

Fostering Global Citizenship through the UNESCO Young People's World Heritage
Education Programme

by

Taryn Webb Barry

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Abstract

In recent years due to the evolving interconnectedness around the globe, global citizenship has become a prominent area of research. While investigation of this phenomena has expanded, few studies exist on how global citizenship is fostered vis-à-vis international youth programs. The purpose of this study therefore, is to understand in what ways the UNESCO Young Peoples World Heritage Education Programme has fostered global citizenship, supporting the development of life-long global citizens. Using an interpretivistic approach, the study has gathered the individual perspectives of former youth delegates (9 delegates from 7 countries) of the 2008 World Heritage Youth Component held in Quebec City through semi-structured interviews. Cross analysis through a literature review on global citizenship was utilized to confirm findings from interviews. The use of high impact learning and the encouragement to employ knowledge within both local and global spheres, allowed for five types of individual transformations to occur. While in some ways differences between individual viewpoints became linked to distinctions in cultural backgrounds and societal contexts, similarities dominated. These similarities are attributed to the role global institutions play in influencing individual perspectives on global citizenship. Practical implications from this study offer a greater understanding into the type of global citizenship that is fostered by international youth programs. This recognition may equip the UNESCO World Heritage Education Programme in particular to further develop young people as actively engaged global citizens, leading to stewardship and sustainable management of the world's most outstanding natural and cultural heritage. *Key words: global citizenship, youth, world heritage*

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Chapter 1: Introduction to Study

Purpose

Due to the increasing threats to natural and cultural heritage worldwide, the United Nations Educational, Scientific and Cultural Organization (UNESCO) World Heritage Convention formed the Young People's World Heritage Education Programme (WHE Programme) in 1994 to mobilize young citizens to actively participate in the protection of World Heritage. Using a range of tools including international youth forums and education resources, the WHE Programme aims to mobilize young people to be ambassadors of World Heritage conservation. The skills instilled by the WHE Programme may lead to the development of global citizenship, as many are transferable from one social or environmental cause to another.

The purpose of this study therefore was to discover whether the WHE Programme, particularly the World Heritage Youth Forum, fostered global citizenship. This was explored by interviewing former youth delegates of the 2008 World Heritage Youth Component hosted by the Canadian Commission for UNESCO in particular, to understand if they experienced transformation into global citizens. Through this discovery, individual perspectives on global citizenship from diverse cultural backgrounds may be added to the body of global citizenship literature.

When I began this study, I described a global citizen as an individual who accepts personal responsibility in our global world and has the appropriate skills and resources to effectively create social and/or environmental change. This definition has evolved through the research process and has even greater complexity because of the individual perspectives that were gathered during the study.

Research Question

- (1) What are participants' of the Young Peoples World Heritage Education Programme conceptions of global citizenship?
- (2) In what ways is the Young Peoples World Heritage Education Programme fostering (or not fostering) global citizenship?

Scope

In 1972, the General Conference on the United Nations Educational, Scientific and Cultural Organization (UNESCO) in Paris established the World Heritage Convention, which protects the world's natural and cultural heritage Sites with the most 'Outstanding Universal Value.' The UNESCO World Heritage Convention describes heritage as the following:

Heritage is our legacy from the past, what we live with today, and what we pass on to future generations. Both cultural and natural heritage are irreplaceable sources of life and inspiration. Places as unique and diverse as the wilds of East Africa's Serengeti, the Pyramids of Egypt, the Great Barrier Reef in Australia and the Baroque cathedrals of Latin America make up our world's heritage. ("UNESCO World Heritage Centre: About," 2013).

The most important attribute of the World Heritage Convention is that "it links together in a single document the concepts of nature conservation and the preservation of cultural properties," recognizing "the way in which people interact with nature, and the fundamental need to preserve the balance between the two" ("UNESCO World Heritage Centre: Convention," 2013). Today there are 189 State parties and 962 natural and cultural heritage properties on the World Heritage List ("UNESCO World Heritage Centre: List," 2013).

This study specifically assesses the Young Peoples World Heritage Education Program launched in 1994 by UNESCO World Heritage Convention to provide the decision makers of tomorrow with the necessary knowledge, skills, and network to become involved in heritage conservation from the regional to the international level. The WHE Programme has organized over 18 international and regional youth forums with an estimated 1560 young people participating. Nearly 1250 teachers and educators have been trained through more than 40 seminars and workshops at national, sub-regional, regional and international level (“UNESCO World Heritage Centre: WHE Education,” 2013). The WHE Programme has created many different projects and activities to achieve their objectives, such as, publications of innovative educational materials, development multimedia resources, youth forums, summer camps, national and regional training seminars for educators, and skill development training courses (“UNESCO World Heritage Centre: WHE Education,” 2013).

As listed above, a major component of the WHE Programme is the World Heritage Youth Forum that was hosted around the world since the first event held in Bergen, Norway in 1995. Young people began to voice their concerns about World Heritage and as such were encouraged to be UNESCO World Heritage ambassadors. Since 1995 the World Heritage Youth Forum has developed into a valued feature of the WHE Programme. The WHE Programme states on their official website the following:

A World Heritage Youth Forum gives young people and their teachers an opportunity to exchange experiences and ideas on how to become involved in heritage conservation and presentation, to foster intercultural learning and exchange and to discover new roles in heritage conservation. The Forum serves as a catalyst and sparks inspiration to develop World Heritage educational and participatory activities and helps to establish a network for

further co-operation on the regional and international level
("UNESCO World Heritage Centre: Youth Forum," 2013).

This study takes a closer look at the World Heritage Youth Forum, which incorporates many of the multimedia resources like the educational kit and cartoon series. A World Heritage Youth Forum of interest in particular is the World Heritage Youth Component, which was hosted during the 32nd Session of the UNESCO World Heritage Convention from June 21-July 10, 2008. This event will be the main focus of this research study, since it was acknowledged as one of the most integrated World Heritage Youth Forums in history. This integration of young people into the UNESCO World Heritage Convention may be a significant link to transformation of global citizenship.

The 2008 World Heritage Youth Component (2008 youth component) was organized and implemented by the Canadian Commission for UNESCO and Parks Canada in conjunction with the UNESCO World Heritage Center. Over three weeks it brought together thirty participants aged 19-25. Fifteen of those participants represented various countries around the world, including, Barbados, Brazil, Costa Rica, Croatia, Germany, Indonesia, the Republic of Korea, Lebanon, Mexico, Morocco, New Zealand, Norway, Senegal, the United Republic of Tanzania and the United States of America, and 15 individuals represented Canada. Participants first attended educational workshops on conservation, the environment, sustainable development and responsible tourism in Ottawa. From there they travelled to World Heritage Sites in Alberta and Newfoundland and Labrador, making a documentary about the importance of World Heritage to present in Quebec City at the 32nd Session of UNESCO World Heritage Convention. While in Quebec City the youth produced and presented the documentary and volunteered during the actual event.

Six years has passed since the 2008 youth component, and this time period provides interesting data on the individual's experiences of transformation into global citizens. The range in diversity of past participants gives a good indication of some of the challenges faced participants when they attempted to be an active global citizen in their daily lives. Finally, as I was a participant myself, I have maintained contact with the program administrators from Parks Canada and the Canadian Commission for UNESCO and the past participants via social media. This has allowed for a smooth transition into the interview process.

Significance of Study

As our world population is estimated to jump to 9 billion people by 2050 (Sachs, 2008), and with the rapid acceleration of technology, transportation and economic activity, young people today are among those faced with the impending consequences of social and environmental challenges. Central to the concept of global citizenship is the importance of learning about the cultural diversities in our world and challenging the inequalities that come with it. Mobilizing young people with the proper skills and resources to become global citizens therefore bridges culture and strengthens society.

Global citizenship is comparable to the African philosophy of Ubuntu. Ubuntu “speaks to our interconnectedness, our common humanity and the responsibility to each other that flows from our deeply felt connection” (Nussbaum, 2003, p. 2). Ubuntu affirms that we are who we are because of each other. The UNESCO World Heritage Convention comparably affirms that World Heritage belong to all the peoples of the world, regardless of the territory in which they are located (“UNESCO World Heritage Convention: About,” 2013). The correlation between Ubuntu and the philosophy of the UNESCO

World Heritage Convention indicates the significance of global citizenship research in these contexts. Although the WHE Programme focuses on protection and conservation primarily, its philosophy of ‘one shared heritage’ may provide young people with the necessary knowledge, skills and resources to become lifelong global citizens.

Unfortunately, global citizenship is far from being simple and straightforward. It is often debated in academia whether it is even a realistic concept due to the political, economic and social complexities of the world we live in. Many scholars like Bowden (2003) claim that global citizenship is impractical and explicitly westernized. It is evident that diverse cultural perspectives from young people are missing in current global citizenship literature; therefore perspectives must be collected from young people who have participated in international experiences to understand how global citizenship can be effectively fostered worldwide. Assessing the WHE Programme was achieved through documentation of participant’s experiences from the 2008 youth component. These participants’ perspectives and opinions were used to examine the impact of global contexts in shaping perception of and engagement in global citizenship. The results along with recommendations for improving the WHE Programme will be shared with the study participants, the Canadian Commission of UNESCO, and the UNESCO WHE Programme practitioners. It is hoped the recommendations are made useful since the observations of the 2008 experience are current to other offerings of the WHE Programme (i.e. yearly forums, regional workshops, educational kit, etc.) since each aims to engage young people from around the globe.

Chapter 2: Literature Review

This literature review recounts the emergence of global citizenship, beginning with the current definitions of the concept. It also demonstrates how global citizenship has gained momentum as a subject of scholarly examination in recent years, although typically from a Western viewpoint. I highlight the main themes of existing definitions and their complexities in order to create a cohesive definition for my research project. The chief complexities of global citizenship that I emphasize in this thesis include: state sovereignty, global ethic and universal value, westernization, elitism, and local action for a global solution. I also explore how different approaches to learning, for example experiential and transformational learning, could be key tools in overcoming these challenges to foster global citizenship. Most importantly, this review of literature demonstrates that academic research has largely neglected individual experiences of youth, particularly those who participate in international programs (i.e. forums, conferences, workshops, etc.) that foster global citizenship. I argue throughout this review that global citizenship is feasible if its conceptualization is widened to be applicable to diverse cultures and societal contexts; one avenue for this being the inclusion of individual view points and direct experiences.

Emergence of Global Citizenship

While some theorists point to the Stoics' conception of global citizenship as an identity taken on by simply existing on the planet (Dower, 2002), others argue that it is a chosen label earned by those who actively engage in global issues (Heater, 1999). Today there is a "more humanistic, and often straightforwardly secular, conception stressing interconnectedness through human, rather than divine agency" (Dower & Williams, 2002,

p. 2). It was debated that global citizenship is an institutional conception that only exists through the development of institutions such as the United Nations or involvement with international non-governmental organizations (Dower 2002; Heater 1999). For some, it is declared that a global citizen is someone who cares about global poverty or is an advocate of the environment by joining a non-governmental organization (NGO) like Oxfam (Dower, 2008). From this perspective, global citizenship is something one must acquire by actively engaging with institutions.

Today, practitioners and educators are applying an all-encompassing definition of global citizenship to their programs. For example the Atlantic Council for International Cooperation in Halifax (n.d.) suggested global citizenship is a way of understanding the world, a way of seeing social injustices, cultural diversity and inter-connectedness, the way people can make a difference in the world, and a way of acting on social, political and environmental injustices. Oxfam United Kingdom supports active global citizenship, defining it as:

Enabling young people to develop the core competencies that allow them to actively engage with the world, and help to make it a more just and sustainable place. This is about a way of thinking and behaving. It is an outlook on life, a belief that we can make a difference (“Oxfam United Kingdom: Education Global Citizenship,” 2013).

Other groups like the United Nations Academic Impact Hub on Global Citizenship (“United Nations Academic Impact Hub: Global Citizenship,” 2013) defined global citizenship as an interdisciplinary lens that explores the development of the constantly changing world and refers to a belief that individuals are members of diverse networks and communities, both local and non-local, rather than simply members of isolated societies acting to create change solely in their individual communities.

Furthermore, global citizenship is guided by shared themes, like social, political and environmental injustices. Although this is a well-composed definition, it uses jargon that may not be understood by non-academics.

Roddick (2007) examined individual perspectives of global citizenship from those who participated in an international youth seminar, to understand the complexities and challenges of the global citizenship discourse. There are some similarities and differences between our two case studies. Both studies valued the individual perspectives of those who had participated in an intercultural program, by interviewing them about their stance on global citizenship. While my study explored the 2008 youth component because it gave a 5-year time period for potential transformation into global citizens, Roddick carried out her study immediately following the youth seminar and did not provide a reason for this decision. Furthermore, Roddick's case study focused on only youth participants from Canada, while my study took into account diverse cultural perspectives for various countries. I will explore these similarities and differences and Roddick's study in more detail below.

Roddick's case study focused on the first bilingual World University Service of Canada (WUSC) seminar for Canadian youth in 2007. Ten French-speaking participants were sent to Burkina Faso, while ten English-speaking participants were sent to Ghana. Participants were then paired up with counterparts from the host nation for a 6-week seminar (Roddick, 2007), and once it commenced, all 20 participants travelled to Accra, Ghana to participate in a 4-day long debriefing session. During this time, Roddick carried out 16 in-person interviews in English that lasted approximately 20 minutes each. As mentioned above, Roddick did not explain the motivation behind choosing this particular

seminar for her case study. She also did not provide a thorough description of what would be covered in the 6-week long seminar.

Once she returned to Canada, she categorized the interview responses in a systematic order and presented the findings through a narrative approach so the diversity of the responses to her interview questions could be illustrated. Responses were gathered resulting in a long list of qualities of a global citizen:

Table 1: Qualities in a Global Citizen (Roddick, 2007, p. 13)

- Open minded/open to other ways of thinking
- Culturally sensitive
- Non-judgmental
- Respective
- View everyone as equal
- Willing to help others
- Well-educated/information seeking
- Participate in advocacy work
- Awareness
- Practice cultural relativism
- Well-traveled (some participants explicitly said this was not a necessary quality)
- Accepting
- Good listener
- Positive- “need to believe change is possible”
- Possess a strong cultural background of one’s own
- Ability to think in terms of communities
- Critical thinker
- Impartial
- Compassionate
- Possess “a deeply rooted feeling of responsibility to others”
- Recognize one’s own lens
- Humility

Although this list was useful in breaking down the qualities of a global citizen, their lack of background knowledge of global citizenship reported by Roddick (2007) may have affected the responses they gave. It could be argued their responses are authentic because they were not influenced by external viewpoints, however, some of the qualities listed restrict many individuals from being labeled a global citizen, for example, not every

citizen is afforded education or has the ability to travel freely. This criticism is addressed later in my review of literature.

Participants from Roddick's (2007) study were asked about their future involvement in global citizenship initiatives once returning to Canada and their responses differed from one another. Some planned to share their overseas experience with friends and families after returning home, while others intended to volunteer in a local capacity. Roddick believed the varying responses were due to the different interpretations of global citizenship. A notable feature from the interviews was the variance in responses between Francophone and Anglophone students. Roddick (2007) claimed, "the term 'citoyen du monde' does not appear to have permeated the organizational landscape in French the way global citizenship has in English" (p. 31). Many of the students from Quebec had a difficult time answering questions related to global citizenship because they were not familiar with the English term. This provides evidence that global citizenship may be interpreted differently due to cultural beliefs, values and even language.

Roddick (2007) shared that only some of her participants perceived global citizenship as an elitist and exclusive concept, echoing Bowden's (2003) suspicion that global citizenship is faulty because of its Western origin. However, many of the participants gave narrow-minded descriptions of the term, which she related back to the respondents being all Canadian citizens who were afforded rights that others could only dream of. She asserted that being a Canadian citizen "impacted how they thought of global citizenship, indicating it would also be useful to conduct a cross-cultural study" (p. 31). Roddick (2007) pointed this as a gap in the literature, proposing similar studies should be conducted that incorporate participants from other diverse cultures. Since

Roddick's case study in 2007, a cross-cultural study within a similar framework of global citizenship has yet to be carried out. With my study I address this gap in the literature by documenting various cultural perspectives on global citizenship.

Conceptualizations of Global Citizenship

For over 2000 years, it was reported that people have proclaimed to be some sort of citizen of the world (Dower, 2002). Throughout history and even currently, new perspectives and definitions of global citizenship have emerged. However, researchers continue to argue over which definition is better. Before supplying the definition of global citizenship used to guide this present study, it is essential to explore the main complexities of global citizenship.

The Nation State and Sovereignty

Many individuals do not hold membership in their own nation-state, making citizenship in a global context quite arbitrary. Bowden (2003) asserted a major flaw of global citizenship is that it implies some form of federated states or a world state. Falk (2002), like Bowden, assessed the intricacies of global citizenship based on the resilience of Westphalian citizenship and regional sovereignty. Westphalian citizenship is based on the 1648 treaty of Westphalia, which helped end non-regional claims to political authority (Dower & Williams, 2002, p. xxvi). Falk (2002) critiqued this system, explaining, "by controlling the conditions of access to sovereign territory, states control mobility in the world" (p. 21). Consequently, citizenship, and therefore global citizenship looks different from nation to nation.

Bowden (2003) too described the roots of global citizenship as stemming from Aristotle and the ancient Greeks, but he also considered the next important development

in conceptualizing citizenship, which was enacted by the Romans (c.130-180 AD) who took the perspective of a citizen to mean being a legal being. A citizen to the Romans thus became, “a legal status bringing with its rights to a range of things such as a personal property and possessions, immunities and expectations” (p. 351).

Conventional citizenship breaks down a citizen as “an individual [who] exercises civil, political, and social rights because she belongs to a political community represented as a “nation-state” (McKinley, 2009, p. 58). Therefore, a citizen in its basic form is seen as a member of a particular state (determined by place of birth) with legally defined rights and duties (Dower & Williams, 2002, p. xix). Many scholars disagree with this narrow interpretation of citizenship, arguing that it is not just a “mechanism to claim rights that are based on membership” but is “human rights based on membership beyond any state or national boundaries, inherent to all individuals and groups in all places and times” (Abdi & Schultz, 2008, p. 4). Lister (1998) maintained that a citizen should not only enjoy their rights to social and political participation but also be actively involved in fulfilling the potential of that status. Working Group Local-Global Citizen Engagements (2006) advocated, at its most basic level, “the concept of global citizenship challenges the conventional meaning of citizenship as exclusive membership and participation within a domestic political community” (p. 6). Unfortunately, being actively involved as a citizen, global or not, can be impeded by the state. This can potentially limit who can participate as a global citizen. It is hoped this study will offer some insight into how young people from non-democratic states are participating as active citizens, regardless of this narrow interpretation of citizenship.

Global Ethic and Universal Value

There is debate in academia whether or not global citizenship is based on a set of universal values. Researchers like Dower (2002) indicated that a universal value, something that is appreciated by all people, is required in order to move towards a true form of global citizenship, claiming an emergence of ethical thinking has derived from the increased interconnectedness and interaction between communities around the globe (Dower, 2004). Dower (2004) explained that a global ethic is required to provide solutions to the ever-increasing global problems and defined it as:

Universal values and norms and which includes a principle of global responsibility – namely that people and countries have a responsibility (where they are in a position to take effective action) for what happens elsewhere in the world – such as extreme poverty, violation of human rights, wars etc. (Dower, 2004, p. 2)

Dower (2004) proposed that a global ethic should challenge people to be active in new ways but not be too idealistic that it leaves people feeling impassive. More importantly, a global ethic cannot be so specific that it becomes inaccessible to certain religious, cultural and philosophical beliefs. He suggests that what is needed is a mid-range universalism where it can be acceptable to various cultural beliefs and ways of life. From the viewpoint of a global citizen, one not only adheres to a global ethic, believing that all people should have the same rights, but that one also needs to exercise an active global ethic to be a global citizen (Dower, 2008, p. 45). He acknowledged the criticism of this bold take on global citizenship, offering that most postmodernists and relativists would maintain that not all humans would accept a global ethic or want it forced on them. Dower (2008) argued the need for “a global ethic that somehow combines transnational responsibility with sensitivity toward different cultures without tolerating everything

done in the name of culture” (p. 47), an ethic he has termed ‘solidarist pluralism’. For Dower, as long as the global ethic is culturally sensitive to a diverse society, it could be realistically achievable. I have adopted Dower’s global ethic to my conceptualization of global citizenship for this study, as he places such strong importance on the cultural sensitivity that is required to allow for global citizenship to succeed.

There is empirical evidence that universal values exist. Schwartz (1994) described universal values as “desirable trans-situational goals, varying in importance that serves as guiding principles in the life of a person or other social entity” (p. 170). He carried out his research by testing universal values of over 60,000 people from 64 countries (Alkire, 2002). Schwartz (1994) asserted that groups and individuals survive in social contexts by communicating specific values. His list of universal values is found below:

Table 2: Motivational Types of Values (Schwartz, 1994, p. 22)

Values	Description
Power	Social status and prestige, control or dominance over people and resources
Achievement	Personal success through demonstrating competence according to social standards
Hedonism	Pleasure and sensuous gratification for oneself
Stimulation	Excitement, novelty and challenge in life
Self- Direction	Independent thought and action – choosing, creating, exploring
Universalism	Understanding, appreciation, tolerance and protection for the welfare of all people and for nature
Benevolence	Preservation and enhancement of the welfare of people with whom one is in frequent personal contact
Tradition	Respect for, commitment to and acceptance of the customs and ideas that traditional culture or religion provide
Conformity	Restraint of actions, inclinations and impulses likely to upset or harm others and violate social expectations or norms
Security	Safety, harmony and stability of society, of relationships and of self.

What resulted from the study was the considerable evidence of people indirectly recognizing the ten value types listed above (Alkire, 2002). However, researchers like Alkire (2002) reasoned his common values could not be values of global citizenship because they are too general and there is too much room for interpretation. Even

Schwartz (1994) admitted his research exposed the absence of universal aspects in human values, but claimed this was based on the limitations of the methodology used. Although a precise set of universal values may not exist, Schwartz's list could be "a very useful tool for appreciating the diversity of valid, truly human cultural forms" (Alkire, 2002, p. 178).

Alkire (2002) proposed what should be identified first are measurements of value, which could possibly be universal, followed by looking at what specific core values may reflect global citizenship. She considered looking at the work of John Finnis who studied the Aristotelian formation of natural law. He proposed the certain ways humans express values may not be universal but that the "substratum of core values is universal" (p. 172) founded on practical reason (Alkire, 2002). Finnis (1980) composed his "Basic Reasons for Action" described in Table 3.

Table 3: Basic Reasons for Action

Life	Its maintenance and transmission – health and safety
Knowledge and Aesthetic Experience	Human persons can know reality and appreciate beauty and whatever intensely engages their capacities to know and feel.
Work and Play	Human persons can transform the natural world by using realities, beginning with their own bodily selves, to express meanings and serve purposes. Such meaning-giving and value-creation can be realized in diverse degrees.
Friendship	Various forms of harmony between and among individuals and groups of persons – living at peace with others, neighborliness, friendship.
Self-integration	Within individuals and their personal lives, similar goods can be realized. For feelings can conflict among themselves can be at odds with one's judgments and choices. The harmony opposed to such inner disturbance is inner peace.
Self-expression or practical reasonableness	One's choices can conflict with one's judgments and one's behavior can fail to express one's inner self. The corresponding good is harmony among one's judgments, choices and performances – peace of conscience and consistency between one's self and its expression.
Transcendence	Most persons experience tension with the wider reaches of reality. Attempts to gain or improve harmony with some more-than-human source of meaning, and value take many forms, depending on peoples worldviews. Thus another category...is peace with God, or the gods, or some non-theistic but more-than-human source of meaning and values.

It should be noted that Finnis (1980) has revised this list many times and even wrote that this list should not be taken as it stands, as there is no precise quantity of basic reasons. He stressed that ‘dimensions of value’ provide “a palette of primary colours of values”, and that any value in any culture, “could be described by looking at the basic dimensions of value to which it pertains” (Alkire, p. 175). Finnis’ “Basic Reasons for Action” is important to this study as it will be a reminder that “all actions could relate to a rather small set of reasons for action” (Alkire, 2002, p. 172), which suggests some common ground can be found between diverse cultures. Finnis’ “Basic Reason for Action” although interesting, will not be exhaustively used during the analysis of this study, as Finnis comes at it from an Aristotelian point of view, and it is often linked to a Western perspective. Nevertheless, it will be important to understand the study participants’ common values and the motivation behind them, as we may be able to understand how to create more culturally inclusive programs that foster global citizenship.

It was the Universal Declaration of Human Rights adopted by the United Nations General Assembly in 1948 (Abdi & Schultz, 2008), which became the ideal of potential human practices. However, since inception, these universal human rights have been violated across all continents. Many advocate against the universal approach to human rights, claiming that human rights should differ depending on context and culture (Abdi & Schultz, 2008). However, Abdi and Shultz (2008) maintained that a universal approach is essential for human rights, arguing oppression and the fight for freedom in the past resulted in attempts to universalize human rights. They return to a global ethic, arguing:

This global ethic should affirm, for all of us, that citizenship is not just a mechanism to claim rights that are based on membership in a particular polity, but that human rights are based on membership beyond any state or national

boundaries inherent to all individuals and groups in all places and time. (p. 4)

Consequently, if a disenfranchised citizen “whose fundamental citizenship right to education, health, and a viable standard of living have been taken away by those who control access to either state or market resources” (Abdi & Shultz, 2008, p. 2), their role as an active citizen becomes ambiguous. Bowden (2003) argued that the citizen-state relationship is a major flaw of global citizenship and highlighted that for those who do not have access to the institutions of government whereby they should have basic rights met (like education, healthcare, infrastructure, security, etc.) they become stateless and restricted from global citizenship. With that perspective, those who are part of a democratic state are more suitable for global citizenship.

Multicentric Approach

Bowden (2003) argued that global citizenship is not a very viable proposition as it is “fraught with insurmountable problems” due to being linked to the Western world’s torturous history of “universalizing missions in the non-Western world” (p. 349). From his viewpoint, the notion of global citizenship was established from academia in the West; consequently restricting its applicability. He reasoned that those who take on the views of Stoics, often labeled cosmopolites, “embrace and advocate only Western liberal-democratic values at the expense of non-Western values”, therefore making them “cultural imperialists [and] perpetuating the Western Enlightenment’s long history of universalism-cum-imperialism” (p. 360). A Western approach to global citizenship will indeed fail since many non-Western cultures will be unable to meet its criteria.

It was Tully (2008) who expressed the difference between modern citizenship and diverse citizenship. Modern citizenship presents an idealized and hegemonic form of

citizenship that is historically bounded in colonization of the non-West by European empires and supranational regimes. Another form of citizenship is called diverse citizenship. It is affected by the diversity based on the local practices of communities. It is not established on historical events or global institutions but rather focuses on singular grass root civic activities. Under diverse citizenship, one becomes a citizen through negotiation and active participation rather than these historical Western structures (Tully, 2008). Tully's definition of diverse citizenship is strong, but it fails to define 'active participation'. Active participation looks different from culture to culture, depending on a citizen's rights and responsibilities.

Others like Andreotti (2006) resonated with Tully's sentiments by stating:

It is echoed in policies related to the 'global dimension' in England in the notion that different cultures only have 'traditions, beliefs and values' while the West has (universal) knowledge (and even constructs knowledge about these cultures). The idea of a 'common history', which only acknowledges the contribution of other cultures to science and mathematics also reinforces this perception, which projects the values, beliefs and traditions of the West as global and universal, while foreclosing the historical processes that led to this universalization. (p. 45)

However, unlike Bowden, Andreotti (2006) recommended a good solution to overcoming this Western indoctrination of global citizenship. She proposed a critical approach since a critical approach assumes "all knowledge is partial and incomplete, constructed in our contexts, cultures and experiences" (p. 49), which creates a lack of understanding for human beings with unfamiliar contexts, experiences and cultures. Andreotti (2006) proposed that individuals engage with other viewpoints and build unique relationships to acquire new ways of seeing the world. The question is how do we provide opportunities

for individuals to engage with other viewpoints? These viewpoints are not always accessible, although this is changing due to technological advances, including social media. Andreotti's conceptualization of global citizenship education is important in global citizenship literature because of her acknowledgement of multiple perspectives.

Similarly, Abdi (2011) deconstructed historical developments of 'monoculturalized citizenship' imposed by the West on the rest of the world vis-à-vis centuries of colonial occurrences. To Abdi (2011), European colonialism inflicted massive devastation to humanity and 'historical amnesia' by erasing entire life systems and cultures. Abdi (2011) explained colonial education took away people's cultures, livelihoods, and perhaps even "de-patterned their mental dispositions," which has led to "internalized regimes of ontological inferiorization" (p.72). Today, these unspoken regimes of superiority continue to be carried out through current realities of globalization (Abdi, 2011) and education established on Western ideologies. However, Abdi (2011) shared that citizenship education can now be used for "decolonizing ontologies, cultures, and learning platforms and giving people their primordial citizenship" (p.76), stressing:

Global citizenship should have a more inclusive center that genuinely speaks about the rights as well as the needs of people. As such, global citizenship needs to be refounded from the bottom up, and should always contain extensive elements of life as it is immediately lived. (p. 33).

This inclusivity Abdi (2011) speaks of, is reflective of what he termed a multicentric approach to citizenship, since the continual metamorphosis of physical phenomena and its social actors, and the constant contextual changes in life, requires a wide-ranging approach to global citizenship (Abdi, 2011). He argued that the very essence of multicentric citizenship is to reshape the meanings and practices of citizenship

projects by considering the many historical and cultural contexts, seeking out the current citizenship needs of local communities.

Bowden (2003) was accurate in criticizing global citizenship for being formed out of Western ideologies, however, what he failed at, that others like Tully, Andreotti and more specifically Abdi succeeded in, was provide a promising solution to resisting the historical desubjecting of certain populations. By applying Abdi's (2011) multicentric approach to my study, I have attempted to identify and add diverse experiences to the conceptualization of global citizenship.

Elitism and the Libertarian Discourse

Bowden's approach to global citizenship suggests that global citizenship adheres to an elitist agenda. Working Group Local-Global Citizen Engagements (2006) agreed, "those who subscribe to the civic republican view are essentially self-identifying global citizens who embrace political and social awareness, responsibility and participation", which requires some form of self-motivation vis-à-vis a bottom-up approach. They termed this the 'libertarian discourse', which emphasizes the attractiveness of unrestricted movement around the world, therefore promoting an "elitist globe trotting lifestyle that erodes local identity and community" (p. 6).

Falk (2002) explained legal migration lies with Westphalian structures of regional sovereignty. Each state has sovereign power within their boundaries; therefore, the citizens of each nation are subjected to these laws on migration. Many citizens from developing countries cannot travel freely, yet those born in the West can liberally travel around the world. If global citizenship requires mobility, it becomes a private club that excludes minorities, discriminating against those who are restricted not only by state

laws, but also by medical conditions and other external factors. The libertarian discourse restricts the wide ranging potential of global citizenship by limiting certain individuals and groups from being included.

Dower (2008) asked, “are we all GLOBAL CITIZENS or are only some of us global citizens?” (p. 39). He explained from one perspective we are all global citizens, due to the Stoics moral basis of citizenship and the legal status of citizenship, however he accepted “only some people are global citizens by virtue of their self-descriptions and/or active engagement with the world” (p. 39). Dower (2008) also comprehended that “those who are active global citizens either by self-description or because of what others recognize in their style of life are simply privileged people – mainly in the rich North, who have sufficient wealth, leisure, opportunity, access to organizations, and so on” (p. 47). If global citizenship is only based around migration and this self-motivated, self-described perspective, it focuses on a more neoliberal discourse of citizenship. The problem with this is that global citizenship is heavily relied on those who are more privileged. Not only does it become elitist, but it also puts the burden on individuals rather than entire communities.

Yet despite this critique, Dower (2008) remains optimistic. He argued global citizens who are self-conscious of this elitist definition of global citizenship typically do not represent an elitist group, but rather are the ones leading the effort to creating a more just world. To Dower, critiquing those who are active self-stylized global citizens is unreasonable, as it is up to those individuals to challenge the status quo for those who do not have full citizen status. Suggesting global citizenship only thrives in a democratic capacity, or when an individual’s rights are met, is not always true. Yet without full

citizen status, individuals can become global citizens. Dower (2008) stated “even people who live in countries with few NGOs and countries that are not democratic, are discovering increasing possibilities through the Internet and global communication networks to take up global issues (including the defense of their own rights)” (p. 44).

A great example of global citizenship being unhindered by lack of human rights is the Green Belt Movement, formed by Wangari Maathai, an internationally recognized environmentalist, Pan-African activist, and advocate of women’s rights (Simka-Kushner, 2009). In 1977, Maathai founded the Green Belt Movement (GBM) in Kenya to respond to the desperate needs of rural Kenyan women working in agriculture. The Kenyan women were deeply concerned for their families’ health and wellbeing due to severe environmental degradation. Maathai began to see “the linkages between poverty and environmental degradation and the loss of culture” (Maathai, 2009, p. 165). Through a local tree-planting movement (GBM), she mobilized thousands of marginalized women at a grassroots level to simultaneously influence environmental change and confront oppressive systems at a local level (Simka-Kushner, 2009). Astoundingly, these marginalized women were part of a movement that spread quickly around the globe, addressing not only sustainable resource management, but also women’s rights, pro-democracy, and peace. GBM evolved from a grassroots organization with a focus on tree planting to a “multifaceted international movement” (Simka-Kushner, 2009, p. 63). These Kenyan women may have been marginalized, but put themselves in a vulnerable position to improve the state of their community. Even with the lack of education, resources, mobility and skills that some researchers argue is required for global citizenship, they were able to affect change globally by planting trees.

With that, suggesting there is complete universal inclusivity in global citizenship would be completely inaccurate. Indeed, critiques like Maniates (2001) who argued a global citizen's commitment to activism and compassion could establish a position of privilege, power and othering, are in many ways correct. Nevertheless, individuals in countries with repressive governments continue to put themselves at risk for a greater cause. Is this not global citizenship? The exclusivity of global citizenship overlooks the possibility that individuals can still act as responsible citizens, even if they do not hold basic human rights. I argue that global citizenship is not one-dimensional, and can vary depending on context.

The Role of Local Action

Pike (2008) provided us with some clarity on global citizenship, when he advocated "global citizenship is virtual; its essence depends upon the collective participation of citizens worldwide to give substance to an otherwise unrealizable ideal" (p. 232). He argued that the relationship between action at the local level and change at the global level is essential for global citizenship to meet its full potential. He claimed that for most citizens of any age, action at the global level is very difficult. Action at the global level can even appear unreachable. For young people in particular, it is imperative that global issues are scaled down and explored through local manifestations, to aid understanding and provide realistic opportunities for action. Brownlie (2001) concurred with Pike that global citizenship is much more than learning about complex global issues, suggesting it should really focus on the global element found in local issues, which are present in all communities around the world. As Maathai demonstrated global citizenship is effective when it starts at a local level and moves upwards and outwards.

Even though Bowden (2003) is skeptical of a global citizen, he advocated an individual could be a globally minded citizen. He describes a globally minded citizen as someone who focuses more on awareness at the local level, has an appreciation and understanding of their culture, and recognizes how actions in one part of the world affect another. Although a globally minded citizen requires being a member of some particular state, it does not require migration or a globetrotting lifestyle. Bowden even suggested a globally minded citizen would do well to follow the popular saying “think globally, act locally”. This adage was liberally applied in recent years, a catchphrase used by many living in Western countries. Unfortunately, this philosophy allows those in the West to escape taking any real responsibility for the social structures that cause global injustices. While Bowden’s alternative concentrates particularly on cognitive development, which is key to the transformative process of becoming a global citizen, it lacks emphasis on any real action. Developing an individual into a globally minded citizen may be a step in the right direction, but taking responsibility and action is necessary for social and environmental change.

Local action is an important facet of global citizenship, however it is only one part of it. Linkages must be made between local and global domains for sustainable change. Returning to Abdi’s (2011) argument for multicentric citizenship, it requires a bottom-up approach to redefining global citizenship. Strengthening local citizenship first, and then providing outlets for global dialogue could be a more effective strategy for re-conceptualizing global citizenship. This study has provided an outlet for individuals to express their own citizenship perspectives, followed by their reflections on how it fits into a global context.

The many intricacies of global citizenship make it difficult to offer a precise definition. What these complexities do illustrate is the need to widen the perspective of global citizenship to make it more applicable across diverse cultures. Global citizenship should not be confined to such a restricted definition, for example mobility, citizenship status and/or lifestyle, and must become a malleable term founded on citizen experiences from various cultural backgrounds and societal contexts. A comprehensive approach to global citizenship will open the door for more people around the globe to connect with the concept and hear their voice being echoed in the research and application. Therefore, this study is important because it aims to collect the experiences of citizens from around the world in order to better define and explore the many different perspectives on global citizenship. To develop a multicentric conception of global citizenship, I will now explore the use of experiential learning and transformational education.

Education for Global Citizenship

Education for global citizenship can be a vital tool in connecting citizens around the world. Nussbaum (n.d.) calls for global education to provide:

An international dialogue - a provisional, revisable consensus on what it means to be human and to live well. Each participant consults her own experience, the stories and concepts of her group, and the insights of other groups and dialogue partners. International interdependence and boundary crossings of various kinds make it particularly imperative to forge together a global ethic and a conception, as widespread as possible, of human being and flourishing.

Abdi and Schultz (2008) harmonized with Nussbaum that “we should not underestimate the role of education in instilling in the minds of people core human rights values and the sanctity of a global ethic” (p. 3). Education is seen as a means for global

citizenship and it too dates back to the Stoics. Kant (1991) stressed that education could develop human beings to have the capacity to be empathetic and encourage people to have rational abilities of themselves and others.

Two different but often interrelated approaches, experiential learning and transformative learning, can foster the knowledge and understanding, skills and abilities, and values and attitudes closely linked to global citizenship. Although much of the research on experiential learning and transformative learning is from a Western perspective, I will still explore it to illustrate the gaps in the literature and the need for multi-perspectives.

Experiential Learning

A universal understanding was made that the two best school-based predictors of the development of active citizens (those who volunteer or are involved in activism) are: 1) involvement in school democracy, 2) some form of volunteer/community service experience (Davies, 2006). Although these two predictors are related to formal education, the second predictor is still applicable to informal educational programs like the WHE Programme. Volunteer service in either local or global contexts provides individuals with experiential learning opportunities. Pike (2008) offered that experiential learning is a powerful tool for illustrating the potential of individual and common action, and for being the inspiration for life-long participation in the democratic process. For Pike (2008), experiential learning is where interests and skills mesh to provide a meaningful and lasting experience.

Brigham (2011) highlighted a study by Jones and Esposito (2006) that focused on experiential learning at Elon University. The students in the study were to take an

introductory course that would prepare them for their volunteer abroad experience. The purpose of the course was to widen the perspective of the student from an ethnocentric viewpoint to one that is more globally and culturally sensitive. Students were taught reflective techniques through group discussion and journal writing. Brigham (2011) explored the concept of experiential learning as a “sense-making process of active engagement between the inner world of the person and the outer world of the environment” (p. 28). She concluded that active engagement through experiential learning occurs in life through leisure activities, journeys or adventures, play, or even painful experiences.

A clearer definition of experiential learning that I will apply to this study comes from Hoover and Whitehead (1975). They explain it exists when a personally responsibly participant is actively involved in a learning environment and processes the knowledge, attitudes and/or skills that pertain to the situation. I believe this definition suits the former participants of the 2008 youth component since they were immersed in an intercultural learning environment for 3 weeks.

Experiential learning, although a separate approach from transformative learning, is often used for transformative outcomes. Below, I will explore the use of transformation learning for global citizenship development.

Transformative Learning

Global citizenship education must also have a transformational aspect to it. Brigham (2011) contended transformative learning encompasses a deep, fundamental shift in basic actions, feelings and thoughts, and that education is for both the mind and the heart. Brigham uses the imagery of Plato’s allegory of the cave where people are

sitting on a log with a fire behind them that is casting shadows on the wall in front of them. These shadows represent their perceived reality. Once leaving the cave, their reality changes and they experience a long lasting transformation. Brigham (2011) proposed that the metaphor of the cave is quite similar to educating for global citizenship, as it stresses the transformation of young people through international experiences, community engagement initiatives and/or civic engagement. Brigham's metaphor is a great tool in describing the transformative learning process in global citizenship education.

Mezirow (1991) played an important role in promoting transformative learning, and proposed it develops out of a perplexing dilemma or a cognitive uncertainty acquired from "associations, concepts, values, feelings, conditioned responses—frames of reference that define their life world" (p. 5). He suggested that when experiencing a disorienting dilemma, one feels guilt and subsequently recognizes that their discontent is part of the transformation process. A reflection process arises and one begins to explore new roles, actions and relationships, gaining knowledge and skills along the way. Mezirow's theory of transformation learning is important to understanding the development of a global citizen.

Researchers (Hanson 2010; Hendershot 2010) have illustrated that when students adopt global citizenship through study abroad programs, they form new skills and values through a transformational process. Lange (2004) found "transformation in fostering citizen action toward a sustainable society to be more than an epistemological change in worldview; it also involved an ontological shift, reflective of a need to act on the new perspective" (p. 10). Hanson (2010) noted the concept of global citizenship included both an outward (action) and inward (awareness) element that reflects social and personal

change. The very skills, values and outlook of global citizenship are fostered through transformational learning.

Hanson's (2010) study evaluated the impact and transformative potential of two interdisciplinary global health courses over a 6-year period. Both courses applied a transformative pedagogy, including in-class learning and a 6-week field study program in Nicaragua. The aim of the study was to understand how the application of transformative education philosophies could promote personal transformation and global citizenship. Through the study, the participants recognized a global citizen as an individual who is educated and informed about global issues, engaged locally, nationally and internationally, is socially and environmentally responsible, advocates for marginalized groups and lives by Gandhi's familiar quote 'be the change you want to see in the world'. The study categorized personal transformation as perceptions of new ways of seeing and expressions of continual emotional states. A shift in one's values, skills, behaviors, insights, and ability to self-reflect became an indicator in personal transformation. The study showed evidence of personal transformation, with some difference in degree of intensity between participants. For example, many students sensed the experience was a catalyst for a feeling of self-awareness, which for some produced discomfort and an ongoing struggle to find meaning in the events that occurred since taking the course. Hanson (2010) remained confident in her study's results that the courses fostered global citizenship; however she failed to elaborate on participants' reported persistent feeling of disorientation. Perhaps Hanson could have provided more insight into this discomfort from the transformation process, as it could be a major reason why many interested individuals avoid taking on the responsibility of global citizenship.

There is substantial research from a Western perspective on transformation through international service-learning. Kiely (2004) maintained much of the research he uncovered did not provide evidence of long-term transformation. Therefore, he carried out a study from 1994-2001 that examined student's transformation through participation in an international service-learning program, whereby forty-three students implemented health clinics and conducted participatory research in Nicaragua. As a co-facilitator of the program, Kiely conducted on-site participation observation to examine participant's unique social exchanges, the relation to their physical environments, and any significant incidents that happened during their service-learning experience. He also conducted semi-structured interviews from 2001-2002 that focused on the long-term transformative impact of the program, the behavioral changes that resulted and the meanings participants associated with these changes. Examples of individual and social action and factors that deterred or enhanced perspective transformation were also assessed. He concluded his case study provided empirical results that confirmed participation in the international service-learning program had a substantial transformative impact on student's worldviews and lives. He described an emerging global consciousness as the continual pattern of perspective transformation. Kiely (2004) explained that an emerging global consciousness involves three characteristics: envisioning, transforming forms, and the chameleon complex, found below in Table 4.

Table 4: Emerging Global Consciousness

Emerging Global Consciousness	Characteristics
Envisioning	Imagining alternative possibilities for changing one's lifestyle, A willingness to ally with the poor and to challenge oppressive institutional policies, and social, economic, and political systems.
Transforming Forms	Ongoing and significant changes in the political, moral, intellectual, cultural, personal, and spiritual aspects of student's worldview.

Chameleon Complex: Re/Dis-integration	Struggling to take action that reconciles and integrates profound shifts in one's worldview upon reentry to the United States.
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(Kiely, 2004, p. 10)

Kiely (2004) confirmed each participant experienced at the very least one of the six forms of perspective transformation, including political, moral, intellectual, cultural, spiritual, and personal. Kiely (2004) provided examples from participants of each transformative form. An example that stood out was transformation in the moral realm, which for Kiely requires adjusting one's sense of moral obligation. One of Kiely's participants described the impact of the service-learning program as a life changing international experience. Since returning from Nicaragua, she had attempted to modify her way of life, by being more socially and environmentally conscious and raising awareness on social justice issues through education. Another relevant example for my study was the section Kiely shared on personal transformation, which demands a process of reevaluating ones lifestyle, identity and daily habits. Five years after her Nicaragua experience, Betsy shared that it gave her the confidence to finally quit her job and go back to school to become a nurse so she could assist disadvantaged populations. Kiely's exploration of transformative forms has become quite applicable to my study, as I explore in further chapters. However, the study also discovered that once returning from Nicaragua, "students' initial intention to translate their perspective transformation into action was often accompanied by significant conflict and tension between desired actions and external constraints" (Kiely, 2004, p. 16). The Chameleon Complex is used to explain the challenges study participants experience in learning how to actively transform their emerging global consciousness upon returning home (Kiely, 2004). Kiely's post-trip interview data indicated the difficulty study participants had communicating their

experience to friends and family as it challenged their dominant cultural norms. In a post-trip interview with Cara six years after she visited Nicaragua, she shared her frustration with friends who did not show an interest in her transformation. Although Nicaragua was regularly on her mind, she chose not to talk about it with the people in her life for fear of losing friends and isolating herself further. This fear of isolation may be a barrier to one's transformative potential and could be a significant reason why many young people fail to transform into active global citizens after participating in an international program like the WHE Programme. It is important that the challenges to becoming a global citizen from culture to culture are understood, as it will allow for global citizenship education to be more effective.

A criticism of this study that Kiely admits is that it represents a small sample of students ($N = 22$) that were a part of a unique international service-learning program, which may have restricted transferability to other international programs. In addition, although Mezirow's (1991) theory of transformation was a beneficial platform for this study, Kiely expressed that it failed to clarify how the participant's new transformation could be reintegrated more significantly into their daily lives. Nevertheless, this research is very applicable to my study as it analyzes the transformation of young people over a long period of time. What is most relevant to take from Kiely's study is that it disregards the assumption that intention to be an active citizen always leads to action. Instead, Kiely looks at the long-term understanding of student's perspective transformation and the relationship to social action and individual change.

Another relevant study carried out by Hendershot (2010) addressed the perceptions of undergraduate students of their global citizen identity development

through the Lehigh University Global Citizenship Program (GCP). Hendershot studied 39 students enrolled in GCP between 2004-2009 and also applied Mezirow's theory of transformative learning. She found that all students specified they had made transformational progress established on their definitions of global citizenship and 61% of the participants believed they must do more toward developing their global citizen identity, primarily through social and environmental activism. The results of this study are significant as it informs us of the role of higher education in developing globally minded students and the importance of self-reflection and transformative learning in young people.

While several studies document the learning outcomes associated with study abroad programs, few explain the transformational process that participant's experience (Tarrant, 2010). Furthermore, several transformative studies focus on service learning in universities or via adult education. This study attempts to fill this gap in the literature, as few look at the transformative process and the development global citizens through international youth programmes. What sets this study apart is that rather than collecting the responses from participants from one cultural background, it has gathered perspectives from young people around the world, highlighting in what ways global citizenship is fostered.

In a report called "Engaging Youth in Planning Education for Social Transformation" presented by the UNESCO Child and Family Research Centre, the authors Shaw, Brennan, Chaskin and Dolan (2012) articulated that participants of youth civic engagement programmes are more likely to benefit from socialization, demonstrate healthy development and be resilient to stress. However, transformation may not be an

accessible opportunity for everyone. Shaw et al. (2010) concluded that youth have a crucial role to play in social change globally and it is vital that young people are actively involved in civic education to benefit wholly. Unfortunately:

Access to education is a luxury not available for much of the world's youth population. Acknowledging this, the role of civic education is critically important and largely untapped, particularly as a form of non-formal education. And, for all young people – whether in or out of school – civic engagement provides a mechanism for honing knowledge, skills, relationships, and commitments that contribute to young people's effectiveness as individuals and as contributing citizens. (p. 3.6)

It is essential to recognize the various barriers for transformation, particularly in international contexts.

It is also important to acknowledge that not all transformation is positive. For example, a non-profit organization that instills Western values and perspectives may transform participants into the wrong type of global citizen. A popular social enterprise called 'Me to We' founded by Craig and Marc Kielburger, provides funding for their non-profit organization 'Free the Children.' 'Me to We' focuses on transformation of everyday consumers into world changers by selling environmentally friendly products and using celebrities to endorse their vision (Jefferess, 2012). Jefferess (2012) is critical of 'Me to We,' arguing it endorses the consumer happiness industry by using white male celebrities as modern day heroes. In the 'Me to We' transformation testimonials from past participants, the notion of "making a difference" becomes a means to not only be good but also be fulfilled and happy. Transformation from this perspective centers on the helper rather than the cause, which creates a separation between those who are fortunate and those that are not. Jefferess (2012) also points out that "Me to We" "promises

reinforcement of the self – as good and compassionate – rather than the potential conflict, anxiety, or discomfort that transformation often entails” (p.23). As Hanson’s (2010) study discussed, the transformation process requires some internal struggle and discomfort, which Jefferess believes ‘Me to We’ does not possess. For Jefferess, unlike social movements that require participants to take on risk, ‘Me to We’ does not require self-sacrifice of the many privileges that Western society provides them. Jefferess does not explain if he believes it is necessary to endure discomfort or struggle in order to transform into a global citizen. I propose that risk does not need to be necessarily part of the transformative process, but I do encourage young people to critically reflect on their experiences, which can sometimes cause internal discomfort. Jefferess’ appraisal is important to consider in global citizenship education, as the Western perspective of happiness and the “othering” of disadvantaged populations may actually be strengthening the social structures that cause poverty, suffering and environmental destruction.

In summary, both experiential and transformational approaches to learning are important to explore in global citizenship education. I focused more on transformational learning simply because there is more research on the subject that relates to global citizenship development. A transformational approach to global citizenship education may be the best way forward because it encourages new ways of exchange between local and global movements and agendas (Schultz, 2007). A global citizen recognizes the complex linkages between themselves and other people around the globe and once transformed, it is hoped the global citizen will continue to pursue inclusion and engagement with both local and global initiatives on the notion that there is one-shared-humanity.

This framework has served to illustrate the emergence of global citizenship. The small body of work has also outlined some of the major complications to implementing global citizenship in all societal contexts. This review demonstrates that global citizenship is a valuable subject matter to be researched since several gaps in the body of literature remain. In particular, youth and non-Western individual's perspectives on and experience with global citizenship are lacking. By documenting individual experiences in the 2008 youth component, I attempt to address this gap in knowledge and assess the program's ability to foster global citizenship. I explain how I conducted this investigation in the following methodology chapter.

Chapter 3: Methodology

Philosophical Orientation

All human interaction is meaningful and should “be interpreted and understood within the context of social practices” (Usher 1996: 18). With this in mind, the following research was carried out as a qualitative study, since some approaches of qualitative research accept “that there is a range of making sense of the world and is concerned with discovering the meanings seen by those who are being researched” (Jones, 1995, p. 2). It is also a holistic single case study (Yin, 2003), since it examined the unique environment of the UNESCO Young People’s World Heritage Education Programme (WHE Programme), and one particular World Heritage Youth Forum, through the individual experiences of the former participants.

Case study methodology can be a strong strategy for research in the qualitative paradigm (Brown, 2008). Yin (2003) proposed that a case study investigates a contemporary phenomenon within its real life context especially when the boundaries between phenomenon and context are not clearly evident. A case, or “bounded system” (Creswell, 1998) uses data to understand findings about the phenomenon being studied. This case study is in exploratory form (Yin, 2003) since exploratory case studies are often conducted to define research questions and hypotheses. Merriam (1998) contended that the “the case is a unit, entity, or phenomenon with defined boundaries that the researcher can demarcate or “fence in” (p. 27). For this study, the case was the 2008 World Heritage Youth Component, the issue of investigation was global citizenship and the unit of analysis (Yin, 2003a) was individual perspectives of former participants.

Individual perspectives are important to gather because they can illustrate the

different interpretations of people from various cultural backgrounds. To gather individual perspectives from participants and practitioners, this study has adopted an interpretivistic paradigm (Crotty, 1998). An interpretive study is concerned with “how people define events or reality” and “how they act in relation to their beliefs” (Chenitz & Swanson, 1986, p. 4). Yin (1984) contended that using an interpretive perspective could be effective because it “contribute[s] uniquely to our knowledge of individual, organizational, social, and political phenomena” (p. 14). For the purpose of this study, I will look at an individual perspective of the global citizenship phenomena.

Ontology

Klein and Myers (1999) explained that interpretive research assumes the relativist ontological position that “that our knowledge of reality is gained only through social constructions such as language, consciousness, shared meanings, documents, tools, and other artifacts.” Orlikowski and Baroudi (1991) concurred that it can be accomplished through the action and interaction between humans. A relativist approach is subjective, and as such, appropriate for international contexts, which are characterized by actors with diverse cultural backgrounds. Differences of perceptions concerning global citizenship will ultimately differ between these individuals.

Epistemology

It is through one-on-one interviews that the researcher has taken on a subjective epistemological assumption that “findings are literally created as the investigation proceeds” (Guba & Lincoln, 1994, p. 111), since “the investigator and the object of investigation is assumed to be interactively linked” (Guba & Lincoln, 1994, p. 110). This

approach was used to maintain the validity and reliability of the study achieving what Mayan (2009) suggested, not to invent the findings in your head but allow them to logically develop.

Participants

University of Alberta's Research Ethics Board (REB) granted approval for this study in November 2012. Recruiting of potential participants commenced shortly thereafter (Morse, 1991). Arcury and Quandt (1999) explained "the rationale for selecting specific participants must reflect the purpose or goals of the study, allowing the investigator to find representative individuals who have the characteristics being considered by the investigation" (p.128). While Mayan (2009) proposed "qualitative inquiry depends on samples that are selected purposefully, a practice that can be applied not only to people (for interviews), but also when choosing documents, images, and so on" (p. 61).

For this study, participants were purposely chosen based on their participation in the 2008 youth component. In order to apply as a participant of the 2008 youth component, each participant had to be over 18 and was required to answer a series of essay style questions and provide their curriculum vitae. From there, the Canadian Commission of UNESCO and Parks Canada selected participants based on the quality of applicants.

I chose to examine the 2008 youth component, rather than the many other youth events sponsored by the WHE Programme since 1995, because of the distinctive structure of the 2008 youth component. Youth helped prepare official documents, join country delegates in meetings, and sit up on the UNESCO stage to pass documents to the

Chairperson, which was unique from any other World Heritage Youth Forum previously organized. Another reason why the 2008 youth component was chosen was because significant time has lapsed allowing for potential transformation to occur. In addition, I participated in this youth component myself and had access to the participants through email and social media.

Recruitment Process

Out of the 30 former participants of the 2008 youth component, only one person responded to my first email and information letter sent in May 2013. In August, I reached out again to those I could locate on Facebook. The response was much better, with 10 people agreeing to participate in the study. I interviewed four Canadian participants (one Canadian participant had both a Canadian and French passport and was from Quebec). The other study participants included citizens of: Germany, Korea, Mexico, Norway, Senegal, and Tanzania. Unfortunately, due to challenges in obtaining reasonably priced translation services the interview recording with the individual from Senegal was not translated or used in the findings section. The interview was conducted in French.

I also reached out to some of the individuals who implemented events for the WHE Programme. These program administrators were coined “key gatekeepers.” Their perspectives are vital in understanding how to develop future international programming as they have a role in creating the content that potentially transforms youth into life long global citizens. Three individuals who designed and implemented the program were asked to participate in the study. In November 2012, I sent the Director of the WHE Programme in Paris an information letter and list of interview questions via email to ask if she would participate. She consented immediately and we decided to meet in person

later that month, since we were both attending the 40th Anniversary of the UNESCO World Heritage Committee in Kyoto, Japan. The interview took place in a hotel lobby in Kyoto and lasted 60 minutes.

The other parties involved in organizing the 2008 youth component included the Canadian Commission for UNESCO and Parks Canada. I contacted two individuals from both organizations, and only the individual from the Canadian Commission for UNESCO responded. Although she showed considerable interest in the study, I did not hear back from her to schedule a time for the interview over Skype.

It was decided that since I was only able to conduct one interview with a key gatekeeper, that the data would not be used in the findings section. Therefore, in total, the study includes the individual experiences of 9 former youth participants from 7 different nationalities.

Interviews

Semi-structured interviews of former participants (n=9) were carried out in the fall of 2013 via Skype. Skype was used rather than in-person interviews, because study participants live all over the world. The participants were told in the information letter that the interviews would take approximately 30-45 minutes. Once everyone agreed to participate, a time and date was organized in September 2014 to meet over Skype. Every participant signed an informed consent form and emailed it to me prior to the interview. All participants whose data were used for this study spoke English.

The semi-structured interview guide (see Appendix 1) was prepared using guidance from Flick (2006), since he recommends using semi-structured questions by defining the concrete issue and leaving the response open. I have adopted this approach,

and as such the questions were crafted to allow for participants to share their own perspectives and provide examples of transformation since attending the youth forum in 2008. Flick (2006) also suggested that a semi-structured interview is a practical way to collect concrete statements about the issue in question.

Fontana and Frey (1994) recommended that the interviewer should record responses in structured interviews. Hermanns (2004) explained that typically interviewees are at ease with recordings. In this case, interviews were recorded with Skype Call Recorder in order to focus attention on the participant, rather than note taking. Following each interview, comprehensive notes on the discussion were taken. The audio recording served to reinforce these notes taken during and after the interview.

It was planned to use the video component of Skype to watch for facial and body gesture cues, which would enhance interpretation of what the participants were expressing, however, the video chat slowed down the Internet connection and it became too disruptive to the interviews. The only two interviews I was able to use video chat, it had to be turned off because it was affecting the audio and connection.

Researcher's Skills

Andrade (2009) explained that for qualitative and interpretive case studies, the investigator is directly engaged in collecting and analyzing data (Creswell, 1998; Klein & Myers, 1999; Morgan & Smircich, 1980; Morse, 1994). Although I am a novice-investigator, I have gained comprehension of qualitative research and interview techniques through graduate course work. Considering I participated in the 2008 youth forum and knew the individuals I interviewed, I acknowledged my biases and understood I would not be able to remain completely neutral. Since I was genuinely motivated to

collect culturally unique perspectives, I was very willing to continuously monitor my influence on the research process. I kept a reflexive journal (Guba & Lincoln, 1994), which allowed me to keep notes of my own perspectives of global citizenship and experiences during the 2008 youth component. To ensure rigor in the interview process, I attempted to not impose my opinions of the respondent's answers (Fontana & Frey, 1994) by closely following to the interview guide and waiting for their responses before I urged them to continue exploring a particular thought more deeply. Previous practical experience also prepared me for conducting effective interviews. For example, during the 2008 youth component I took on the role of lead-interviewer for the documentary produced and presented at the 32nd Session of the UNESCO World Heritage Convention in Quebec City. I am therefore comfortable sparking dialogue related to World Heritage. I also have experience working in international contexts like Cameroon, China, Belgium, Serbia and Japan that I have helped to hone my skills that Guba & Lincoln (1981) proposed should include responsiveness, sensitivity and adaptability to changing conditions, which will help guarantee credibility, fittingness, and auditability in a qualitative study. Finally, I studied Global Citizenship: Contemporary Issues and Perspectives (Int.D. 404 Winter Semester 2011) under Ali A. Abdi at the University of Alberta, which has provided me with a background in the subject.

Confidentiality

Participants were informed that all data collected was to be treated confidentially. Once participants gave permission, personal identifiers such as surname, first name and nationality were collected. Data arising from the audio recording and interview notes were collected, but their names are not linked with particular statements made during the

interviews in the results section. Once interviews were carried out, the data provided by participants were stored in locked cabinet. Since there are no plans to reuse the data, five years past their collection they will be destroyed.

Data Analysis

Once all the interviews were transcribed, they were uploaded into the analysis software NVivo 10, which supports qualitative research. I drew from experts (Richards & Morse; Dey, 1999; Guba & Lincoln, 1985; Benard, 2006) for guidance to conduct the pattern, category and thematic analysis. As a first step, I coded transcripts for patterns indicating in what ways the WHE Programme appeared to foster (and not foster) global citizenship. I also searched for patterns in how participants conceptualized global citizenship. I coded the first time with an open coding strategy (Strauss and Corbin, 1998) whereby I did a general sweep and circled words or sentences that stood out and related back to themes from the literature review. I coded a second time with an axial coding strategy (Strauss & Corbin, 1998), which is a more in-depth process by grouping and linking codes together. This allowed me to create a list of set categories following some preliminary examination of the initial patterns. These categories were informed by my review of literature on global citizenship as well as an analysis of the individual experiences reported by the former participants. From nine identified categories, four themes emerged. Finally, I successfully checked the reliability of the coding by applying the themes independently to a small sample of the data (Guba & Lincoln, 1994; Hruscka, 2004).

Validity

Throughout the study I approached the interpretive perspective with consistent

validity and rigour. I attempted to include a diverse sample during the recruiting process by reaching out to both English speaking and non-English speaking interviewees.

Although I was not completely unbiased, I maintained that the study participant's unique perspectives were at the forefront of the study and therefore I was motivated to keep my biases in check during the interviews and analysis process I also used member checking (Guba & Lincoln, 1991) and sent transcripts directly to interviewees for their feedback. Finally, to ensure rigor of the analysis, I coded and recoded multiple times. I also checked my own interpretations of the data several times.

Conclusion

By assessing the WHE Programme vis-à-vis the collection of participant's experiences, I hoped to discover whether or not these types of settings are capable of cultivating global citizenship among youth. This may improve the WHE Programme in assisting young people's transformation to actively engaged global citizens; leading to the sustainable management of the world's most outstanding natural and cultural heritage. The results of this research are theoretically relevant, as insight into young peoples' perceptions of and engagement in global citizenship was achieved. These findings are detailed in the following chapters.

Chapter 4: Findings

In this findings section, the linkages and distinctions between the participants perspectives on global citizenship will be explored, as well as the four distinct themes that emerged, including: (1) Transformation, (2) High Impact Learning (3) Institutional Citizenship, and (4) Holistic Approach. Before moving into this section, Table 5 below summarizes relevant indicators of the study respondents, including their pseudonyms, nationality, professional affiliations and educational level.

Table 5: Participant Characteristics

Nationality	Pseudonym	Current Professional Affiliation	Education Level
Canada	Alexandre	Environmental Conservation	Undergraduate
Canada	Sonia	Museum Curator	Undergraduate and Museum Curator diploma
Canada	Nada	Graduate Student, Sustainable Development	Masters
Canada/France	Gustav	International Business	Undergraduate
Germany	Mel	Heritage Conservation	Masters
Korea	Jin	Agriculture and International Relations	Masters
Mexico	Anna	Government position, Culture and Education	Undergraduate
Norway	Sabine	Masters Candidate, International Studies	Masters
Tanzania	Ezekiel	Doctorate Candidate, Heritage Studies	PhD

Global Citizenship Conceptualizations

A wide range of global citizenship definitions emerged from the interviews with the former participants of the 2008 World Heritage Youth Component, illustrating the complexity of defining the concept. Many participants acknowledged the challenge of defining global citizenship, as was revealed by Ezekiel's (Tanzanian) response: "It

becomes difficult so far for me to define global citizenship so I can say global citizenship is very complicated thing.” Gustav (French/Canadian) disclosed "I think if you were to define global citizenship it wouldn't be a single definition for everyone." Nada (Canadian) expressed the difficulty of defining global citizenship is due to the culture diversity and the differing citizen rights of each individual nation-state around the world:

People's idea of global citizenship definitely varies from culture to culture depending on their accessed information and just the way the culture shapes, the way they view the world so you know coming from Canada or the United States, or you know many westernized or industrialized countries have a lot of access to internet and you know all the issues that are out there and you can choose based on all that knowledge how to respond and how to live your life whereas with un-accessed information they can't really do the same thing.

About half of the study participant's perspectives were consistent with the Stoics' philosophy of global citizenship that everyone is born a citizen of the world. Nada summed it up when she said "people don't choose to have less access to information, it's just the way things are...no matter what they do they are a global citizen because they are part of this world and so in one sense that broad definition of global citizen that you can't really choose to be or not, you just are inherently".

Gustav acknowledged the evolution of global citizenship from Ancient Greece to present day, stating, “the world has become much smaller and when the ancient Greeks defined global citizenship...you know the world...was a vast thing, they thought that it

ended...we know every single place on the earth, we know everyone, so we've never been so close to a true global community of people...we're becoming one single big culture." His explanation of global citizenship is reminiscent of the notion of globalization.

Anna (Mexican) also referred to globalization in her definition of global citizenship, though she sees global citizenship as a response to globalization, because "globalization doesn't take into account citizens."

Perspectives about becoming globally aware and educated were commonly used when describing global citizenship. Sonia (Canadian) explained "we are all citizens of this earth" but stressed "you've got to educate yourself on how that works and come to your own conclusions and not...go along with the status quo". Alexandre (English Canadian), an interviewee who works in environmental conservation, adamantly stressed throughout his interview the importance of being an active local citizen. He referenced the trendy saying, "think global, act local", and described global citizenship as "having that awareness of place in the world and understanding that your actions have consequences beyond, you know, your immediate community." Except for Mel (German) and the four Canadian interviewees, the others had not heard this popular slogan before and they were unable to translate it into their own language. When the slogan was described to them, they agreed with the philosophy and it was discovered that global awareness and local involvement were important components of global citizenship for all

study participants.

Every participant acknowledged that cultural tolerance is a major quality of global citizenship, with Jin (Korean) asserting global citizens should "understand the different cultures and [be] open to other people." However, it was Ezekiel who opposed this notion, saying, "one cannot achieve global citizenship [because] people have different cultural backgrounds". He explained, "if I am in Tanzania I can eat the pork but I can't do that in Iran or Iraq or Saudi Arabia." He continued, "for us to have global citizenship we need to have people who are more or less from similar cultures and they can understand one another...they can hear one another, they can eat together, they can pick one culture and so forth." His argument suggests that different cultural values are what stand in the way of achieving global citizenship. However, he did confess that if global citizenship was to be feasible, it would have to be based on "tolerance...if you can respect the other culture and then they respect yours, then you won't have conflicts between one another."

Another common idea the interviewees addressed was "active global citizenship." Nada defined active global citizenship as the following:

We live in the world and whatever we do does affect everyone but I guess people who are sort of more active global citizens, are the one's who are very much aware of this and they know their actions transcend political boundaries and they choose to live in a way that reflects this knowledge.

Mel shared similar sentiments to Nada, stating:

If you narrow it down a bit to active global citizenship I would say that you are an active global citizen if you somehow have an international connection or if you are somehow engaged in issues that are not only national but international and then again it could... just be international friends. For example, if you have a pen pal in Norway or Korea I would say that's already going in that direction of active global citizen but if you narrow it down again you can probably say that you're an active global citizen if you're engaged in one way or another in projects or issues of work that has international aspects.

It appears Mel has put active global citizenship itself on a scale, suggesting writing to a pen pal is on the low end of active citizenship, while being involved in international projects is on the high end of active citizenship.

The link between global citizenship and international travel was strong throughout all the interviews. Every participant shared experiences of international travel. As Mel put it, "I think it's really difficult to feel as a global citizen or to be a global citizen if you don't have the chance to connect with being outside of your country." Sabine (Norwegian) shared, "I think you can do a lot from your own country but you're missing a piece of the puzzle unless you go and experience somebody else's life to gain the experience of their perspective." Sonia admitted, "that's why I say I'm not the highest point of global citizen because I don't, I don't live abroad ever." As mentioned previously, many interviewees stressed the importance of being tolerant or accepting of other cultures. It became evident through the cross analysis of the interviews there is a strong

correlation between cultural acceptance and international travel. However, the participant from Germany shared her criticism, stating that global citizens travel because "many people wouldn't act globally if there wouldn't be something in it for them unfortunately." Mel's sentiments illustrate the criticism assessed earlier in the literature review that argues global citizenship has a neoliberal agenda; one that promotes the transformation of the individual rather than focusing on the actual cause.

As the participants of this study got caught up in discussing the various complexities of global citizenship, they began to offer diverse definitions that were often in contradiction of one another. It was Sonia who concisely summed up what many of the interviewees alluded to with the following passage:

There's different levels of global citizens. Like there's people who are just quietly paying attention and maybe don't have their names published or don't join forums but they're always people who show up to meetings...just their names aren't signed to anything so you don't know about them but they talk about it at dinner parties...there's kind of moderate level people, maybe like me who have some links so as a global citizen I have a better opportunity to talk about it or even join in the field of work or study to partake in it further, and then there is the high level of global citizen who is extremely active and goes outside of their own country more often but maybe is at the highest level of making decisions or something like that because I think the levels needs to be distinguished because not everybody can leave to go to a different country to learn more or to share ideas.

Table 6: Global Citizenship Spectrum



Table 6 above represents Sonia's spectrum of global citizenship. Based on the interviews, it is speculated that all study participants agree to some extent with it. The passive form of global citizenship is linked with the notion that we are all born citizens of the world. Moving towards the moderate form of global citizenship, citizens become engaged in community initiatives and more aware of current events outside their community. Sonia places herself on the moderate level of global citizenship. Finally, the active global citizen is one who is well travelled, engaged in international projects, and involved with well-established institutions. What is hoped is that there is equality on either side of the spectrum, rather than a hierarchy with active citizenship at the top. It appears the study participants acknowledged the cultural diversity and challenges of global citizenship; as Nada put it, "[being] an active global citizen...is easier for people with more accessed information about the world."

Below in Table 7 is a list of the characteristics of a global citizen that the study participants made mention of. The traits with a star (*) next them were identified by more than three participants in this study.

Table 7: Traits of a Global Citizen

Tolerance *	Non-judgmental
Open mindedness *	Kind
Curiosity *	Grasp of the English language
Awareness *	Narcissistic or selfish
Well-travelled*	Linguistic
Helpfulness	Access to Internet
	Outgoing

It was observed that when participants were asked to describe global citizenship, they related it to an individual characteristic or trait and not to a group or community. As the interviewer, I tried to describe global citizenship impartially, without mentioning the singular term “global citizen;” yet, the participants resorted to using the singular term nonetheless. Regardless of the participants differing cultural backgrounds, it is speculated that since they all share similar Westernized experiences (i.e. WHE Programme), their views on global citizenship are somewhat influenced by the libertarian discourse. The one participant from an Asian country also spoke about global citizenship as an individual endeavor, even though members of Asian societies are known for their collectivist culture. It is possible that this is not uniquely a Western perspective; however, the data from this study is not significant to reflect on this further.

When interviewed, two of nine study participants said they did not identify with being a global citizen. Since Ezekiel did not believe global citizenship is feasible due to cultural differences, he felt he could therefore not be a global citizen. Jin also explained why she did not consider herself a global citizen:

I am still too shy. I don't have enough courage to engage in global issues...but I'm trying to listen to the world news and trying to build some capacity to do something for them or for me so maybe that's some effort that I am doing but I can't say that I'm a global citizen.

On Sonia's spectrum of global citizenship, Jin views on global citizenship would lie somewhere between passive and moderate level of global citizenship.

The other seven interviewees did in fact see themselves as global citizens. Alexandre revealed, “I really do everything, all the work that I do is really thinking about the impacts that it has on the globe as a global citizen and making sure...that we’re doing our part to think globally and act locally.” Gustav contended, “because through the work I do I feel like I embody the values I explained earlier and I’ve been in contact with many different cultures which has allowed me not only to get a lot from it but then I can also give back by interacting with these cultures.” Alexandre and Gustav’s reasoning for being a global citizen differ, yet this does not discount either perspective. As we can see with Sonia’s spectrum of global citizenship, both perspectives coexist with one another.

From the interviews four major themes emerged that helped integrate and give further meaning to the type of global citizenship the WHE Programme appeared to foster for its 2008 participants; these are: (1) Transformation, (2) High Impact Learning (3) Institutional Citizenship, and (4) Holistic Approach.

Transformation

The theme of transformation strongly emerged from the experiences shared by the participants. This was perhaps driven, in part, by the inclusion of an interview question about transformational experiences related to the participation in the 2008 WHE Programme; however, the importance of transformation appeared to be driven more by participants’ experiences than the inclusion of this topic as an interview question. It is clear that transformation is a key component of global citizenship development, however

this change comes in many different forms, as highlighted earlier in the literature review. Five participants (more than half) stated that partaking in the 2008 World Heritage Youth Component transformed them into global citizens. It was discovered five unique types of transformation emerged from the five different participants. Of those participants, Ezekial admitted, “I gained many, many, many things and I have transformed many of those into tangible effects I could say. For instance...I have been conducting heritage conservation...here in Tanzania and I have published a good number of papers on heritage.”

Nada also shared her experience of transformation:

Definitely [I transformed]...beside from you know gaining a broader perspective on things and being connected with...UNESCO which also got me involved in a lot of other projects, I think yeah, probably, I would say that would maybe be the spark of everything that has led me up to today, both with...traveling abroad, learning about new things, around the world, it was, it was self-confidence boosting.

Anna echoed the importance of transformation through learning described by Nada:

I would say yes [it transformed me] because at a personal level it opened to me the knowledge that I was missing some points in working with World Heritage for example, the idea of understanding that there were some international or global mechanisms to protect the Sites apart from what we were doing at a local level.

Three participants explained that they experienced transformation prior to attending the 2008 World Heritage Youth Component, and this is what led them to participating in the event. Alexandre was the only participant to outright say participating

in the event had no transformative effect on his life, stating, “I guess I was on this path already before the World Heritage stuff so yeah I don’t attribute all this to the World Heritage youth component.” Gustav affirmed:

I already have this kind of intercultural background. This UNESCO event or I mean you know the thing we did there, it just reinforced I guess or it helped me continue down that path. It just gave me additional experience that is exactly what I was looking for exactly in line with what I had from before and where I wanted to go.

When asked about the discomfort often found in the transformative process, all participants but one stated they did not experience it during or after participating in the 2008 youth component. Sabine did however share her discomfort about talking to her friends about the experience:

I wanted to but again we were young and it’s a very closed community so everything that sort of goes outside the box, it’s outside of our community, it was frightening for them I think and a lot of my best friends, they were like ‘you’re going to Canada, alone to do what’ and so I sort of didn’t talk about it. I think I was afraid to be rejected when I got home because I didn’t know if they would want to hear me talk about it.

Only the participant from Korea was uncertain if she experienced transformation, but hopeful that in fact she did, stating, “When I reflect, reflecting on myself, I wonder.”

The participants shared many experiences they had which led to the transformation into a global citizen. While some believed it was the WHE Programme that triggered this change in them, others referred to other experiences they had prior to 2008. What is evident is that their experiences of transformation are linked to high impact learning opportunities, obtained within global institutions and local communities.

High Impact Learning

Tangible learning experiences were a prominently observed theme in the data. The study participants consistently referred to experiences that had an impact on their life when describing global citizenship. For most study participants, it appears it was their engagement in formal education that led them to these high impact and unique learning opportunities. Over half the participants learned about the WHE Programme from a teacher or in school. While Ezekiel and Mel learned about the opportunity through university, Sabine heard about it from a teacher in her high school.

Typically these high impact experiences had an element of tangibility and mobility, and resulted in knowledge and skill development outcomes. Nada noted that her experience during the 2008 World Heritage Youth Forum was positive overall because “we were able to travel to different World Heritage Sites and kind of see World Heritage, you know, from a very tangible perspective was very good as well on their part.” Others like Sabine confided “that we actually got to participate in the meeting [UNESCO World Heritage Convention]...it gave me a perspective. I really learned a lot about how these kind of meetings, conferences work.” Ezekiel shared his experience at the 2008 youth component, saying, it “was my first time I was using the computer”. Alexandre expressed that travelling from World Heritage Site to Site to make the youth documentary “was a great experience but I don’t know if it was absolutely necessary.”

Sonia had a very detailed memory of her physical reaction to entering the official

UNESCO conference hall. She shared:

Once we got to the Forum, it was the first time I had ever experienced anything like that so I was just kind of in awe and like there's translators and I get to wear headphones...the opportunity to get connected with a delegation was really interesting...I like that we had to be a Page [volunteer] because it gave me a whole different experience on how things work.

Mel similarly discussed her tangible experience, saying she was given a sense of responsibility by participating in the official UNESCO conference. She enjoyed the experience because she felt she was taken seriously as a youth delegate.

The physical experience of interacting with people from diverse cultural backgrounds also appeared to foster of global citizenship. Sabine explained:

Well I think because I've experienced it myself that transition from being just a normal teenager from a small place in Norway and then from one day to another I was setting off into the world meeting people from all over, learning about their day to day life and their backgrounds and their cultural history...I think that if people were to meet people from other parts of the world and really get to talk to them and really get to know them I think it would be easier to sort of share the global citizenship.

Anna agreed, "it was a good experience because I get to know two indigenous people [in the WHE Programme] from other sides of the world and even though the difference is between the indigenous cultures are particular there were like sensitive topics that were shared between indigenous people from other parts of the world."

It was discovered that one high impact opportunity led to another and yet

another, as almost all participants were well-travelled and had multiple tangible experiences in local and global citizen initiatives. Mel shared her experience of working for a heritage conservation organization in Scotland following the youth forum:

Yeah I did an internship for three months and then afterwards they offered me a job for the next season so I stayed there for a year and worked for the National Trust for Scotland. I worked in the volunteering department and I was responsible for organizing...camps which are...on the different properties where the people can stay at the property in a group of 10-12 people and then do heritage conservation either in the gardens or national parks doing some trailer repair or building shelter huts.

Mel was not alone. It was found that more than half the interviewees had additional high impact experiences by staying involved in heritage conservation in some manner. Some examples include: Sonia continues to volunteer for the UNESCO World Heritage youth council, Alexandre has travelled to Spain to lobby the UNESCO World Heritage committee to add a buffer zone around the World Heritage Site, Waterton-Glacier International Peace Park, Nada volunteered for a year in rural China working with women to understand and appreciate their local heritage, and finally, Jin moved to London, U.K. to receive a Master's degree in cultural studies.

Only two participants briefly mentioned using social media to sustain the connections they made during their high impact experience with the WHE Programme. Ezekiel explained the strength of the WHE Programme was establishing contacts and being able to stay connected with them via Facebook, stating, "being in contact with

other groups from across the globe was very important, it was very, very beneficial to me.” While, Sonia shared “I really felt that leaving the program I’d be connected, I knew not super connected, but at least I knew with Facebook be able to have a kind of window into [other’s lives].” The use of social media and technology did not emerge as a prominent theme in the data because it was discussed so little by the interviewees. However, the role of institutions in generating transformation through high impact experiences did emerge as important, this is discussed next.

Institutional Citizenship

Another emerging theme was the link many of the participants made to institutions when sharing their experiences of global citizenship. Three study participants mentioned the inaccessibility that comes with institutions. Sonia explained “it’s hard to define because these organizations like UNESCO do wonderful work but they’re at such a high level above, I don’t think they’re above politics but like it’s kind of just this alternate world.”

When asked about the skills they gained while participating in the WHE Programme, many expressed their understanding of the UNESCO World Heritage Convention. Gustav shared, “well knowledge definitely, knowledge of UNESCO, of United Nations and how they work and how they get things done. I think that’s the main knowledge I got from this but skills, I cannot think of any skill in particular.” Mel explained “it opens your eyes also to the realities of politics and you know the way the

world works so I think that was great.”

This acquisition of knowledge has led participants to become active ambassadors of the UNESCO World Heritage philosophy, as it emerged that most participants still engage with UNESCO or other governing bodies that promote heritage conservation. Anna has worked for her government in indigenous cultural heritage, Alexandre attended other World Heritage Committee meetings since 2008 and Jin shared that participating in the 2008 World Heritage Youth Component led her to study and work in heritage.

It was found the involvement with international institutions also has a positive trickle-down effect into local communities. Ezekiel revealed, “in Tanzania we have a magazine which is the National Commission for UNESCO, its called Tanzania UNESCO, and since 2009 I have been publishing issues...on the heritage yes I have again produced two brochures...and these are all on the heritage and they are distributed in schools and in the public.”

However, despite Ezekiel’s successes in his own country as a PhD student and even starting his own foundation that supports cultural heritage in Tanzania, he experienced significant lack of support from UNESCO since returning from the 2008 youth component. This is noteworthy, since over half of the participants interviewed expressed how mutually engaged they continued to be with UNESCO once the event was completed.

It was uncovered that since participants gained experience with UNESCO, they continued to seek out other experiences with similar organizations. The participant from Norway shared, “I’m more capable of understanding what I learned during the experience and I guess it has definitely made me want to work with this kind of, if not World Heritage, than some UN embassy.”

The relationship global citizenship has with institutions is often a barrier for many individuals and communities. Since all the participants already had participated in the 2008 youth component, which is part of an international institution (UNESCO), it is interesting to explore their perspectives on local citizenship and links between the two.

Holistic Approach

The last theme that materialized from participant’s experiences and perspectives placed significance on knowledge flowing from local spheres into the global spheres. A holistic approach is used to describe local values and actions are the foundation for global citizenship, which is equivalent to Abdi’s (2011) multicentric citizenship.

This was represented earlier in the emergence of the global citizenship spectrum, as it welcomed diverse approaches to global citizenship. Although many of the study participants’ experiences and perspectives strongly supported an institutional form of global citizenship, they also recognized the need for a more holistic and inclusive approach to the philosophy. For example, Ezekiel rationalized, “you should think locally, and then regionally, and then across the continent, and then the global issue comes

thereafter.” Gustav expressed, “I feel that we as Canadians, if we want to help the world, maybe we should start by helping our own country.” Alexandre even went so far to acknowledge the negative effect that comes from acting globally, stating, “it really is about thinking about the actions that you are taking locally and the effects that they have globally.” He was the one participant who adamantly criticized the corporate world because they have adopted an approach to global citizenship that promotes the libertarian discourse.

Even through most interviewees included international travel or working with international institutions like UNESCO as a feature of global citizenship, many of their personal experiences with global citizenship were illustrated through their active involvement in their own communities. For example, the participant from Mexico shared her experiences volunteering with a women’s movement lobbying for legal abortions in 2011 and with a citizenship movement during the federal elections in 2012. When asked about the slogan “think global, act local”, she said “I think the slogan is actually very accurate because in my experience some of the most important movements of World Heritage or cultural heritage is the difficulty in indigenous territories...I would say that the way that we can promote not only the global citizen but also the global engagement [is by] starting locally.” Similarly to Ezekiel, she looks at the sphere of global citizenship, and how local engagement should be at the center of it.

Both participants from Norway and Germany leaned towards this holistic

approach by articulating the significance of being an active local citizen, but also emphasized the importance of being aware of the global world. Sabine shared:

I think it definitely starts at home. If you cannot raise awareness in your local community I think it could be hard to get involved later in life and outside your own community. Most of the people in my class in high school they still live back home I think we are only 5 or 6 out of 20 that has moved away to get an education so I think definitely start at the local level, start at home but if you don't get outside your own sort of bubble so I think maybe a mixture.

Two participants asserted that not everyone on the planet has the same resources to be an active global citizen and therefore another alternative is being an active citizen of your own community. Nada emphasized, “you don't really have to know about everything around the world to be a global citizen, you can just act in a way in your community, in your means that kind of reflects that.”

The findings of the interviews highlight the difficulties in defining global citizenship. The collection of experiences from former participants demonstrates that engagement in the WHE Programme indeed appears to have fostered global citizenship. In the following section, the four emerging themes will be further analyzed to understand if the WHE Programme offers the most appropriate opportunities to foster global citizenship that considers people from diverse backgrounds and cultural viewpoints.

Chapter 5: Discussion

This study revealed that the 2008 youth component participants made a connection between their perspectives of global citizenship with their experiences from participating in the WHE Programme. In particular, the four distinct themes of transformation, high impact learning, institutional citizenship, and holistic approach, illustrated the ways in which the WHE Programme fostered global citizenship. It was also found that diverse cultural perspectives are vital to understanding the entirety of the global citizenship concept. It was Roddick (2007) who admitted that the literature on global citizenship was lacking diverse cultural viewpoints, including her own case study on the WUSC seminar in West Africa, and it was this admission that encouraged this study on the WHE Programme to fill this gap in the research. Referring back to the literature review, as well as bringing in new research, I will discuss the meaning of the findings in detail below.

Transformation

Using the concept of transformation in this study was used as a tool in determining ways the 2008 WHE Programme promoted global citizenship. As discovered in the literature review, transformation and global citizenship were linked in many qualitative research studies. Most of these studies have documented the perspectives of individuals living in Western countries. This theme surfaced from questioning the interviewees if they experienced transformation from participating in the WHE Programme. Since over half of the participants admittedly experienced transformation

from participating in the 2008 youth component, it is important to investigate this finding further.

A revisitation of the literature on transformation and global citizenship led me to Kiely's theory of an "Emerging Global Consciousness." From Kiely's (2004) data emerged six "transforming forms," which he defines as ongoing and significant changes in the (1) personal, (2) political, (3) moral, (4) cultural, (5) spiritual and (6) intellectual aspects of a student's worldview. Kiely asserted that it is important to understand the long-term transformative impact on a student and subsequently their long-term relationship to social action and change. Kiely's findings led me to analyze the data for a pattern of "transforming forms."

Five different types of transformation emerged from the five participants who expressed they had experienced some sort of transformation during and since the 2008 youth component. Interestingly, the five participants all described their transformation uniquely. In Table 8 below I explore these five forms of transformation, which include: (1) knowledge transformation, (2) identity transformation, (3) consciousness transformation, (4) awareness transformation, and (5) tangible transformation. Each interviewee who experienced a program-related transformation provided statements as to why they thought that was. Below the table includes an analysis of the type of transformation that came from participating in the WHE Programme and fostered global citizenship.

Table 8: Types of Transformation

Participant, Nationality	Q: How did WHE Programme transform you into a global citizen?	Type of Transformation
Anna, Mexico	<i>"At a personal level it opened me to the knowledge that I was missing some points in the working with World Heritage for example, the idea of understanding that there were some international or global mechanisms to protect the Sites apart from what we were doing at a local level."</i>	KNOWLEDGE TRANSFORMATION
Nada, Canada	<i>"I would say that would maybe be the spark of everything that has led me up to today, both with...traveling abroad, learning about new things, around the world, it was, it was self-confidence boosting."</i>	IDENTITY TRANSFORMATION
Sonia, Canada	<i>"I remember thinking how political it was like on a whole other level, they were fighting over the meaning of words and as well as just like the dealings between countries like for certain countries you'd see them walk off together and have a discussion to try and figure something out especially if a vote was happening, I remember thinking wow there's a lot more to this than meets the eye."</i>	CONSCIOUSNESS TRANSFORMATION
Sabine, Norway	<i>"Yeah I think so. It really made me more aware of world events. I didn't read newspapers or watch the news or I didn't think about the world aside from my little navel but afterwards I definitely have been more aware of what is happening and why."</i>	AWARENESS TRANSFORMATION
Ezekiel, Tanzania	<i>"I gained many, many, many things and I have transformed many of those into tangible effects I could say. For instance...I have been conducting heritage conservation...here in Tanzania and I have published a good number of papers on heritage."</i>	TANGIBLE TRANSFORMATION

For Anna, she stressed the root of her transformation came from accessing and gaining knowledge and then transferring that knowledge between local and global spheres. This is similar to Kiely's (2004) "intellectual transforming form," which he describes as questioning assumptions, and characterizes it as valuing local knowledge and observing the contextual factors that shape social issues. While there is a focus on local knowledge and critical thinking, the difference for Anna is that Knowledge Transformation focuses on the acquisition and movement of local knowledge around the world.

For Nada, she emphasized a sense of self, relating her transformation to the formation of a global identity. I labeled this as Identity Transformation because Nada discussed the importance of having self-assurance to pursue further transformative experiences. This is similar to the “personal transforming form” from Kiely’s study.

Sonia connected her transformation to a moment of consciousness or awakening, hence why it is labelled as Consciousness Transformation. She recognized the politics and governance that exist in international spaces. There is a sense of ignorance and humility in this type of transformation. There is some similarity to the “political transforming form” from Kiely’s study.

Sabine exhibited increased inquisitiveness and unremitting sense of awareness on global issues, which I labeled Awareness Transformation. Her transformation has come from leaving her comfort zone and being exposed to cultural diversity. Not one of Kiely’s “transforming forms” was similar.

Ezekiel measured his transformation from attainment of tangible skills, knowledge, and experiences. This type of transformation focuses on the outcome rather than the process and thus why it is called Tangible Transformation. Again, this type of transformation was different than any of the “transforming forms” in Kiely’s study.

Kiely’s study differed from other research on transformation highlighted in the literature review. Both Hendershot’s (2010) and Hanson’s (2010) studies looked at transformation in international service learning, however, neither went deeper into the different kinds of transformation as Kiely did. Using Kiely’s (2004) words, his research is significant to this study is because “having a better understanding of the form that is transforming establishes an important conceptual link for identifying and addressing

potential challenges a student might contend with while integrating their new perspective into their daily lives” (p. 16). It is vital to not only ask participants if they transformed into global citizens by participating in the 2008 youth component, but to ask in what ways they transformed. This study took Kiely’s approach into account and that is why five types of transformation emerged from the data. Study participants showed that transformation is not just a one-time process; it is more like a fluid progression of change and development. This was not discussed or analyzed in any of the literature on transformation. During this study, it was illustrated by the actions the participants have carried out since attending the 2008 youth component. Sabine, who experienced Awareness Transformation, expressed her curiosity about diverse cultural perspectives and interest in increasing her global awareness. Since the 2008 youth component, she has exemplified Awareness Transformation by travelling to Poland with her choir and to an African country on a volunteer abroad trip. Sabine explained her decision to take a Master’s degree in English and Social Studies and her future ambition to work for an international organization like UNICEF, was influenced by participating in the 2008 Youth Forum. Sabine has an evolving sense of awareness because she is continuously seeking out new experiences to travel the world, in which increases her global awareness and understanding of cultural diversity.

Anna also demonstrated her progression of “knowledge transformation” through her actions since the 2008 youth forum. She explained:

When I came back from the Forum one of the agreements that I made with the Mexican Ministry of Foreign Affairs was to do something after the Forum to try to share my experience so I started working and creating the youth network for cultural heritage in Mexico.

Anna's commitment to the Mexican Ministry of Foreign Affairs gave her yet another experience to compliment her ever-evolving transformation. These examples exemplify that transformation does not have to be acquired in one occasion, but can evolve through time.

For Nada, attending the 2008 youth component was the spark to becoming an active global citizen, as mentioned in the findings chapter.

Interestingly, when looking back through the WHE Programme's website, it states the following within the World Heritage Youth Forum objectives:

The Forum serves as a catalyst and sparks inspiration to develop World Heritage educational and participatory activities and helps to establish a network for further co-operation on the regional and international level ("UNESCO World Heritage Convention: Youth Forum," 2013).

The intention of the WHE Programme is to develop World Heritage ambassadors, which indeed it has, with over half of the participants still involved in heritage conservation today. However, over half of the former participants have also engaged with other causes since the 2008 youth component. This finding illustrates how the WHE Programme is a jumping off point or the trigger for youth to continue the process of transformation towards becoming a well-rounded global citizen. Further on, I explore the ways the WHE Programme sparked this transformation in more depth (i.e., high impact learning and institutional citizenship).

Participants' experiences of transformation and their perspectives of global citizenship were cross-referenced and out of the five participants that experienced transformation, four participants believed global citizenship was a feasible concept.

Although the participant from Tanzania experienced a type of transformation (tangible transformation), he had earlier in the interview exhibited apprehension towards the concept of global citizenship. Ezekiel's perspective reveals that one does not need to support global citizenship to believe in transformational outcomes.

It was the participant from Korea who revealed that she transformed into a global citizen despite demonstrating a similar trajectory to the five participants that indeed declared it. After returning from the 2008 youth component, she went on to take a Masters degree in London in cultural studies and work for the Korean Commission for UNESCO. Recently, and after much contemplation, she decided to leave her job at the Korean Commission for UNESCO, stating:

I thought we really, we have too much resources, the Korean Commission was very abandoned with this and we really used it like too much and we talked about the education and sustainable development and the environment but we have been, oh how to say, we didn't really act as we said yeah and I always thought, yeah I was disappointed by that.

She is now interested in moving into a career in sustainable farming and food security in Korea. Jin's actions reveal her ability to be critical and reflective of herself and her environment. I refer back to Hanson (2010) who encourages self-reflection to be integrated into global citizenship education more. Unfortunately, a self-reflection activity was missing from the 2008 youth component and should be considered for future World Heritage Youth Forums.

As discussed in the literature review, studies that explore the transformational aspect towards global citizenship typically focus on service learning trips of Westerners, and the discomfort (Hanson, 2010) that arises from transformational change in oneself.

Out of the nine interviews I carried out, only two participants were from non-Western countries and out of the five participants who experienced transformation from the 2008 youth component, two individuals experienced discomfort. While the Norwegian expressed she experienced minor discomfort amongst her peers when she returned home from Canada, the Tanzanian indicated some distress with the high use of technology while he was at the 2008 youth component. Though he voiced discomfort with being thrown into a high technological environment that he was not used to, he spun it into a positive by acknowledging it was a great opportunity to gain a new skill. It is these tangible skills that he linked to his experience of Tangible Transformation, as discussed above in Table 8. Since there were so few admissions of discomfort from participating in the 2008 World Heritage Youth Component, I do not believe it played a large role in the transformational process the WHE Programme offers to young people. This may be because of the large budget the Canadian Commission of UNESCO had to invest in the event, as expressed by Gustav. Ezekiel had similar sentiments, “I know much money was used to bring us together.” In other words, the youth travelled in style and comfort, getting a taste for the high life that is so often found in government agencies and international institutions. The discomfort from transformational change that Hanson (2010) discusses in her research was just not relevant during this study.

Leading up to the interviews, it was hoped that some cultural variation of transformation would be observed. High impact experiences within international institutions may be the reason why discrepancies amongst program participants from different cultural backgrounds were not found. This is investigated in more detail in the following sections.

High Impact Learning

A reason why the 2008 youth component was successful in promoting global citizenship in the minds of the former participants was because it provided tangible learning experiences. It is this finding that led me to look deeper into experiential learning, and especially the work of Kuh (2008). Kuh (2008) explored global learning strategies, particularly in a university setting. He focused on high-impact practices or experiences that increase the rates of student engagement. High-impact experiences include and are not limited to common intellectual experiences, diversity/global learning, service learning (community based learning), and internships. It is in Kuh's description of service learning that he uses the term high impact experiential learning. This type of experiential learning offers students the opportunity to apply what they have learned in formal education to real-world settings. In essence, high impact experiential learning prepares them for life, work and citizenship. Although the WHE Programme differs from a university campus, the explanation of high-impact experiences resembles what my study participants describe as tangible experiences. Therefore, the use of "high impact experiences" will be the term used to explain these tangible experiences that many of the interviewees alluded to.

Clarke, Flaherty, Wright and McMillen (2009) argued that young people who study or volunteer abroad, acquire intercultural proficiencies like global awareness, adeptness to intercultural communication and sensitivity, and openness to cultural diversity, and therefore, are more globally minded than their peers who do not take advantage of these international experiences. The interviewees shared how they gained these intercultural proficiencies as a result of participating in the WHE Programme. Sonia

recalled her experience as a youth component participant, saying, “Yeah [I remember] feeling really worldly because this is the first time I maybe met 15 people directly from another country.” As mentioned in the findings chapter, Sonia shared her physical experience of seeing the UNESCO conference hall for the first time. Even though the youth component occurred more than five years ago, her detailed memory of physically entering the UNESCO conference hall, observing the various delegations and translators, and then actually becoming part of the conference as a Page (volunteer who hands out official documents to committee members), illustrates the tangibility and high impact the experience had on her. Sonia’s perception of the experience exemplifies how the WHE Programme integrated the youth into the conference. It is the integration of the youth that is so important to reflect upon. Returning to Kuh (2008), he stressed how high impact experiences prepared young people to be ready for life, work and citizenship. The sense of being taken seriously and properly integrated into the workings of the UNESCO World Heritage Committee played a role in fostering global citizenship. Nada explained, “we weren’t just a separate entity, we did get to participate in the larger Forum and see the actual sessions of all the international delegates.” The youth were not only allowed to observe the political undertakings of the UNESCO World Heritage Committee, but they actually were permitted to become a part of them, even if it was in an illusory manner.

For the participant from Germany, her experience during the 2008 youth forum was valuable since she felt she was taken seriously as a youth delegate. I come back to Abdi and Schultz’s (2008) discussion on a global ethic, which affirms that citizenship is not simply membership to a particular state, but ensures rights are being met. And with these rights, comes the capacity to have a sense of responsibility. What the WHE

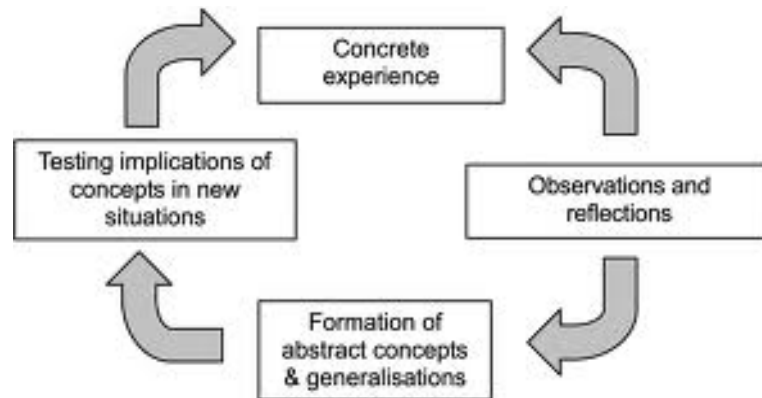
Programme has accomplished with integrating youth actively into UNESCO is fostering a long-term sense of responsibility within their participants. High impact learning must foster this sense of responsibility and allow for young people to be taken seriously as this type of experiential learning is more apt in transforming youth into global citizens.

Every interviewee continued to gain more high impact experiences with similar features during the five-year period since the youth component ended. Gustav shared his experience of attending the St. Gallen Symposium two years in a row, an international youth conference in Switzerland, while Nada revealed one of her many experiences after participating in the 2008 youth component included the following:

I got a grant from the government and a little bit from the Canadian Commission for UNESCO to run a project in my senior year of university where I brought a group of 30 or so new immigrant Canadian students from a school where a lot of new immigrants come and we went on a three day trip to Ottawa to learn about Canadian Heritage.

Through my further exploration of experiential learning, I came across the four-stage Lewinian Experiential Learning Model, which was developed further by Kolb (1984). This model might explain why every single study participant went on to gain other comparable experiences to the one they had at the 2008 youth component. It was Kolb (1984) who illustrated that having an experience leads to a stage of observation and reflection, as shown below in Figure 1. When one reflects on their experience, new theories and ways of thinking emerge. These new ideas guide the individual to try them out in new situations, whereby they decide whether or not to find further experiences that support these theories. The feedback loop in this model allows for a continuous process of goal directed action and evaluation of that action.

Figure 1: Lewinian Experiential Learning Model (Kolb, 1984)



The examples from Nada and Gustav demonstrate this theory of experiential learning and explain why they, among all the other study participants, went on to have similar high impact experiences. The role the WHE Programme plays in all of this is that it fosters a type of identity and lifestyle that supports continual reflection and experiential engagement, which has led to fostering global citizenship.

It is also important to acknowledge that access to experiential learning is not always available. Without access, the opportunity for observation, reflection, goal setting and evaluation does not exist. These high impact experiences aid in the development of global citizenship are deeply linked to education and social status, and therefore, high impact learning within a major global organization like UNESCO is quite unreachable to a large proportion of people around the world. Since this study was based on gathering individual perspectives, the participants were not asked for a complete demographic background to maintain confidentiality. However, while all interviewees partook in at least one high impact experience (i.e., 2008 youth component) plus have one university degree or more, it is speculated that all interviewees come from comparable social/economic backgrounds (relative to the economic status of their country). Just being

able to apply to WHE Programme requires some sort of access to information, technology and social support. Study participants were asked how they learned about the call for applications for the 2008 World Heritage Youth Component. Table 9 illustrates their responses:

Table 9: Sources of Information

Formal Education	Work/Profession	Social Network
Canadian German Korean Norwegian Tanzanian	Canadian Canadian Mexican	French Canadian

Not one participant found the opportunity on his or her own accord. Out of the nine study participants, five learned about the opportunity through formal education, while three heard about it through their profession, and the remaining participant learned about it through a friend. Table 9 illustrates this immediate inequality for accessing high impact experiences.

Participating in a high impact experience like the WHE Programme also promotes the ability to be mobile. The element of mobility is often associated with high impact learning experiences, like service–learning trips and volunteering abroad, is available to a specific social strata of youth, usually located in the Western hemisphere. Nada recalled the former youth participant from Senegal was unable to attend the first half of the forum because he was denied a VISA to Canada on his first application attempt. He missed out on travelling to the World Heritage Sites in Canada and making a documentary about the experience with the other youth and only arrived in time for the conference. This example shows the necessity for mobility in high impact experiences and how a lack of mobility can be a barrier to the development of fostering global citizenship. The WHE Programme

has a hand in reproducing exclusionary high impact experiences. Having the privilege to access these types of tangible high impact experiences reinforces an elitist form of global citizenship. It also widens the gap between those who can become a global citizen and those who cannot. The former participants are not to be blamed for taking opportunities that are given to them; however, they do participate in reproducing the libertarian interpretations of global citizenship. Creating high impact and high mobility experiences for young people that are not discriminatory to all demographics is impossible considering nation state border agreements, economic and social disparities, and so on. However, what is not unreasonable is to create spaces for critical discussion about this inequality as part of these high impact experiences. Dower (2008) noted the importance of this when he explained that global citizens who are self-conscious of the elitism related to global citizenship typically do not represent an elitist group; but rather are the ones leading the effort to creating a more equal world. This concept of elitism will be explored further in the theme, institutional citizenship.

Institutional Citizenship

The concept of institutional citizenship emerged strongly through the study participant's experiences. I come back to Dower (2002) again, when he suggested, "any adequate ethical response to the problems facing the world must involve action through various institutions which are the appropriate embodiment of global citizenship" (p. 33). From Dower's perspective, it is important that citizens liaise through institutions, for example universities or even global organizations, in order to foster global citizenship.

I also suggest the work of Van den Anker (2002), as he described institutions as "those bodies that can enforce rules," suggesting, a national government is an institution.

He further went on to refer to global institutions as “supranational institutions,” such as the World Bank, United Nations and International Monetary Fund. UNESCO is one of these supranational institutions. Van den Anker (2002) suggests that interaction with and through these supranational institutions is a form of global citizenship:

At this moment in time there is no global government but there are global institutions that together generate a set of regimes of global governance...the way in which citizens globally interact with those institutions (for example through non-governmental organizations (NGOs) with consultative status) could be seen as a form of global citizenship (p.166).

The notion that citizens can only engage or lobby a global institution by working with a NGO, suggests how unreachable these global institutions are for the public. Much like how citizenship requires membership to a nation-state, access to a global institution requires membership. In order to just gain membership in a global institution, one must have access to education, resources, experiential learning and social networks, as explored earlier. Since all the participants of this case study were able to gain experience with UNESCO, I explore the barriers that exist in sustaining this relationship with UNESCO and other global institutions. While three participants alluded to these barriers during the interviews, only one interviewee, Ezekiel, experienced some impasse with UNESCO since returning from the 2008 youth component. He explains below:

I know much money was used to bring us together but if you don't follow up then it's a waste of time and money. I remembered they assigned somebody...so they assigned a mentor and my mentor was a Tanzania man named Fred and I have been several times writing emails on what I am doing and others but he never answer my email...he's not answering, he was not following up on what I'm trying to do.

Although Ezekiel continued to stay involved in heritage conservation in Tanzania since returning from the 2008 Youth Component, he felt it was difficult to stay engaged with UNESCO following the event, despite his efforts to remain in contact. Besides Ezekiel, the other interviewees had quite positive experiences remaining in contact with UNESCO. Sonia shared:

Right after I did the convention they started asking me to join the Youth Advisory Group at UNESCO...they called me again with Parks Canada to do a follow up for something in Ottawa...I'm still doing it now...and I had been to two general meetings and I've kind of partake in that so even with that we went to biosphere reserves and stuff to follow up on what kind of activity that are happening.

Mel shared similar sentiments as Sonia:

Yeah in order to write the thesis I did an internship at the German Commission for UNESCO which wouldn't have been possible without the youth forum because that's how I got the contact with the German Commission and I did an internship with the Canadian Commission [for UNESCO]...that was only because of the youth forum too...So [I] stayed there for six weeks that's another thing that I really appreciated in Germany the internships are not paid, you don't get any money for it, and they said they can't pay me either in Canada but what they did was they paid my flight so they enabled me to get there because they saw it as a, you know as an outcome of the youth forum. That's again, that again shows how seriously they took it and how that I mean even afterwards they were still you know, still supporting the participants.

For Sonia and Mel, they appeared to gain continuous access to a global institution like UNESCO, whereas the participant from Tanzania has experienced very little follow up from UNESCO in his activities, despite the fact that he is passionately involved in heritage conservation. This is illustrated by his attempt to reach out to a member of the UNESCO World Heritage Committee, which received no response. Ezekiel also said he

was aware that UNESCO brought some of the Canadian participants together a year after the 2008 youth component was completed and felt they should have not stopped at the national level. Looking at it from the side of the Canadian Commission for UNESCO, following up with the Canadian youth demonstrates their commitment to the young people in their country.

Coming back to the participant from Tanzania, it is important to acknowledge the challenge he faced to continue a relationship with a global institution. However, considering most of the study participants were able to maintain reciprocal relationships with the Canadian Commission for UNESCO, it is difficult to be sure why Ezekiel experienced disengagement. Nevertheless, the data shows that study participants from privileged societies continued to gain opportunities to work with UNESCO. The German and Korean participants worked for their national commissions for UNESCO. Sonia currently volunteers on an UNESCO youth advisory council and was asked to carry out a survey in Victoria for youth interested in heritage protection. Nada was given a grant from the Canadian Commission for UNESCO to take Canadian immigrant youth to visit heritage Sites in Ottawa. Alexandre has since attended another UNESCO World Heritage Convention in Spain, where he petitioned the Committee to protect a Site in Western Canada.

Participants like Sabine, have since sought out experiences with other global institutions. Sabine shared, “I really, really hope to be able to work for the UN because of my experience during the youth component. I think mainly I want to work with kids and education so UNICEF is definitely a place for me if I could get in.” So why are these youth continuing to engage with global institutions? Is it to further their development as a

global citizen? I believe the reason for this is that their high impact experience at the 2008 youth Component indoctrinated them in a sense. As previously explored, many of the participants shared their transformational experience, however this transformation appears to be what Jefferees (2012) argued is a neoliberal focus on transformation. As Jin pointed out when I asked her why she applied to the 2008 youth component, she admitted “it looked so fancy...as the youth representative of the country and you could have all the opportunity to travel and be educated about World Heritage.” I come back to Mel’s comment when she cynically stated being a global citizen is completely self-serving. This led me to the work of Sukarieh and Tannock (2008) who were critical of how the World Bank’s global youth project was presented as being something progressive, inspiring and driven by the interests and needs of youth. They argued that the recent World Bank youth reports are about assisting the needs of neoliberalism much more than they are about youth, suggesting, this is an longstanding strategy of “invoking youth in order to promote and secure support of elite political, social and economic interests (p.303).” Basically, if youth are not kept close and empowered by the World Bank, they will be at risk to society at large, i.e. unemployment, political defiance or extremism, revolutionary ideas, etc.

Sukarieh and Tannock (2008) also pointed out that local knowledge and culture is almost absent from the World Bank’s youth reports, replaced by a theme that global issues “can be tied to a single, universal, unilinear and standardized model of healthy youth development in society (p. 306).” Examples of youth action, like worldwide anti-sweatshop movements and student protests against university tuition hikes, are also missing in these reports. The authors sum it up by maintaining:

When the World Bank speaks of giving youth voice, it is precisely to replace, silence and contain these movement with the Bank's own voice of neoliberalism, to be inculcated in global youth through a steady diet of Bank-proscribed education, employment and development programming (p.311)."

As Anna revealed, "I wasn't aware of the United Nations system but at that time getting to know a specific agency, UNESCO, that was an amazing experience to understand more, how things work within the World Heritage forum." Considering most of the participants are still engaged in heritage conservation in some capacity, it appears the UNESCO World Heritage Committee was successful with this group of young people in developing life long active ambassadors of their philosophy. The problem with this intention is that endorses only the UNESCO agenda, rather than encouraging young people to be critical of global institutions and the complexities of global citizenship.

Nevertheless, two participants illustrated they could be critical of the institutional aspect of global citizenship. The participant from Germany was able to be critical of the elitist lifestyle of global institutions and the participant from Korea was able to reflect and critique her job with the Korean Commission for UNESCO, which is what ultimately led her to leave her job with them.

After looking at the role transformation and high impact learning played to foster global citizenship in the WHE Programme, it was important to understand if the institutional environment in which global citizenship was fostered influenced the outcome. It appears the study participants were exposed to both the positive and negative effects of participating in global institutions. With that, the study participants also expressed their need of a multicentric approach to global citizenship, including the need for local action. This is discussed further in the final theme.

Holistic Approach

Most participants maintained that working locally in their own communities remain a top priority, despite being potentially indoctrinated by this elitist lifestyle. The study participants saw the need for a more holistic conception of global citizenship. This finding emerged from their discussion on the meaning of global citizenship and their individual experiences of actively engaging in local, regional and global spheres since returning from the 2008 youth component. I refer again to Ezekiel, when he stressed, “you should think locally, and then region and then across the continent and then the global issue comes thereafter.” Others like Anna, Alexandre, Nada and Mel also shared similar sentiments.

Coming back to the second research question, it is important to look at the role the WHE Programme has played in fostering a holistic approach to global citizenship, especially considering the critique it received in the previous theme of institutional citizenship. I refer back to the original motivation for starting the UNESCO World Heritage Convention and the Young People’s World Heritage Education Programme in the first place. Despite the condemnation that it was founded on a Westernized framework, the 1972 Convention for the Protection of the World Cultural and Natural Heritage developed from unifying two movements, the first being the preservation of cultural Sites and the other concerning conservation of nature (“UNESCO World Heritage Convention: Brief History,” 2011). The Convention was created at a time when it was clear to the international community that a significant loss of cultural and natural heritage around the world was occurring. Years later the WHE Programme was created in

1995 and based on Article 27 of the Convention listed in the Operational Guidelines (2011), which states:

Use educational and information programmes to strengthen appreciation and respect by their peoples of the cultural and natural heritage defined in Articles 1 and 2 of the Convention, and to keep the public informed of the dangers threatening this heritage (p. 4).

Furthermore, the WHE Programme was formed to educate and empower the change makers of tomorrow to preserve diverse cultures and the geography that has subsequently shaped those cultures. Notwithstanding the politics that exist within a global institution like UNESCO, this case study has illustrated that in fact the WHE Programme has achieved what they set out to do, and in turn have fostered a holistic approach to global citizenship. This is evident from almost all of the study participants walking away from the experience strongly believing in the importance of protecting cultural and natural heritage. In addition, it was illustrated by the actions of the participants in their own communities and countries when they returned. Below are three examples that illustrate that the participants of the WHE Programme were encouraged and given the needed skills and resources to be actively involved in their communities upon returning from the 2008 youth component:

When I came back to Mexico I actually get more involved in those things and then I understood that one of the most important things that one should do was trying to get to the spaces and the opportunities where you can make actually or to build decisions especially for public policies and I think that was really, really important because see it kind of created the idea that I would do more for the things that I was interested in, if I become part [of the] organizations where the decisions were making so I think in that sense the Youth Forum was really, really helpful. –Anna, Mexico

I also went to, because they are trying to do a World Heritage Site in Manitoba, a split one with Ontario, they had like a public meeting one day and I attended that to see and I had no participation in it, but as a general citizen I thought I want to see what's going on and I, and [later] as a Park Interpreter I went to a park for a Protected Areas Forum.

-Sonia, Canada

I wanted to produce a foundation...Foundation in Africa for Cultural Heritage. Yeah I am [proud of that]...this foundation is actually now backing, it's been raising public awareness...my foundation is again dealing with the environmental conservation in terms of the aspects of bringing the stakeholders together. -Ezekiel, Tanzania

Anna spoke about her experiences of influencing institutional policies in Mexico, Sonia shared her experiences of being an engaged and informed local citizen, and Ezekiel was motivated to create his own foundation that brought important stakeholders together in his country. All three of them showed continued engagement in heritage conservation within their own local sphere once returning from the 2008 youth component. These examples illustrate that the WHE Programme philosophy is deeply-rooted in the former participants of the 2008 youth component, and rather than creating an institutional indoctrination, the philosophy has transcended boundaries into local communities around the world. Not only does a holistic approach concentrate on using local perspectives and knowledge as a foundation for global citizenship, but more importantly, it emphasizes the continuous knowledge-transfer between local and global spheres to strengthen our growing interconnected world.

Chapter 6: Conclusion to Study

To conclude, I briefly summarize the main findings of the study. From there, I discuss some of the limitations and provide a methodological assessment. I also explore the implications of the study and recommend future research in the field of global citizenship. Finally, I give my concluding thoughts on this study and the notion of global citizenship.

Summary of Findings

Through collecting individual experiences I have assessed the WHE Programme's ability to provide a space that fosters global citizenship. The use of high impact learning and the encouragement to move knowledge between local and global spheres, allowed for five types of transformation to occur. The aim to gain diverse cultural perspectives of global citizenship was achieved by interviewing nine participants from seven different countries, with a global citizenship spectrum that welcomes all forms of global citizenship, as its outcome. This spectrum has the ability to recognize the many complexities and assist in finding solutions to promoting a conceptualization of global citizenship that encourages local knowledge and action as the starting point. It also became evident that there was an institutional aspect to the type of global citizenship the WHE Programme was fostering. An institutional aspect to global citizenship can bring forth opportunities for young people, and should not be deemed an inferior method. For example, many of the study participants garnered support from their universities and high schools to participate in the 2008 youth component. The strength of the WHE Programme appears to be their focus to integrate youth from around the world into the workings of the UNESCO World Heritage Committee. This finding illustrates how the WHE

Programme is a starting point, spark, or trigger for youth to continue the process of transformation towards becoming a globally connected citizen, who may in turn engage in global citizenship.

Limitations

Since I attended the 2008 youth component in Quebec City, Canada, and the 2012 World Heritage Youth Forum in Kyoto, Japan, I have invested time and gained a better understanding of the literature on global citizenship and heritage studies. This could be a limitation of the study, as criticism of this approach includes that the “qualitative inquiry is biased because it is fraught with that the researcher wants to see and say about the data, so the work is not neutral or objective” (Mayan, 2009, p. 19). As a reflective researcher, I grappled with acknowledging and incorporating my own experiences as a participant and how this may have informed my observations. During the interview process I reminded myself to keep my own experiences as a participant to myself to ensure I did not influence interviewee’s answers. At times this was difficult because in many instances the interview naturally turned into conversation between two old friends. However, Mayan proposed that research is never truly neutral or objective, and therefore a researcher should focus more on the rigor (credibility, fittingness, and auditability) of the study (Guba and Lincoln, 1981). Guba and Lincoln (1994) insisted that in interpretive studies the researcher should become a “passionate participant” (p.115), through a close interaction with the actors. Inevitably, I was able to use my experience as a participant and subsequent relationships to my advantage, as it allowed me to probe for more information in an affable manner. I believe this made the participants feel more comfortable, and consequently more open to the process. I also used peer checking

(Sandelowski, 1993) to ensure validity/credibility to the qualitative research.

The biggest limitation of this study was not being able to interview the study participants in-person since participants live all around the world. Using Skype was helpful, however some participants had weak Internet connections that disrupted the flow of the interviews and therefore the transcription process became difficult as the interview recording was occasionally disjointed in places. In addition, the video chat was only used in two cases, since it too was disruptive to the Internet connection, thus body language and mannerisms of the interviewees were really monitored and interpreted.

Methodological Assessment

I chose to adopt an interpretivistic paradigm (Crotty, 1998) because an interpretive study is concerned with how individuals describe situations or events, and how that relates to their actions and beliefs (Chenitz & Swanson). I am confident with my decision with choosing an interpretivistic paradigm since it permitted me to gather data from participants of various ethnic backgrounds with diverse cultural perspectives. The global citizenship spectrum that derived from the data is evidence of choosing the suitable methodological approach, since it has the ability to recognize the many complexities discussed in the literature review, and assist in finding solutions to promoting a multicentric conceptualization of global citizenship.

The only issue that arose from using an interpretivistic paradigm was that the semi-structured interview guide I used to format the interviews sometimes restricted the participants of expressing their experiences and perspectives. For example, for some of the participants the discussion around transformation was confusing and I speculated they could have gone deeper into their answer if they had been able to describe it in their own

language or by using their own cultural nuances. Perhaps using a narrative methodological approach would have been useful at times because it would have allowed the participants to describe or illustrate their experiences without being constrained by specific, English-written questions.

Implications

New insights arose from this case study on the role global institutions play in fostering global citizenship. These insights have led to some recommendations for the WHE Programme. It is suspected these recommendations will be taken positively since this study's research question could be applied to any number of the youth forum's that have occurred since 1995. In addition, many of the key gatekeepers (even those who did not participate in the study) showed interest in the study results. In particular, the Director of the WHE Programme wanted to learn who was still involved in heritage conservation. Below in Table 10 are two detailed recommendations for the WHE Programme to foster global citizenship more effectively.

Table 10: List of Recommendations

Recommendation	Rationale	Description
1. Follow up is essential to understanding the effects the WHE Programme has on the youth in their daily lives. This knowledge is vital in understanding if their goals and objectives have been met.	The Director of the WHE Programme said it best, when she stated, "what's the indicator for the success of the Programme? One of these could be the impact on the lives and behavior of young people vis-à-vis World Heritage, vis-à-vis day-to-day life; it could be helping the community. It's not easy because they don't report to me, how would you know?"	Following up with former youth participants does not need to be complicated. I had some success through emails and a lot of success reaching out via Facebook. At the end of the youth forum, email addresses should be recorded and a social media page should be created for youth to stay connected. I suspect the youth will stay engaged with this page if there is a moderator from the Commission of the country that hosted the event and/or the UNESCO WHE Programme. It was clear that through my study that the participants were still very much interested in World Heritage and were motivated to follow up with UNESCO.

2. Critical approach to youth forums and WHE educational resources is vital for youth participants to become informed independent thinkers and have the knowhow to question complex power relations.	I come back to Andreotti (2006) who encouraged critical citizenship education, which empowers individuals to be critically reflective on the process and legacies of their cultures, to envision different futures and to take responsibility for actions and decisions, rather than the soft approach, which empowers individuals to act according to what was outlined for them as a good life or ideal world.	<p>Engage youth participants in dialogue about their own position and participation in the institutional structures that create inequality.</p> <p>Create spaces and activities for critical thinking and discussion, and provide outlets for young people to share their frustrations or beliefs.</p> <p>Encourage youth to question the very structure, mission and approach of UNESCO and the complexity that exists within global institutions.</p> <p>Develop educational resources that ask the youth critical questions, and allow for this type of reflective thinking. (Andreotti, p.46, 2006)</p>
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A more detailed report found in the appendices will be sent to the Canadian Commission for UNESCO and the UNESCO WHE Programme.

Future Studies

The body of research that explores the transformational effect of service learning is growing; yet, the body of research that examines international youth forums impact on global citizenship development is almost non-existent. Only some research that I included in the literature review was not very applicable to the study once it was carried out. For example, I referred to Dower (2008) when he stated “even people who live in countries with few NGOs and countries that are not democratic, are discovering increasing possibilities through the Internet and global communication networks to take up global issues (including the defense of their own rights)” (p. 44). Interestingly, the participants of the study spoke very little of social media and technology as a tool in global citizenship. This was unexpected as a Facebook group was created during the event and used for many years after the event to share updates and photos. Nonetheless, not one participant mentioned this Facebook group specifically. Considering the huge influx in the usage of social media around the globe, a mixed method study could be carried out to

analyze the use of sites like Twitter, Facebook and Instagram during and after an international youth program.

Finally, what emerged when I was researching global citizenship literature was that the voices of youth from developing nations are underrepresented. I learned that the participant from Tanzania, Ezekiel, had more difficulty communicating and engaging with UNESCO post-Forum, compared to the participants from Western countries. Considering I only had two participants from developing countries (Tanzania and Mexico) in my study, I am unable to conclude much from two perspectives. Nevertheless, this finding led me to believe this could be a common occurrence in global institutions that engage youth from diverse cultural backgrounds and country contexts. I believe it is important to take this case study even further and prioritize collection of personal experiences of developing country youth who have participated in international youth forums, activities or programs, as their perspectives are missing profoundly in the body of literature on global citizenship. A narrative approach may be advantageous in giving opportunity for future study participants to share their experiences in a way that is culturally appropriate for themselves, rather than an interview or questionnaire that could potentially set boundaries on language and self-expression.

Closing Thoughts

I sought out to understand in what ways the WHE Programme is fostering global citizenship because I believe these international youth programs have the capabilities of transforming young people into long-life active global citizens if they provide youth with the appropriate tools, critical thinking skills and resources to carry out change. After completing an extensive literature review on global citizenship and carrying out a study

about the individual experiences of former participants of an international youth program, I highlight two approaches that I believe are necessary when exploring topics of global citizenship.

First, despite the many different perspectives of global citizenship, a global ethic is necessary to weave these differences together and establish a universal principal of global responsibility. I therefore embrace Dower's (2002) conceptualization of a global ethic, which he described as a global responsibility for both individuals and groups (those who can take effective action) to stand up against injustices around the world. As long as the global ethic is culturally sensitive to a diverse society, it is realistically achievable. Second, a bottom-top approach that offers a more inclusive center is required to expand the conceptualization of global citizenship as explained by Abdi (2011) as a multicentric approach.

I also return to the Atlantic Council for International Cooperation in Halifax (n.d.) definition of global citizenship to conclude this study, because it describes it as:

- A way of understanding- how the world works, links between our own lives and those of people throughout the world;
- A way of seeing- social justice and equity, other people's reality, diversity, inter-connectedness, and the way that people can make a difference;
- A way of acting- exercising political rights, critical thinking, and challenging injustice. (p. 16)

This definition allows for a diverse approach of global citizenship that highlights the importance of cultural diversity. There are many ways to understand, see and act in relation to our global world and the social injustices that occur, and it is these varying perspectives that the participants that make global citizenship feasible.

Since our ever-increasingly connected world is the driving force for global citizenship, it becomes essential to consider the outcomes of programs that engage and educate youth in international contexts. This recognition may equip the WHE Programme in particular to further foster global citizenship, which in essence may lead to the continued protection of the world's most outstanding natural and cultural heritage. I end with a poem written by the 2008 youth forum delegates called "Together We Stand", found in the Final Report of the 2008 Youth Component of the 32nd Session of the UNESCO World Heritage Committee:

One. That's what we are. We are one. We are the youth delegates of the Thirty Second World Heritage Committee; We are a group of international individuals brought together to both recognize and share the enchantment of our world; We are linked together by our knowledge of the wealth and appreciation of the United Nations Educational, Scientific and Cultural Organization. Together, we stand united. Together we are one.

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Appendix 1: Interview Questions

Forum Participants

- Can you please describe your experience with the 2008 World Heritage Youth Component? What benefits did you receive from participating?
- How did you get selected to participate?
- Were you engaged in heritage conservation prior to attending? Were you engaged in other movements or activism? What was your motivation for participating in it?
- What is your definition of a global citizen? Do you think global citizenship is different among different cultures?
- What skills and/or knowledge did you take away from being a participant? Do you feel like you transformed into a global citizen?
- How have you been active in the heritage conservation at a local and/or global level since returning from the World Heritage Youth Forum?
- Besides heritage conservation, have you engaged in other social/environmental initiatives since returning from the World Heritage Youth Forum?
- Today, would you consider yourself to be a globally active citizen? Why or why not?
- What have been some of the barriers/challenges of actively engaging as a global citizen?
- What improvements do you think could be made to the WHE Programme in order to foster global citizenship?

Key Gatekeepers

- What does UNESCO hope to achieve with the WHE Programme?
- What do personally hope is achieved through the WHE Programme?
- What are your personal experiences of planning and implementing the WHE Programme?
- What tangible skills/resources do you believe participants gain from the WHE Programme and more specifically, the World Heritage Youth Forum?
- How would you define global citizenship?
- In what ways does the WHE Programme foster global citizenship?
- Why does the WHE Programme integrate global citizenship into their goals and objectives?
- What may be some of the challenges/barriers for youth to act as global representatives of WHE Programme?
- What enhancements could be made to the WHE Programme to develop more globally active citizens?

Appendix 2: Recommendations for UNESCO

Recommendations for the UNESCO World Heritage Education Programme

*Fostering Global Citizenship through the
UNESCO World Heritage Education Programme*

By Taryn Barry

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Executive Summary

Based on my experiences as a former participant of the 2008 Youth Component of the 32nd UNESCO World Heritage Committee in Quebec City, Canada, and of the 2012 World Heritage Youth Program during the Closing Event of the Celebration of the 40th Anniversary of the World Heritage Convention in Kyoto, Japan, I decided to carry out my thesis study for my Master's degree at the University of Alberta on the UNESCO World Heritage Education Programme.

Scope of Research Study

Since the UNESCO World Heritage Education Programme uses a range of tools to engage and then mobilize young people to become ambassadors of World Heritage conservation, I was curious if the education, skills and resources they provide to their youth participants can transform them into active global citizens. I explored the academic field of global citizenship, which has become a prominent area of research since our world has become more and more interconnected. Although I acknowledged the common description of global citizenship as an individual who accepts personal responsibility in our global world and has the appropriate skills and resources to effectively create social and/or environmental change, I was aware that this definition is rather inaccessible to many people who do not have even their basic human rights met. I also determined that diverse cultural perspectives were missing from the body of literature and strongly believed that in order to make global citizenship a more feasible concept, that the viewpoints of people from all around the world must be collected, understood and then unified to create a more comprehensive, all-inclusive approach. The purpose of my master's study therefore was to discover in what ways the World Heritage Education

Programme fostered global citizenship, by gathering the individual experiences from the former participants of the 2008 Youth Component of the 32nd Session of the World Heritage Convention (2008 youth component).

Methodology

In order to offer diverse perspectives to the global citizenship body of literature, I interviewed former youth delegates of the 2008 youth component to engage in dialogue around global citizenship, as well as gather their personal experiences of participating in the event.

Once I was granted University of Alberta's Research Ethics Board approval for this study in November 2012, I began recruiting participants for the study in July 2013. I focused on the 2008 youth component as a case study, rather than the many other youth forums held by the World Heritage Education Program since 1995, because of how integrated the youth were into the 32nd Session of the UNESCO World Heritage Committee in Quebec City. For example youth were asked to welcome official delegates, prepare documents, and create a documentary to be played during the opening ceremonies. I anticipated that integration of youth into the inner workings of the UNESCO World Heritage Committee fostered global citizenship. In addition, my personal relationships with the former youth delegates made it straightforward to recruit study participants.

I interviewed ten of the thirty former participants of the 2008 youth component. Of those ten, four were Canadian (although one Canadian participant had both a Canadian and French passport and was from Quebec). The other study participants included citizens of: Germany, Korea, Mexico, Norway, Senegal, and Tanzania.

Unfortunately, I was unable to use the interview from the participant from Senegal because I could not access affordable French to English transcription services.

Interviews were carried out in October and November 2013 through Skype since study participants live all around the world. I used a software program called NVivo 10 to analyze the data and I drew from experts of qualitative research for guidance to conduct the pattern, category and thematic analysis.

Findings

Global Citizenship Perspectives

The purpose to gain diverse cultural perspectives of global citizenship was achieved by analyzing interviews of nine participants from seven different countries. Although participants each had unique cultural backgrounds and perspectives, a common linkage between their outlooks on global citizenship was found. One participant summed up what many of the interviewees alluded to with the following passage:

There's different levels of global citizens. Like there's people who are just quietly paying attention and maybe don't have their names published or don't join forums but they're always people who show up to meetings...just their names aren't signed to anything so you don't know about them but they talk about it at dinner parties...there's kind of moderate level people, maybe like me who have some links so as a global citizen I have a better opportunity to talk about it or even join in the field of work or study to partake in it further, and then there is the high level of global citizen who is extremely active and goes outside of their own country more often but maybe is at the highest level of making decisions or something like that because I think the levels needs to be distinguished because not everybody can leave to go to a different country to learn more or to share ideas.

Table 1 below represents the global citizenship spectrum that derived from the collection of perspectives of the study participants:

Table 1: Global Citizenship Spectrum



The spectrum of global citizenship is an inclusive approach. The passive form of global citizenship is linked with the notion that we are all born citizens of the world. Moving towards the moderate form of global citizenship, citizens become engaged in community initiatives and more aware of current events outside their community. Finally, the active global citizen is one who is well travelled, engaged in international projects, and involved with well-established institutions. It was found that participants believed equality exists on either side of the spectrum, rather than active citizenship at the top of the hierarchy. This came from the acknowledgment of the cultural diversity and challenges of global citizenship and understanding that there are various ways to carry out global citizenship.

Transformation

Through collecting individual experiences I found that the World Heritage Youth Forum provides an environment that fosters global citizenship by offering young people an opportunity for transformation. Five participants (more than half) stated that partaking in the 2008 youth component transformed them into global citizens. It was discovered five unique types of transformation emerged from the five different participants. Below Table 2 showcases these five types of transformation that the participants experienced from attending the event.

Table 2: Types of Transformation

Nationality	Q: How did the WHE Programme transform you into a global citizen?	Type of Transformation
Canada	<i>"I would say that would maybe be the spark of everything that has led me up to today, both with...traveling abroad, learning about new things, around the world, it was, it was self-confidence boosting."</i>	IDENTITY TRANSFORMATION Emphasized a sense of self and related transformation to the formation of a global identity.
Canada	<i>"I remember thinking how political it was like on a whole other level, they were fighting over the meaning of words and as well as just like the dealings between countries like for certain countries you'd see them walk off together and have a discussion to try and figure something out especially if a vote was happening, I remember thinking wow there's a lot more to this than meets the eye."</i>	CONSCIOUSNESS TRANSFORMATION Recognized the politics and governance that exist in international spaces. There is a sense of ignorance and humility in this type of transformation.
Mexico	<i>"At a personal level it opened me to the knowledge that I was missing some points in the working with World Heritage for example, the idea of understanding that there were some international or global mechanisms to protect the Sites apart from what we were doing at a local level."</i>	KNOWLEDGE TRANSFORMATION Stressed the root of transformation came from accessing and gaining knowledge and then transferring that knowledge between local and global spheres.
Norway	<i>"Yeah I think so. It really made me more aware of world events. I didn't read newspapers or watch the news or I didn't think about the world aside from my little navel but afterwards I definitely have been more aware of what is happening and why."</i>	AWARENESS TRANSFORMATION Exhibited increased inquisitiveness and unremitting sense of awareness on global issues. Transformation came from leaving comfort zone and being exposed to cultural diversity.
Tanzania	<i>"I gained many, many, many things and I have transformed many of those into tangible effects I could say. For instance...I have been conducting heritage conservation...here in Tanzania and I have published a good number of papers on heritage."</i>	TANGIBLE TRANSFORMATION Measured transformation from attainment of tangible skills, knowledge, and experiences. This type of transformation focuses on the outcome rather than the process.

The intention of the World Heritage Education Programme is to develop World Heritage ambassadors, which indeed it has, with over half of the study participants still involved in heritage conservation today. However, over half of the former participants have also engaged with other causes since the 2008 youth component. This finding

illustrates how the WHE Programme is a jumping off point or the trigger for youth to continue the process of transformation towards becoming a well-rounded global citizen.

High Impact Learning

Another reason why the 2008 youth component was successful in promoting global citizenship in the minds of the former participants was because it provided tangible high impact learning experiences that gave them a sense of responsibility. In essence, high impact experiential learning prepares individuals for life, work and citizenship and has an element of tangibility and mobility, resulting in knowledge and skill development outcomes. Table 3 below shares three perspectives from former participants that express the value in partaking in a very impactful tangible experience.

Table 3: High Impact Experiences

<p>“We actually got to participate in the meeting [UNESCO World Heritage Committee]...it gave me a perspective. I really learned a lot about how these kind of meetings, conferences work.”</p> <p>“Once we got to the Forum, it was the first time I had ever experienced anything like that so I was just kind of in awe and like there’s translators and I get to wear headphones...the opportunity to get connected with a delegation was really interesting...I like that we had to be a Page [volunteer] because it gave me a whole different experience on how things work.”</p> <p>“Well I think because I’ve experienced it myself that transition from being just a normal teenager from a small place in Norway and then from one day to another I was setting off into the world meeting people from all over, learning about their day to day life and their backgrounds and their cultural history...I think that if people were to meet people from other parts of the world and really get to talk to them and really get to know them I think it would be easier to sort of share the global citizenship.”</p>

Institutional Citizenship

It also became evident that there was an institutional aspect to the type of global citizenship the 2008 youth component was fostering. Many participants shared they gained an understanding of the UNESCO World Heritage Committee by being integrated into the workings of the global institution. This acquisition of knowledge led participants

to become active ambassadors of the UNESCO World Heritage philosophy, as it emerged that most participants still engage with UNESCO or other governing bodies that promote heritage conservation. Here are two examples that illustrate that the World Heritage Education Programme fostered global citizenship because of the continued interest a global institution like UNESCO placed on individual youth:

Right after I did the convention they started asking me to join the Youth Advisory Group at UNESCO...they called me again with Parks Canada to do a follow up for something in Ottawa...I'm still doing it now...and I had been to two general meetings and I've kind of partake in that so even with that we went to biosphere reserves and stuff to follow up on what kind of activity that are happening.

Yeah in order to write [my] thesis I did an internship at the German Commission for UNESCO which wouldn't have been possible without the youth forum because that's how I got the contact with the German Commission and I did an internship with the Canadian Commission [for UNESCO]...that was only because of the youth forum too...So [I] stayed there for six weeks that's another thing that I really appreciated in Germany the internships are not paid, you don't get any money for it, and they said they can't pay me either in Canada but what they did was they paid my flight so they enabled me to get there because they saw it as a, you know as an outcome of the youth forum. That's again, that again shows how seriously they took it and how that I mean even afterwards they were still you know, still supporting the participants.

Only one participant felt he lacked support from UNESCO since returning from the 2008 youth component, and recommended there be more effort to follow up with participants from developing countries.

Holistic Approach

Most participants maintained that working locally in their own communities remained a top priority. This finding emerged from their individual experiences of

engaging in local, regional and global spheres since returning from the 2008 youth component. Below are three examples that illustrate that the participants of the 2008 youth component were encouraged and given the needed knowledge and resources by the World Heritage Education Programme to be actively involved in their own communities in heritage conservation upon returning from the 2008 youth component:

When I came back to Mexico I actually get more involved in those things and then I understood that one of the most important things that one should do was trying to get to the spaces and the opportunities where you can make actually or to build decisions especially for public policies and I think that was really, really important because see it kind of created the idea that I would do more for the things that I was interested in, if I become part [of the] organizations where the decisions were making so I think in that sense the Youth Forum was really, really helpful.

I also went to, because they are trying to do a World Heritage Site in Manitoba, a split one with Ontario, they had like a public meeting one day and I attended that to see and I had no participation in it, but as a general citizen I thought I want to see what's going on and I, and [later] as a Park Interpreter I went to a park for a Protected Areas Forum.

I wanted to produce a foundation...Foundation in Africa for Cultural Heritage. Yeah I am [proud of that]...this foundation is actually now backing, it's been raising public awareness...my foundation is again dealing with the environmental conservation in terms of the aspects of bringing the stakeholders together.

These examples showcase the participant's interest in being engaged in heritage conservation in their local communities long after participating in the World Heritage Youth Forum. Almost all participants interviewed believed the actions they take locally have an effect on the rest of the world, and therefore insisted it was an important part of global citizenship.

Recommendations

New insights arose from this research study on the role global institutions like UNESCO play in fostering global citizenship through international youth forums. These insights have led to some recommendations for the World Heritage Education Programme. These recommendations could be applied to the World Heritage Youth Forum model in the future. Table 4 illustrates three recommendations for the WHE Programme to foster global citizenship more effectively.

Table 4: Recommendations

Recommendation	Description
1. Following up with the youth delegates is essential to understanding the outcome the World Heritage Education Programme had on the youth in their daily lives. This knowledge is vital for evaluating the program's goals and objectives. Simply carrying out this thesis study was a tool to evaluate the success of the programme.	It was clear that through this study that the participants were still interested and engaged in World Heritage and were motivated to follow up with UNESCO. Following up with former youth participants does not need to be extensive or complicated. At the end of each future youth forum, email addresses should be recorded and a social media page should be created for youth to stay connected. I suspect the youth will stay engaged with this page if there is an official moderator from the Commission of the country that hosted the event and/or the UNESCO WHE Programme. Even if the former youth delegates share the responsibility of moderating, this could be very useful. Questions could be posed on social media outlets that engage former youth participants about their current involvement in heritage conservation, as well as, it could help promote any upcoming opportunities to get people engaged once again.
2. A critical approach to youth forums and WHE educational resources is vital for youth participants to become informed independent thinkers and have the knowhow to question complex power relations.	A researcher named Andreotti (2006) encouraged the critical approach to citizenship education, which empowers individuals to critically think about the process and legacies of their cultures, to envision different futures and to take responsibility for actions and decisions, rather than the soft approach, which empowers individuals to act according to what was outlined for them as a good life or ideal world. The four following points should be applied to any World Heritage Youth Forum organized in the future: (1) Engage youth participants in dialogue about their own position and participation in the institutional structures that create inequality. (2) Create spaces and activities for critical thinking and discussion, and provide outlets for young people to share their frustrations or beliefs. (3) Encourage youth to question the very structure, mission and approach of UNESCO and the complexity that exists within global institutions. (Andreotti, p.46, 2006)

<p>3. A self-reflection activity at the end of the World Heritage Youth Forum is vital for life-long global citizen transformation.</p>	<p>I sent out the interview questions a few weeks prior to interviewing the participants and many of them mentioned how they spent some time reflecting on their 2008 youth forum experience so they would be prepared for when the actual interview came. While during this study the reflection activity was 5 years after the 2008 youth component, I recommend that there is an hour slotted on the last day of the youth forum for this type of exercise. This type of reflection activity has been shown through research as a very important step to transformation into a global citizen. Self-reflection is imperative for critically thinking about your own personal viewpoints, your experiences and the world you perceive. I would also recommend that 1-2 years after the youth forum that the coordinators from the host nation get in touch again with the former youth delegates and carry out a follow up session about the overall experience (as mentioned above), as well as a self reflection activity. This could be done over email, social media, telephone or even a webinar. It could be in the form of an interview, an essay or a focus group. It is important that the former delegates from developing countries are provided with an accessible option.</p>
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Closing Thoughts

I sought out to understand in what ways the World Heritage Education Programme fosters global citizenship because I believe international youth programs have the capabilities of transforming young people into long-life active global citizens if they provide youth with the appropriate tools, critical thinking skills and resources to carry out change. Since our ever-increasingly connected world is the driving force for global citizenship, it becomes essential to consider the outcomes of programs that engage and educate youth in international contexts. This recognition may equip the WHE Programme in particular to further foster global citizenship, which in essence may lead to the continued protection of the world's most outstanding natural and cultural heritage. I end with a poem written by the 2008 youth forum delegates called "Together We Stand", found in the Final Report of the Youth Component of the 32nd Session of the UNESCO World Heritage Committee (2008):

One. That's what we are. We are one. We are the youth delegates of the Thirty Second World Heritage Committee; We are a group of international individuals brought together to both recognize and share the enchantment of our world; We are linked together by our

knowledge of the wealth and appreciation of the United Nations Educational, Scientific and Cultural Organization. Together, we stand united. Together we are one.

References

Andreotti, V. (2006). *Soft versus critical global citizenship education*. Development Education: Policy and Practice, 3, 383-98.