

Forming Engaged Global Citizens: A Case Study of the WUSC International Seminar

by

Manda Ann Roddick
B.A. with Honours in Geography, Queen's University, 2006

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ABSTRACT

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Abstract

The concept of global citizenship has permeated the Canadian institutional landscape in recent years. Global citizenship is presented in contested and complex ways by academics, yet non-governmental organizations present it as a well understood, inherently positive, and unproblematic concept. The purpose of this study is to explore and contextualize the concept of “engaged global citizens” within youth-focused international development programs. Through a case study analysis of the World University Service of Canada’s International Seminar program, I examine Canadian post-secondary students’ understanding of *global citizenship* and explore the multiplicity of factors affecting their *engagement*. This study relies primarily on longitudinal interview data collected with a small sample of participants over a period of five months and a point-in time interview phase conducted with a larger number of participants while they were taking part in the International Seminar in West Africa.

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DEDICATION

For my sister Morgan. Thank-you for always being my person.

CHAPTER ONE: Introduction and Literature Review

An informed, engaged public is vital if we are to sustain our internationalism in a country – and a world – where lives are becoming ever more interdependent. Call them the needs of strangers. Or global public goods. Whatever the label, the need for a globally-engaged citizenry has never been greater, particularly at a time when Canada’s role in a fast-integrating world faces mounting critical scrutiny.

(Canadian Association for Studies in International Development and the North-South Institute 2003: 16)

In 2003, the Canadian Association for Studies in International Development and the North-South Institute released a White Paper outlining the condition of International Development Studies (IDS) in Canada. This document provided an overview of the discipline and laid out twenty-one key recommendations to assist in enhancing the status and quality of IDS within Canada (2003: 44-48). The concepts of engagement and global citizenship were prevalent in this policy document, just as they are on many websites of Canadian Non-Governmental Organizations (NGOs) involved in international development today.

On October 16th, 2006 Canada World Youth (CWY), released a press statement celebrating their 35th anniversary as an NGO. This statement noted that the organization was founded “with the goal of giving young people from Canada and around the world an opportunity to live and volunteer in communities outside their own and to acquire the knowledge, skills and understanding that enable them to become *active, engaged global citizens*” (CWY 2006; emphasis added). Another of Canada’s large NGOs, the World University Service of Canada (WUSC) held its’ Annual General Assembly in Ottawa in late 2007. Delegates at this conference, including myself, were given an introductory

package that noted the organization had students “clamouring to attend” which “reflects the *growing passion Canadians have to be global citizens*” (Appendix A; emphasis added).

After researching several more NGOs, I gained a sense of how pervasive ideas of global citizenship and public engagement were in the field of international development, especially when targeting youth¹. This led me to question how these concepts were understood by those working within such organizations. Practically speaking, while preparing for an overseas placement, living overseas, and returning from abroad, do youth volunteers desire to be active, engaged global citizens? Do they have an idea of what they wish their global citizenship identity to encompass? If so, how do they go about living as global citizens while at home?

The purpose of this study is to explore and contextualize the concept of “engaged global citizens” within youth-focused international development programs. Through a case study analysis of WUSC’s International Seminar program², I examine Canadian post-secondary students’ understanding of *global citizenship* and explore the multiplicity of factors affecting their *engagement*. This study relies primarily on longitudinal interview data collected with a small sample of participants over a period of five months and a point-in time interview phase conducted with a larger number of participants while in Ghana. The first round of longitudinal interviews began in June 2007, while students

¹ Youth volunteers are examined specifically because many Canadian NGOs have programs targeted only at youth. In fact some NGOs, such as Canada World Youth and Youth Challenge International only send young people abroad. The majority of WUSC programs (International Seminar, Student Refugee Program, and Students Without Borders) are also aimed at young people. Thus it became evident that young people would be the key demographic for this study.

² Please see Chapter Two, pages 19 to 21, for more information regarding the International Seminar program. Additional information can also be found online at <http://www.wusc.ca/en/volunteer/seminar>.

were preparing to travel abroad. Final interviews were conducted in late October 2007 after students had been back in Canada for two and a half months.

Having established the background to my study, next I provide a brief overview of Canadians' involvement in development overseas. This is followed by a review of the critical literature on development and an outline of key conceptualizations of global citizenship. I conclude this introduction by providing an overview of the chapters to come.

International Voluntary Engagement: An Overview

Over 65, 000 Canadians have volunteered overseas in the past five decades (Kelly and Case 2007: 1). WUSC in particular, has sent more than 3000 volunteers abroad since 1960 (Kelly and Case 2007: 2). Until recently, most of the focus in development literature has been on the “receiving” communities in the Global South. However, in the last decade there has been a rising interest in understanding more about Western volunteers and their role in the development process (Archambault 2005; Cook 2007; Heron 2007; Simpson 2004, 2005; Tiessen 2008; Tubb 2006). The analyses put forth by various authors range from highly critical accounts of volunteers and volunteer sending agencies to praiseworthy calls for more global citizenship opportunities.

Barbara Heron (2007) investigates the way white feminine bourgeoisie subjectivity is constructed in *Desire for Development: Whiteness, Gender, and the Helping Imperative*. Through in-depth interviews with long-term development workers, Heron, a prior development worker herself, draws on post-structuralist notions to interrogate women's “desire for development.” Although not taken up in this thesis, Heron draws attention to the gendering of development work, as exemplified in its

predominately female workforce. In my research female perspectives were also largely dominant. Indeed, all three volunteers for my longitudinal study were women.

Furthermore, in the full Seminar program in 2007, fifteen out of the twenty participants were women.³

Similarly, Nancy Cook (2007) uses an ethnographic study conducted in Gilgit, Pakistan to examine the role of “shifting discourses of power that organize a diverse range of Western women’s subjectivities and practices in contemporary Gilgit” (7). Through an intricate ethnographic analysis, Cook highlights that her research participants are neither “civilizing goddesses nor imperial devils” (2007: 172). An in-depth examination, focusing on the racialized and gendered nature of development discourses helps Cook to demonstrate the continuities between the discursive frameworks of the present and those used in the 19th and early 20th century during colonial times.

A geographer, Kate Simpson (2004; 2005), also provides helpful insights into the complexities of volunteerism and development work. Simpson’s work draws on her dissertation research which examines several areas of concern in gap-year programs in the United Kingdom (UK). The “gap year”, taken as a break in formal education most often between high school and university, has now become a popular choice for young people, prompting a growing industry of gap-year companies which Simpson identifies as contributing to “a neoliberal market place” (2005: 447). Amongst the myriad of gap-year companies, are organizations promoting volunteer tourism in the Global South. Simpson provides a wealth of critical insights that will be employed in later analyses within this thesis, but one of her most central contributions should be kept in mind from the outset.

³ Out of the sixteen interviews conducted twelve of the participants were women. Four out of the five male Seminar participants were interviewed.

Simpson points out, that short term youth placements overseas actually serve to replicate existing power structures and inequality rather than transform them. Often a form of “lotto logic” is perpetuated (2004: 689). That is, young participants believe that their more than comfortable lives in the UK are a result of luck, rather than a flawed world system premised on and sustained by gross inequalities.

Other accounts of volunteerism include Rebecca Tiessen’s (2008) forthcoming examination of “Youth Ambassadors Abroad” (1). Tiessen situates the role of young international development volunteers within the Canadian policy context, demonstrating how volunteerism is often used as a tactic to promote Canada’s foreign policy agenda abroad. Her conclusion calls for Canadian foreign policy makers to re-examine the Canadian values being promoted overseas and to look more closely at the “often contradictory” messages being sent out in “development assistance programs and foreign policy more generally” (2008: 14).

Although critical of certain aspects of the development project, Caroline Archambault’s (2005) thesis on WUSC’s programming calls for more Canadian volunteers to go abroad so that they can “have the opportunity to define themselves as young global citizens” (ii). This work links together international development work and global citizenship. Archambault suggests that being involved with WUSC, and public engagement activities, fosters a sense of global citizenship (2005: 116). That is, that global citizenship is an outcome of engagement activities. Although Archambault, rather problematically, asserts that global citizenship is a positive goal to strive for, no scholar connects youth volunteering and global citizenship in quite the same exuberant manner as Canadian NGOs and federal agencies.

In the public arena, WUSC Executive Director Paul Davidson and Canadian Crossroad International's Executive Director Karen Tackas recently wrote a short piece in the *Windsor Star* that called for additional support from the Canadian government to increase the flow of Canadian volunteers heading overseas (2008). Volunteers they claim "help develop viable, long-term solutions to challenges facing the communities they serve" (2008). At the same time, the Canadian International Development Agency's (CIDA) current mandate states that one of the primary aims of development programming is to "advance Canadian values of global citizenship" (2008).

Based on these two examples it would appear that global citizenship is a universally understood concept amongst Canadians. However, I argue that global citizenship is complex, contested, and fraught with contradictions. The current explosion of the term global citizenship within international development discourses presents an opportunity for a much needed in-depth examination of this concept. In order to place the students' interpretations of global citizenship in context it is important to understand the primary debates in social science theory on global citizenship.

Theories of Global Citizenship

Global citizenship is a complicated and widely explored topic in the social sciences. Challenges surround what the concept connotes, who can assume the name, and who wishes to avoid it. To complicate matters further, cosmopolitanism is used by some authors as a synonym for global citizenship, while other authors explicitly delineate a clear distinction between the two⁴. Amidst all of this theoretical complexity it is

⁴ For example, James Tully (2008) loosely equates cosmopolitanism with civil forms of citizenship, whereas global citizenship is centered on civic engagement. Appiah (2007) on the other hand, has used cosmopolitanism synonymously with global citizenship as indicated in his keynote address at the 2006 New Dimensions of Citizenship Symposium at the Fordham University School of Law. Given that the focus of

difficult to pinpoint a definitive conceptualization of the term. Thus, this brief literature review begins with an explanation as to why it is essential to examine this concept despite its many, and often conflicting, definitions. Secondly, I provide an overview of the common understandings and paradoxes of global citizenship and I articulate the main debates in the field.

The writing on global citizenship and cosmopolitanism has been traced back to philosophers of the fifth century B.C. Several writers refer to the Stoics, and in particular, Diogenes the Cynic, who declared himself a “citizen of the world” (Appiah 2005; Beck 2006; Dower and Williams 2002; Heater 1996). Although the concept of global citizenship has been around for centuries, Appiah describes two things that have now made the possibility of global citizenship a reality: 1) “knowledge about the lives of other citizens”; and 2) “the power to affect them” (2007: 2378). It is these two tenets that guide much of the current discussions on global citizenship.

In 2005, Michael Byers, Canadian Research Chair in International Law at the University of British Columbia, delivered a speech entitled “The Meanings of Global Citizenship.”⁵ Within this lecture he highlighted the possibilities, as well as the limitations, associated with Canadian society’s current fascination with the concept. Byers points out that some advocates of global citizenship may associate it with the “ruthlessly capitalist economic system that now dominates the planet” rather than using it to examine “our own country’s complicity in the global power game, and ... the hypocrisies and hollowness of less rigorous or more benevolent conceptions of global

this thesis is on students’ understandings of global citizenship, rather than a deeply theoretical exploration of the nuances of global citizenship, I will use cosmopolitanism and global citizenship as interchangeable signifiers.

⁵ All information cited from Byers in this paragraph can be found online at <http://thetyee.ca/Views/2005/10/05/globalcitizen/>.

citizenship.” Despite his critical tone, Byers also puts faith in the “many young and hopefully still idealistic people in the room” and their ability to “take back global citizenship” from overzealous capitalists and make it their own. Byers suggests that “[g]lobal citizenship is a powerful term because those who invoke it do so to provoke or justify action.” The prevalence of this term within the NGO field, and within youth work in particular, demands an understanding of this apparent link between active engagement and global citizenship.

Martha Nussbaum (1996) and Nigel Dower (2002) argue for a moral foundation to global citizenship, articulating that a global citizen is destined to feel a moral responsibility to all those around the world. According to Dower,

When someone says of himself ‘I am a global citizen’, he is making some kind of moral claim about the nature and scope of our moral obligations. That is, he accepts that he has obligations in principle towards people in any part of the world; for instance, help[ing] alleviate poverty, work[ing] for international peace, support[ing] organizations trying to stop human rights violations, or play[ing] one’s part in reducing global warming (2002: 146).

The NGO community seems to focus on this form of global citizenship. As organizations seek to empower youth to tackle issues of global significance it seems that NGOs frame their work around the moral responsibility we should have for one another. For Dower, to be a global citizen is to work for global justice in the world regardless of artificial boundaries that define any nation-state’s territory.

Institutionalized global citizenship, that is global citizenship that is enacted through international institutions, can be perceived as the opposite of a ‘natural’ identity that is ascribed simply by a moral connection to humanity at large. The institutions that are required for a truly global citizenry are human-made and the people who work within the global institutions are global citizens (Heater 1999). Some argue that currently we

do not have a full global citizenry because of limited international institutions (van der Anker 2002), while others denote some individuals as global citizens for their work within institutions such as NGOs and the United Nations (UN) (Heater 1999).

Another researcher, Luke Desforges (2004), studies International Non-Governmental Organizations (INGOs) and their link with global citizenship. Taking Oxfam, one of the UK's largest INGOs, as a starting point, Desforges demonstrates the lack of connection between INGO actions and the ideals of global citizenship that the general public would like enacted. Desforges notes that presently many institutions fail to live up to the "ideals of popular participation anticipated in work on global citizenship" (2004: 566). Rather, he contends that INGOs "offer a version of global citizenship which is highly circumscribed by their professional and institutional imperatives" (549). In order to escape this professionalized version of global citizenship Desforges points to the need for public consultation on global citizenship desires.

Richard Falk (1994) delineates five types of global citizens: 1) the global reformer; 2) the citizen of transnational affairs (often business elites); 3) managers of the global order (particularly the environment); 4) the regionally conscious (example of the European Union); and 5) the transnational activist. Falk's distinctions lie primarily in the types of actions individuals partake in, but also engage the underlying themes of morality and institutional identity discussed above. Additionally, Falk introduces a third area of primacy to the concept of global citizenship, that of economic integration (1994: 131). Although there may be institutional and moral components behind the citizen of transnational affairs or the regionally conscious, this work suggests that the primary motive behind this type of global integration is economic gain.

John Urry (2000), building on Falk's five citizens, identifies seven types of global citizens: global capitalists, global reformers, global managers, global networkers, earth citizens, global cosmopolitans, and the global green backlashes (172-173). Urry identifies the media as playing a key role in global citizenship, noting particularly the way images can appeal to the emotions and consumer tendencies of viewers. He also notes the type of shallow global citizenship that the media encourages: "[t]he most people want is to be part of a small community concerned about the plight of the Amazonian rainforest, the war in Bosnia, the famine in Ethiopia, but not cognitively to understand the nature of such events or what might be seriously done to eliminate them" (Urry 2000: 181-182). Throughout this thesis I demonstrate that this form of shallow global citizenship is indeed often the form encouraged by WUSC.

Some authors discuss moral, institutional, and economic foundations of global citizenship as intertwined, but more often one foundation takes precedence or is rejected outright. For instance, Appiah (2007) argues that a world government would be one of the worst things that could happen in the name of cosmopolitanism. World government could privilege some values and beliefs that are often understood as universal at the expense of difference and as a result contravene one of the most essential aspects of global citizenship (Appiah 2006; 2007).

Despite resistance to world government, Appiah is one of the strongest advocates for global citizenship. He points out that imagining one's connection to people across the world is no more demanding than caring about all of those within one's nation. Furthermore, he notes that there is often a presumption that cosmopolitanism calls for individuals to care equally about everyone across the world; Appiah declares this line of

thought as misguided. In fact, he holds that to be cosmopolitan one needs to start with the recognition that our obligation to strangers does not have the “same grips on our sympathies as our nearest and dearest” do (Appiah 2006: 158). What is most essential to cosmopolitanism for Appiah, is conversation; conversation between people who have differing values, beliefs and backgrounds. The conversations will hopefully lead to greater understanding, though agreement is not necessary for the conversations to be fruitful (Appiah 2006: 78).

Similar to Appiah, Nick Stevenson (2002) views cosmopolitanism through a complex lens. Stevenson encourages cosmopolitanism with an ethical basis and demands that cosmopolitanism “be able to occupy questions of politics, culture and selfhood all at once” (251). This allows for the complexities of cosmopolitanism to thrive and escape the “predetermined blueprints and plans” (Stevenson 2002: 251) that often accompanies perspectives on global citizenship. Another interesting aspect of cosmopolitanism, according to Stevenson, is the role of emotions. For cosmopolitanism to really take hold, Stevenson contends that people need to have the opportunity to “think and feel like cosmopolitans in the contexts of their everyday lives” or else “the project is unlikely to get very far” (2002: 258). One way to foster cosmopolitanism in everyday life is through civil society organizations who allow for the connecting of “emotional electricity” to “cosmopolitan horizons and sentiments” (2002: 257). Stevenson argues that “a global cosmopolitan civil order is more likely to emerge out of horizons of civil organizations like Amnesty and Greenpeace than the European Union or United Nations” (2002: 257). Though this statement could elicit a negative response from some theorists who adhere to the notion that global cosmopolitanism will have to emerge from nation-states, what

Stevenson brilliantly highlights is that there are other outlets for cosmopolitan sentiments to oppose existing forms of domination. NGOs, and other civil society organizations, allow an avenue for the deep emotional drive that is so entrenched within many activists who understand themselves as global citizens.

Most authors discussed indicate that cosmopolitanism has inherent potential. Potential to inform minds, encourage compassion, and instigate action in the future. Ulrich Beck (2006), on the other hand, believes we can no longer ignore or pretend that we do not live cosmopolitan lives, because we are already living a life of “really existing cosmopolitanization.” For Beck, the distinction between “cosmopolitanism” and “really existing cosmopolitanization” is of utmost importance: “[t]he concept of ‘cosmopolitanization’ is designed to draw attention to the fact that the becoming cosmopolitan of reality is also, and even primarily, a function of coerced choices or a side effect of unconscious decisions” (2006 :19). “Banal cosmopolitanism”, as Beck describes it, currently takes place under the guise of nationalist identities and displays, and this “latent character” of everyday life renders cosmopolitanism “trivial” and “unworthy of comment” (2006: 19). Cosmopolitanism then becomes “deformed”, happening passively as a “side effect” of second modernity (Beck 2006: 20). Take air travel for example. Simply because we can see a large increase in the number of international flights being taken over the last few decades, this does not mean individuals on international flights are acting with positive cosmopolitan intention. Rather, I believe it is highly likely that most of the passengers on these flights have never heard of carbon offsetting, and travel frequently with little regard for the environmental damage their lifestyles cause. This certainly is not a picture of individuals who are coming together for

a common “endangered future” (Beck and Willms 2004: 184). In fact, a side-effect of air travel may be increasing asthma rates in children resulting from increased pollutants; certainly not the ideal outcome for caring cosmopolitans. Nevertheless, international travel occurs all over the world each day, demonstrating that “really existing cosmopolitanization” is everywhere, all the time. The task then, according to Beck, is to overcome this latent form of cosmopolitan living and consciously live an ethically based cosmopolitan life. This means that the “everyday experience of cosmopolitan interdependence is not a love affair of everyone with everyone” (Beck 2006: 23), but rather that cosmopolitanism, in its most positive sense, recognizes the “dignity of others” and the “dignity of difference” (Beck as cited in Rantanen 2005: 256).

Brett Bowden believes that the project of global citizenship faces “insurmountable problems” (2003: 349). According to Bowden, the primary problems are that global citizenship is intricately connected to the history of colonizing missions in the non-Western world and that global citizenship implies a sense of statelessness or an absence of rights that are currently granted to individuals in many nations (2003: 350). Bowden views global citizenship as an imperialist mind frame used by the Western world, where “outsiders are welcome to join ... so long as they measure up or are happy to conform to Western values” (2003: 355). After rejecting global citizenship, Bowden puts forward the idea that being a “globally-minded citizens” has some merits. Being a globally minded citizen “means being aware that actions taken in one part of the world can have an affect on people/nations beyond one’s borders” which Bowden sees as compatible with the maintenance of a national identity (2003: 359).

From these various understandings of global citizenship, tension emerges. For the most part, theorists are very hopeful. Byers believes that global citizenship can be “taken back” from global capitalists and transformed to be a powerful motivator for social change. Nussbaum and Dower base part of their conception of global citizenship on moral grounds and hope many individuals will act towards unknown others in compassionate ways. Although those calling for an institutionalized global citizenship recognize that the world is far away from a world government, it is still seen as a future possibility. Furthermore, Desforges points out that although INGOs currently lack the ability to carry through on what the British public wishes global citizenship could be about, there is still reason for hope. Falk outlines the five types of global citizen’s he sees and demonstrates the diversity of individuals that may carry such a label. Urry builds on Falk’s types, and highlights the role the media can play in shaping global citizens’ actions. Appiah is perhaps the biggest proponent of cosmopolitanism. The balance between celebrating particularities of people and places and having a concern for humanity is complex but certainly worth balancing in Appiah’s eyes. Finally, Beck argues that “really existing cosmopolitanization” is taking place now, but that cosmopolitanization does not a cosmopolitan make. A cosmopolitan is conscious of their actions, and recognizes difference with dignity rather than living oblivious to the globalizing forces embedded in everyday life.

There are debates not only about the ideal definition and conceptualization of the term, but also its oscillation between celebrating particularities and universalisms. Moreover, debates abound over the core ethical values global citizenship must entail and occasionally authors suggest that the concept of global citizenship is in fact immoral

altogether. I do not wholly ascribe to one notion of global citizenship above another. As my research seeks to illuminate the perspectives of youth, I hesitate to make any claims on ideal forms of citizenship. What I am able to concede is that like many authors described here, I believe that there is potential for global citizenship to be “taken back” and re-conceptualized as an ideal that can motivate individuals to take positive action in the world. How I have come to that conclusion is outlined next.

Summary

My review of the broad range of literature pertaining to this topic demonstrates the need for an exploratory study combining notions of global citizenship with perceptions from young people interested in the development field. Global citizenship is presented in contested and complex ways by academics, yet WUSC, and a variety of other NGOs, present it as a well understood, inherently positive, and unproblematic concept. Furthermore, the notion of becoming a global citizen somehow connotes forms of engagement and activity by participants in WUSC programming. The link (or disconnect, as the case may be) between WUSC’s propagandistic promotion of global citizenship and students’ understandings of the concept is the centerpiece of the following investigation.

Drawing on interview data and other materials, I problematize notions of global citizenship and engagement without claiming we should reject either altogether. The extensive interview data illustrates some of the many dimensions of global citizenship and examines taken for granted assumptions about public engagement activities. Throughout this examination I argue that the diversity of understandings of global citizenship, amongst Seminar participants, supports Appiah’s call for increased

conversation not only between people of varying nations but also by people calling the same country home. Furthermore, I contend that engagement is not a given outcome of volunteering overseas, as I identify a variety of factors that serve to make engagement activities challenging for returned participants.

In this introductory chapter I have provided a brief overview of recent scholarship that has examined the role of Western volunteers overseas. I have also provided an overview of a variety of ways to think about global citizenship.

In Chapter Two I place this case study in context by introducing WUSC in more depth and by articulating the relevance WUSC holds in the NGO sphere. Next, I provide a detailed account of the research design and methods employed to construct and analyze this project. Additionally, I review my own insider status as a past overseas volunteer and examine the challenges that being an insider presented during the course of this research.

In Chapter Three I begin by presenting WUSC's conception of global citizenship as evidenced on their website and then proceed to examine students' understandings of the concept. Empirical interview data illuminates the diversity and range of knowledge students possess about global citizenship. This chapter focuses on the wide ranging interpretations students have of their role in the world and demonstrates that global citizenship is anything but an encapsulating label that all students readily embrace. Additionally, I suggest that although not all students eagerly accept the concept of global citizenship, almost all students aspire to act, or to be concerned about, issues that are often considered foremost on the global citizens' agenda.⁶

⁶ For example, the Global Citizens for Change initiative (www.citizens4change.org) provides a resource list to help people "get involved" with issues deemed important for global citizens to address.

In Chapter Four, a focus on the “engaged” aspect of the global citizen is examined. Through an in-depth analysis of three participants over time, four key themes are presented: social time(s), embodiment, credibility and disenchantment. The four broad themes aim to capture the most common thoughts of interview participants while allowing for an analytical discussion on engagement experiences. I present empirical findings for each theme and integrate a variety of literature into an analysis of students’ perceptions and experiences. The analysis highlights the tension between the structured nature of time and body constraints and the more agential emotions of credibility and disenchantment.

In Chapter Five, I take stock of lessons learned in this study and argue that “global citizenship” and “public engagement” need to be considered with greater complexity than is currently the case. Additional emphasis needs to be placed on how students’ can *live* as global citizens while in the Seminar, rather than on rushing to complete research projects which prioritize career development and Western understandings of success over international community building. Another Canadian NGO, “The Otesha Project” will be used briefly to explore how employing the logic of prefiguration (Carroll 2007) may provide a partial solution to some of the challenges students encountered while participating in the Seminar. Finally, I suggest areas for further research.

CHAPTER TWO: Methods

Introduction

After determining my research question and the purpose for this research project, I considered several research methods. Given that my research aimed to examine the forms of understanding the students possessed about global citizenship, a qualitative approach was preferable. As there was relatively little empirical research conducted with youth who volunteer abroad, it was clear that the research would be exploratory and would primarily serve a “contextual” function (Ritchie 2003: 39). Further, it was decided that a case study method would yield the richest data given the parameters of this project. As such, the World University Service of Canada (WUSC) was selected as the NGO of choice for this exploration because of the organization’s heavy emphasis on global citizenship and public engagement.

I begin this chapter by outlining why a case study method with WUSC was chosen as the focus of this inquiry and why WUSC’s International Seminar program was ideal for this research project. I then explain key features of the methods which include: Recruitment, Interviews, Research Instruments, and Data Analysis and Management. As indicated in the introduction, this thesis consists of two distinct projects; for which different methods were required. I will begin by outlining the methodological approach employed for the longitudinal interviews and then proceed to explain the methods for the point-in time interviews conducted in Ghana. This chapter will conclude with a discussion of the triangulation approach employed during my analysis and an examination of the role my insider status played in the research process.

A Case Study on the World University Service of Canada's International Seminar

A case study was considered an ideal approach for this research because it allows for an examination of “a multiplicity of perspectives which are rooted in a specific context” (Lewis 2003: 52). Similarly, Yin (1994) suggests that case study analysis is fruitful because it has the “unique strength” of allowing researchers “to deal with a full variety of evidence – documents, artifacts, interviews and observations” (8). This thesis draws on many sources, especially multiple interviews with respondents, to examine perspectives youth have on global citizenship and their involvement with WUSC.

Early in the research process it became clear that WUSC would be an ideal organization to work with during this project. WUSC provided an opportunity to complete an “instrumental case study” (Creswell 1998: 62) that could allow the topics of global citizenship and public engagement to be explored. Additionally, with a volunteer program of only six weeks, WUSC's International Seminar served as a perfect opportunity to follow participants longitudinally within the fairly short time frame available during my Master's program.

WUSC is one of Canada's oldest and largest NGOs and it runs a variety of programs (WUSC 2008). The International Seminar, which is the program of focus, has been facilitated by WUSC for sixty years. The first Seminar took place in 1948, in Germany, with 130 students from sixteen nations in attendance (WUSC 1997: 3). At the time, the Seminar was meant to build connections and understanding between youth from different countries after the Second World War. Due to the success of the first Seminar, WUSC has continued to mount Seminars annually right up to the present. In 1968 CIDA was created and within three years of its establishment the agency became a primary

sponsor of the Seminar (WUSC 1997: 85). The relationship between CIDA and WUSC has endured the test of time, and CIDA remains a primary source of funding for the International Seminar (WUSC 2006: 1).

The structure and focus of the Seminar has changed over the years with the “themes, formats, and destinations” reflecting “the values of the time period in which it took place” (WUSC 1997: 171). For example, in the 1950’s the Seminar’s focus was on building an international community of universities and providing a place where students of various nations could build international understanding (WUSC 1997: 23). The initial Seminars were conducted in English, but beginning in 1964 the Seminar took place in French-speaking Algeria and two years later bilingual reports on the Seminar became standard (WUSC 1997: 55). In 2007, the Seminar was bilingual, with ten of the Canadian participants volunteering in Ghana where English is the official language and another ten participants working in French-speaking Burkina Faso. During the bilingual Seminar, Canadian students were paired with counterparts from the host nation for the six weeks the Seminar ran in West Africa. That is, each Canadian student was paired with a student from the destination nation and the twosome spent the six weeks of the seminar working together.

As a “network of individuals and post-secondary institutions”, WUSC has local committees throughout Canada (WUSC 2008). When I began graduate school at the University of Victoria in 2006, I immediately became a member of their local WUSC committee. I did this in order to learn more about the organization and to participate in its Student Refugee Program. After becoming acquainted with the group, I was able to begin asking questions about the organization and understand its programs more deeply.

As a member of the local committee, I was able to use my contacts to speak with the International Seminar coordinator at WUSC and gain access to the gatekeeper for the project.

WUSC was also chosen to minimize the potentially negative effects that my insider status could have on the research. Having traveled abroad to many countries with a variety of youth NGOs in the past decade, I felt it was best to research an organization with which I was familiar, but not one that I had personal feelings about because of my past participation. Never having personally participated in the International Seminar was an important aspect of this selection process, as I did not want any negative past experiences with an organization to influence my analysis.

Finally, the International Seminar took place during the months of July and August and was only six weeks in duration. This time frame allowed for me to obtain ethics approval in the spring before students departed for West Africa, and the short duration of the program allowed me to have two follow-up interviews bolstering a very thorough research design.

Longitudinal Design

The first and primary aspect of my thesis was to conduct longitudinal interviews with a small sample of International Seminar participants. These interviews are the focal point of this project and the data from this research is the most intensively examined. A longitudinal panel design study, whereby the same individuals were interviewed several times (Lewis 2003: 54), was chosen to help assess the role that the Seminar played in youth's public engagement activities by minimizing the challenges of historical questioning. That is, rather than interview participants after they completed a program

and ask them how they perceived topics before going abroad, I aimed to assess students perceptions during the time they were preparing to go abroad and then re-assess their understandings and experiences after they returned.

Recruitment

Before I personally contacted the participants, WUSC sent an email that I had drafted to all twenty students with a brief introduction to my research⁷. The email noted that I was looking for six participants for a longitudinal study requiring each volunteer to spend three, approximately one hour, sessions being interviewed by phone or in-person. The email instructed the participants to contact me directly by phone or email if they wished to participate in the study. It was clear that participation was voluntary and would in no way affect how the organization viewed their participation in the International Seminar. A follow-up email was sent a few days later by the Program Coordinator to remind students about the study. Three participants volunteered to be interviewed for the study and all three participants remained in the study through to the end of the final interview.

Research Instrument

The longitudinal design of this project required three separate interview guides to be created. Before any of the interviews began I had tentative interview schedules, but then as each round of interviews took place I modified the questions for the next interview to better suit the research objectives. Each of the interview guides had similar formats in that they each were semi-structured and had general questions that allowed for the use of many probes. I aimed to keep the questions as open-ended and non-leading as

⁷ Please see Appendix B for a copy of this email.

possible, and each interview guide was “tested” on someone that was not part of the study to ensure questions were clearly understood and to help identify any areas of concern. I will briefly explain each interview guide in slightly more detail below⁸.

The first interview guide, which was employed in June, was intended to obtain a sense of who the participants were and what their motivations were for applying for, and participating in, the International Seminar prior to their departure. The guide also served to provide a baseline from which further data could be referred. Questions aimed at understanding what the students’ current understandings and feelings were on topics of international development and global issues before they went abroad. The first interview also aimed to identify what kinds of goals and outcomes the students expected of themselves before they went abroad. Finally, the first interview provided an opportunity to learn about the kinds of activities students were engaged in at home, so that the idea of public engagement could be more readily investigated when students returned.

The second interview guide, which was utilized in late August, was designed to examine how students felt and understood their experience directly upon their return home. This interview was conducted with each participant during the first week to ten days of their return, before they resumed their post-secondary studies. Again questions were asked in order to gain insight into their personal feelings and understandings of international development. Questions were also designed to examine any potential re-entry challenges and to gauge their involvement in public engagement activities.

The third interview guide, which was used during the last week of October, was designed to examine how students felt and understood their experience after having more

⁸ Please see Appendices C through E for the interview guides.

time to reflect on their experience. The guide for this round contained the most questions and allowed the students to reflect on their experience and also document how they had spent some of their time since their return. Probes were used extensively to garner more information about public engagement activities. The final interview guide also asked questions that explicitly concerned the concept of global citizenship.

Interviews

Participants indicated to me their willingness to participate in the study through email. I then corresponded with them via email to set up their first interview. Interviews were conducted in-person or over the telephone. Signed consent forms were completed before commencing the first interview and consent was verbally reviewed at the beginning of each of the subsequent interviews.⁹

I was initially concerned that my mixed method interview strategy may affect my research. For example, participants interviewed via phone may reveal more than they would in-person because they know that we may never meet face-to-face. Conversely, telephone conversations are often more mechanical than in-person conversations and it may be possible that the participants would not open up as much on the phone. However, to my delight, each interview was approximately of the same length and depth despite some of them being conducted over the phone. I concluded that presence or absence of visual cues during the interview had negligible effects. In addition, my field trip to Ghana to conduct interviews in person with participants ensured that there was at least one in-person interview with each participant in the longitudinal study. Spending four

⁹ One of the first interviews was conducted via phone and thus informed consent was obtained with forms via mail a week in advance of the first interview. I reviewed the consent form with the participant again on the phone and asked her if she had any questions before beginning the initial interview.

days alongside the participants appeared to secure the good rapport I needed to have successful telephone interviews for the re-entry discussions in August and October.

Data Analysis and Management

All interviews were audio recorded and then data were transcribed verbatim over the course of a few months. I referred to the guidelines of the analytical hierarchy¹⁰ described by Spencer, Ritchie and O'Connor (2003: 212) while analyzing my data and I made every attempt to be as continually reflexive as possible throughout the process. However, a problem that continually arose was determining the level of abstraction that was appropriate for this study (Spencer et al 2003: 204-205). The sample size was very small and thus I was hesitant to make generalized claims from the evidence, but also wanted to resist becoming “stuck” in pure description.

The way I chose to deal with this challenge, detailed in Chapter Four of this thesis, was to make a disclaimer at the outset: the themes discussed do not constitute an exhaustive list of themes, nor are they mutually exclusive. The aim of the thematic analysis was to examine common experiences among the students while addressing the topic of public engagement. Additionally, although the themes were identified in interviews with all three participants there is still considerable heterogeneity within the responses indicating the diverse perspectives of students around a common theme. Certainly the data could be used to address other research questions and there are a variety of ways this data could have been both interpreted and presented. Deviant codes were not forced into thematic categories, but rather left unexplored for the purpose of this

¹⁰ The analytical hierarchy possesses many stages. I chose to employ most of the strategies for data management and creating descriptive accounts. However, I did not establish typologies and I did not go through all of the stages when constructing explanatory accounts. The analytical hierarchy is meant to be flexible and allow for movement up and down through the stages of qualitative analysis, and thus allows for analysis that may not include all stages outlined by the authors.

thesis. Additionally, I did not create frequency tabulations of any kind as this sample is too small to have any statistical significance. Nonetheless, the themes discussed in Chapter Four were the most prevalent throughout the interviews. There were other themes with more theoretical potential, but I felt it was more important to prioritize the same areas that the participants themselves expressed as foremost in their minds.

Point-in time Study (Ghana)

After completing the first round of the longitudinal interviews an opportunity arose to conduct ten days of field research in Ghana and produce a focused case study on global citizenship. This opportunity was an ideal way to address the questions I had concerning the use of the concept of global citizenship and thus I incorporated this focused research project into my larger longitudinal project.

Research Setting and Recruitment

This field study is based on sixteen interviews that took place with International Seminar participants in Accra, Ghana over four days¹¹ in August 2007. In this bilingual Seminar, all twenty Canadian students (ten that were placed in Ghana and ten that volunteered in Burkina Faso) arrived in Accra with their West African counterparts to attend four days of debriefing and closing activities. It is during this time that the interviews took place.

As the participants were busy taking part in planned activities during this time, I informally interacted with the participants and arranged to conduct interviews at times most convenient to them. Before arriving in Accra I had hoped to interview all twenty

¹¹ Although I was in Ghana for ten days I was only with the Seminar participants for four days. When I arrived in Accra the students had not yet returned from their field projects for the group debriefing. I used the first five days of my trip to liaise with the Ghana field staff, to read reports from the participants' fieldwork, and to assist local WUSC field staff in the preparations for the students' arrival (securing catering, making roommate assignments, etc).

Canadian participants, but due to time and other logistical constraints this was not possible. I was, however, able to interview sixteen participants, including all three participants from the longitudinal portion of the study. Often the interviews took place late at night or in the early morning at our place of residence, while other interviews were conducted outside, at tables during breakfast, and in one instance, on a bus. Each interview, lasting approximately twenty minutes, was informed by a schedule that was crafted before arriving in Ghana.¹²

Research Instrument

The purpose of the interviews in Ghana were to obtain an understanding on students' perceptions and knowledge on the concept of global citizenship and to determine if the concept was at the forefront of their minds during the Seminar. I began these interviews by asking students to define global citizenship for themselves. This provided a definition that could be drawn upon for the remainder of the interview, and helped to ensure that both I and the participants knew what we were referring to when the concept was used at later stages in the interview.

Interviews

Each interview began by reviewing the consent form and obtaining informed consent. Students were then asked if it was acceptable to have the interview recorded; the interviews continued from there. Each interview lasted approximately 20 minutes. Unfortunately, some interviews took place in less than ideal settings and on occasion interviews were interrupted by other people. Every effort was made to minimize distractions and maximize time for participant reflection, but the conditions under which

¹² Please see Appendix F for the interview guide.

the interviews took place should be kept in mind as the findings are discussed in Chapter Three.

Data Analysis and Management

The sheer volume of data for this portion of the study was difficult to manage. As this portion of the study was exploratory and largely designed to determine the depth and breadth of understandings students had about the concept of global citizenship, the data was not analyzed and coded thematically. Rather the global citizenship data was examined question by question and grouped together to provide a composite picture of student's understandings of global citizenship. Although respondents' descriptions allow for some analytical discussions, it should be noted that the data analysis in this portion of the thesis was not done in the same depth as the longitudinal data.

Triangulation

To increase the applicability of my results from this small purposive sample, I used the external validation technique of triangulation. There are several forms of triangulation, but the focus here is on that of data triangulation. Data triangulation requires the researcher to find various sources of the same data (Denzin 1978). The use of website information and organizational materials from WUSC was used to increase the breadth and depth of analysis (Ritchie 2003). Additionally, I was able to attain other International Seminar materials, including: application forms for the participants, the interview guides for the participant selection conducted by WUSC, and the criteria WUSC used to select their participants. I was also able to attend the Seminar debriefing session held in Ottawa in November 2007, and materials and observations from this session were used to support the interview data. Finally, at certain points I triangulated

with my own experience volunteering overseas with other Canadian NGOs. It should be noted that using my insider experience within this analysis was done as reflexively as possible. Further considerations on this are made in the section below.

Insider Status and Reflexivity

As an “insider” in the world of youth NGOs, I was able to provide unique insight during the project, but at the same time I had to work to minimize certain effects that my prior bias could bring to the study. The section below outlines some of the challenges I faced and the attempts I made to address these concerns.

“Bracketing” is often considered the best approach to dealing with preconceived bias from the researcher (Ahern 1999). If researchers bracket they aim to “endeavour not to allow their assumptions to shape data collections processes and [they put in] persistent effort not to impose their own understanding and constructions on the data” (Ahern 1999: 407). Although I do not believe it is possible to be objective and fully leave my assumptions and understandings out of the analysis, I have endeavoured to acknowledge where my prior knowledge comes into the analysis. By explicitly acknowledging some of my prior experiences throughout the thesis I believe I have continually acknowledged the subjectivity embedded within this project.

Not only do I acknowledge my prior experiences throughout the text of this thesis, but I also made my participants aware of my prior volunteer work as well. Participants were not aware of the details of my prior work with youth NGOs, but they were informed that I had previously traveled with organizations other than WUSC. Students also asked if I was part of a WUSC local committee and I let them know that I was. There was a slight concern that knowledge of my experience with WUSC and other NGOs could

produce a “halo effect” where study participants try to “show off” to me (Patton 1999: 1202). I tried to lessen this effect by reiterating that there were no right or wrong answers to the interview questions and that I wanted to understand their experiences with WUSC in whatever way they wished to describe them.

One effect that was momentarily present during in-person interviews was that my insider status led me to nod or smile at particular responses I identified with thereby potentially encouraging further responses in certain directions. Every attempt was made to not lead the participants, but the fact that they could see my physical reaction to their comments may have led to effects that did not occur in the telephone interviews. I believe this effect was minimal because as I took great care to not verbally reinforce my approval of particular responses and for the most part I believe the transcripts depict this.

Overall, being an insider during this research was tremendously beneficial. Had I not traveled abroad before it is doubtful that I would have been able to be as successful during the Ghana portion of this project as I was. Having traveled to places with similar living conditions allowed me to adapt quickly to the new environment and to make the most of my limited time with the participants. Working as a local WUSC committee member at the University of Victoria also greatly facilitated this process. Not only did it make contacting the gatekeeper for this study easier, but during the interviews in Ghana I was able to bond with participants over working in the Student Refugee Program and I believe this allowed more in-depth conversation during the interviews on global citizenship. Finally, being an insider brings with it a large personal commitment to this project. I believe I am contributing to knowledge on a topic that is both personally and politically relevant; this played a large motivating role in my research.

CHAPTER THREE: Global Citizenship

“30 More Canadian Global Citizens [are] on the Move” exclaims WUSC in a 2007 Press Release for the Student’s Without Borders Program¹³. Be a “Global Citizen for Change” encourages WUSC, as the organization provides a link to the “Global Citizens for Change” website, where WUSC along with nine other Canadian NGOs join forces to encourage global citizenship. On the “Global Citizens for Change” website in 2007, the homepage declared that *if* you are:

someone who believes that extreme poverty is not inevitable... Someone who has volunteered overseas? Someone who has heard a speaker or read an article that made you want to do something about extreme global inequalities? Then you are a global citizen...¹⁴

In light of the literature reviewed in Chapter One, what is most striking is the link being made between certain actions or desires (volunteering overseas, believing poverty is not inevitable, and being concerned about global inequalities) and global citizenship. If one believes, as Bowden (2003) does, that global citizenship is a new disguise for old imperialist practices then that individual may believe that inequality is not inevitable, but may also take exception to being labelled a global citizen. Moreover, the website declaration also suggests that simply volunteering overseas makes an individual a global citizen and this holds an implicit assumption that both volunteering overseas and global citizenship are inherently positive. Furthermore, despite the ease with which global citizenship is discussed by WUSC and other Canadian NGOs there is little evidence that volunteer participants self-identify as global citizens. Thus, an essential component of

¹³ Student’s Without Borders is another youth volunteer program that WUSC administers. Students in this program typically live and work in a country in South America, Asia or Africa for 2 to 4 months. For more details see <http://www.wusc.ca/en/volunteer/swb>.

¹⁴ The homepage has since changed.

my thesis is mapping the International Seminar participants' understandings of global citizenship. The primary question that this chapter aims to address is: do students in the International Seminar understand global citizenship in the same manner as implied on the Global Citizens for Change website or, do they put forth more nuanced understandings of the concept? I attend to this question next.

Student Perspectives on Global Citizenship

The following discussion of results is based on my analysis of fifteen interviews conducted in Ghana with student volunteers in WUSC's International Seminar program. Although I interviewed sixteen students, one participant had never heard of global citizenship and was unable to participate fully in the interview due to lack of knowledge on the subject matter. Each of the following sections aims to highlight the responses to the primary questions in the interview.

Definitions

To begin each interview I asked the participants what global citizenship meant to them. This allowed us to have a working definition of global citizenship for the duration of the interview. For the three Francophone students,¹⁵ and two other students studying in Quebec post-secondary institutions, it became immediately apparent that global citizenship was not a term with which they were familiar.¹⁶ There were also Anglophone students who were not familiar with the term. Overall, most students gave a definition of what they thought the term meant to them personally, not what they knew it to mean from reading a textbook. As the answers to this question were so diverse and nuanced it does

¹⁵ All interviews with self-identified Francophone students were conducted in English as I am unable to speak French. Sometimes participants gave a portion of their response in French. I have made every attempt to have the responses translated accurately. However, none of the translated quotes have been used in the case study.

¹⁶ The translation that was used for "global citizen" in French was "citoyen du monde."

little justice to reduce them to a simple summary. As a result I have listed all of the definitions provided by participants in Table One below

Table One: Definitions of a Global Citizen

- Well as I told you, because I am French, I don't exactly know ...the translation of it, but it means for me, we live in a country like in Canada..., but at the same time, we all live on like the same planet it is good we can get to know other countries, or other cultures, or other like ways to live. - *Jean*
- I guess it means trying to be as consciously aware of issues like I guess economics and human rights and education that take place around the world and trying to find meaning in between all of those. - *Jessica*
- To me it means collectivism, working together, like coming together and maybe not having the same ideas but trying to come to some kind of you know ... the same page. Trying to come to some kind of agreement collectively and respectfully. And equality. - *Sally*
- I think to be a citizen is to feel a sort of responsibility and to feel like you are an active member of your society, right? And to put that on the global level, it probably means, you know, not just being, 'gee, I wonder what is going on in the politics of Canada, and I should be concerned about that.' It's being like 'well I am also concerned about what's happening in Africa and how decisions made in England may impact that' and so on and so forth. So it is sort of taking an active interest in lots of things. - *Anna*
- Okay, to me I guess global citizen, someone was asking me this today to translate into French. So what I basically said was like it's someone who's looking at their outside world, outside of their kind of you know immediate context... who's interested in being internationally involved, and looking at international issues, and taking a direct role in that process, be it through like non-profit work or be it through some other kind of work. But to me, I see it more as being part-of civil society or an activist or something like that. - *Jane*
- I would say that it means having a ...global consciousness in that like you have a, have an idea and an active interest in what goes on in the world and that you are able to see the connection between the local and the global and that, you are able to understand that things are not necessarily directly connected to you, [but they] ultimately do kind of all influence each other. - *Megan*

- When I hear that I would think kind of like a citizen of the world, like someone that, I don't know, travels a lot I suppose. But I guess global citizenship in general...I don't know. - *Ariel*
- ... so everyone from yeah, as I said, everyone from different countries are all citizens. So that it's good that we have, like here, like we have to come here, and we can see different.... Its' like cultural, traditional, it includes - yeah, all that stuff, the culture and I don't know, it's hard to explain! - *Amelia*
- It can mean two things because it's a lot associated to world development involvement so it can mean that but, you know we don't really use this form in French so when you told us that it was about this question I was like 'what is about – exactly what is about that?' It's a fluid concept for me – kind a blurry.... means that for me like the fact that we are all human beings and across boundaries. – *Marie*
- I think that to me it means being aware of what's going on, you know the issues that are going on in the world today. But I think in order to be a global citizen you have to know what's going on at home first. Because I think one thing that I've really learned here is that how can you go abroad and try to change things abroad and not know what's going on at home. So I think it's knowing about your culture and country and then understanding other cultures and just international cooperation I suppose in a personal context. - *Jill*
- When I think of citizenship alone I think of like Canadian citizenship and how a nation and states define what citizenship is, and it's always defined by the exclusion of an 'Other.' So someone that you're saying, well that person isn't Canadian, so this is what the requirements for being Canadian are. So I think that in my head, like global citizenship is kind of like, it encompasses everyone. But it's kind of an oxymoron, or a paradox, an oxymoron, because citizenship is based I think on, in my head, on the notion of exclusion... But I think global citizenship means that you care about everyone in the world. I know that's a very broad definition, and possibly completely too broad because there's so many people to care about. But that you care about the issues that are global, and that you care about what your impact of the actions that you do or take. And what their impact is on other people. And I think that global citizens, because the world has become so much more connected, so that what you do in your life has an impact on someone else, even though you can't see them as far away. The notion of time and space has just kinda been eroded. So that, yeah. When I think of a global citizen, I think of having a world view of things, not just something that's bounded by the territory or

the nation that you live in. I think it is trans-boundary. You don't have those normal conceptions of Canadian citizenship like American citizenship. You think of beyond that. - *Rachel*

- I guess to me it just means a citizenship where boundaries, borders and culture - almost, don't matter. Like you're seen as just a human being, for what you are like at the utmost biological sense... dropping social, cultural, physical boundaries. - *Sue*
- First thing it means just an awareness of one's role and one's place in the larger global community. So just, first thing is just being aware of that place and who you are in

relation – the impact you have as an individual in the global community. I think that [it] means many different things to different people but that's...that's one way I would define it. And another way I would define it would be ... having an awareness and also in some way acting upon that awareness. So having an idea of what it means to be a citizen. I think it's important to – the first thing is to know that you're a global citizen and what that means for yourself and somehow maybe incorporating that into your actions and how you see certain events and issues...how you respond to those as a global citizen. - *Jacob*

- I think that it means that, if you feel that you're a global citizen, you should feel as if you're part of a global community. You should feel as if you have responsibilities to the global community. Because that's I think that's the way we understand domestic citizenship, you feel like you're part of a country. Like you're a citizen of a country that means you have responsibilities to that country and you feel as though you have a stake in the welfare of that country. And global citizenship should mean that you feel that you have responsibilities to the world as a whole, and as if you have a stake in making the world and all of its' people a better place. I also think that it means, at some level you feel as if the community owes something to you, probably. Like if you're a global citizen the world should provide something, whether it's just personal well being, whether it's sort of a healthy living environment or whether it's something else. But citizenship goes both ways, like there are rights and responsibilities with citizenship. I feel as if global citizenship, if it's to be a reasonable term, should entail both the feeling that you have responsibility to contribute to the world as a whole, and that the world should have something to contribute to you, whether it's safety, security, basic human rights, environmental sustainability, whatever. - *Adam*

- Global citizenship is the ability of one to understand sort of how they fit into, sort of live in a bigger world. It's sort of the type of mindset I would say whereby you can understand the variables that influence your life, that aren't just like on the micro scale but more on the macro scale. – *Grace*

The most common feature identified in the students' definitions was that global citizens were individuals who were aware of global issues. Interestingly, possessing high levels of awareness is not a feature of global citizenship that is prominently discussed in the literature. Rather, scholars often assume that individuals possess the necessary knowledge to make ethical decisions or work in institutions as global citizens. The findings highlight that individuals' knowledge levels should be considered a central component of global citizenship.

A second feature that is noted in several definitions is culture. Several students recognize the need for "dignity of difference" (Beck interviewed in Rantanen 2005: 256). Uniquely, one student viewed culture as something global citizenship can help overcome. Sue, who was also a participant in the longitudinal study, defined global citizenship as a tool to overcome culture and focus on the purely biological nature of people.

A few definitions combined a variety of elements. Rachel connected awareness levels with caring about everyone in one single definition. She also mentioned the potential impact of actions on people living far away, indicating a moral basis for her views. Overall, the definitions reflected a range of views similar to the multitude of meanings in the scholarly literature. Furthermore, the findings highlight how one dimension of global citizenship is often foregrounded, thus simplifying a term that possesses complex meanings.

Qualities in a Global Citizen

Participants cited a host of qualities that they believed should be embodied by someone claiming to be a global citizen. According to respondents, the most important quality in a global citizen was having an “open mind.” Five students suggested having an open mind as the most important quality, while two others gave a variation on the theme. The second most popular quality listed was awareness and/or continuous education about global issues. Having a “thirst for knowledge” and the dedication to keep oneself continuously educated were two articulations of this quality. Jane noted that being continuously educated meant

not just like jumping on a band-wagon, which is I think the trend more so with global citizenship in our generation. It is kind of the trend to be a global citizen, I find, which can be detrimental in some ways just because people might not know what their actions are.

Anna expressed that having the “ability to get information” and “take action on that information” was important. A willingness to not only to keep educating yourself, but also those around you in everyday life was important for Jean as well. The third re-occurring quality mentioned in the interviews was the ability to listen. One participant noted how important it is for a global citizen to listen more than they talk, while another emphasized the necessity of having larger ears than mouths. The other qualities mentioned by participants can be found in Table Two, where I have provided a full list of answers suggested by the students.

Table Two: Qualities in a Global Citizen

- | |
|---|
| <ul style="list-style-type: none"> • 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-travelled (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

One quality that was not mentioned was physical adaptability or preparedness.

Although travel was noted as a quality, and several students assumed a travelling subject when naming qualities, the idea of having a well conditioned body was not explored.

The taken for granted nature of bodies will be considered in depth in the following chapter.

Concerns

Participants’ responses varied when asked what they believed the primary concerns of global citizens should be. Some responses were focused on broad issues, many of which were linked to the Millennium Development Goals (MDGs)¹⁷, while others were more inward facing, focusing on improving oneself to help others. Inequality was the most common concern expressed, with four students explicitly stating inequality or inequity as a primary concern. The other related topics mentioned were poverty, gender inequity, sustainability, the environment, and human rights. Several other students implied concern for these issues by focusing on their own actions. Anna

¹⁷ The MDGs are eight goals that set targets to be achieved by 2015 by countries around the world. For more information on the MDGs see the official website at: <http://www.un.org/millenniumgoals/>.

asserted that the most important concern for global citizens should be to understand “how your own individual actions affect others.” It is not enough, she said, to be well-informed and avoid eating McDonalds because of the ill-effects the company may have on others. Anna explained that she thinks it is “awesome” if individuals can both avoid supporting companies that are known to be harming others and take action on issues, but it must be realized that,

Either way you look at it, as a North American, your actions and your consumption are probably going to have a little bit of a negative impact on someone somewhere, right? And it is not to be callous, but it's just...a fact. And you can do as much damage control as you want, but I think that the best damage control is to do things, to actively help people, rather than going 'I won't do it if it hurts them.' But what can you do that will help them?

According to Anna, figuring out how to actively take part in meaningful and engaged action should be the biggest concern of global citizens. Jane felt one of the most important concerns of global citizens should be thinking about the concept of global citizenship itself. She explained,

you need to understand that it's not global citizenship if it's one-sided. And that's another problem I have with it is that you don't hear about people... like how many of the Burkinabe students, if [they] were being interviewed would they say, 'I'm a global citizen.' You know? It's a Western concept. It's people in North America that are going to be like, I'm a global citizen because I am helping and saving the world. And that's probably my biggest problem with it, is that it's a very exclusive concept.

Conversely, on the positive side, Jacob said it was important for global citizens to be concerned about how to use the insight they gained from becoming global citizens in order to “engage[e] those around you.” Similarly, Jean explained that transmitting knowledge gained from the Seminar and sharing the experience with others back in Canada should be a primary concern of global citizens. Megan also agreed with Jean in asserting the need for gaining and furthering awareness by living by example. However,

Megan also cautioned that global citizens need to be careful in their approach as role models when she stated,

I think another concern would be growing, or making people more aware of global citizenship. But that is a very thin line between ... like not living by example, in like a whole *whatever* way. But, you know, it is kind of, because it's really, everyone hates the person that comes back from Africa and is like 'oh, my god you guys do you even know?' You know? And it doesn't help. It just deters people from being involved. So, I think, I think it is a thin line between making people aware without being like crazy preachy girl [and that] is important.

One lone answer stood out as expressing a very crucial concern that global citizens, or those aspiring to be global citizens, should have: creating a structure to actually enact citizenship rights on a global scale. When asked about concerns, Adam noted that the priority should be to attempt to build a structure that would allow engagement around the world. For Adam, the idea of a global citizen was "an ideal term" to describe individuals at the present time because there is no real way for people to actually *be* global citizens.

Learning about Global Citizenship

Many students described global citizenship as a "state of mind" or a "continuum" that could not be produced in one single event such as the Seminar. Thus, it was important to find out what other sources students had for learning about global citizenship and how students felt about the outward promotion of global citizenship in places of learning. It is important to note that this question was interpreted in various ways by the participants. Some students responded by explicitly indicating where they had learned about global citizenship as a concept, while others spoke of where they gained the qualities that they had earlier attributed to being a global citizen. Nine students indicated the primary place for learning about global citizenship as a concept was in university, either through classes, conferences or official mandates of their

respective institutions. One student had even completed a course entitled “Global Citizenship.” Jane explained that she began learning about it in high school stating “I was pretty determined to just kind of be involved in the world and be like a global citizen.” She followed this interest into university and continues to learn about it now.

The Francophone students had little to no knowledge pertaining to the concept of global citizenship, but as most of these students came up with their own definition they were still able to note from where they had learned about things they associated with global citizenship. Of the fifteen participants that were asked the question, only one stated that they learned about global citizenship from WUSC. Amelia had heard the words “citoyen du monde” while in contact with WUSC, but she expressed uncertainty about the meaning of global citizenship.

There were also some Anglophones that discussed where they had learned about concerns or qualities they associate with the concept, but never the concept itself. Interestingly, two female participants spoke of learning about social activism and social justice from their parents. Travelling was also mentioned by two respondents, as were places of employment by two others. Several students also pointed out that they learned a lot about global citizenship through personal reading.

Institutional and Organizational Promotion of Global Citizenship

In addition to being asked to identify the sources of learning about global citizenship, students were also asked what institutions and organizations they knew of that were promoting the concept and how they felt about the promotion. Five students identified WUSC as an organization promoting global citizenship. Sally thought that WUSC had greatly promoted global citizenship in Canada, but that there was no

promotion in the field. A couple of students mentioned that they did not see signs of global citizenship promotion with the local partner organizations with whom they were working with in the field. Various NGOs in Canada were thought to be promoting global citizenship by several students, but this promotion was linked to the attributes and qualities that one might associate with global citizenship, not to actually being a global citizen.

Two students indicated that the universities they attended were actively promoting the concept of global citizenship in either promotional materials or their mandates. Adam explained that “Yes, yes, my university, [university name removed] likes to think that it promotes global citizenship. I think a lot of institutions do these days.” Although Adam felt promoting the concept might be useful, he cautioned that simply adding the words to an institutional mission statement does not in and of itself create global citizens.

Overall most students saw global citizenship as worthy of promotion. Anna explained that she thinks “it is a good term” because it provides a label to the ideas she had about her actions during the Seminar. Megan acknowledged that WUSC has done “a good job of kind of fostering” global citizenship. Burkinabe Students in the Burkina Faso capital of Ouagadougou have established their own WUSC committee at the university with the support of WUSC in Canada and Megan believed this was a good example of the global citizenship WUSC is fostering.

Although the majority of respondents felt positively about global citizenship promotion, there were a couple of warnings issued by students as well as some apprehension over its use. Adam saw promotion as “useful” but “frustrating.” “It’s valuable not as an end in itself, but as a means to an end” he explained. It cannot simply

happen by adding it to a mission statement. Sue, who did not really believe in global citizenship at all, stated “Honestly, I don’t support it.” Sue felt that promoting something that she does not think can, will, or ever has existed is problematic. Jessica supported the promotion of global citizenship in general, but warned that it has the potential to be a concept used to prop-up Western egos which could lead to “near-sightedness.”

There was also a student who remained impartial by “pleading ignorance,” acknowledging that she did not know what type of global citizenship WUSC was promoting or how they were promoting it, so she could not say if it was good or bad. Jean articulated that promotion has the potential to be good, but there is a need for a clear definition of what global citizenship is and what it entails. Only then could it be helpful. This was echoed by Grace who maintained that the positive contribution that promoting global citizenship may have is largely dependent on the espoused definition of global citizenship.

Global Citizenship in Action

When participants were asked to tell a story or give an example of a time during the International Seminar when they saw “global citizenship in action,” most remained quiet and initially looked uncertain about their response. One respondent even began by stating “Tough question!” Potential reasons for why this question proved so difficult will be articulated in the discussion section below. For now, I will describe the most common responses arising from the students.

Three students saw all of their interactions with their West African counterparts as an example of global citizenship in action. Canadian students felt that working with and

learning from Ghanaian and Burkinabe students was global citizenship. Megan said that the whole experience made her realize that,

people aren't that different from me. You know ... my partner grew up in a poor village with his dad and two wives and very, very highly different from how I grew up. [Yet], you are a person who is very similar, in like, you know, it makes you realize that yeah people aren't as different as you may think.

Even Sue, who expressed her disbelief in global citizenship at various points in her interview, noted that there were times during the Seminar when Canadians and their counterparts got along really well and all the social and cultural barriers she saw as making global citizenship impossible seemed less pronounced. There were times when she thought "none of that seemed to matter anymore you know, we were just ... friends."

Working with counterparts also highlighted the weakness of global citizenship for some people. It was easier for some students to think of examples where global citizenship was lacking in a situation and two participants highlighted a lack of a global citizen mindset during group work. While in Ghana and Burkina Faso, the students worked on four week research projects with local organizations. At the end of the four weeks, the West African and Canadian students were required to submit a report on their research for their respective organizations. According to Jill, global citizenship should be synonymous with international co-operation, but she could see herself violating this principle while attempting to write up the research report. Two Canadian students expressed the different working styles between the Canadian and Ghanaian students which proved to be a "frustrating" experience that was said to end with Canadian students taking over and writing the final report. The conflict that resulted from writing the report was problematic and both students interviewed thought that thinking more like a global

citizen who possessed qualities cited above could have improved the working environment.

One group of students produced a documentary on girl-child education in Ghana for their research project. Two Canadian students in this group expressed their desire for the documentary to be used not only in Canada, but also in Ghana, as a way to bring about change. Ensuring the documentary was viewed by varying audiences was seen as an act of global citizenship. Similarly, Rachel expressed the hopes of students linking their work in West Africa to work at home as acts of global citizenship. Rachel said:

Someone, [a fellow participant], from Canada had said that she wanted to do more ... linking her work that she does at her campus with her association that she worked with [in West Africa]. So for me that's really, it shows global citizenship because you're connecting two different spaces and you're making them so they work together. And you're taking maybe the resources that you have in one area of the world and giving them to people who need them in and do good work in another country. And so you're kinda creating community and you're creating a link. And hopefully it's a sustainable link. It won't just be like [a] one time thing but it's something they can build on.

Several students reported that simply participating in the Seminar itself was a representation of partaking in the act of global citizenship. Anna expressed that people gained an interest in the world by participating in the Seminar, no matter what they thought after their return, and additionally, by coming they became "stakeholders" and global citizens in a sense. Jessica noted that although she saw the Seminar as a type of global citizenship "the work that we did, I don't know that that necessarily makes me a global citizen." Marie agreed, stating that "It's not enough to say 'I am a global citizen because I've been there once.'" These sentiments might be interpreted as meaning that although the Seminar is a large example of global citizenship it does not mean that those who participate automatically become or remain global citizens. The label needs to be earned over and over again and cannot be attained through one act or one program.

Canadian Global Citizens

When asked if being Canadian played a role in being a global citizen, almost everyone responded yes but for various reasons. The most common reason was connected to the way Canada is, or Canadians think Canada is, viewed abroad.

Four students noted that they believed Canada was well received in the international community and that this facilitates global citizenship. For example, Jessica discussed how her counterparts spoke positively of Canadians and noted that there was “no arguing” about whether or not Canadians were “alright.” Jean thought that the positive light in which Canadians are seen by other nations gives Canadians a responsibility to be global citizens and act accordingly. Similar to these students, Jill thought that being a global citizen was easier for Canadians because global citizenship is a national value expressed through Canadians’ interaction with many cultures. Rachel echoed this, noting Canada’s willingness to accept refugees from around the world and Canada’s strong focus on “co-operation, multilateralism [and] wanting to make the world a better place” as an important aspect of Canadian global citizenship. However, not all students were so positive.

In contrast, Megan said,

I think people like to think, ‘Oh Canadian’s we are really giving and active.’ And it’s like nah, not really. Maybe in the 1960’s. But I feel like, maybe Canadians give themselves too much credit for being global citizens and being really active. It is almost like this way to maintain that apathy. Oh, like we are doing our part you know and it is like, people don’t realize that that is not actually how it is.

Adam also asserted that he believes Canadians want the satisfaction of thinking they are involved in making the world a better place regardless of whether or not they actually are. However, Adam did not see this as all negative because he believed that although

Canadians may view themselves in an unrealistic light at least this view allows for dialogue on the topic of Canada's role in the world.

Ariel suggested that freedom of movement and access to travel documents were large facilitators of global citizenship in the Canadian population. Amelia believed the high level of education in Canada makes global citizenship easier. Another student suggested that being a global citizen is easier as a Canadian because Canadians can have an impact on the government and feel as though they have a voice, where often people in other nations do not have that luxury. One other participant felt that being Canadian would have the same impact as coming from any other "privileged industrial nation." Only one respondent out of fifteen felt that being Canadian played no role in how she thought about global citizenship.

Life back Home

Participants were asked whether they felt that thinking about global citizenship back home would impact how they lived their lives in Canada. This is one of several questions that were interpreted quite differently between respondents. Much of the difference in the interpretation came from the varying definitions students gave to global citizenship and their previous knowledge of the concept. Some students took the idea that the whole Seminar represented global citizenship and then answered the question based on how their experience in the Seminar would impact their action back home.

Jean and Jessica acknowledged that part of being a global citizen was sharing your experiences overseas back home and this would be one of their priorities upon their

return. Sally gave a tangible example when she stated that “I will probably volunteer for one more organization.” Grace explained that the Seminar had reinforced global issues she already thought of as priorities in her life, so that would motivate her to continue her work back home.

Jacob and Jill were both very familiar with the term ‘global citizen’ before the Seminar and had already thought about it before arriving in West Africa. Both now felt that after the Seminar they would act differently as global citizens back home because of their new-found knowledge of NGOs. Before participating in the Seminar, Jill thought her energies as a global citizen would be best spent working internationally, but after spending six weeks in Ghana she believed that the famous expression “Think Globally, Act Locally” was actually true.

Two participants thought that global citizenship as a concept would influence how they acted back home because they now had a good label for the actions they would like to do. Anna explained that global citizenship was “*a title to something,*” a title for the ideas she connected to her time in the Seminar. Adam took it one step further by articulating that:

I’ve never thought about global citizenship as a motivating factor... But, I think that the ... underlying motivation behind my motivation [to study international issues] reflects what global citizenship really is and the way I think about it now. So now that I’ve actually associated those feelings with the term global citizenship...I might start using the ideas of global citizenship to motivate me because they’re the same ideas as the ones I’ve been using.

Global citizenship, as an idea or concept then, definitely appeared to have the potential to influence at least two participants’ lives when they returned to Canada.

Encouraging Action?

Adam felt that global citizenship could be used as a motivating factor for social justice, but did others feel the same? When asked if the concept of global citizenship was necessary or useful for encouraging actions, responses ranged from very positive to highly negative. A few people were unable to answer the question because of a lack of understanding about global citizenship.

Anna viewed the concept in a positive light, expressing that thinking of ones' self as a global citizen helps individuals take an active role in the world, beyond passive observation. Sue believed that the strength of global citizenship lies in its ability to help dispel the "Tragedy of the Commons" or a free-rider problem. In other words, she felt that if people thought of themselves as global citizens they would be more inclined to think everyone was doing their part for the world and would be more likely themselves to contribute. Sally indicated that she viewed global citizenship as very encouraging when she responded to the question stating, "Yeah, I think you have a lot more fire inside of you." Several others, however, thought the fire had nothing to do with the idea of global citizenship.

Rachel said she liked to think that people would act the same way regardless of what labels there were for their actions because "actions speak louder than words." Jacob also believed that without the "phraseology" of global citizenship people would be conducting the same actions in the world. But, at the same time both Rachel and Jacob agreed that ideas are powerful and the idea of global citizenship could serve as a way of engaging people who may not otherwise act as global citizens were it not for the "buzzword."

Jane felt that global citizenship encourages action on a macro-structural scale. She explained that in an official capacity the Canadian government uses global citizenship values to act, citing Canada's support of "The Responsibility to Protect"¹⁸ as an example. That is, she felt that the Canadian government employed the rhetoric of global citizenship to bolster its actions and interventions on an international scale. On an individual level however, Jane felt that the concept did nothing to encourage action. Megan furthered the discussion when she expressed her general frustration with the concept. She saw the idea of global citizenship as being part of a problematic discourse that could be more broadly linked to problematic discourses in the international development field in general. Megan explained, "I just find it frustrating [the discussion of global citizenship]. And I find another problem, like, my same problem with development, is that it is just so much talk. Like what are people actually saying? Like, global citizenship? What does that mean? It's like, it can become a buzzword, especially when it comes to development."

So, are you a Global Citizen?

After examining the responses on a range of questions, one may be left wondering whether or not the students actually saw themselves as global citizens. Did they think of themselves in this way before, during, and after the Seminar?

When asked if the idea of being a global citizen had influenced their decision to participate in the Seminar, the majority of participants said it did not. Seven participants clearly responded "no" while four others had uncertain answers. Only four students had definite "yes" responses to the question, but even those responding positively admitted it

¹⁸ "The Responsibility to Protect" aims at protecting vulnerable international populations. For more information on The Responsibility to Protect see <http://www.responsibilitytoprotect.org/index.php> or look at the Responsibility to Protect report online at <http://www.iciss.ca/menu-en.asp>.

was not the explicit concept itself that motivated them. Jacob highlighted this best by explaining that “Yes, yes. Yeah, it did [affect my decision to come on the Seminar] but I don’t think it was like ‘Yeah, I’m a global citizen so now this trip applies to me.’ I think because I identify myself as being a global citizen on some magical continuum of what that means, that naturally then, this trip appealed to me because it aligned with what I’m interested in already.”

When asked if it was necessary to be a global citizen to participate in the Seminar the answers were more diverse. Much of the diversity rested with the different interpretations and definitions students had of global citizenship to begin with. Two students responded with simple yes or no answers, but others elaborated on why they felt one way or the other. Anna said “In a way yes [being a global citizen is necessary for this experience] because I think the point of the Seminar is to create global citizens.” Fellow participant Megan said that although participants could not be expected to be global citizens at first, she believed there was a problem if participants walked away from the Seminar not realizing that “you do have a part to play” in the world. A couple of students felt it was not necessary to be a global citizen to participate in the Seminar but there was an advantage if participants were global citizens. Sue expressed that global citizens are open to more ideas and she thought that people who viewed themselves as a global citizen would be more likely to go out looking for opportunities and information. Jill also did not believe being a global citizen was necessary, but felt that the Seminar was an experience designed for helping people who do not feel a connection to people around the world, hence fostering values attributed to global citizenship. Overall it seems Marie’s response captured the sentiment many students expressed when she said “I don’t

think....so, I would say no [it is not necessary to be a global citizen to participate in the Seminar]. But, you need to have all the values that go around it.”

Finally, it is important to question whether or not the participants actually viewed themselves as global citizens, as much of the academic literature speaks of global citizenship as an identity individuals adopt. All participants were asked if they considered themselves global citizens in the middle of their interview. Only three students confidently said “yes,” while other responses were more complicated and less definite. Jessica felt she needed to do more traveling abroad to be able to call herself a global citizen. Anna felt that she was only a global citizen “to a point” because she had not used her abilities to “have an impact on the highest level.” This concern was echoed by Adam who felt that he was not really a global citizen because at best he was “a really bad one.” Two other students said they “tried” to be global citizens but would not affirmatively say they were. Sue did not believe in the concept of global citizenship as a whole, so she rejected the idea of being a global citizen herself. However, Sue noted that she did take actions that someone calling themselves a global citizen might also take in the specific areas of the environment and human rights. Overall, many participants felt reluctant to fully embrace the identity of global citizen.

Discussion

Cumulatively, after highlighting the general trends and responses from students on global citizenship, what can be said about their understandings in general and the implications of this? Certainly, there are many things going on, not all of which can be addressed here, but, the most pertinent discussions will be examined below.

The most obvious finding that warrants discussion is the diverse range and type of knowledge students possessed on global citizenship. Although the students spoke well about what they thought global citizenship might mean, very few had a definition or meaning that they solidly believed to be true. Certainly, the literature review in Chapter One highlights that there can be many different interpretations of global citizenship and the answers from students reflect this diversity. The problem is there was no opportunity during the Seminar for students to discuss this diversity during their involvement with WUSC. Appiah (2006) suggests the most important aspect of global citizenship is a “conversation” (xix) between people, but if the concept was never discussed amongst Canadians, let alone with their West African counterparts, then a key dimension of the what positive global citizenship could be was missing.

This leads me to wonder why WUSC is not facilitating such a discussion. Is it because they take the concept for granted and assume it has a universally positive meaning, or is it because such a discussion would expose their program and the role participants have in the world to public interrogation? Perhaps it would be discovered that what West African post-secondary students and Canadian students view as necessary values clash, calling into question the foundation for global citizenship. Further discussions with WUSC staff may be an area to pursue in future research endeavours in order to discover more about why such discussions were lacking during the Seminar.

Another reason students seemed unable to commit to global citizenship had to do with the way they were thinking of a global citizen. Many students spoke about global citizens as if they were ideal or perfect end-state beings; people that had earned the title of global citizen. At the time of their interviews many students viewed themselves in the

process of moving toward this earned state, but did not perceive themselves as having reached global citizen status. Jill explained that she “tried to be” a global citizen. While Megan said she would like to think she is a global citizen, but certainly has not always been a global citizen at the “highest level” possible. In a different vein, Adam noted that global citizenship was an ideal state and if he could one day work for the structures that would create a real arena for global citizenship he would be happy. Certainly, Adam privileged an institutional form of global citizenship above the moral. He noted, however, that although presently there was an absence of a world state, he still tried to be a global citizen, albeit “a really bad one.” Jessica and Rachel both believed they needed to embark on further global travel before they could have the authority to call themselves global citizens.

Viewing global citizens as perfect beings, rather than individuals always in the process of improving themselves is potentially problematic. Appiah asserts that “[c]osmopolitanism shouldn’t be seen as some exalted attainment: it begins with a simple idea that in the human community, as in the national community, we need to develop habits of co-existence: conversation in its older meaning, of living together, association” (2006: xix). But, the majority of participants did appear to view global citizenship as an “exalted attainment” – they felt they were not yet global citizens or not good enough, rather than focus on conversations that were needed to enact an identity they already possessed. The fact that the Seminar was so short, and fostered greater connections between students of the same nation rather than across nations probably contributed to global citizenship being seen as an achievement rather than a lived reality.¹⁹

¹⁹ In the longitudinal interviews, all three participants mentioned being in better contact with their fellow Canadian participants rather than their West African counterparts. The programming structure by WUSC

Another striking feature of the interviews was the difference in responses among Francophones, other Canadians studying in Quebec, and the other Canadian students. The term “citoyen du monde” does not appear to have permeated the organizational landscape in French the way global citizenship has in English. Although many Anglophones did not understand global citizenship in great detail, most had heard of the term. However, this was not the case for the Francophones. In addition, one other student studying at a post-secondary institution in Quebec had never heard of the term in English or French and was unable to answer any of the interview questions. This difference poses many questions that may be worth exploring in further depth with a much larger sample. One speculation is simply that the phrase “citoyen du monde” does not have the same auditory catchiness or appeal as “global citizenship” does and therefore is not readily exploited to the same degree. However, certainly within documents created by the federal government “citoyen du monde” holds the same amount of policy space as global citizenship does in English and yet the term does not appear to resonate similarly with the public. This distinction would be an interesting area to pursue in future research studies.

The idea of global citizenship being an exclusive concept also emerged in a few interviews. Students echoed Bowden’s sentiments, cited earlier, where he explained that when people declare themselves global citizens “what they mean is that they are citizens of the cosmopolitan, globalised, liberal democratic world that constitutes ‘the center’” (2003: 355). In other words, global citizens are privileged individuals who have the opportunity to learn about the world, often through travel. This point arose in the

also facilitates greater connections between Canadians. For example, at the Annual General Assembly in Ottawa in November all of the Canadian participants are reunited for a debriefing session, but the West African counterparts are not invited to attend.

longitudinal interviews as well, when Jess explained that her Burkinabe counterpart “didn’t have internet access, no one in her country did for two weeks. How can you be a global citizen if the same opportunities aren’t available to you?” Conducting cross-cultural research, and interviewing people in a variety of nations, may shed light on concerns about the privileged nature of global citizenship.

Another point of importance is the excessive use of the term. Although some students thought very highly of the power in the term and the potential it could have to motivate individuals to become involved with the concerns of global citizens several students cautioned against its widespread use. Sue, for instance, explained that,

I think global citizenship is the only way to really mobilize people... people really buy into it for whatever reason. But, I think if you continue to overuse it, it’s going to lose its value. So, I think it needs to be reserved for certain things like environment and maybe human rights and leave it at that, and then find another way to mobilize the population on other issues.

Likewise, Adam expressed his own concerns about the overuse of the term when he stated that,

at the very least it’s a catchy phrase and hopefully the catchy phrase will do more to make people think about the issue than it will to turn them off it just because ‘Oh, it’s another buzzword’ which is a risk. It’s a risk that making things too catchy might make it into jargon that ... makes it easier for people to dismiss it ... but, if people are responsible about the way they use the term global citizenship and don’t just throw it around, then I think it has the potential to make people start thinking about how ...to do some serious good.

Some students suggested that if global citizenship promotion is going to continue unabated it has the potential to undo some of the good it may be currently promoting.

However, despite its noted overuse, it is important to point out that global citizenship was not a term employed by participants in the longitudinal interviews. In all three cases, global citizenship was never mentioned by any participants until the final interview when I introduced a question near the end of our time together. Global

citizenship was never used to help describe something nor to explain an action and it was certainly never tied to engagement. There could be several reasons for this, but one may be the difficulty students had in linking ideas of global citizenship to concrete action.

When asked about action during the interviews in Ghana, students often hesitated, suggesting that they were uncertain of what global citizens do. If global citizenship is something a person possesses and acts on, what types of actions are characteristic? As noted in the results section, most students found it difficult to think of specific examples of global citizenship in action and often resorted to a non-specific example such as the Seminar as a whole or working with their counterpart. Jane was unable to adequately answer the question stating “I guess it’s hard for me because it just seems like such a fuzzy concept,” making it difficult to translate into action. This was also likely one of the primary reasons that students did not assertively suggest they were indeed global citizens when asked.

Despite the wide range of understanding on the concept, throughout various points in the interview students highlighted how important it was for them to take action, engage in issues, and discuss topics with others. Regardless of whether they called themselves global citizens or not, students sought to learn about others and engage those at home on their return, yet, as the next chapter will demonstrate this appeared to be easier said than done.

CHAPTER FOUR: Engagement

Introduction

Public engagement is commonly associated with expressions of global citizenship. The International Seminar openly boasts of its ability to foster public engagement amongst Canadian youth. Currently, on the International Seminar homepage, WUSC explains that the experiences youth have in their program will not end upon one's return home, but rather that participants will return and "engage with others on and off campus to raise awareness about development challenges and the Millennium Development Goals" (2008). Similarly, other Canadian NGOs also promote their ability to engage youth and assist them in engaging the Canadian public after a return from an overseas placement.²⁰ Additionally, CIDA supports the Public Engagement Fund, which "seek[s] to increase the awareness, understanding, and engagement of Canadians in international development issues and programs" (2008). CIDA also administers the Youth Speakers Program, a voluntary program for past overseas volunteers who have lived "in an international development context" (2008). The presentations given by Youth Speakers are explicitly said to promote "global citizenship."²¹ Indeed, within the broader scope of my study on global citizenship, the theme of engagement emerged.

My research revealed that despite the widespread promotion of public engagement outcomes amongst several NGOs and CIDA programs, only one of the three longitudinal study participants had conducted a presentation by the time our last interview took place (two and a half months after the participants returned to Canada).

²⁰ Youth Challenge International (www.yci.org) and Canadian Crossroads International (<http://www.cciorg.ca/welcome.html>) are two other examples.

²¹ More information on the Youth Speakers Program can be found online at <http://www.acdi-cida.gc.ca/CIDAWEB/acdicida.nsf/En/JUD-121483427-HX6>.

Moreover, there is also an implicit assumption that the “life changing experience” of volunteering overseas will produce tangible actions from students once they return.

Again, however, despite mentioning the desire to become more involved in local community volunteering in Canada, little of that action appeared to have been realized at the time of the final interviews conducted in late October.

The purpose of this chapter is not to judge students’ engagement practices, nor is it to assess the precise extent to which engagement commitments were followed through. Rather, it is to explore participants’ thoughts on engagement as revealed in the longitudinal interviews. As a result of my analysis, I argue that the process of creating “engaged global citizens” must involve more than merely sending students abroad to volunteer for a brief period. Further, I problematize the assumption that participants return eager and prepared to share their experience with a willing and waiting Canadian audience. Overarching ideas that emerge from this analysis will be discussed in Chapter Five, where the relationship between engagement and global citizenship is further elucidated.

Public Engagement through the Participants’ Eyes

Before delving into the themes that arose around various types of engagement, I explain what is meant by public engagement. Based on the examples above from WUSC and CIDA, and explanations provided by participants, public engagement in this project is considered to be any type of information sharing between participants of the Seminar and the public at large. This includes, but is not limited to, family and friends of the

participants. “Information” is used in the broadest sense of the term²² and can be shared in a variety of manners which include storytelling, public presentations, conversations, and visual displays. In addition to defining public engagement, it is also important to assess participants’ individual opinions and goals of public engagement throughout their involvement with WUSC.

Sue exhibited the most excitement of the three participants regarding public engagement. In her pre-departure interview she stated, “I think part of the program was commitment to, and this probably ties into what your research is about, to um, raising awareness even after you come back and I think that is really important that they ask the student’s to do that. So, I started to get all excited about that as well.” Not only did Sue express excitement over the opportunity to talk about her experience upon her return, but she identified it as an area she believed I was researching.²³

Even after returning home, Sue continued to be excited about the prospect of becoming more engaged with the community and with WUSC. She even declared “I have become a little bit more of an activist.” Furthermore, she suggested that she had already committed to a documentary showing and public presentation that would include photos. Sue also had a story written in the school newspaper about her Seminar participation before departing for Ghana and she planned to have a follow-up story conducted in the coming weeks. Although Sue set high goals for herself, she did not anticipate all of her fellow Seminar participants would do the same. She explained that,

²² Information can come from a variety of perspectives. For example, firsthand experience overseas, opinions on development policy or, as WUSC suggests, information on the Millennium Development Goals could all be potential topics for presentations or conversations.

²³ Appendix G contains a copy of the consent form and Appendix B a copy of the recruitment email sent to participants prior to the study. These two sources of information are the only ones students had to give an impression of what the research I was conducting was focused on. Thus, it is apparent that this participant identified engagement as an area of importance on her own accord.

“if you do no engagement strategies when you get back you are basically off the hook to do whatever you want. And I mean some people are going to go ahead and do things and some people have just talked about them and god knows if they will actually do them.”

Jess declared herself a non-activist before leaving for the Seminar. She explained it was important to her to speak up when something is “wrong”, but otherwise her primary forms of engagement were reading the newspaper and learning about injustice in her university classes. It should be noted, though, that Jess was the only one of the three participants to be engaged with the WUSC local committee at her university for a significant amount of time before applying for the Seminar. Although she did not express the same enthusiasm as Sue, Jess also explained that she would conduct presentations when she returned to Canada. Most likely they would occur at her university and at her parent’s church. She explained she felt accountable to her community at home, because of the financial and emotional support they provided when she prepared for the trip. Jess and Sue both expressed concern about the superficial nature of their personal interactions with others, and neither participant had conducted a presentation by their final interview, nor did they have any scheduled in the foreseeable future.

Like Sue and Jess, Jill identified plans to conduct presentations when she returned to Canada. Jill had planned to go on exchange the September following the Seminar, but moved her exchange to January in order to participate in engagement campaigns in the fall. Perhaps explicitly rearranging her own schedule to fulfill engagement commitments is one of the reasons why Jill was the most successful in engaging others by the time of her third interview in late October. Not only had Jill conducted a presentation, but she

had confirmed plans for a second one. Additionally, although she self-identified as having experienced challenges when speaking with people on a one to one basis about her trip, she found ways to maneuver and introduce complexity into these situations and have meaningful conversations about her experience

Thematic Overview

In an attempt to manage and analyze the complexity of the students' thoughts and experiences pertaining to engagement, I created a four-themed rubric. While the four themes of social time(s), embodiment, credibility and disenchantment are developed as a heuristic, they provide a means for me to analyze the nuances of my participants' experiences. The themes are employed both for their analytical power and their ability to encapsulate a large amount of information in a manageable format.

I discuss these themes below, in order from the most rigid and constraining to the most flexible and enabling for meaningful engagement. Time and embodiment exist as obdurate realities of being, independently of our feelings about them. However, they are embedded aspects of social life. There are only 24 hours in a day, but the way the time is managed and valued is socially organized (Adam 1995). People live within bodies, but how others view bodies and how adaptable they are in far off places varies. Feelings of disenchantment and credibility, although they arise in structured settings, are more contingent upon how people define situations and view themselves as actors within those situations. Among the three participants, these feelings often led to reduced levels of public engagement, but some evidence points to positive outcomes resulting from these feelings.

I draw primarily on the work of five scholars within this analysis. Barbara Adam's (1995; 2003) work on varying dimensions of time elucidates the complex and overlapping socially organized aspects of time that were found to largely constrain participants in their engagement efforts. Kevin Birth (2007) examines the biological aspects of time which also provides insight within this discussion. Jennie Germann Molz's (2006) work on embodiment, and specifically on the "cosmopolitan body", illuminates taken for granted aspects of embodiment by making implicit understandings of travel explicit. Kate Simpson (2004; 2005), introduced previously, provides critical insights when examining the feelings of credibility generated amongst the participants from being part of the Seminar with her work on gap-year programs in the UK. Torun Elsrud (1998) complements Simpson's work by highlighting the role of social capital²⁴ building within travel and also how travel is often viewed as a "time-out" from everyday life.

Social Time(s)

The most pervasive theme throughout the interviews was time, or rather the social organization of time. Adam (1995) explains that "[t]ime forms such an integral part of our lives that it is rarely thought about. ... Feelings that time presents constraint, discipline, control and structure are shared with the experience of time in terms of opportunity, points of reference ... the rhythms of the body and social organization" (Adam: 5-6). In the evidence presented below, I attempt to highlight both the constraining and enabling aspects that time presented to students. To help provide clarity

²⁴ Social capital is often associated with the work of theorist Pierre Bourdieu and political sociologist Robert Putnam, although many scholars draw on the concept. For a thorough review on the concept see John Field's *Social Capital* (2003).

when dealing with such a large concept, I have, rather ironically, grouped student's experiences into three points in time.

Pre-departure

Since students were interviewed before they left for the Seminar, it was possible for me to obtain a rough idea of how busy or time famished participants felt before leaving for West Africa. Following a discussion on their motivations and expectations of the program and their perceptions on international development, students were asked if they participated in any activities that were related to international development and global affairs. After discussing their current commitments or priorities, students were asked if there were any other activities they wished to engage in and what factors were keeping them from participating. Jill highlighted the time squeeze most aptly when discussing some of her limitations on volunteering: "I guess it's just time. It is time. It, yeah, there are only 24 hours in a day and I guess little by little I will be able to do all these things. But I guess you have to pick your battles right."

Likewise Sue, who was not a member of WUSC before applying for the Seminar, found engagement with the WUSC local committee challenging because of temporal constraints. Although she expressed that WUSC was a valuable organization, which she hoped to be involved with in the future, she also explained that, "I just haven't been able to go to any of their meetings cause I work right now. And, they, they hold their meetings during the week and generally during the afternoon when I'm at work." The amount of time required to attend the meetings was problematic as the sequence of times slots during Sue's day prohibited volunteering with the WUSC group.

Sue also wanted to be more involved in other volunteer commitments beyond WUSC but could not fulfill her desires because of “time constraints.” Sue explained,

I’ve always wanted to get involved, like I tried to get involved in the, the student senate and things like that. I just didn’t have time to do it all, so I decided to just focus on your studies and when you get out you can figure out, like you can take, take it a little bit easier and start to get more involved in those things.

Although Sue situated her lack of voluntarism within the constraints due to her role as a student, she did not explain how she would go about changing her priorities once she finishes her studies.

In-Country

Although there is criticism that short-term volunteer placements with youth largely benefit young people from the Global North while doing little to enhance the lives of those in the Global South, these programs continue to flourish (Simpson 2004). One of the most common reasons that programs deemed ineffective persist is because of the emphasis on the “life-changing” experience youth have while away.²⁵ Yet evidence from my study demonstrates that time constraints limit many aspects of the supposed life-changing experience by prohibiting participants from taking action in a variety of forms.

All three women in this study noted the challenges of a short-term program. Jess believed the problem was the combination of the short program and that participants had to move around several times within the six weeks²⁶. For Jess, even two additional

²⁵ Study participants anticipated that their Seminar experience would be “life-changing” before leaving for Ghana and Burkina Faso. WUSC’s website also notes that this experience “changes their [the participants] lives” (WUSC 2008). Heron (2007) notes that volunteering abroad is “touted as a ‘life-changing’ experience for *us* [Western volunteers], and its constitutive effect on Canadian and other Northern development workers’ identities is considered indisputably laudable” (2).

²⁶ As the 2007 Seminar was bilingual, all 20 Canadian students began their experience abroad in the capital of Burkina Faso. After almost a week of training with their West African counterparts students were broken off into smaller groups and sent to live either with families or in group living situations throughout regions of Burkina Faso or Northern Ghana for four weeks. The sixth week of the Seminar re-united the 20 Canadians and their counterparts at the University of Ghana for de-briefing sessions and other activities.

weeks in West Africa would have made a significant difference. Her preference was actually a three month program but she felt that length of time would not be “feasible” for most university students.

In addition to feeling like the duration of the trip affected their ability to learn, participate, and understand issues, two of the women also felt as though they had never had the experience in the first place. During Jess’s second interview, one of her first remarks was,

I was just thinking today how it feels like I never even went anywhere... I thought I would be really surprised or really appreciative and just really conscious of you know, “wow I have running water this is so amazing” – “running water is incredible”, you know all the things, like refrigerators, you know – all these things I thought they would take a bit of time to get used to again and no. It is hard to believe a week ago, well now it has been eight days, but I could say that two weeks ago I was in Africa.

It could be argued that this comment is simply reflective of the fact that Jess was experiencing reverse culture shock when returning to life in Canada. But, two and a half months later, after completing half of a semester back at university Jess was still relatively disengaged from her experience. At the end of her final interview Jess explained,

Yeah, I guess it is still perplexing to me or maybe its frightening that I can just, there is potential to experience all of this and then to completely ignore it. Like it was just something I did, like a holiday I went on. I think there is very much a danger of that happening for anybody that’s involved and yeah, it’s frightening.

Not alone in her sentiments, Jill also found the experience was almost dream-like. In her return interview, Jill explained that:

I think I was just... realizing that it doesn’t feel like it really happened. It feels like I have just been kind of like, like that’s part of my memory but I never actually went there. I think its just because we were plunked into this situation for a short period of time and expected to do a lot of different things that I don’t know that I think that maybe there are some things that I probably missed about the entire experience that I guess that you notice in retrospect. And I don’t know what those things are, but I think that I feel like maybe my whole experience wasn’t fully complete or maybe that’s the reason I am feeling like it wasn’t really real.

For Jill, not only was the experience incomplete, but she explicitly linked this feeling to the constraints of time herself.

Not only did the short duration of the program manifest unsettling symptoms in participants upon their return to Canada, but it also presented challenges in their intercultural interactions while abroad. Both Jill and Sue recounted times when the demands of their project necessitated a fast work pace in order to meet program deadlines. This demand resulted in conflict with their Ghanaian counterparts, who lived with different socially constructed versions of time than the Canadian group. A key feature of the Seminar's program is that students are to complete a research project in collaboration with a local NGO and their West African counterparts. However, when conflicts in time management arose Jill and Sue took over work that was intended to be completed in a collaborative process. When Jill recounted her experience working with Ghanaian counterparts she noted that:

when I was in the middle of the report writing I was thinking to myself this is not the right way to do it, but we've tried a lot of different ways and it hasn't been working and so this is what's happening and I still feel really guilty about that. Because to me that was a little bit of foreshadowing to international co-operation. You know with someone saying well your not getting it so we're just gonna do it for you and I know, I hated it doing it that way, but I don't know – it's only, that seemed like the only option at the time.

Thus, the tightly-timed Seminar and the demands of the research project during the program resulted in a violation of one of the central tenets of the program: working in collaboration with local people. WUSC required that students complete their research report by the end of the Seminar. Although this deadline was met, it was arguably achieved at the expense of a collaborative effort with the Ghanaian students, and certainly at the expense of Jill's belief in cultural sensitivity.

Re-Entry

On their return to Canada, the students expected to conduct public presentations and engage their community in discussions about the Seminar and international development. However, there were many limitations preventing the necessary discussions and presentations from occurring. A few of these limitations are examined here.

The Seminar concluded just before students needed to return to school in the fall. Thus, when the participant's experience was still fresh in their minds it was a busy time for their schoolmates. Both Jess and Jill noted that people often asked in passing "How was Africa?", but the question was often felt to be posed out of obligation rather than real interest in hearing their stories. By the time things had calmed down at school, the Seminar was something that had already been talked about in a superficial way and thus was rarely re-visited. Sue and Jess both explained that by the end of October they were rarely receiving any more questions about their time in West Africa, and only Jill appeared to take advantage of the relative calm that came after students were re-adjusted to school. Jill aptly explained:

Before I felt like when someone asked me how it was I had to say a quick little summary, but now I find I am having longer conversations about it because I have school, the beginning of the year everyone was seeing each other for the first time so its not like you wanted to hear the long drawn out version. So I find I am having deeper conversations and yeah, that with people, still people are asking me. It comes out in conversations and stuff.

Jill's experience highlights not only the hectic nature of her own life, but also the time constrained lives of those around her.

When NGOs claim to foster youth who are able to engage in public discussions about international development, there is little attention dedicated to how to reach out to a

public that is constrained by time. The citizens that youth are intended to engage with on their return often have their own busy lives and do not have time to listen to the intricacies and complexities of the experience participants had overseas. In order to meet the time constraints of those around them, participants found they had a few short stories or descriptions of their experience to tell. At her re-entry interview in August Jill explained:

So, I find myself just saying the same thing over and over again and realizing that there are so many other aspects of it that I could explain but you don't have the time talking to somebody if you don't know them that well, you are just talking to them for a short time its not you know, you don't want to give them the full-winded version. So you start limiting yourself to saying that one aspect of your experience over and over again and that kind of in a short time and that can make it seem like that was the only part of it.

Likewise, Jess also noted the tight timelines of those around her when explaining that she “never had the chance to sort of sit down and really look at photographs and explain things in different roles like I had envisioned and hoped.” Jess attributed this loss of opportunity largely to time noting that,

I think that is partly due just [to] time constraints – like my parents don't live near me and when I got home I was trying to get photos developed and moving and you know just life kind of got in the way. And its not that I think people aren't interested it just hasn't been convenient for me or them to sit down and have those talks.

Here the inability to discuss her experiences extended beyond her own time limitations to the temporal constraints of those around her.

Jess explained that it is important to have the time to engage with others so that the experience is remembered more accurately. She cautioned that when time is limited there is generally only one version or sound bite of the experience and then the whole Seminar can be reduced to that. She notes that “memories fade quickly. But when you are thinking or feeling something and you voice it then it almost makes it more real or

more relevant.” The potential ramifications of reducing one’s experience to a few sentences will be examined in the discussion below.

Discussions of Time

Many interesting points of discussion stem from the findings around the constraints of time. Four insights that stand out are the imposition of cultural values through time, the effects of the short duration of the Seminar, the idea of a “time-out”, and the embodied connection to time. Each will be discussed in turn.

The first time dimension warranting discussion is the imposition of Western time values on host communities. Although Jill indicated in her June interview that she was concerned about potential cultural differences in social time, she still fell into the trap of using her personal understanding of time to dominate her counterparts and the local NGO she worked with in Ghana. The challenge of remaining culturally sensitive presented itself when Jill dominated the working environment to complete the research project WUSC required. Barbara Adam indicates that “social time forms an integral part of the deep structure of taken-for-granted, unquestioned assumptions” (2003: 60). Before leaving for West Africa, both Jill and Jess expressed a desire to partake in a culturally sensitive form of development. Jess explained that she did not believe she would be doing the type of development that says “right, here’s what you are doing wrong and here’s what our solution is – here you go.” But despite this, Jess was frustrated by the low level of community interest in the project and their ability to be expedient during the short work day. Similarly, Jill explained international development as follows:

I think most people associate international development with ah, kind of that colonial attitude. And a lot of people kind of go, oh international development, going at it imposing your values and your thoughts on everyone, but I don’t, to me, that’s not the way of doing things I guess the reason it is appealing to me is because... if that is the way it was then I would like to change that.

Thus, despite the desire of participants to be open-minded and culturally sensitive, they could not fully embrace being culturally sensitive because of the taken-for-granted assumptions that strict deadlines and tight timelines are universal as opposed to cultural values.

The second major time challenge is inherent in the six week design of the Seminar. As discussed above, travelling overseas allows students to return home as “authorities” on the nation they visited and the broad international development field. However, participants are probably coming into the experience with stereotypes of the country and its peoples. A short time in country may do more harm than good in terms of building understanding. Simpson notes that, “[t]o assume that a short period of contact with the stereotyped other will automatically contradict, and hence unseat, such stereotypes is, at best, naïve” (2005: 462). It is further pointed out that the common “default setting” (Simpson 2005: 462) of organizations sending students abroad is one that assumes contact between people of different nations will - in itself - create greater understanding. However, it is more likely that the short time frame students spend abroad serves more to reaffirm pre-existing notions on West Africans and development than to change them. Additionally, because Canadian participants return home to people that may not have time to discuss their experience in depth, students are left reciting their simplified version of their experience over and over again. The combination of a short duration in the field and a fast paced Canadian society living in an era of “time-space compression” works to create simplistic and often skewed forms of engagement if engagement happens at all (Harvey 1989).

The third aspect of time that poses significant challenges for engagement is conceptualizing the Seminar as a “time-out” from life (Elsrud 1998: 315). This belief is particularly apparent in Sue’s interviews. When discussing her re-entry to the country, Sue explains that when one returns home the desire is to “get your life back.” Viewing her overseas experience as separate from life at home allows a disconnect to be drawn between actions at home and connections to others abroad. Adam notes that in a time of reflexive modernization “our actions lose the character of personal involvement; we no longer accompany them and their effects to their destination. Lines of responsibility are severed. Irresponsibility becomes structurally located” (2003: 64-65). Understanding one’s experience as a time-out from everyday life perpetuates this disconnection between personal practices in Canada and lives affected elsewhere, making the idealized version of global citizenship even more difficult to attain.

Kevin Birth (2007) provides an intriguing look at the intersections between “biology, clock, sun, and sociality” by highlighting humans’ “persistent neglect of the consequences of living on a globe” (16). Birth highlights how humans’ place on the earth determines biological rhythms, relationships to time zones, and solar times. All these factors can and do affect the “timing of global relationships” (2007: 216) and yet these are rarely explicitly examined. In her initial return interview, Sue indicated that she had been in contact with Ghanaian counterparts since returning home, but that they called in the middle of the night and were often a nuisance. Sue was not sure if the Ghanaian students were aware of the variety of time zones across Canada and therefore called her at the same time as they might call other Canadian participants living on the opposite side of the continent. This time dimension was physically determined by one’s place on the

globe and the realities of location sometimes negatively affected the quality of relationships that could be maintained between Canadians and their counterparts in West Africa.

Embodiment

“As a political and cultural figure, the cosmopolitan has been typified as the detached, de-situated and disembodied idealization of the global citizen” (Molz 2006: 2). That is, when determining what global citizens should do and how they should act towards others, what is often missing from the equation is the reality that these actions and attitudes are embodied in and carried out through bodies. What this theme hopes to illuminate is not only that global citizens are embodied individuals, but that as a result participants are inescapably constrained in their ability to engage with others before, during, and after the Seminar.

In pre-departure interviews participants were asked what was on their minds as the Seminar approached. All three participants expressed some form of bodily preoccupation as a key concern. Sue and Jess both explained that they were concerned with the anticipated heat in West Africa. Whereas Jill explained that, as a vegan in Canada she was preparing her body by eating meat before departure to help her adjust to the presumed cultural demand to eat meat while abroad.

Not surprisingly, while in West Africa, there were an abundance of physical challenges. Sue explained that, “It was really tough on our bodies at first. But you would be surprised how quickly you acclimatize.” Jess expressed frustration over her limited mobility and ability to exercise. A runner in Canada, Jess was not used to being

restricted from traveling alone. The family she resided with felt running alone was dangerous (not to mention an odd activity), and thus discouraged her from running.

For Jill, the challenges were even more pronounced. Jill's sickness was visibly apparent while I was in Ghana conducting interviews. She spent a lot of "free time" in bed, and her interview on global citizenship was conducted in her dorm room while she lay horizontal in bed. Jill also found the physical environment around her affected her abilities. In her final interview she noted that,

...when you're in a different environment and a different country you become a different person obviously because you are dealing with different you know environmental stimuli I guess. And, so looking back I was a really different person and maybe the person who I was there is not the best person that I am I think. I felt it's really hard to explain, because I felt bad about some of the things I did or some of the things I didn't do.

One of the things she mentioned feeling bad about was her food choices, as she often chose to eat more familiar foods than those of the host nation.

On return, all three women described the impacts bodily concerns had on their communication with family and friends in Canada. For example, Jill continued to be ill after returning home. It was discovered she had a tapeworm by doctors in Canada and much of her communication with fellow participants after coming home was initiated around tapeworm concerns. Sue said she felt continually cold after returning from the heat of northern Ghana to the temperate climate in her hometown: "Like right now I find it very cold here so I walk around with a hoodie and people give me weird looks and I'm like 'I just came back from Africa' and it was really hot there." Additionally, at the time of the first re-entry interview she was having trouble keeping food down because while in Ghana she "basically either stopped eating or just ate very, very little – like fruit and rice - and so coming back here and being expected to eat normal stuff again didn't agree with [her] stomach, so [she had] been struggling with that too." Jess was questioned by family

and friends about her health upon her return. She mentioned that a focus on her personal safety was brought up and that one of the comments she received was “you look good – you haven’t lost any weight.”

When discussing the communities’ students worked in abroad, ideas about embodied challenges arose. Interestingly, Jess was critical - or perhaps perplexed - by the way the Burkinabe chose to deal with their bodily limitations. Burkina Faso is extremely hot, so working midday was challenging and thus people would take lengthy lunch breaks. This resulted in what Canadians perceived as very short workdays that were ineffective. Jess explained that it seemed like you would just return to a rhythm of work after returning from a three hour lunch and then the day would be finished. Although she noted that family time was highly valued in the community, and therefore was the reason work could not be extended later into the evening, she also expressed frustration over the way bodily considerations and the social organization of time intertwined together to render the work day useless, in her view.

Finally, it should not be surprising that bodily challenges arose while volunteers were abroad and when they re-entered Canada. Travel clinics abound in Western countries, helping people prepare to go off to foreign places (Molz 2006). What then makes this such an intriguing and relevant feature to engagement?

In Chapter Three I examined a variety of perspectives on global citizenship, but I did not include an explicit discussion of embodiment. Molz (2006) suggests that when global citizenship is discussed, cosmopolitanism is envisioned as “a primarily philosophical, moral or cultural perspective”, however, what is missing is “a material analysis of the way cosmopolitanism is performed in everyday lives” (2). Through the

conceptual model of “fit” Molz examines how travelers become embodied global citizens, by preparing their bodies to be physically fit, and how they work to “fit” into the everyday world of the places they are visiting.

What is particularly useful about Molz’s analysis is the connection it makes between the topic of engagement and global citizenship. Specifically, Molz provides an examination of how travelling individuals embody the qualities of flexibility, adaptability, tolerance and openness. Molz does this by analyzing traveller’s diaries online and notes that “[t]ravellers transport their readers via vivid accounts of intestinal illnesses, uncomfortably crowded bus rides, unbearably filthy toilets, suffocating humidity, delicious food and incredible views that provide the reader with vicarious access to the traveller’s world” (2006: 6).

A key message from Molz’s research is that travellers work to be “fit” in order to adapt to physical challenges abroad. During the International Seminar application process, such “fit” was not a criterion for selection. It may be interesting, however, to ask if such criteria should have been employed? In the winter of 2000 I applied to volunteer abroad with Youth Challenge International in Costa Rica. In order to be selected, not only was there an online application form and an interview process, but there were several demanding physical tests one had to complete. An entire day was spent in Toronto on a working farm, demanding not only hard physical labour, but eating new foods blindfolded, and completing tasks requiring great agility and teamwork. Since this time, Youth Challenge has removed the physical in-person assessment from their selection criteria, but I wonder at what cost?

Certainly this is anecdotal, but I do not think it was a coincidence that the time I was living abroad for the longest, in the most physically demanding conditions I have been privy to (no electricity for several weeks, sleeping on a wood floor, minimal fruits and vegetables, et cetera), I experienced no major bouts of sickness unlike other times I have travelled. Up until the beginning of this trip I was still living on my family farm and therefore was used to strenuous physical demands. Although there can be no guarantees that strong fitness levels before venturing to demanding locales will negate the chance of sickness, it can be argued that it prepares one more and reminds people of the reality that global citizenship, and engagement with communities abroad, requires a body that is adept at adapting. Yet, interestingly, when fifteen students were asked about the qualities of a global citizen, physical conditioning or mental preparedness for physical challenges was never mentioned. At the same time, with family and friends in Canada and even by participants themselves in their pre-departure interviews, physical conditions dominated the conversation and their preoccupations. This paradoxical situation, of ignoring the body, while simultaneously prioritizing Canadian bodies above other topics or concerns, creates an interesting combination when considered in light of the engagement demands of Seminar participants.

Credibility

Enhancing levels of credibility amongst participants was a central component of the Seminar experience. Students sought to understand international development more, and through this experience they felt they would be more believable when speaking about a range of topics on their return home. The most evident example of this was when students expressed the role the Seminar could play in their career development. After the

Seminar was completed two students expressed particularly increased feelings of credibility. The third participant generally felt more confused and uncertain by the experience and was hesitant to declare herself as more knowledgeable (and therefore more credible to others) upon her return. Possessing a certain level of credibility was important for students, not only because of how other individuals and institutions might view them, but also for how participants viewed themselves.

In June, Sue indicated that despite her classmates' disgust at her opinions, she was a supporter of the World Bank and International Monetary Fund (IMF). Although she said she was open to a change of opinion while overseas, she returned with renewed enthusiasm for the international institutions so often the site of activist attack. Sue believed Ghana had appalling levels of corruption and the only way to rectify the situation was to intervene even more in the activities of the country. Sue's interpretation of the Ghanaian political climate served to reaffirm her strongly conventional views on development, adding credibility to her longer-standing personal perspective.

Testing one's ability to live in "harsher" conditions was another way Sue enhanced her personal sense of credibility. The path to self-discovery and a focus on the demands of living without material comforts was a topic that emerged in Sue's interviews on several occasions. She explains, "I mean when you are living with nothing you really get to know who you are, what kind of person you are and what you are after in life."

Although politically oriented in another direction, Jill too was able to re-affirm her perspectives on development and gain credibility as an experienced commentator. Before the Seminar, Jill was passionate about her field of study.²⁷ After returning she

²⁷ The field of study has been left unspoken because of the small sample size in an attempt to protect confidentiality.

exclaimed “I think, this experience made me more certain that I want to be involved with [my field of study].” Jill was able to see the role her studies could provide in the development field, thereby adding credibility to her career aspirations.

Jill’s Seminar experience also helped her gain confidence in areas outside her field of study. Before leaving she spoke of wishing to be involved with the African Awareness Committee at her university, but believed she lacked experience deemed necessary for participation. However, on returning she explained,

I think, I think I’ll get more involved with the African awareness committee on campus. Before I was really shy around that committee because they are quite outspoken on campus and I, I just didn’t, you know I am taking African studies and I am passionate about Africa but I don’t feel like I have anything to contribute because I haven’t been there yet, but now I feel a little more confident.

Unlike Jill, Jess felt that she gained a curiosity in the field of international development, but was still not a credible resource on the topic. Her feelings of inadequacy on the topic of international development seemed to affect her ability to engage her home community. She explained “I never really knew what I was doing and I still don’t.” When discussing the possibility of presenting, Jess expressed concern that people in the audience may ask her difficult questions that she would be unprepared to answer. At the debriefing session held in Ottawa in November, Jess asked for advice from WUSC staff and fellow participants on what topics would be advisable to discuss while making presentations. Unfortunately, the time spent discussing public engagement at the debriefing was minimal. This made it difficult to have any depth of discussion on the challenges of engagement.²⁸ After the session ended, Jess expressed her frustration and sadness over the interactions during the debriefing session during a personal

²⁸ The engagement session was scheduled for the end of the day, and the session was reduced in time considerably because of additional time spent on other topical areas during the debriefing. Please see Appendix Eight for a copy of the debriefing schedule provided to participants.

conversation with me. My interpretation of the situation led me to believe that WUSC's training did not enhance Jess's ability to feel like a credible resource on international development, and thus her lack of confidence continued to hinder her ability to engage after the debriefing in Ottawa ended.

In addition to personal feelings of credibility and confidence, participants also sought to appear credible to a broader audience. Jill explained "I want to work for the United Nations one day and I think that if you want to be working in such an international body, such as the UN you need to have experiences like this, even if it is just for two months." Gaining experience in Africa, to assist her in becoming a credible "African specialist" after graduation, was the primary reason Jill put forward to the Seminar selection committee when she applied for the program. Jill explained, "the way I kind of put it across to them [WUSC selection committee] was why they should take me was cause it is really important for me to get experience in Africa." Likewise, Sue discussed the possibility of law school or working for the United Nations in the future and she also felt the experience would help her gain credibility in her future career.

The students also sought credibility from previous International Seminar participants (and potentially past volunteers of other programs). All three students noted the role of past participants in their understandings of the Seminar. Jess had the most access to past participants, as she was a member of a WUSC local committee for several years. She clearly admired past participants when stating, "I was really impressed and amazed by you know what they had to offer upon their return." WUSC also introduced Seminar participants to past participants from many years prior during their pre-departure session in Ottawa. In Ghana, several students mentioned meeting past participants; Pierre

Elliott Trudeau's connection to the Seminar was also brought up on several occasions.²⁹

When asked about seeing global citizenship in action while in Ghana, Jess brought up the example of past participants. She explained, "I saw from that [WUSC bringing in past participants] how it impacted people's lifetimes. People went on to work in development or internationally. I think all the participants had pretty interesting lives." She noted that maybe they were not exactly global citizens, but that "they seem to be more globally aware which would make me think they could subscribe to being a global citizen." Jess' perspective on past participants leads me to believe that appearing credible and aware of global issues was an important aspect of the Seminar for Jess. The positive feelings Jess associates with past participants hints at a longing to be part of a privileged club, where only those who have traveled abroad to the Global South can be members.

Interestingly, the challenges that embodied considerations entail also provided participants with a level of credibility that allowed them to join the privileged club mentioned above. Sharing "war stories" of intestinal diseases and skin infections creates bonds between fellow volunteers. These provide a legitimate way to gain credibility in a group and help travellers "present themselves to other people" (Desforges 2000: 932). The ability to share common experiences with peer groups in university provides an opportunity for participants to "acquire both identity and capital" (Simpson 2005: 451) from the experience of travelling abroad. In fact, in the United Kingdom (UK), Simpson argues that "[a] person risks cultural impoverishment if going to university (and into other arenas) without the capital of Third World travel" (2005: 451). Articulated another way, Elsrud claims that "[i]ntercultural experience can be argued to be an investment in

²⁹ Pierre Elliott Trudeau was a Seminar participant in 1957 in Ghana (WUSC 1997: 37).

symbolic capital (Bourdieu, 1984, 1993), adding merits to the returned traveller” (Elsrud 1998: 313). In pre-departure sessions in Ottawa, WUSC invited past participants of the Seminar to come and speak with the students as they were about to leave for West Africa. This gesture on behalf of WUSC could be seen as a way to encourage or display the social capital accumulated by past Seminar participants and suggest to students that they would soon be members of an elite group of Canadians.

In an analysis of gap year programs in the UK that focus on “Third World” volunteering, Simpson (2005) examines the manner in which youth are professionalized and gain credibility through these programs. Simpson claims that the increasing popularity of gap year programs has brought young people “into contact with neoliberal understandings of education and citizenship, where emphasis is placed on young people’s acquisition of global knowledge as governable subjects with market potential” (2005: 447). She later notes that travelling individually outside of an institutional program lacks “institutional legitimation” (2005: 452), thereby encouraging further investment in the personal development aspects of programs above alternative strategies for learning about the world.

As indicated above, Sue and Jill both highlighted the important role the Seminar could play in their career development. In the UK, Simpson argues that gap year experiences are “increasingly being presented as necessities for success in both corporate and social spaces” (2005: 450). Application forms for medical and graduate school, for example, ask applicants to provide information about their volunteer work and applicants are encouraged (sometimes explicitly; other times implicitly) to acquire international experience. For example, since beginning this research in 2007 I have received emails

from several individuals looking for guidance on what program would be best to volunteer with in order to bolster their applications to competitive post-graduate programs. Knowing only that I was broadly researching in the area of youth NGOs, individuals sought out my guidance on how to “get the most bang for their buck” abroad. In other words, I was asked on two occasions to suggest the shortest possible volunteer placement that would still appear advantageous on one’s medical or graduate school application.

Other problems related to credibility also emerged. One of the most alarming aspects of the relationship between credibility and engagement is the ability students have to claim “authoritative knowledge” (Simpson 2005: 449) over a country or group of people in other parts of the world. Simpson claims that volunteer programs of any length “allow [them] to claim authoritative knowledges on distant others, thereby reinforcing global uneven and unequal development” (2005: 449). Through an illustrative quote, Sarah, an interview participant in Simpson’s research, is shown to believe she possessed an authoritative knowledge on Peruvian people after only a month of residing in the country. Because the time in country was so brief there was limited opportunity for engagement and discussion with local people - as was the case in the Seminar - and this allowed students, like Sarah, to “confirm, rather than challenge, that which they already know” (Simpson 2004: 688) about a defined group of people. Overall, students in the Seminar have access to increased levels of credibility, simply because they physically set foot in a new place under the auspices of volunteering with a well-known organization. The actual levels of increased credibility are hard to determine and yet students are allowed to feel as though they have a much deeper understanding about countries, people,

and international development than they probably do. This limited understanding of communities abroad may foster greater disenchantment with host communities.

Disenchantment

Feelings of disenchantment were widespread sentiments in the participant interviews. Two primary forms of “disenchantment” came through during the interviews with participants. First, two of the participants were frustrated with the communities with which they worked and were disenchanted by those they worked with. Second, all three participants expressed varying degrees of disenchantment with NGOs and with the overall project of international development. These feelings are important to examine because they not only limit the quantity of engagement taking place, but these disenchanted feelings can affect the quality or substance within public engagement attempts. Furthermore, disenchantment can be used to fuel positive or alternative strategies for engagement. Jill provided an example of how students can transcend their ill feelings on international development, and foster critical debate, when explaining her plan to conduct a presentation with two other volunteers who had recently returned from working in other areas of Africa. Providing a variety of personal perspectives, by presenting experiences from different people and a variety of NGOs, was one way Jill planned to overcome her negative feelings about WUSC.

Both Jess and Sue expressed frustration at the communities with which they worked. While both participants tried to be empathetic and concerned with community concerns their frustration came through in their interviews. Sue for instance explained,

I was most disappointed that the NGO³⁰ didn't really give a shit, excuse my language, about what we were doing. They were totally outside of the process, they didn't ask to

³⁰ WUSC works in “partnership” with local NGOs in Burkina Faso and Ghana. The “NGO” referred to in this quote is the local organization Sue worked with for four weeks on the research component of the Seminar.

see our report, they didn't really care what we were doing. And to me I was like, well, why are we here?

This sentiment also fostered negative assumptions concerning the engagement level of communities. Sue suggested that:

it's a lot harder, to engage and maybe that's where the source of our frustration was, like it's harder to engage people over there because they either don't understand or don't care, which I can understand. I mean if I were living in conditions like that I wouldn't care about theoretical constructs and you know rights based movements. I would be worried about you know what I am going to feed my family later that day or tomorrow or the next day - what I am going to do about water.

Similarly, Jess found parts of her community interaction disenchanting. Jess expected that communities would have identified their needs and then used the participants as "manpower" to "tackle" the problems at hand. However, Jess noted "But it wasn't like that at all. It was more like, there is a project but, there were projects set up but people weren't that interested in it – that was the impression I got."

Sue expressed further frustration at NGOs at large when back in Canada. She explained: "Well coming back from Africa I am really disenchanted with the role of NGOs and I not only question their role in developing countries but I question their role all around in terms of accountability issues and the issues they should be forcing through." I suggest that an overall feeling of discontent about the overseas communities and NGOs provided little incentive to promote solidarity within the Canadian community when participants returned.

Jill was not openly critical of the community in which she worked, and her disenchanted feelings about WUSC and the local NGO were couched in more complex terms. She explained:

[I]t left me realizing that I was naïve before and I didn't really understand the whole situation and I still don't. So that's why I feel like I need a second opinion because it was just an NGO we were working with. It was just one situation we were working with so I still am struggling with whether or not like how, how the ethics behind it. And how is it

right or wrong or moral to do international development work? In, I don't know – you can tell I still don't understand what I think. Is it, just the kind of moral and ethical issues behind it. What aspects are done incorrectly and what aspects are done, you know? Cause I believe it is important, international development is important. But there is also a lot of examples of development gone wrong and that have actually put people have brought them further back than they were before so I think that I'm excited to see alternative models and to just kind of have a good foundation on what, you know, what I feel and be able to say and have an opinion based in more facts that just from one experience.

Jill was able to recognize that the experience of the Seminar did not allow for an extrapolation to the whole of international development and NGO work abroad. She realized that it would be more of a continual learning process than she expected.

Both scholars and NGOs have cautioned naïve youth about going off to volunteer abroad with hopes of “saving the world” and “helping others” (Rehberg 2005; Global Citizens for Change 2008). Surprisingly, neither of these common refrains was a motivating factor in Seminar participation for any of the women in their pre-departure interviews. Perhaps they had heard stories from past participants³¹ that suggested that they had not been able to make any change. Or, maybe students felt they could make an impact but were embarrassed to admit it in their interviews. For example, on the Seminar website last year, one participant cited Gandhi's famous saying – “Be the change you want to see in the world.” Maybe it is naïve or self-centered to believe that one has the ability to make lasting changes, but at least one participant entertained the possibility of creating positive impact while in West Africa.

I believe the initial hope of having a positive impact contributes ultimately to feelings of disenchantment. No matter how realistically one might attempt to be when entering a new place, it is hard not to be swept away with the excitement of positively

³¹ All three women in the longitudinal interviews indicated they had conversations with past Seminar participants.

impacting others. It is not the task of this project to seek out the effectiveness of efforts overseas, but I believe a potential reason for disenchantment on the part of participants is that their unspoken hopes for change were dashed while abroad as they recognized that there are no quick fixes to the challenges of development. For participants to realize that development challenges are complex, and that WUSC's programming is not single-handedly to blame, requires time and reflection that may not have been possible within the time frame of this project.

To overcome her disenchanted feelings around NGOs and international development, Jill was able to rationalize that her experience with the Seminar was only one encounter. She recognized that "generalizations about the NGO sector obscure the tremendous diversity found within it" (Fisher 1997: 447) when she noted that the Seminar was only one experience and she would require more experience to have a broader understanding of development. However, Sue made sweeping generalizations about NGOs and their accountability. Yet, later in the interview she was not sure if WUSC was even considered an NGO. These two examples point towards a need for more facilitated discussion on the role of NGOs in development before students can be expected to adequately engage the public on the topic of international development. Otherwise there is a risk of perpetuating simplistic and crude judgments of NGOs and continually false information.

Another interesting point arising from the interviews was the criticism by Sue and Jess that host communities were disinterested in the Seminar participants and lacked engagement with Seminar students. And yet, in their home communities, Jess and Sue did not prioritize their own engagement once they returned. Sue criticized NGOs as

being unaccountable and contributed much of her disenchanting feelings to this, yet she was able to speak of her own lack of engagement as something that was simply a result of time constraints. Sue's ability to shrug off her engagement commitments resonates with an individualistic liberal priority of the self above others. Sue stated in her first interview that she was unable to participate in student politics and development initiatives because she prioritized her school in the present and would be better equipped to volunteer and engage in the future. Her rationale for her actions indicates some slippage between her assessment of community involvement in Ghana and her own level of involvement when back at home. She demanded the community in Ghana be interested and involved in the activities she was giving up her time to do with them, while back at home she could not even find time to attend WUSC meetings after participating in their program.

In another sense, Sue's disenchantment with the host community was also inconsistent. Sue suggested that community members in Ghana were unable to engage on topics of international importance because of the demand to provide basic everyday needs for themselves. However, Sue believed that Canadians would be much more willing to discuss important concepts of human rights and development. But, a week after returning Sue had the following to report on her interactions with Canadians friends and family:

...it is hard for me to find a place to start and to actually tell the story because I don't, I don't expect people would understand. I mean I have tried to tell bits and pieces of it, but I think you really need to see it to believe it in a situation like that and to even understand concepts like poverty and development and what an NGO, what the role of an NGO is in a developing country like you really have to see it because it is hard to explain and I just, people here they just don't get it. So, it has been very limited, what I have been able to communicate.

On the one hand, talking to community members in Ghana is impossible because they are purportedly unable to engage and, on the other hand, the Canadian community has no

context for understanding international poverty and development. I wonder then, who exactly is engaged in this process?

Seminar Participants and the Process of Engagement

One of the most interesting findings in this study is that generally the experience of the Seminar was not “life-changing” for students, but rather, life re-affirming. In other words, the six weeks in West Africa served as a temporary “time-out” from life in Canada, which resumed upon their re-embedding into Canadian life. To illustrate how the thematic analysis above offers assistance in understanding the complexities of public engagement, I briefly explore each of the individual participants in turn and illuminate how their varying levels of engagement can be understood through the four themes articulated above.

Sue was very busy before she left for Ghana and continued to be so after her return. Due to work schedule conflicts and competing demands, Sue was not able to attend WUSC meetings before she left for Ghana. It is perhaps then not surprising that despite her expressed desire to become part of the WUSC local committee at her university she in fact had not attended any meetings by the time of her final interview in late October.

Embodiment concerns were also a limiting engagement factor for Sue in her first two interviews. She expressed concern over the anticipated heat in Ghana before departing and she noted challenges associated with the heat again in her initial return interview. A larger challenge for Sue upon re-entry was her stomach and inability to tolerate food. By the time of her third interview embodiment constraints diminished as there was no mention of continuing illness or reference to any other bodily issues.

Sue's disenchanted feelings about NGOs remained constant across time. In her initial interview Sue proclaimed she was a neo-liberal who put great faith in the World Bank and IMF. While in Ghana, Sue experienced disenchanted feelings on numerous occasions. She was often confronted with cultural challenges, most notably her aversion to high levels of religiosity, which led her to doubt the country's government and their ability to maintain international human rights standards. Once back in Canada she continued to profess her admiration for some IMF and World Bank policies. At moments, she was also critical of particular policies set by the international institutions, but she generally continued to hold them in high esteem while declaring NGOs ineffective.

Sue's disenchantment with NGOs also increased her personal credibility in terms of her political perspective. Armed with the opportunity to declare having seen Ghana's corruption firsthand, she can now advocate for Western interventions more credibly. Sue also noted her personal successes when venturing out as an independent traveller while in Ghana. From the beginning of the interview process through to the end Sue identified herself as highly individualistic, and even after noting her hope to learn about community ties and support networks while abroad, she continued to mention her individual pursuits.

Jess experienced less time and embodiment constraints than the other two students. Jess was a member of WUSC before leaving for Ghana and she continued to be so after her return. Her largest temporal challenge was the amount of time spent with her parents after her return. Living in a different city, and returning from the Seminar right before school began, provided Jess with only a week to try and have conversations with

her family. She explained that in that time she had a lot of “running around” to do and was unable to have in-depth conversations.

Jess did not express any concerns about her body before traveling abroad and she remained fairly healthy and unburdened by illness on her return. However, she expressed frustration while in the country about her limited mobility as a female. Jess was a runner, and she was unable to partake in the amount of physical activity she wished to while abroad. Jess also felt many of her conversations with people upon her return focused on her personal safety and her weight and this focus detracted from discussing more pressing issues of international importance.

Jess was quite disenchanted with the small NGO she worked with while in Burkina Faso, but she expressed guilt over holding such negative views of the organization. Jess’ overall feelings on development were dismal in certain respects, but she also noted that her Burkinabe counterpart and the other Burkinabe students expressed positive feelings about Canadians working with them and she did not want to “discredit” their perspectives. Jess’s disenchantment did not extend to WUSC, although many other participants held less than favourable opinions about the organization³². When asked about the role of NGOs in her last interview Jess exclaimed, “I like WUSC! [laughter] There I said it!” Her hesitation, and then emphasis, on having admitted her positive feelings about the organization pointed towards her acknowledgment that many others in the program did not feel the same.

³² While in Ghana several participants expressed frustration with particular aspects of WUSC programming in personal conversations with me.

The most constraining factor for Jess' engagement pursuits was her own lacking sense of credibility. Although she explained that she was planning to do presentations at her university, she expressed large amounts of fear at such a process:

I guess I still feel really ill-informed or just you know not really confident in talking about what I learned over there. I am worried there is going to be that guy who stands up and says "but what about this, this, and this?" And, "you were oppressive because of this, this and this." And I don't know that I would be able to have a counterargument.

She was not as worried about her knowledge when presenting to students still in elementary and secondary school and she hoped to present to them in the future.

Time was a theme throughout Jill's initial interview. She acknowledged time constraints prohibited her from undertaking all of the activities she wished, but she expressed clear priority projects with which she volunteered despite time limitations. The other aspect of time that Jill highlighted was that "the concept of time is different to everyone and you just have to learn to be flexible." Despite uttering these words, Jill's inability to be flexible when working on her group research project in Ghana continued to haunt her throughout the interview period.

Jill's anticipated concerns over foreign food were minimized in Ghana because of easy access to an Indian restaurant. However, illness affected Jill's ability to participate in closing activities in Ghana. Her ill health also persisted back in Canada, resulting in many conversations focused on tapeworm rather than international development.

Jill was less disenchanted than the others about international development and NGOs. But, she was quite critical of WUSC and felt that they were too diversified, focusing their energy in too many areas. Despite her non-supportive feelings towards WUSC, Jill carried out a slide-show before her final interview and she had plans to conduct a second public presentation in the near future.

Jill's participation in the Seminar enhanced her sense of credibility as an advocate for Africa. Jill acknowledged feeling "a little more confident" on African issues. This increased credibility allowed her to engage with a new organization.

Taken together, what can be said about the phenomenon of public engagement? First and foremost, the social organization of time is difficult to work within. All three participants expressed facing cultural challenges because of social aspects of time while abroad. Furthermore, they all returned from the Seminar with the same type of time challenges they entered with. Sue continued to be too busy to attend WUSC meetings, Jess continued to limit her international development related work to WUSC, and Jill continued volunteering with organizations she cared about and became involved with the African Awareness committee which was a goal she had set for herself. The Seminar appeared to do little to alter students' understandings of time and the way they live within socially organized time constraints in Canada.

While seemingly all negative, the lack of engagement by students can be viewed positively as well. Jess was greatly perplexed by the complexities of international development that she witnessed and arguably it was better for Jess to refrain from engagement than it was to continue to oversimplify a country and a field that she could not adequately articulate. Furthermore, perhaps it was better that she avoided public presentations where she may have felt compelled to defend actions taken during the Seminar when she did not understand the full ramifications of what was happening.

As well, we should look with some skepticism on forms of engagement that serve mainly to recruit new participants for future Seminars. Despite acknowledging that the research she conducted in Ghana was relatively useless, and that WUSC was largely

ineffective, Sue found time to tell many people that the Seminar existed and would be a good opportunity for them as individuals. If this was the only engagement Sue conducted, I argue that she continued to mislead the Canadian public into believing that volunteering abroad short-term is a wonderful thing that benefits communities overseas.

Finally, if one overarching conclusion can be drawn from this chapter it is that the process of engagement is not a given end product of an overseas experience. Actualities, such as time and embodiment, are often taken for granted, thereby restricting or complicating engagement. Unwarranted credibility and feelings of disenchantment complicate things even further. A strategy for helping to address this complexity will be the focus of the concluding chapter.

CHAPTER FIVE: Conclusions

In 1997, the past WUSC Executive Director, Marc Dolgin, wrote that although “[p]rograms and projects, funders, clients, beneficiaries and partners have come and gone ... the Seminar has prevailed, a constant reminder that WUSC’s primary purpose is the engagement of Canada’s students perched apprehensively on the world’s stage” (WUSC 1997: iii). And through this engagement the Seminar’s “proudest product has been better Canadians and better citizens of the world” (WUSC 1997: xi). The conclusion of this project highlights that global citizens are anything but a given “product” of the Seminar.

By highlighting the variety of perspectives and understandings youth have about global citizenship, I have demonstrated that global citizenship is an ambiguous and contested concept, even among those who are, from an institutional perspective, being formed into global citizens. In fact, only three students of fifteen definitively suggested that they were global citizens during their interviews. Moreover, two students suggested that global citizenship is not even possible. Furthermore, a focused examination of engagement highlighted a multitude of factors that affect the ease with which participants can engage the world. Participants face temporal and embodied constraints, and they must manage increased (or wavering) levels of credibility and their feelings of disenchantment in order to engage with others in meaningful ways.

Overall, with public engagement waning and many students unable to define global citizenship in action, I wonder what WUSC sees happening that allows them to claim the Seminar prompts public engagement in Canada? More pertinently, I wonder if WUSC’s process for fostering global citizenship is irredeemably flawed or if it could be

reconstituted in a more progressive way? Possible avenues for reconstitution will be examined next.

Prospects for *Current Action*

To competently engage Canadian citizens in issues regarding international development, youth need strategies and assistance in overcoming culturally and structurally embedded constraints. In a program criticized by all participants as too short, a program so brief and rushed that it is described as “*unreal*” or only a dream, the possibility for engagement seems extremely limited. In a society that is so rushed, there is scarcely any reason to believe that participants will ever find the time to engage the public in the ways they idealized before leaving for overseas. But what if there was an approach that would allow for students to transform their lives while in the process of learning to be global citizens? Such an approach, I contend, can be extracted by exploring the theoretical notions of social justice from the work of William K. Carroll (2006; 2007) and Nancy Fraser (1995; 2005), and the praxis of a progressive Canadian NGO, which when taken together, highlight the possibilities for more transformative forms of global citizenship.

Currently in Canada, “The Otesha Project” is an NGO employing transformative approaches to social change. The Otesha Project was founded by Jocelyn Land-Murphy and Jessica Lax after returning from a field school program in Kenya in 2002 (Otesha 2008). Jessica explains that while abroad, she “quickly discovered how much our daily lives undermined the positive future we passionately wanted to build” (Lax 2007:109). After their return, both women set out to live change in action by biking across Canada and conducting educational workshops on sustainable and ethical consumption. The

success of this initiative led the young women to create a formal bike tour program for Canadian youth. What is unique about this project is that it teaches participants to live their lives differently *during* their bike tour while at the same time providing engaging educational performances to others. On their first bike tour, Jocelyn, Jessica and thirty-one other youth reached over 12, 000 people through their presentations. Now, in 2008, they have reached over 72, 000 people (Lax 2007: 110; Otesha 2008). By using theatre to demonstrate how the choices we make each morning affect so many others in the world, the Otesha Project has been able to provide hope to large audiences while working with “a logic of prefiguration” (Carroll 2007: 54).

A logic of prefiguration aims to incorporate political struggles into everyday life (Boggs cited in Carroll 2006: 33). Through an examination of paired comparisons between four hegemonic organizations and four counter-hegemonic groups, Carroll outlines the contrasts between those working with a logic of replication versus a logic of prefiguration. For those counter-hegemonic groups, “the social relations that might sustain an alternative way of life are immanent, emergent, or need to be invented” (Carroll 2007: 54). To move forward in reconstituting global citizenship, WUSC needs to leave their logic of replication behind and look now to a logic of prefiguration.

Although not the same, Fraser’s work on social justice posits similar views on action. Fraser suggests that seeking social justice demands addressing the wrongs of maldistribution, misrecognition, and misrepresentation (1995; 2005). When aiming to alleviate economic, cultural, and political injustice Fraser delineates between affirmative and transformative remedies. Affirmative solutions suggest “remedies aimed at correcting the inequitable outcomes of social arrangements without disturbing the

underlying framework that generates them” (1995: 82). Transformative remedies centre on deconstruction and aim to transform the “underlying cultural-valuational structure” (1995: 83). Fraser takes great strides to outline why affirmative remedies are often failing and how meritorious transformative remedies could be. She also acknowledges the difficulty in having transformative remedies take hold, when stating that for transformative strategies to be “psychologically and politically feasible requires that people be weaned from their attachment to current cultural constructions of their interests and identities” (1995: 91).

The Otesha Project presents an alternative to the purely affirmative action strategies encouraged by WUSC, through more transformative approaches to engagement. During their time in the Seminar, students learn to develop their lives as professionalized, well-networked Canadians, who, at best, become somewhat more globally minded, from their experience. Rather than take time to learn how to be agents of transformation and gain credibility through their actions, Seminar participants instead foster skills to help them keep connected to those similar to them, and to use their experience for educational and career advancement. Although WUSC might not overtly intend for the professional advancement of Canadian participants to supersede connections with those in host nations, interview data suggests this is what students appear to grasp best.³³ In other words, “global citizenship” becomes an exercise for accumulating social and cultural capital for upward mobility, rather than a transformational process that allows for individuals to truly appreciate the ripple effect their actions have on the world.

³³ For example, Sue believed that “personal growth” and a time to reflect on her career path were two of the most important things she took away from the Seminar.

Appiah writes that “[c]osmopolitanism is about intelligence and curiosity as well as engagement” (2006: 168). Using the example of UNICEF, he explains that making a donation to save dying children is not enough, it is essential to question why the children are dying in the first place (167-168). In some respects WUSC does encourage students to question their role in the world, but on the whole, fostering a cosmopolitan curiosity becomes overshadowed by more socially embedded or taken for granted issues of temporality and embodiment.

However, pre-figurative action, as in the Otesha Project, allows for an escape from a program that is structured around Western conceptions of time. Pre-figuration also demands embodiment to be recognized in the moment. For instance, in biking across Canada, the body becomes adapted to the demands of physical activity, and once returned from the bike tour participants can continue to use the physical advantages gained during the tour in their everyday life. Thus, the returned body continually connects to the past. Whereas in the Seminar, Sue spoke of “getting her life back” and “purging [her] ills”, which suggests the body Sue resided in during her time in the Seminar was viewed as separate from the one lived through in Canada. At the same time, the bike tour builds credibility in a more meaningful way than the Seminar. In addition to biking across areas of Canada, and demonstrating how to live in a more sustainable manner, the group also composts materials, sleeps in tents and in church basements, and shares communal food (Otesha 2008). The credibility of the participants to the global public is enhanced because they are living the change they are demanding of others. Finally, sustained action in the Otesha Project may be able to ward off disenchantment. Even if youth feel small and view their contribution to global sustainability as almost

insignificant, at least participants of the Otesha project do not doubt their ability to make personal changes; unlike Seminar participants, who set targets for public presentations and then realize their life constraints will not allow them to reach their goals. Acting prefiguratively diminishes this risk by playing an important role in helping people to visualize and live a different way of life.

According to Simpson, volunteer programs in the UK suggest that “[s]ocial action is presented not as an issue for everyone in their everyday encounters, but as an issue for the few, and for the future” (Simpson 2005: 463). I would argue the approach in the Seminar is much the same. Engagement on global issues is framed as a future action that can only be conducted by those who have traveled overseas.³⁴ But, Otesha’s strategy demonstrates that social action is required from everyone, and can be lived in the present. Furthermore, Otesha’s approach overcomes the disconnect often expressed between “idealized commitments” and “actual practice on the ground” (Meyer 2007: 264). As young people bike across the country and live in an engaged community, participants are able to live out their idealized commitments while literally fostering a connection with the ground.

In *Notes from Canada’s Young Activists: A Generation Stands Up for Change*, the young editors highlight that the activists in their book “ignored the myths that we are commonly taught: that we must choose between making a living and making a difference, between being respected and being effective, between pursuing a personal career and building a strong sense of community” (Cullis-Suzuki, Frederickson, Kayassi, and

³⁴ Currently, CIDA has a Youth Speakers Program that encourages students who have traveled abroad to volunteer to conduct public engagement campaigns. Young people, who are interested in global issues but have not volunteered abroad, are not eligible to apply for this program. Yet another example of the privileging status travel is afforded in the conceptualizations of engagement and global citizenship.

Mackenzie 2007: 3). The activists detailed in this book provide examples of young individuals who are finding ways to envision and work towards progressive social change while attempting to live out their idealized commitments. Often choices on social change are constructed as binaries: individualism versus collectivism, affirmative versus transformative action (Fraser 1995), anarchism versus “a common project” (Day 2005: 10). However, examples in this book demonstrate that it may be possible to move beyond either/or choices when creating strategies for action.

Although labelling youth as “engaged global citizens” may be questionable, it is certainly possible to foster values and action currently associated with the concept if desired. But, this cannot happen if NGOs such as WUSC continue to label youth as global citizens when they are not even fully aware that the concept exists. One of the most appealing aspects of global citizenship is that it can encourage people to consider others when making choices and escape the “imagined communities” (Anderson 1983) of nation-states. However, it should equally be recognized that conceptualizing one’s self as a global citizen is also imagined. Travelling abroad for six weeks does not make any individual an expert on the world and it certainly does not mean that engagement with others will be inevitable or fruitful. With increased conversation, and a move towards a logic of prefiguration, WUSC could attempt to challenge its existing construction of global citizenship.

Future research could also help illuminate potential shifts in logic and help bring new issues on global citizenship to light. Speaking about global citizenship with students from Burkina Faso and Ghana was not feasible during my short time in the field, but I would encourage a future study that investigates the experiences of Canadian

counterparts. As well, participants in the case study generally felt that being Canadian impacted how they thought of global citizenship, indicating that it would also be useful to conduct a cross-cultural study between students in a Canadian youth NGO and those volunteering with an NGO in the United States or Britain for example. Although being able to speak with students up to the end of October was illuminating and provided data for a fruitful analysis, future research following students over a longer period of time would also be beneficial. Students in this study did consent to having their interview data stored for a period of up to ten years and it is hoped that follow-up interviews can be completed in the next few years to allow for further analysis. With more time to reflect on the experience of the Seminar, it would be interesting to examine if students engage in, or have the desire to engage in, more transformative actions in the future.

For now, it is important to realize that the degree to which global citizenship has permeated the institutional landscape of Canada makes it unlikely to disappear in the near future. Therefore, rather than rush to criticize and throw away the concept, it might be more advantageous to take a lesson from Otesha and “recycle” the concept, making it more effective for those hoping to embody progressive social change. If creating an engaged global citizenry is “vital”, as was suggested on the first page of this thesis, then it is equally vital that action is taken to transform global citizenship from a simplistic and overused concept, to a multifaceted and meaningful motivator for social justice. By continuing to address its paradoxes, contradictions, and possibilities, global citizenship can indeed be reformulated to foster more progressive forms of engagement; engagement that embraces a logic of prefiguration and challenges Canadians to really think about their role in the world.

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APPENDIX A: WUSC Annual General Assembly Letter



WUSC EUMC

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Charitable Registration Number
Numéro d'enregistrement
d'organisme de bienfaisance
1390-4849-590021

♻️ 100% post-consumer
recycled paper, 100% fibres
de post-consommation

November 9, 2007

Welcome to WUSC's 61st Annual General Assembly!!!

We are delighted you have chosen to be with WUSC this weekend. We expect over 400 people to attend the Assembly including youth from Malawi, Sri Lanka and the Balkans. We have students, faculty, overseas partners, alumni and friends spanning six decades. People are clamouring to attend. This reflects the growing passion Canadians have to be global citizens, and the vital role WUSC plays in changing lives here in Canada and around the world.

Our Assembly theme, *Achieving Gender Equality: Towards 2015*, builds on activities WUSC is leading on campuses from one end of the country to the other and the work it undertakes in developing countries. We are honoured that journalist and human rights activist Sally Armstrong will be our keynote speaker. Throughout the weekend, our workshop sessions will demonstrate how, through all of its programs, WUSC is contributing to meet the Millennium Development Goals, with a particular focus on efforts to achieve gender equality.

Our Research Forum is now in its fifth year. It provides a national venue for communicating leading research on international topics by emerging scholars. We are pleased that the International Development Research Centre has renewed its support for this initiative for a third year.

If this is your first WUSC Annual Assembly, we hope it is the first of many. If you are a WUSC alum, we hope you will feel the energy of WUSC today, and choose to stay involved. Whether this is your first WUSC Annual Assembly or your 60th, we are delighted you are here.

Paul Davidson
Executive Director
paul@wusc.ca
613-761-3640

Education
Changes the World

L'éducation,
ça change le monde

APPENDIX B: Recruitment Email³⁵

Dear International Seminar Participants:

We have recently been contacted by Manda Roddick, a graduate student at the University of Victoria, who is conducting research on youths' experiences abroad. Manda is interested in youths' ideas, feelings, perceptions and attitudes about international development and global issues. Manda would like to interview six participants from the International Seminar in June before you go abroad, in late August after your return from Africa and in late November. Should more than six International Seminar participants volunteer for the study, the first six participants, who can confirm their intention to participate in all three interviews, will be selected to take part.

This research is confidential and meant to provide insight into first hand experiences of participants. WUSC will not be aware of your individual involvement and participation in this research and your decision to participate or not in this research project will in no way affect your evaluation in the International Seminar. To protect your confidentiality pseudonyms will be used for the duration of the study and identifying features such as the name of your post-secondary institution and place of residence will be removed from all materials once the data is collected.

WUSC is very interested and supportive of this research as it will be very relevant to our public engagement programming. We hope you will consider participating in this unique opportunity.

Each interview will last for approximately an hour and will be conducted either in-person or by phone at a time and location of most convenience to you. Should you wish to volunteer to participate you can contact Manda directly by email at mandaann@uivc.ca. Please place "International Seminar research" in the subject line.

Please do not hesitate to contact Manda at the email address above with questions or concerns about the research before volunteering to participate.

Thank you for your time.
Sincerely,

Name of the Programme Officer

³⁵ This is the email draft that sent to the WUSC Programme Officer for circulation amongst the Seminar participants. As I was not the one to send out this email directly to the participants it is possible this email was altered in some way before being sent to the participants.

APPENDIX C: Guide for Pre-departure Interview (June)

1. To start, can you tell me a bit about where you are going and what you are going to be doing on the International Seminar?
2. Can you tell me what life experiences brought you to the point of applying for and preparing to go abroad with WUSC?
3. Motivations for applying
4. Goals or expected outcomes
5. Fit with your studies? Career goals?
6. Why did you choose WUSC to work with?
7. Have you considered other youth programs abroad? Why this one?
8. Any reflections or feelings about the application/selection process?
9. Will this be a one time trip? Do you plan on going overseas again to do similar work?
10. Right now (i.e. before you went abroad) how would you describe your feelings or ideas about international development and global issues?
11. Do you currently participate in or think about activities related to international development and global issues in your daily life? Examples?
12. What are your reasons for participating or not in these activities?
13. Are there other ones you wish to participate in but don't or can't for some reason? Why?
14. WUSC involvement. Have you been involved with a WUSC local committee? Can you tell me what that experience has been like?

APPENDIX D: Guide for Recent Return Interview (August)

1. You've just been back over a week, I'm just wondering if you can tell me a bit about what it has been like since your return to Canada?
 - a. Have your friends and family been interested in hearing about the Seminar?
 - b. What have you told them?
 - c. Have you been in contact with anyone from the seminar?
2. What were the best parts of the seminar?
3. What were the greatest challenges of participating in the seminar?
4. Was anything about the seminar different than you expected?
5. How would you describe your current feelings or ideas about international development and global issues?
 - a. How about Canada's role?
 - b. And young people's role?
6. As we are all gearing up for another school year, have you thought about any things you would like to be involved with this year?
 - a. Are any of these things that were prompted by attending the seminar?
7. Are you planning on having any WUSC involvement this year? What will that be?
8. You mentioned before leaving that you were part of your participation in the seminar was based on doing presentations for WUSC on your return? Is this still happening?
 - a. When?
 - b. Any ideas on what you will say or do in your presentation?
 - c. Has WUSC provided any guidelines for the presentation?
9. Do you have any future plans for being involved in the field of international development?

APPENDIX E: Guide for Final Interview (October)

1. How has your fall been since returning from the Seminar?
 - a. Have your friends and family continued to be interested in hearing about the Seminar?
 - b. What have you told them? (has this remained the same?/gone in depth more?)
 - c. Has talking to people about the experience changed the way you look at it?
 - d. Have you been in contact with anyone from the Seminar?
2. Are you going to the AGA? Any ideas on what will be happening? What are you most looking forward to?
3. Have you become involved in WUSC this year? How has that been? What are you doing with the local committee?
4. Have you done any presentations yet on the Seminar?
 - a. How have they gone?
 - b. What did you say?
 - c. What were the responses (what types of questions did people ask?)
 - d. Are you planning any more presentations?
 - e. Did you report back to WUSC about your presentation?
5. Right now new students are applying to go on the 2008 Seminar – if you were to talk to one of the new applicants what would you tell them?
6. How would you describe your current feelings or ideas about international development and global issues?
 - a. How about Canada's role?
 - b. The role of NGO's? (WUSC in particular)
 - c. And young people's role?

10. What kind of role does global citizenship play in international development?
11. Did the International Seminar enable you to become a global citizen?
12. Do you have any future plans for being involved in the field of international development?
13. A year ago right now you were starting the application process. If you knew a year ago what you know now about the Seminar would you have still applied to participate?

APPENDIX F: Guide for Global Citizenship Interview (Ghana)

1. When I say “global citizenship” what does this mean to you? Have you always thought about global citizenship in this way?
2. What do you think are the most important qualities in a global citizen?
3. Do you identify yourself as a global citizen? (If yes, what made you begin thinking of yourself as a global citizen?)
4. Where have you learned about global citizenship?
5. Are you aware of any of the organizations or institutions you interact with promoting global citizenship? If so, how do you feel about the term global citizen being used within organizations and institutions?
6. Can you tell a story about when you have seen global citizenship (or a lack of global citizenship) in action during your time in the International Seminar?
7. What are (or should be) the greatest concerns of global citizens?
8. Did the idea (or concept) of being a global citizen influence your decision to come here?
9. Will thinking about global citizenship influence how you act back in Canada? If so, in what ways?
10. Does being Canadian play a role in global citizenship?
11. Do you think being a global citizen is necessary for participating in an experience such as this?
12. Do you think that thinking of yourself (or others) as global citizens allows or encourages action that might not take place if the concept of global citizenship did not exist? (Examples/explanation)

APPENDIX G: Consent Form for Longitudinal Interviews



University
of Victoria

Department of
Sociology

PO Box 3050 STN CSC
Victoria, British Columbia V8W 3P5 Canada
Tel (250) 721-7572, Fax (250) 721-6217

UNIVERSITY OF VICTORIA PARTICIPANT CONSENT FORM

You are being invited to participate in a study entitled *Youth Experiences Abroad: Investigating Global Citizenship and Social Justice*³⁶ that is being conducted by Manda Roddick.

As a graduate student, I am required to conduct research as part of the requirements for a Master's degree in Sociology. This research is being supervised by Dr. William Carroll in the Department of Sociology at the University of Victoria. You may contact me at mandaann@uvic.ca or Dr. Carroll at wcarroll@uvic.ca if you have further questions.

Purpose of the Study

The purpose of this study is to explore youths' ideas, feelings, perceptions and attitudes about international development and global issues. To address the purpose of this study this research will be based on a case study of the International Seminar that is facilitated by the World University Service of Canada (WUSC).

Importance of the Research

This research is important to the development of academic knowledge and for individuals and groups in society who are interested in social justice in an international context. Social theorists identify a lack of empirical evidence of how processes of globalization are affecting individuals and this research will help fill this gap. This research may also provide feedback to WUSC about the nature of their programming as a result of greater understanding of how youth programs are affecting young people's perceptions of social justice. If programming changes appear necessary this research may provide recommendations that will better meet the needs of youth who want to participate in meaningful social change.

Participation and Involvement

You have been invited to participate in this study because you will be travelling overseas with the International Seminar that WUSC is facilitating this summer. If you are willing to participate in this study your participation will include three interviews, of approximately one hour each. Each interview will cover such topics as your personal background as

³⁶ The title of my thesis on this consent form was provided as a working title.

well as your particular experience and involvement with WUSC. A summary of the findings will be available to you if you request one. These interviews may be conducted in-person or by phone depending on your location of residence and the interviews will be audio recorded with your consent. Each interview will be scheduled at a time most convenient for you.

Risks

There are no known or anticipated risks to you by participating in this research.

Benefits

You may benefit from participation in this study as it will give you an opportunity to reflect on your experience and provide an opportunity for you to provide feedback to WUSC. This research will also provide benefits to the state of knowledge as there is a lack of empirical evidence documenting individual experiences of processes that are connected to our globalizing world.

Voluntary Participation

Your participation in this research is completely voluntary. If you do decide to participate, you may withdraw at any time without any consequences or explanations. If you withdraw from the study at any time for a personal reason not related to the study itself (e.g. personal illness) I may use the data collected prior to your withdrawal if you check the box below indicating your consent. Otherwise all data collected prior to the point of your withdrawal will be destroyed. You also have the right to refuse to answer any question at any point in time during any interview.

Ongoing Consent

To make sure that you continue to consent to participate in this research after signing the consent form before the first interview, I will review the contents of the consent form verbally at the second and third interview and will secure your verbal consent to continue with your participation in the study.

Confidentiality

All information that you provide will be kept confidential. Only I and my supervisory committee will have access to your interview data. No information will be used that might personally identify you. You will never be identified by name in any reports derived from the completed study. Only pseudonyms will be used in all aspects of the study and other identifying features such as your post-secondary institution and province of residency will be removed in all forms of results dissemination. All data will be stored in a locked office and/or on a password protected computer program.

Dissemination of Results

It is anticipated that the results of this study may be shared with others in the following ways: in a completed MA thesis, thesis defence, published articles, academic conferences and scholarly meetings, directly to the participants, directly to WUSC, and potentially media forms including newspaper, radio, TV and internet.

Disposal of Data

To dispose of the data all papers will be shredded, audio-tapes/digital recordings will be demagnetized or destroyed, and relevant computer files will be deleted from my computer and from any other storage devices (e.g. an external USB drive). This data can be destroyed after my thesis is defended, but I am asking for the possibility to store the data for up to ten years in case of the possibility of future analysis. If you will consent to the data being stored for up to ten years please check off the appropriate box at the end of this form.

You may verify the ethical approval of this study, or raise any concerns you might have about your treatment or rights by contacting the Associate Vice-President, Research at the University of Victoria (250-472-4545) or ethics@uvic.ca.

I do ___/do not ___ agree to my interview being tape recorded.

I do ___/do not ___ agree to my interview data being stored and possibly used for future analysis for a period of up to ten years.

I do ___/do not ___ agree to allow my previous interview data to be included in this study, should I be unable to continue participation due to personal circumstances unrelated to this study.

Your signature below indicates that you understand the above conditions of participation in this study and that you have had the opportunity to have your questions answered by the researchers.

Name of Participant

Signature.....

Date.....

A copy of this consent form will be left with you, and a copy will be taken by the researcher.

APPENDIX H: Debriefing Agenda



WUSC International Seminar Debriefing
BILAN RETOUR du Séminaire International EUMC
 October 9, 2007³⁷



Travelodge West
 1376 Carling Avenue
 Carling and Kirkwood
 Ottawa, ON, K1Z 7L5

Travelodge – Ottawa 9th 2007

Beachcomber Room

9:00-12:00pm CIL

The Center for Intercultural Learning (CIL) will facilitate the first half of the day.. They will focus on assessing the personal experience and finding strategies for re-integration into work and society in Canada.

*For more detail on the content of this session, please see CIL.

12:00-1:00pm LUNCH (vegetarian options included)

1:00 –1:45pm Introduction and reconnecting with the group

1:45 – 3:00pm Looking Back, Thinking Forward
 - *Reflecting on the Seminar experience and providing recommendations to the program*

3:00 – 3:15pm HEALTH BREAK

3:15 – 4:45pm Public Engagement in Canada
 - *Brainstorming ideas to engage Canadians*
 - *Storytelling- narrowing down the stories we want to tell others*
 - *Ways to stay involved with WUSC*
 - *Tools for Public Engagement*

³⁷ This document contains a typographical error. The actual date of the debriefing was November 9, 2007.