify as atheists or agnostics alluded to faith as an important thrust of moral guidelines. They acknowledged their preference for value-based education, and that is the type of education Gethsemane College offers. Some of the participants evoked their faith identity to express an understanding of civic engagement and uniqueness of their own civic identities. It is evident in the data that pre-college civic experiences, religious socialization, denominational doctrines, and Gethsemane College's curriculum influenced these participants' civic identity development. Based on the data, a cursory explanation is that participants chose Gethsemane College because its philosophy of education or approach to learning aligns with their faith and values. Billy, however, decided to attend Gethsemane College because of sports and lower tuition fees, but he acknowledged that Gethsemane College helped him learn about diversity of cultures and perspectives.

The mediating role of social identities is another finding in this study, which needs further exploration. Apart from social identities such as race, gender, and religion, identities that emerged from life experiences could spur civic engagement and development (Finlay, Wray-Lake, & Flanagan, 2010; Hart, Richardson, & Wilkenfeld, 2011). The compositional diversity of Gethsemane College equally shaped civic development, as shown in the data. Participants noted that the diverse student population at Gethsemane College influenced their development, especially Katie and Helen, who did not have pre-college civic experience. It is relevant to state that there are existing studies on compositional diversity, but there is no consensus on the effects of compositional diversity and civic

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development. For instance, Bowman (2011) and Hemmer, Reason, and Ryder (2019) reported varied findings on the effects of campus diversity on civic development. Civic development took place in deliberations, civic-oriented convocations, discussions across difference, and dialogue with students whose religious and racial backgrounds are different. Thus, curricular and co-curricular experiences in college spurred core social identities within civic contexts on campus. Helen, for example, narrated how being a cancer survivor and a member of the LGBTQ community became the motivating factors for civic engagement and development. Through intersectionality, Helen could make sense of sexuality and race and how their combination can used as an excuse for discrimination. The LGBTQ community on campus is a significant developmental niche.

The data also showed that social class, travels, and study abroad are intertwined factors in (cosmopolitan or global) civic identity development. Participants spoke about global citizenship, which they connected to family travels and study abroad in college. The interactions with Gethsemane College's faculty, as a result of expertise and research in international education, influenced local and global civic identities. These were important developmental niches coupled with reinforcing messages from parents. Participants spoke about their parents' education, vocations, and (civic) examples that these presented to them. For instance, Phoebe spoke about her dad, a college professor, and how his international teaching engagements offered her several opportunities to visit foreign countries and learn different cultures. Behavioral and affective components of participants' civic identity revealed opposition to the United States; they do not identify with nationalism or patriotism. Emily, Jay, Jackson, and Phoebe's opposition is psychological, and they expressed their mistrust of the U.S. government due to U.S. military invasion of other countries, U.S. war policy, a false sense of superiority to the rest of the world, and the mirage of the American dream, a blockade to better social policies.

Civic participation is a window into participants' civic identity; their choice of political and social civic engagement in local and global communities helped in making sense of their civic identity. Participants' descriptions of local and global civic identity is consonant with Gethsemane College's goal, which is to transform local and global communities. Participants remarked that they oppose patriotism and nationalism because they are both limiting, creating

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divisions among nations and peoples in the modern age. However, unlike the more stable social identities such as race, sexuality, and faith, civic identity is less stable (Hart, Richardson, & Wilkenfeld, 2011). Brianna and Jay narrated how the COVID-19 pandemic made them rethink the interconnectedness of nations and peoples, particularly how a person's decision may affect the entire world. Brianna remarked, "COVID-19 has shown how connected the world is and how your actions can really influence so many people around you." The change in Jay's civic identity is more profound. Clearly, there is a misconception of purported global citizenship. The COVID-19 pandemic shifted his subjective understanding of civic identity:

> I think the realities of coronavirus in the United States have made me feel like much more of an American, and not in a good way, simply that I am very much aware that the American context affects my life and defines my reality more so than I would have maybe thought about it a few months ago, but decision-making of Americans and the leadership and governance structure that I live under is all influencing my daily life.

Lastly, the analysis of data revealed that forms of civic engagement are expanding. Therefore, civic engagement remains a subjective term. This theme heightens the concern that civic engagement is a slippery construct (Pesch, Spekkink, & Quist, 2019; Schoolman, 2020), and thereby coherent understanding or meaning is lacking. Expanded forms of civic engagement as indicated in my data include shopping in local stores to help local economies grow, environment-friendly practices, and online engagement to support social movements. These forms of civic engagement cohere with Rhodes (2010), who defined civic engagement as "working to make a difference in the civic life of our communities and developing the combination of knowledge, skills, values, and motivation to make that difference. It means promoting the quality of life in a community through both political and non-political processes" (p. 1). Based on this definition, I propose that the concepts of *the common good* or *public good* can be a useful criterion for civic actions considered as civic engagement. For instance, civic and political actions can be assessed by certain standards: social, political, economic, and collective benefits.

Discussion

The findings of this study contribute to existing knowledge of college students' civic identity development by highlighting the learning experiences and perceptions of college students whose civic identity development is at the intersection of faith and learning, and I situate the discussion within a broader context of higher education. I began in Chapter 1 with the debates regarding the civic purposes of higher education, particularly the existing studies on college students' civic identity development. Higher education has an important role in the preparation of students for civic engagement (AACU, 2012; Hurtado, 2019; Levine, 2014; Sax, 2004; Shultz, Abdi, & Richardson, 2011a; The National Task Force on Civic Learning and Democratic Engagement, 2012), and research has also shown that college graduates are more civically engaged than non-college graduates. College attendance is positively associated with civic responsibility (Besser, 2012; Trolian & Parker III, 2020). For instance, Sax (2004) stated that "the development of civic responsibility during the college years is enhanced by students' degree of involvement during college—mainly, interacting with students and faculty through curricular and co-curricular activities" (p. 78). Although characteristics of college students who are different in terms of civic identity expression and five civic positions in college students' civic development (Johnson, 2017; Weerts et al., 2014; Weerts & Cabrera, 2014) have been reported, this body of literature has not fully told us about theoretically informed findings on how college students make sense of their learning experiences in relation to civic identity development in a unique learning context such as Gethsemane College.

Scholars have argued that college students' awareness of racism, political and democratic issues, and public action contributes to college students' civic engagement (Barnhardt & Reyes, 2016; Gertsmann, 2018). However, through a systematic and empirical process, the narratives of all eight participants in this study showed that civic identity development is multidimensional. How individual college students perceive their civic identity is open to social, psychological, and political influences as well as the family, religious affiliation, college attendance, and lived experiences. There are also denominational and gender differences in civic identity among college students. For instance, while Phoebe, Emily, Jackson, and Jay expressed their opposition to nationalism and patriotism, Billy, who identified as a conservative Christian, embraced patriotism because he wants his country to be its best.

Male participants in this study spoke about dismantling institutions, deconstruction of Western epistemology, justice, and commitment to social movements, whereas female participants expressed dedication to civic commitments that can help the local community and opposition to corporate globalization that cripples local businesses and economies.

Prior research on college students' civic identity development has pointed out the influence of the following: college courses, classroom discussions, instructional practices, diverse student populations, peer community, study abroad, student organizations, community engagement, and service learning to foster civic identity (Barnhardt, 2014; Bowman, 2010; Conn & Kim, 2019; Johnson, 2018; Johnson & Ferguson, 2018; Lott, 2013; McCunney, 2017; Myers, McBride, & Anderson, 2015; Toots & Lauri, 2015; Trolian & Parker III, 2020; Weerts et al., 2014; Weerts & Cabrera, 2015;). For instance, scholars have reported that service learning can foster civic identity development (Bringle, Hatcher, & Hahn, 2017; Felton & Clayton, 2011; Iverson & James, 2013; Mitchell, 2015). Recently, Trolian and Parker III (2020) explored how faculty-student encounters influence civic and social attitudes. They found that there is an association between cooperative learning classroom activities and positive civic attitudes. However, these studies have not explained the ideological and philosophical foundations of these curricular and instructional practices; therefore, one of the findings of this study fills the gap.

The data showed that in addition to curricular and co-curricular activities, the cultural frame of Gethsemane College shaped college students' civic identity development. I use the term campus climate to represent the interconnection of human, cultural, structural, and political factors that can shape civic learning and engagement in college (Thomas & Brower, 2017a, 2018). Sub-dimensions of campus climate, particularly the cumulative effects on civic identity and subjective meaning of citizenship, were identified in the data. These sub-dimensions are study abroad, instructional practices, peer community, college courses, classroom discussions, diverse student population, interactions with faculty and staff, student organizations, spatial design, and convocations. Participants' perceptions of campus climate indicated that philosophical and ideological foundations of Gethsemane College are influential in college curriculum and individual meaning making. Cultural

and structural frames (norms, symbols, history, college courses, and space) are also important factors in participants' civic identity development.

Based on the data, faith-learning integration is a prevalent worldview in Gethsemane College's structural and cultural frames. Institutional history, norms, and faith identity are integrated into course descriptions, particularly in the core curriculum. For example, study abroad programs are described by participants in this study as an opportunity to gain insights into God's presence in the world and to learn alongside the host communities or families, countering the "white savior complex." To better comprehend why learning experiences and civic outcomes are perhaps distinctive in faith-based or religiously affiliated colleges such as Gethsemane College, Mann (2020) explained the philosophical and theological foundations of Christian universities and colleges and how they shape the curriculum and instructional practices. Religious convictions are the basis of civic engagement, community service, service-learning, and volunteerism across many Christian colleges and universities (Ray, 2015). However, despite the common features of religious or Christian colleges, student outcomes vary significantly. Students' characteristics and experiences in college contribute to civic development (Conn & Kim, 2019). The data indicated that civic development is not exclusively fostered by civic actions but by ideologies and religious worldviews.

As prior studies have done, one of the findings of this study fills a gap by highlighting key influences in college students' civic identity development. Although Johnson (2017) listed some key influences that helped the college students in his study integrate their civic identities (e.g., academic major, political activism, advanced civic experiences, reflection, critical community, and mentors), it is evident in the data that I collected that social and political factors external to Gethsemane College campus are among the key influences in college students' civic engagement and development. Emerging adults (i.e., college students) are located at the center of mediating institutions and discourses, which perhaps shape civic behaviors. For a theoretical explanation of this finding and my argument, the ecological transactional model (Flanagan et al., 2015), which I discussed in Chapter 2, can guide our understanding of interactions across contexts. Unlike Owen, Krell, and McCarron (2019), I presume that it is premature to use Johnson's (2017) college student civic development model as a theoretical framework because cognitive and social dimensions of civic development are

not yet accounted for. I suggest that researchers need to collect more data across colleges and universities for a definitive model of college students' civic identity development. There is a need for qualitative and quantitative data on psychological, social, and political influences in college students' civic identity development.

Another important finding of this study is the civic-social identity relationship, the formation of civic identity based on social identities. This is consistent with prior studies (Crocetti, Erentaitė, & Zukauskienė, 2014; Hudgins & Lopardo, 2018; Jensen, 2008; Platow, Mavor, & Bizumic, 2017; Rubin, 2007), which suggested that social identities such as race and socioeconomic status influence civic engagement and identity enactment. This study shows that the realization of these social identities and individual positioning on a societal hierarchy of power is necessary for civic engagement and development. As shown in the data, critical discussions and reflection on identities such as suburban, White, rich or well-to-do, male, Christian, and Mennonite formed the foundation of civic engagement. For instance, a participant referred to himself as an oppressor who must dismantle institutions that perpetuate oppression. According to this participant, the work of dismantling oppressive institutions requires constant discussions and dialogue with other oppressors. The data also showed that other social identities such as immigrant status, sexual orientation, health status, and being family of someone living with disorders or disabilities influenced or shaped civic identity development.

The data revealed that participants' civic engagement changed during college. Drawing on the existing model of college students' civic identity, the college students in my study are at the generative stage of development (Musil, 2009). Pre-college civic experiences such as charitable actions, volunteering alongside parents at soup kitchens, helping at a cancer camp, or working in a community garden ceased in college. However, in college, participants began to engage in social movements, activism, advocacy, and justice-oriented civic actions. Examining this transition (i.e., developmental trajectory) through the relational developmental systems perspective, change across time and place is expected, and there is evidence in the data to show that development took place in college (Elder, Shanahan, & Jennings, 2015; Lerner et al., 2017). Awareness of social issues, namely racism, gender inequality, and environmental injustice grew in college. A sense of public action

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developed (Barnhardt & Reyes, 2016; Gertsmann, 2018). Civic identity development occurred in college as a result of interactions among external and internal political factors.

Lastly, opposition to national identity, nationalism, and patriotism is a predominant finding in the data. Five out of the eight college students in my study experienced ambivalent civic identities. They civically engage in local communities, but they have a strong apathy toward national identity. This opposition or apathy emanated from parents who distrust American institutions, and curricular and co-curricular experience at Gethsemane College. To some degree, Banks' (2015) idea of *failed citizenship* coincides with the ambivalence about being a local and global citizen but disregarding a sense of belonging to a nation. There is failed citizenship when individuals who are born within a nation-state or migrate to a nation-state do not internalize the national values and ethos (Banks, 2015). The question is about how higher education can help college students internalize local, national, and global ethos and values so that they can participate in civic life of the local community, nation, and the world. Although fostering global citizenship or perspective is one of the goals of higher education (Chickering & Braskamp, 2009), I would assume that it is important that college students (emerging adults) learn across the mediating institutions or polities and engage with others. Discussions about multilayered contexts of development for emerging adults may be helpful, demonstrating the contrasts and connections between the local, national, and global.

Implications for Practice and Research

Based on the findings, two implications arise. First, college students need to participate in civic learning experience that engages them in deep reflections about mediating polities that influence their present civic identities. Second, college students need to learn and engage in an inclusive and relational learning environment, which includes curricular and co-curricular programs, symbols, discourses, and compositional diversity. As shown in the data, college students arrive on campus with several social identities and key influences that continue to shape civic identity development.

Unpacking Civic Identity and Global Citizenship

It is evident in this study that global citizenship is a powerful influence in how the participants think about civic identities and citizenship. Again, I refer to Jay's narrative because it is a good example for unpacking global citizenship, which is susceptible to multiple interpretations or misperception. He spoke eloquently about a borderless world and objection to nationalism and patriotism. However, when the COVID-19 pandemic hit, his idea of civic identity and global citizenship either evolved or changed. He admitted,

> I think the realities of coronavirus in the United States have made me feel like much more of an American, and not in a good way, simply that I am very much aware that the American context affects my life…

In other words, the United States is a "political home," and the decisions by its leadership define Jay's reality. Jay's and other participants' understanding/descriptions of their civic identities in relation to global citizenship could lead to a much deeper discussion about the viability and relevance of national identities (Dolby, 2004). To some degree, the state defines the reality of its citizenry through policies and laws, although individuals can imagine, rearticulate, and maintain a subjective notion of civic identity and citizenship by enacting a sense of connection or belonging to a transnational global community. Jay's perception of global citizenship is similar to Griffiths (1998), who described global citizenship as transcending artificial national boundaries. Also, Nussbaum (1996) suggested that relinquishing national loyalties is necessary in order to accept a universal, transnational identity. Rather, a cosmopolitan identity should be embraced. A cosmopolitan identity transcends nation-states and is built on a shared human bond.

Other scholars have expressed their concern that being a global citizen is not totally viable and parallel to statelessness. Global citizenship is unrealistic because of "no political home" (Parekh, 2003, p. 12). Global citizenship does not involve a legal status or membership in a transnational community. Rather, it is a metaphor that represents a psychosocial framework for collective perspective and civic actions with the aim of promoting a better world (Grossman, 2017; UNESCO, 2013). The state has many responsibilities as a legal authority providing services such as education, healthcare, and infrastructure (Bowden, 2003; Hindess, 2002). It is important to help emerging adults

or college students learn that global citizenship is not place-based. I would suggest that global citizenship is a framework or perspective for transposing local and national issues to global issues (Davies, 2006). It is an ethical construct that empathizes the value of collective contribution to the betterment of the world (Myers & Zaman, 2009). Thus, global citizenship should be perceived as a construct or framework to guide curricular and co-curricular programs and anticipated student outcomes.

Global citizenship is an influential construct in how participants think about civic identities and citizenship. Therefore, the work of unpacking civic identity and global citizenship may begin with helping students learn that global citizenship may imply universality and commitment to a greater moral purpose (Oxley & Morris, 2013), and that a global civic identity can be expressed through commitment to greater purposes such as human rights, equality, and advocacy. Helping college students understand the delineations and connections between local, national, and global is important. In my opinion, college students can still identify as global citizens while embracing a national identity and being constructive patriots. In other words, having a national identity does not preclude individuals from global civic identity enactment, considering the interdependence of nations. I agree with Kymlicka and Walker (2012), who wrote that "the very same national identities that bind people deeply to their own national community and territory can also mobilize moral commitment to distant others" (p. 6). Also, patriotism can co-exist with global citizenship if the nation-state is perceived as a subset of the whole (the world) and moral commitment to the whole is maintained through global civic commitments and behaviors without excluding the nation-state and the local. Research findings have shown that there is an association between national identification and civic engagement, although there is no consensus on the degree of association (Richey, 2011; Rupar, Sekerdej, & Jamróz-Dolińska, 2020). Cultivating college students' national identity may foster civic engagement within a nation.

Faculty and higher education administrators can lead the way through curricular and pedagogical practices that include a critical appraisal of civic identity, nationalism, patriotism, and global citizenship, thereby mentoring college students in their civic development and engagement. The goal of such appraisal should focus on an inclusive approach to civic identity development and

global citizenship. A practical recommendation that I offer is repurposing study abroad. College students can encounter the world, self, and national identity when they study abroad (Dolby, 2004). Higher education administrators and faculty can collaborate to redesign study abroad programs by integrating a community-based learning component into students' learning experience with the clear objective of enhancing students' civic commitment to democracy and political and social civic engagement within the local, the nation-state, and the global (Biesta & Lawy, 2006). A community engagement curriculum or course that focuses on local, national, and global issues will be beneficial.

Fostering an Inclusive and Relational Learning Environment

The second implication that I offer is fostering an inclusive and relational learning environment, which will include a clear synergy among various subsections of campus climate: structural, political, cultural, and human frames. The data that I collected for this study shows that the processes of civic identity development among college students and emerging adults are not limited to the curricular and co-curricular activities. College students make sense of their civic identity through discourse, institutional history, norms, symbols, and spatial designs. This implies that civic messages can be transmitted through position pieces, blogs, and op-eds by higher education leaders (e.g., university and college presidents). Institutional history, culture, and symbols around campus can also foster civic engagement (Billings & Terkla, 2014). Theoretically, there is a continuous interaction between the developing individual and their environment.

In addition, higher education institutions may need to broaden the meaning of compositional diversity and how it is implemented for better civic learning outcomes. The idea of compositional diversity needs to transcend numerical or proportional representation of people across ethnic groups and to recognize multiple social identities that serve as the foundation and motivating factors for college students to civically engage (Milem, Chang, & Antonio, 2005). This study and prior studies on college students' civic identity development have indicated that social identities spur engagement and civic identity development (Crocetti, Erentaitė, & Zukauskienė, 2014; Hudgins & Lopardo, 2018; Jensen, 2008; Platow, Mavor, & Bizumic, 2017; Rubin, 2007). A practical recommendation that I offer is collaboration with identity-based student organizations on campus, including religious groups.

Faculty and higher education leaders can leverage these organizations to introduce college students to political and social civic engagement.

Beyond the institutional level, the American Association of Colleges and Universities (The National Task Force on Civic Learning and Democratic Engagement) and the U.S. Department of Education need to bring to the fore research on civic learning and democratic engagement among college students who attend church-related or faith-based higher education. A sub-group of the college student population is invisible in civic engagement and citizenship research in the United States. Research on civic development of college students who attend faith-based institutions is limited in mainstream journals except the *Journal of Christian Higher Education*. Youth civic development researchers should be encouraged and sponsored to research faith-learning approaches to civic education within Christian higher education. This should be aimed at fulfilling the civic purposes of American higher education. The American Association of Colleges and Universities can dialogue and collaborate with faith-based higher education on civic and democratic preparation through inclusive civic engagement curriculum. The principal objective should focus on helping college students understand their place in local, national, and global civic engagement.

Research Limitations and Future Directions

Based on the literature, I collected authentic civic identity narratives of all participants who met the eligibility criteria. This study represents the voices of a group of college students at a religiously affiliated Christian liberal arts college in the Midwest region of the United States. These college students shared contextualized civic identity development narratives with me over WebEx, and I collected institutional documents for insights into one of the major contexts in their civic identity development, Gethsemane College. Because these participants do not represent all college students who attend faith-based higher education, I cannot generalize the findings. However, the discussion of the findings indicates that this study is consistent with prior studies. The implications of this study can be applied to higher education to increase college students' civic and democratic learning. Educators can leverage students' social identities to foster civic and identity development.

Another limitation of this study is related to methodology. Because of social distancing protocol in the wake of the COVID-19 pandemic, I was unable to meet with participants in their social milieu. These participants were hesitant about in-person interviews. Thus, I relied on interview data and documents that provide information about the curriculum, course description, study abroad, vision and mission statements, core values, president's blogs, and opinions pieces on national issues. The documents were helpful in triangulating the data. The data is comprehensive because I adopted the life story interview method to collect data about past, present, and anticipated future experiences (Atkinson, 1998). The study represents only the voices of college students, and other voices are missing, for example, faculty, staff and administrators, parents, and religious leaders. I would suggest that future studies include staff and administrators, parents, and religious leaders in research on college students' civic identity development.

Conclusion

Youth civic development scholars often stress the civic and democratic role of higher education (Pollack, 2013; Torney-Purta et al., 2015). Colleges and universities are tasked with preparing students for democracy, civic engagement, and citizenship (The National Task Force on Civic Learning and Democratic Engagement, 2012). However, American colleges and universities are widely diverse and varied, and students have different curricular and co-curricular experiences. Civic learning and identity development may be relatively different among students across higher education in the United States (Cameron & Young, 2019; Perrin & Gillis, 2019). College students' civic engagement and outcomes may differ across institutions, especially in faith-based or church-related colleges and universities (MacMullen, 2008, 2018; Mason, 2018; McCunney, 2017). This study sought to explore and understand how Gethsemane College students make sense of their learning experiences in relation to civic identity development, institutional narratives, and civic engagement programs that were useful to the participants' civic identity development. I drew on the relational developmental systems perspective to explore the mutual and bidirectional relationship between the participants and Gethsemane College. I collected documents and the civic identity development narratives of eight graduating students. Using two approaches—content analysis and analysis of

narratives—it is evident that the curricular and co-curricular practices, civic contexts within Gethsemane College, institutional narratives, participants' social identities, and pre-college civic experience shaped or influenced the participants' civic identity development.

Higher education is a civic context; however, context may differ in terms of civic learning and outcomes (Reichert, Chen, & Torney-Purta, 2018). The participants perceived Gethsemane College and its founding denomination as a unique context for activism and civic development. The cultural heritage, history, and faith tradition of Gethsemane College's founding denomination formed the foundation of the curriculum, co-curriculum, and pedagogical approach (an integrated approach to teaching and learning). College courses introduced the participants to local and global issues such as racial and environmental injustices, power and oppression, climate change, and immigration. While at Gethsemane College, the participants' civic engagement evolved. The participants developed civic interests in social change, local-global community transformation, dialogue, diversity, service, and social justice. Scholars have reported the transition from charitable actions to social change civic engagement in college (Johnson, 2015; Owen, Krell, & McCarron, 2019). They also identified with the local and global communities, embracing the prevailing discourse at Gethsemane College.

Based on the content analysis, the Anabaptist-Mennonite faith perspective or tradition is an important foundation or frame for Gethsemane College's curriculum and co-curriculum. The Mennonite faith perspective shaped the curriculum and co-curriculum, as shown in the participants' narratives and in the documents that I collected. The documents (institutional narratives) featured Jesus Christ as an exemplary religious leader whose way of life is emulated, and Jesus's way of life influenced the curriculum, co-curriculum, and student learning outcomes. The participants expressed the influence of the Anabaptist-Mennonite faith tradition, cultural heritage, and history in their civic identity development and enactment.

In addition, it is evident that the civic learning and identity development ecosystem is broad. Civic identity development took place in multiple contexts, and multilayered processes are involved. Emerging adults learn, engage, and enact their civic identity outside educational institutions. In prior literature, Biesta (2011) spoke about the fluidity and fluctuation of civic learning and contexts of civic engagement:

> Civic learning is a non-linear process because it is closely connected to ongoing positive and negative experiences with democracy and citizenship, and thus is likely to reflect fluctuations in these experiences…Although civic learning is not a linear process, it is important to see that it is cumulative because positive and negative experiences in the past cannot simply be eradicated and will influence future action and learning. (p. 86)

Contexts of civic engagement can be categorized into "virtual" and "real." Emerging adults civically engage in online and offline communities. For example, social media includes modern spheres of civic engagement such as organizing, solidarity, mobilization, and information sharing. Also, sub-groups within faith-based organizations provide civic opportunities, so young people's civic identity can start to develop before and during college. The participants in my study recalled how the youth groups in their church communities provided them with opportunities to get involved in civic and political matters.

Civic identity is developed or formed through classroom discussions, social interactions, and a dominant discourse in a context (Myers, McBride, & Anderson, 2015). Social interactions take place in the classroom and other civic contexts on campus such as student clubs, organizations, and peer communities. Civic identities are therefore discursively constructed (Jewett, 2010). The participants recalled how institutional narratives, symbols, norms, and values are transmitted through the curriculum and co-curriculum. In other words, the sub-dimensions of institutional culture are discursively represented in the curricular and co-curricular programs and student learning outcomes. They also constitute the framework by which participants understand or describe their civic identity development. For example, participants stressed their connection to local and global communities, and as global citizens, they were opposed to national identity, nationalism, and patriotism. Participants who identify as members of Gethsemane College's founding denomination understand their civic identities through institutional norms, history, and cultural heritage. The content analysis showed that participants are surrounded by a discourse which promotes global citizenship, international education, diversity, and intercultural learning. Participants therefore negotiated civic identity positions.

Campus climate is associated with college students' civic development. Scholars have specifically explored how campus climate shapes civic learning (Hemmer, Reason, & Ryder, 2019;

Jagers et al., 2017; Morgan, 2019; Thomas & Brower, 2018; Wray-Lake, Tang, & Victorino, 2017). The participants narrated how different dimensions of campus climate (e.g., compositional diversity, community service, chapel, external political factors, dialogue across difference, history, institutional norms) shaped their civic identity development. For example, national political discourse influenced how Gethsemane College students civically engaged after the 2016 presidential election in the United States.

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APPENDIX A: INTERVIEW PROTOCOLS

Interview Questions

(Focus: general introduction, Gethsemane College (pseudonym), mission and core values, civic engagement programs on campus/community, curriculum, and civic identity)

Prior to participating in this interview, participants must sign the Informed Consent form. Before the interview starts, I will explain that the entire interview will be recorded and transcribed. I will remind participant that they can skip any question or withdraw from the study. This interview is for a research study. Your participation in this study is voluntary which means that you may choose not to participate, or you can withdraw from the project at any time without penalty.

1. **General Introduction**
   a. What is your life story?
   b. Would you like to provide more information relative to your high school, family, organizations/groups that you belong, and your civic engagement experiences?
   c. A sense of responsibility, rights, and belonging will compel/make individuals to participate in the civic life of local, national, or global community. How would you describe your own civic identity?
   d. Did you take any civic actions (e.g., protests, marches, writing letters to your representatives, etc.) before college?

2. **GC's Faith Identity and Learning**
   a. What changed in your civic development when you became a student at Gethsemane College?
   b. What informed your decision to study at Gethsemane College?
   c. What's your first memory of attending Gethsemane College?
   d. What organizations or activities were/are you involved with in school? In Goshen College?
   e. What is your understanding of GC's mission, vision, and core values?
   f. Would you like to discuss GC's faith identity and learning?
   g. Do you think that GC's faith identity has shaped your own learning and civic engagement?
   h. What is your understanding of "service"? Is it related to your civic identity?
   i. How would you describe your civic learning experience at GC?

3. **Curriculum, Pedagogy, and Civic Engagement Activities**
   a. What are the civic engagement activities available in your college?
   b. Did you participate in any of these activities? What did you do? What did you learn from these activities?
   c. What aspects of your college development do you think faith is useful?
   e. What courses or civic engagement activities shape your college/civic development?
   f. Are there examples of how college courses, extracurricular activities contribute to your sense of duty to local, nation, or global community?
   g. Do you participate in political and non-political activities?
   h. Do you think GC has shaped your civic identity? In what ways?
4. **College Student Development**

a. Tell me why you volunteer/participate in community service, or service learning…Do you/have you ever volunteered/worked for a political group? Been a part of a rally, protest, or activism online or in real life?
b. What issues interest you? For example, environmental sustainability
c. How would you describe your citizenship?
d. Do you have any plan for civic engagements in the future?
e. Is there anything that we have left out of your story?
f. Mutual disclosure – sharing my own life story

Second Interview Protocol

Interview Questions

(Focus: general introduction, Gethsemane College (pseudonym), mission and core values, civic engagement programs on campus/community, curriculum, and civic identity)

Prior to participating in this interview, participants must sign the Informed Consent form. Before the interview starts, I will explain that the entire interview will be recorded and transcribed. I will remind participant that they can skip any question or withdraw from the study. This interview is for a research study. Your participation in this study is voluntary which means that you may choose not to participate, or you can withdraw from the project at any time without penalty.

1. How would you describe the culture of Gethsemane College? Would you like to talk more about its values and faith identity?
2. How would you describe your civic identity?
3. Do you think that your college's faith identity and ideological foundation shaped your development of civic identity? How? Give me a few examples.
4. Would you like to talk more about institutional practices and civic engagement activities that have shaped or influenced your civic identity?
5. In what ways would you say that you and your peers have shaped Gethsemane College?
6. Describe critical experiences in your college learning that shaped your civic identity development (knowledge, skills, motivation, and values)
7. Tell me about college courses and instructors that have shaped your civic identity development or engagements
8. Do you think that your learning experience at Gethsemane College has a role in your citizenship or civic identity formation?
9. Would you agree that Gethsemane College's approach to learning is secular?

APPENDIX B: RECRUITMENT EMAILS

Civic Identity at the Intersection of Faith and Learning: A Narrative Inquiry *(IRB 2019-916)*
Dr. Anatoli Rapoport (PI) and Adegoke Adetunji
Purdue University
Department of Curriculum and Instruction
College of Education

Communication with Participants
Follow-up Email:
"To: <student>
From: Adegoke Adetunji
Date: (TBD)
Subject: Research Participants' Recruitment
I would like to invite you to participate in my study titled *Civic Identity at the Intersection of Faith and Learning: A Narrative Inquiry* (IRB 2019-916). This study intends to explore your civic identity. I will ask questions to learn about your own understanding of civic engagements and import of your college's faith identity/perspective. The interview will be in two sessions, and each session will last for about 30-45 minutes. You will receive a $20 gift certificate after the interviews are completed.

The interview is for a research study. Your participation in this study is voluntary which means that you may choose not to participate, or you can withdraw from the project at any time without penalty.

The principal investigator of this study is Dr. Anatoli Rapoport. If you have any questions you may contact [*Dr. Anatoli Rapoport (PI) at* rapoport@purdue.edu*, or Adegoke Adetunji at* aadetun@purdue.edu*]*.

Thank you.
Adegoke Adetunji

Follow-up Email:
"To: <student>
From: Adegoke Adetunji
Date: (TBD)
Subject: Research Participants' Recruitment

Dear Prospective Participant,
Thank you for your interest in my study - *Civic Identity at the Intersection of Faith and Learning: A Narrative Inquiry (IRB 2019-916)*. I am sending this email to finalize the plan for an interview with you. Please let me know where we can meet in person or via communication tools (e.g., WebEx, Zoom), date and time that you are available.

This interview is for a research study. Your participation in this study is voluntary which means that you may choose not to participate, or you can withdraw from the project at any time without penalty.

The principal investigator of this study is Dr. Anatoli Rapoport. If you have any questions you may contact *[Dr. Anatoli Rapoport (PI) at* rapoport@purdue.edu*, or Adegoke Adetunji at* aadetun@purdue.edu*]*

Thank you.
Adegoke Adetunji

APPENDIX C: SAMPLE DATA FROM DOCUMENTS

1. Our commitment to diversity, equity and inclusion strives to build an intercultural community of practice that takes students, faculty, staff and community members deeper than multicultural or cross-cultural models of community.
2. Academically, socially and spiritually, you will be prepared to live and work in an intercultural world. Students from all over the world call Goshen home — and ours is an increasingly diverse community.
3. …is dedicated to developing a world in which our social structures and everyday interactions are based on the premise that justice, mutuality, respect, equality, understanding, acceptance, freedom, diversity and peacemaking are the norm.
4. We are servant leaders seeking to understand difference, engage difference, and live with difference while honoring family structures, spiritual values and cultural values. Our intercultural work is about reciprocal relationships and mutual guiding. Our intercultural work strives to build an intercultural community of practice that takes students, faculty and administrators and community members deeper than multicultural or cross-cultural models of community. educators, and public leaders.
5. We also engage our community by building educational partnerships that create opportunities for young people to consider enrolling in college. We believe that by equipping students, leaders and educators with the intercultural skills they need creates opportunities for justice, mutuality, respect, equality, equity and peacemaking. We do intercultural work through dialogue, community engagement and leadership development. Our vision is to prepare others to go out into the community and effect change wherever they go.
6. The GC approach to liberal arts education integrates: Intercultural and international experience that fosters a global perspective, critical thinking skills, sensitivity to issues of values, peace and justice, strong written and verbal communication skills, ability to relate with people different from themselves, and excellent leadership potential
7. In our uniquely designed curriculum of core classes, students learn how to think critically, communicate clearly and solve complex problems in a global context — skills they will need to craft tomorrow's solutions.
8. an intercultural openness with the ability to function effectively with people of other world views
9. a responsible understanding of stewardship for human systems and the environment in a multicultural world
10. Rooted in the way of Jesus, we will seek inclusive community and transformative justice in all that we do.
11. *Shaped by e tradition, we integrate academic excellence and real-world experience with active love for God and neighbor.*
12. Our search for truth and our understanding of complex modern challenges is informed and transformed by the life and teachings of Jesus and the tradition of Anabaptist Christians to be accountable to each other in the context of the church.
13. The spirit of respect and hospitality at GC reflects our character as a…, teaching, learning and service.
14. We believe that the expression of hospitality is best understood in the life and character of Jesus Christ, who welcomed the Gentile and the Jew, women and men, the poor and the wealthy, the slave and the free, the sick and the healthy.
15. The MC promotes a community founded on love and justice in which all persons possess inherent dignity as children of God.
16. At GC our faith is at the heart of everything we do. It inspires us to have hope, to believe that we can make a positive impact in the world. And as a Mennonite college, we have a long history of making peace as a way of following Jesus

17. GC welcomes and seeks a student body that is diverse and inclusive as a way of affirming our own equal worth in God's eyes. Therefore, Goshen College does not discriminate based on race, color, national or ethnic origin, sex, disability, age, sexual orientation, gender identity or any legally protected status in its policies, rights, privileges, activities or programs generally accorded or made available to students in Goshen College.
18. GC creates a social and academic environment where students develop awareness of issues of race, sensitivity to minority populations and intercultural understanding. The campus reflects God's world: multicultural, multiracial, and multi-ethnic. We believe racist attitudes and actions do not demonstrate the love of Christ and violate the inclusive intention of the mission of GC.
19. As an institution of the MC, GC believes that racism is contrary and inconsistent with the life and teachings of Christ. Therefore, we will resist the pervasive racism of our society by identifying and confronting its evidence.
20. Our commitment to diversity, equity and inclusion strives to build an intercultural community of practice that takes students, faculty, staff and community members deeper than multicultural or cross-cultural models of community.
21. Academically, socially, and spiritually, you will be prepared to live and work in an intercultural world. Students from all over the world call Goshen home — and ours is an increasingly diverse community.
22. …is dedicated to developing a world in which our social structures and everyday interactions are based on the premise that justice, mutuality, respect, equality, understanding, acceptance, freedom, diversity and peacemaking are the norm.
23. We are servant leaders seeking to understand difference, engage difference, and live with difference while honoring family structures, spiritual values, and cultural values. Our intercultural work is about reciprocal relationships and mutual guiding. Our intercultural work strives to build an intercultural community of practice that takes students, faculty and administrators and community members deeper than multicultural or cross-cultural models of community. educators, and public leaders.
24. We also engage our community by building educational partnerships that create opportunities for young people to consider enrolling in college. We believe that by equipping students, leaders, and educators with the intercultural skills they need creates opportunities for justice, mutuality, respect, equality, equity, and peacemaking. We do intercultural work through dialogue, community engagement and leadership development. Our vision is to prepare others to go out into the community and effect change wherever they go.
25. The GC approach to liberal arts education integrates: Intercultural and international experience that fosters a global perspective, critical thinking skills, sensitivity to issues of values, peace and justice, strong written and verbal communication skills, ability to relate with people different from themselves, and excellent leadership potential
26. In our uniquely designed curriculum of core classes, students learn how to think critically, communicate clearly and solve complex problems in a global context — skills they will need to craft tomorrow's solutions.
27. Rooted in the way of Jesus, we will seek inclusive community and transformative justice in all that we do.
28. *Shaped by Anabaptist-Mennonite tradition, we integrate academic excellence and real-world experience with active love for God and neighbor.*
29. Our search for truth and our understanding of complex modern challenges is informed and transformed by the life and teachings of Jesus and the tradition of Anabaptist Christians to be accountable to each other in the context of the church.
30. The spirit of respect and hospitality at Goshen College reflects our character as a Mennonite-Anabaptist liberal arts community of scholarship, teaching, learning and service.
31. We believe that the expression of hospitality is best understood in the life and character of Jesus Christ, who welcomed the Gentile and the Jew, women, and men, the poor and the wealthy, the slave and the free, the sick and the healthy.
32. The MC promotes a community founded on love and justice in which all persons possess inherent dignity as children of God.

33. At GC, our faith is at the heart of everything we do. It inspires us to have hope, to believe that we can make a positive impact in the world. And as a Mennonite college, we have a long history of making peace as a way of following Jesus

34. GC welcomes and seeks a student body that is diverse and inclusive as a way of affirming our own equal worth in God's eyes. Therefore, GC does not discriminate based on race, color, national or ethnic origin, sex, disability, age, sexual orientation, gender identity or any legally protected status in its policies, rights, privileges, activities, or programs generally accorded or made available to students in GC

35. GC creates a social and academic environment where students develop awareness of issues of race, sensitivity to minority populations and intercultural understanding. The campus reflects God's world: multicultural, multiracial and multi-ethnic. We believe racist attitudes and actions do not demonstrate the love of Christ and violate the inclusive intention of the mission of GC.

36. As an institution of the… GC believes that racism is contrary and inconsistent with the life and teachings of Christ. Therefore, we will resist the pervasive racism of our society by identifying and confronting its evidence.

37. [GC] transforms local and global communities through courageous, creative and compassionate leaders. Shaped by Anabaptist-Mennonite tradition, we integrate academic excellence and real-world experience with active love for God and neighbor (Gethsemane College, n.d.).

38. Knowledge

In our academic and campus life programs, students will develop knowledge of:
- The Christian Story: The biblical basis and theological exploration of Christian faith
- Identity: Self, personal growth, and one's relationship to multiple communities
- The Social World: Values and histories underlying cultures, societies, and religious traditions and the relationships between them
- The Natural World: The natural created order, including the earth and its systems
- The Artistic World: Forms of human thought, movement, imagination, and innovation
- Peacemaking: The factors that create and sustain frameworks for the essential relationships between and among humans, God, and the natural world

39. Skills

In our academic and campus life programs, students will grow in their mastery of the following intellectual and practical skills:
- Communication: Listening, reading, writing, speaking and interacting effectively
- Quantitative literacy: Using basic mathematical concepts and operations required for problem-solving and decision-making
- Inquiry: Using visual and information literacy to gather appropriate evidence from multiple data sources
- Critical and reflective thinking: Analyzing, interpreting, evaluating and using evidence to make good judgments
- Problem solving: Working individually and collaboratively for creative solutions
- Intercultural competence: Acquiring language and cross-cultural communication skills to interact effectively with people from diverse communities

40. Responsibilities

In our academic and campus life programs, students will develop a sense of personal and social responsibility for:
- Faith in Action: Reflecting on the relationship between personal faith and life choices that support God's justice, reconciliation, and peace
- Ethical reasoning: Living and serving with integrity in a variety of communities
- Intercultural openness: Creating partnerships with people across difference to learn from one another and work towards equity
- Local and global community engagement: Understanding human systems and knowing how to bring about change peacefully.