Master's Thesis of Arts

The Developmental Process of
the Youth's Global Citizenship:

The case of Intergovernmental Youth Exchange in Korea

청소년의 세계시민성 발달과정 연구:

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Abstract

This study aims to look into the experiences of the youth participating in the International Youth Exchange program in Korea and to analyze how it contributes to their Global Citizenship improvement. To be specific, it first examines what the youth experience in the International Youth Exchange program, looks into what procedures these experiences take in order to formulate their Global Citizenship, and finds out how each of their specific experiences matches with the conceptual elements of Global Citizenship and what this correlation implies.

Data were collected from 189 report papers written by the youth participants of Intergovernmental Youth Exchange program performed by The Ministry of Gender Equality and Family in the Republic of Korea from the year of 2008 to 2016, including the contents of daily journals, testimonials, and personal reports, etc.

Based on their experience in the context of the youths' participation, it is possible to present a new perspective different from the one of existing researches and reports which has viewed only from the aspects of policy itself or the viewpoint of the planners and operators of the International Youth Exchange programs. In addition, it is possible to present a different insight from existing researches that quantitatively have looked into the effects of the youth's Global Citizenship improvement by participation in

International Exchange activities; this study uses qualitative research methodology not only to demonstrate the effects of the youth's Global Citizenship improvement but also to explain in depth how the developmental process of their Global Citizenship formation turns out.

As a result of the analysis, there has been a pattern of the youth's Global Citizenship development which consists of 6 phases: 1) The youth have a world-friendly attitude of expectation and excitement during preparation for their dispatch to a foreign country. 2) They encounter the fundamental and important facts about the host country so that they are able to build an understanding of its history, culture, and the life of the native people during the early phase of their visit. 3) They realize their national and transnational identities and self-reflect on those. 4) They find the local youth important as 'their peers'. 5) They experience the local people's life and are engaged in their civil activities. 6) They reflect on themselves and try to take action as global citizens in the latter period of this program.

In the experience of approaching foreigners in a strange land, the youth reflect upon their identity, find their new self through the process of 'otherization' and 'objectification', and design their own dreams and futures more specifically as global citizens. Most of these future plans include their commitment to take concrete action to improve themselves to communicate more effectively with people in the world, to understand them more deeply, and to contribute to the global civil society as global citizens.

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Chapter I. Introduction

1.1. Background & Statement of the Problem

Today, as the flow of globalization expands, the world community formulates international cooperative relations in various fields such as economic, social, cultural, and educational realms. The more activities related with international cooperation become vigorous among nations, the stronger necessity to have more participants who have mature awareness of Global Citizenship emerge.

In this context, it is significant to have more young generations of the youth with Global Citizenship in International Cooperation field become especially significant in order to promote stable contribution of each country to the global society and to reinforce the international connection and cooperation among countries in the world in a long run.

In this regard, the most evident patterns of the youth's participation in the world society are cultural exchange and overseas volunteering. The youth who participated in culture exchange program say that they were able to have meaningful learning experiences through the mutual interaction with the other foreign youth groups and to end up desiring to spend more time with them, which means that they gained a lot of fruitful outcome in the aspect of mind and attitude change. In addition, the pattern of the youth's participation in the activities of international cooperation approved that the

youth participants' highest satisfaction rate showed up in the overseas volunteering among all the types of programs (The Ministry of Gender Equality and Family, 2013) [1]. The youth participants interested in international cooperation consider the activity of overseas volunteering so important that the project of dispatching overseas volunteering group is earning high satisfaction level from them(The Ministry of Gender Equality and Family, 2012)[2].

On the other hand, the research results that recently have emerged demonstrate the positive effects of the youth carrying out such international exchange and cooperation activities. These existing studies mainly focused on evaluating or proving the effectiveness, achievement, and impact of International Youth Exchange activities, however, there are a few research proceeded for the purpose of proposing that these International Youth Exchange activities are effective in improving the Global Citizenship of the youth participants. Therefore, what the preceding researches have addressed shows the activities' effect and its correlation with the improvement of global competence that somehow includes the development of Global Citizenship, not fully explaining the specific process of how the youth develop their Global Citizenship while taking the activities of International Youth Exchange. Based on this assumption, this study aims to describe

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[1] White Paper on the National Youth Policy 2013. [2013 청소년백서]. Seoul: Ministry of Gender Equality and Family.

[2] White Paper on the National Youth Policy 2012. [2012 청소년백서]. Seoul: Ministry of Gender Equality and Family.

specifically what the youth experience, as participants in the 'Intergovernmental Youth Exchange' program, in the process of developing the Global Citizenship in a holistic way.

1.2. Purpose of the Study & Research Questions

The purpose of this study is to analyze the experiences of the youth participants in the International Youth Exchange program in terms of their improvement of Global Citizenship.

The study seeks to answer the following questions:

- What is the process in which the youth participants in the International Youth Exchange program develop their Global Citizenship? How do they develop their Global Citizenship by participating in this program?

- What do they experience during the process of the program operation?

- What do the overall experiences of the youth participants mean? What does the meaning imply?

1.3. Significance of the Study

The focus of this study is to find out the youth's developmental process of improving Global Citizenship, by looking into the experiences of the youth participating in the International Youth Exchange program and examining how the experiences contribute to their Global Citizenship formation and how each of their specific experiences matches with the subordinate conceptual elements of Global Citizenship.

Therefore, the Intergovernmental Youth Exchange program conducted by the Ministry of Gender Equality and Family in Korea is selected as a good case of these points, and the qualitative research methodology is used on the documents of the youth participants' journals describing their own experiences during the program, written in their own language by the youth themselves.

Based on their experience in the context of the youths' participation, it is possible to present a new perspective different from the one of existing researches and reports which has viewed only from the aspects of policy itself or the viewpoint of the planners and operators of the International Youth Exchange programs. In addition, it is possible to present a different insight from existing researches that quantitatively have looked into the effects of the youth's Global Citizenship improvement by participation in International Exchange activities; this study uses qualitative research methodology not only to demonstrate the effects of the youth's Global Citizenship improvement but also to explain in depth how the

developmental process of their Global Citizenship formation turns out.

Thus, this study can bridge this gap that previous studies have not addressed and suggest on the future operation of the International Youth Exchange programs that have similar characteristics. It is also possible for program planners or operators to find out whether there is a difference between what they expect the youth to experience and what the youth actually describe about their own experiences in order to find new and better directions for operating the programs in the future.

Chapter II. Literature Review

2.1. Global Citizenship

2.1.1. Background of Global Citizenship

2.1.1.1. Development of Global Citizenship

The notion of Global Citizenship has been developed throughout a long period of human history, and its meaning has been varied in political, economic, social, and educational points of view. Basically 'global citizen' means a member of the world community, however, when it comes to establishing the scope of 'the world', there has been a diversity of interpreting the definition of it. This diversity has manifested itself from the earliest stages in which mankind first developed the concept of democratic citizenship to the recent period of globalization in which the initial concept of Global Citizenship emerged. The process of change is examined in this section in order to identify the key elements of Global Citizenship that have always existed during its formation and development throughout human history.

Emergence of Citizenship

In the ancient world of the Greeks and the Romans, the Stoics called themselves 'cosmo-polites' and 'citizens of the cosmos' which mean citizens of the place that constitutes a divine order governed by reason and freedom. They thought rational beings were to participate in the divine order as global citizens. At this time, Global Citizenship was thus a response to how one understood one's position on life and the cosmos, rather than being a response to particular events, issues or problems (Dower & Williams, 2002).

On the other hand, a new and contemporary notion of citizenship and cosmopolitan had emerged and became strong during the seventeenth century, and it consequently had grown to the 1789 declaration of human rights by the late eighteenth century. This Enlightenment view was partly a response to the development of the European nation-state system in which sovereign states exercise complete legitimate power over clearly defined territories(Dower & Williams, 2002). According to this view, people became citizens by giving their consent to a legal and binding agreement concerning their rights and freedoms. Hobbs(1651), in his book of Leviathan, said that each of members of States would have natural and unlimited freedoms but there was an endless 'war of all against all'. He advocated people's position subscribing to a society where war can be avoided and the peace maintained only by entering into a social contract to pursue the common good and collective security (Peters, Britton, & Blee, 2008). Despite of its clear

pursuit for the social order and peace, however, there still happened wars and adversities which disrupted permanent peace in the world.

Initial Concept of International System

In this context, Kant(1949)'s cosmopolitanism aimed to invoke a globally-oriented institution that cultivates global citizens. He defended the idea that human beings belong to a single moral community sharing the characteristics of freedom, equality, and autonomy that grounded the concept and legitimacy of law. Based on the principles of mutual respect, he advocated an international system to establish peace against the natural state of war, with the law of world citizenship limited to conditions of 'universal hospitality' where 'hospitality means the right of a stranger not to be treated as an enemy when he or she arrives in the land of another'(Peters et al., 2008). He thought this kind of loose international confederation of such republics would enable, slowly and not without mishap and mistake, international disputes to be resolved peacefully to the extent that war would eventually become unthinkable (Dower & Williams, 2002).

Desire for World Peace

The tendency of seeking peace by making a new world order became stronger in the twentieth century, while people in all over the world had to endure the hardship of the two World Wars and unstable political

environments between the countries of hegemonic power. The advocators of instituting an international system paid attention to setting an overarching authority which can generate the world peace. As time passes by, however, what people perceived as 'global problems' slightly started to change. In the 1970s, the traditional focus on peace and the problems of war was giving way to concerns about world poverty, the violation of human rights, and what needed to be done to alleviate it through aid programs reforming the way international trade occurred. In addition, emerging evidence about the global environment – both about resource depletion and about pollution of the environment – provided inspiration and motivation for a new group of environmentalist cosmopolitans(Dower & Williams, 2002).

Globalization

For this reason, countries have continued to pursue coexistence within a secure global cooperative system. In this atmosphere, the end of the Cold War in the early 1990s marked the start of globalization. In the context of its times, the genuine meaning of globalization is that the each individual's viewpoint or consciousness looking at the 'world' becomes 'unified' in various fields of society, such as politics, economy, and culture. In other words, it refers to the formation of a unity that transcends national boundaries by looking at the earth as a unit of time or space where every human being lives within it. Therefore, this concept of globalization does

not address the general human problems around the world in the national level, but it pursues transnational countermeasures in the global level (Kim, O., 2011), and the purpose of its activities is the advance of the human community based on democratic, environmentally friendly, and sustainable development (Song, 2014). It also pursues mankind's universal values, human rights, the diversity between people, and multicultural or intercultural communication (Kim, O., 2011).

The concept of globalization, however, is definitely different from the concept of internationalization in the following points: Internationalization implies that one country must have a 'national system' as a state in order to build international relations with other countries in economic, environmental, political, and cultural contexts. According to Frey & Whitehead (2009), the purpose of internationalization is for each country to secure competitiveness in capital markets in the world by taking advantage of the competition among countries and to achieve economic development at its own national level. Therefore, this concept presupposes the existence of international competition among the countries, and requires each country to cultivate more internationally competent talents in order to achieve material abundance which would ultimately foments tensions rather than peace and unity between countries. In other words, Global Citizenship ultimately conflicts with internationalization but is a concept developed within the context of globalization.

2.1.1.2. Similar Concept of Global Citizenship

Global Citizenship in International Development

This section examines how the concept of Global Citizenship is formed in the discussion of international cooperation in the era of globalization. The specific discourse on Global Citizenship began to appear on the surface in earnest in the 2000s, but the concepts similar to it had already begun to be formed several decades ago from the very beginning period of the globalization. Despite slight changes on these similar concepts depending on the type of discourses emerged in each developmental period of globalization and international cooperation, the core factors of the concepts have been kept unchanged and it consequently has become the form of Global Citizenship of today. In other words, looking at chronologically how these similar concepts exist in various international discourses which have influenced to the formation of Global Citizenship helps understand the core factors of the current concept of Global Citizenship.

Particularly, in order to examine this process, it is effective to look into the area of Education under the umbrella of International Cooperation to examine this process. That is because many nations have been trying to be part of various forms of international cooperation through peaceful

alliances between each country as they finish the age of world wars and conflicts, so that the discussions have been actively generated about how to raise the next generation of each country to adapt to this new paradigm of peace and cooperation. In other words, the international debate to foster their next young generation to become 'citizens of the world' has been actively conducted through 'Education'. This trend had begun substantially with the establishment of the United Nations and UNESCO in 1945 and has been further reinforced by the new momentum that accelerated globalization since the collapse of the Cold War in 1991. The factors that support the concept of Global Citizenship in the various discourses of international education presented through UNESCO are to be examined, from the initial form of the past to the recent formation, in the following statements:

● *Education for International Understanding*

The purpose of Education for International Understanding is to raise peoples' understanding about the significance of the unity of all mankind and to lead young generations to have a respect for human rights and the diversity of cultures around the world. Goldsmith(2004) asserts, "international understanding is a feeling that the individual is not only a member of his or her state, but a member of the world". In other words, it is obvious that the definition of this international understanding already presupposed the equivalent concept to Global Citizenship.

UNESCO's report on Global Citizenship Education(GCED), *Citizenship Education for Globalizing Societies* (Wintersteiner, Grobbauer, Diendorfer, & Reitmair-Juárez, 2015), explains how the notion of international understanding has developed and what it is about:

Since it was founded, the UNESCO has been working on the question of how education can prepare individuals to live together peacefully and solidarily. Already in 1946, it passed its *Resolution on the revision of textbooks*. … The aim has been the revision of textbooks regarding their role in improving the mutual understanding of peoples and nations. ... In 1968, the *International Bureau of Education* (IBE), which is connected to the UNESCO, issued its *Recommendation on Education for International Understanding*. In 1974, the UNESCO developed – as a joint document of all its member states – its *Recommendation concerning education for international understanding, co-operation and peace and education relating to human rights and fundamental freedoms*. This declaration on "international education" examines the connection between international understanding, human rights, cultural education and, quite early on, environmental education. In a key passage, the recommendation demands an education policy aimed at "international solidarity and cooperation, which are necessary in solving the world problems." On all educational levels, the international dimension and global perspective should be taken into consideration and central "world problems" (such as equality of peoples, peace, human rights) should always be addressed. (Wintersteiner et al., 2015)

This description shows that there already has been an awareness of the necessity for people to focus on the problems happening around the world and to know that they are responsible for solving those as members of the one world community.

● *Civic Education*

Civic Education is designed for people to develop competence in critical thinking about international or domestic political power relations and to have understanding the universal value of human rights, democracy, equality, freedom, and tolerance for cultural diversity. Wintersteiner (2015) explains that Civic Education and Global Citizenship Education shared focus on the global dimension and political aspect of any topic on what is happening in human society. Those two also have some overlapped factors: Civic Education puts importance on global questions, the global dimension of all political questions, as well as the connection of the local and the global, and GCED increases awareness for social structures in global connections, which is called the structural-political cosmopolitanism, investigating structural power relationships or inequality problems in the international setting.

● *Peace Education*

Peace Education aimed to foster the young people's ability to resist

various kinds of violence including war, fight, and conflict that hinder peace in human society. This happens through the initiation, support, and supervision of social and political learning processes aimed at developing prosocial behavior and the ability to practice political participation (Gugel 2008: 64p).

Reardon(1988) introduced the basic values that is to be subordinate concepts in global orientation of peace education in her book, *Comprehensive Peace Education : Educating for Global Responsibility*. The three values are the following:

"First, the value of *stewardship* calls on us to foster in our students a consciousness of their relationship to the whole natural order and their responsibility to assure the health, the survival, and the integrity of the planet. Second, the value of *citizenship* calls on us to educate people to be capable of creating a nonviolent, just social order on this planet, a global civic order offering equity to all Earth's people, offering protection for universal human rights. Third, the value of *humane relationship* is one that recognizes the interconnections and interrelationships that make up the web of life, starting with the interconnections between the human order and the natural order and emphasizing a human order of positive human relationships" (Reardon 1988: 59).

It is clear that this explanation not only talks about how people should lead their young generations to overcome violence in human society, but also

deal with how to develop appropriate competences for them to raise global awareness.

- *Global Education*

According to Wintersteiner (2015), Global Education is defined as an educational concept that reacts to challenges of globalization, to the increasing complexity of our life circumstances, and to the current development towards a 'global society'. The essential objectives of this concept include recognizing and analyzing global developments and evaluating their consequences, as well as developing responsibility and social participation.

The most fundamental aspect of Global Education is globally oriented civic education which aims to raise students to be aware of what citizenship is and how they can become citizens in a global society. In this context, it is possible to see that its clear purpose of raising the students' understanding of citizenship in the sense of transnational political participation encompasses the characteristics of the notion of Global Citizenship.

- *Education for Sustainable Development*

Wintersteiner (2015) presents the major characteristics of Education for Sustainable Development in that individuals and civil societies, states, and the global community of states should carry 'joint responsibility' in

order to keep sustainable global system. This social contract consolidates a culture of attentiveness (as a sense of ecological responsibility), a culture of participation (as a democratic responsibility), and a culture of obligation towards future generations.

Education for Sustainable Development and Global Citizenship Education share interfaces particularly in the critical investigation of an ever-pervasive economization of society and in restoring the primacy of politics. Political participation and democratic responsibility constitute interfaces as much as do questions of global justice (Wintersteiner et al., 2015).

2.1.2. What is Global Citizenship?

2.1.2.1. Definition

In this context, the definition of Global Citizenship refers to a worldview based on a perception of globalization in which each individual has to have a sense of responsibility as a member of the global community. It also means that people around the world are responsible for recognizing and resolving global issues, respecting the diversity of values, and transforming the world into a more just and sustainable community.

UNESCO defines Global Citizenship in the following statements:

Global Citizenship does not entail a legal status. It refers more to a sense of belonging to the global community and common humanity, with its presumed members experiencing solidarity and collective identity among themselves and collective responsibility at the global level. Global Citizenship can be seen as an metaphor rather than a formal membership. Being a psychosocial framework for collectiveness, Global Citizenship can, and is expected to, generate actions and engagement among, and for, its members through civic actions in the public domain to promote a better world and future. And it is, necessarily, based on and respects the universal values of human rights, democracy, justice, non-discrimination, diversity and sustainability, among others. (UNESCO & APCEIU, 2014)

Therefore, it is clear that Global Citizenship is about the sense of membership and responsibility to the world. Its unique nature is more evident in the comparison between the National citizenship and Global Citizenship mentioned by Anderson(1991), Mezran(2007), and Myers(2010).

[Table 1] The Comparison of National Citizenship and Global Citizenship

	National Citizenship	**Global Citizenship**
Status	legal/institutional	moral
Membership	restricted	open

Basic unit	the national state	the world
Setting	territorial communities	transnational, imagined communities
Locus of action	national political system	global civil society
Civic identity	fixed, but contested	flexible and multiple

Source: Anderson(1991), Mezran(2007), Myers(2010), Song(2014)

According to this, the concept of Global Citizenship entails moral status and open membership and sees the world as a transnational and imagined community. In addition, globalization is not only achieved by political elites, transnational corporations, or international economic organizations, but also by the individuals belonging to 'global civil society' as citizens who actively participate in solving the problems of the world society(Brecher et al., 2002; Kymlicka, 2007; Heater, 2002; Kivisto & Faist, 2007).

Noddings(2005) pointed out that global citizens have four critical rituals: awareness of the current economic injustice, awareness of the contaminated physical environment of the earth, awareness of cultural diversity, and critical awareness of global capitalism. Hanvey(1982) asserted that global citizens must 1) recognize that others may have a different world view from them, 2) have an in-depth understanding of global events, 3) understand the characteristics of world culture through similarity and

differences between local cultures, 4) understand that the world is correlated, and 5) have a consciousness to practice alternative strategy of action at the local, national, and international level.

In addition, according to Oxfam(1997), the global citizens 1) recognize their role as world citizens, 2) recognize the value of cultural diversity, 3) understand how the world works economically, politically, socially, culturally, technically, and environmentally, 4) should be outraged by social injustice and inequality, 5) are able to participate in community activities and contribute to the global society as well as the local community, 6) have a purpose of making a more equitable and sustainable world, and finally 7) become citizens who can be responsible for their actions.

Birk (2016) argues that Global Citizenship should be based on a sense of community, consciousness of diversity, and a sense of respect for others, and therefore global citizens are to contemplate international social issues and to solve the problems with the other citizens. Under this definition, they are people who can find a strategy and have the ability to view their position in the global context in order to have intercultural perspective, to be able to communicate, and to solve international social problems.

In summation, the person with Global Citizenship must have a sense of awareness for the global issue of social injustice and inequality in the world, know what the problem is, understand its causes and effects in depth, and be able to act to solve it.

2.1.2.2. Elements of Global Citizenship

Morais and Ogden (2010) have refined three core thematic concepts, 'responsibility', 'awareness', and 'engagement' which constitute the conceptual elements of Global Citizenship. These elements lead to three following specific subordinate concepts that are repeatedly presented in various literatures that address the concept of Global Citizenship: Social responsibility, Global Competence, and Global civic engagement.

[Figure 1.] Global Citizenship Conceptual Model
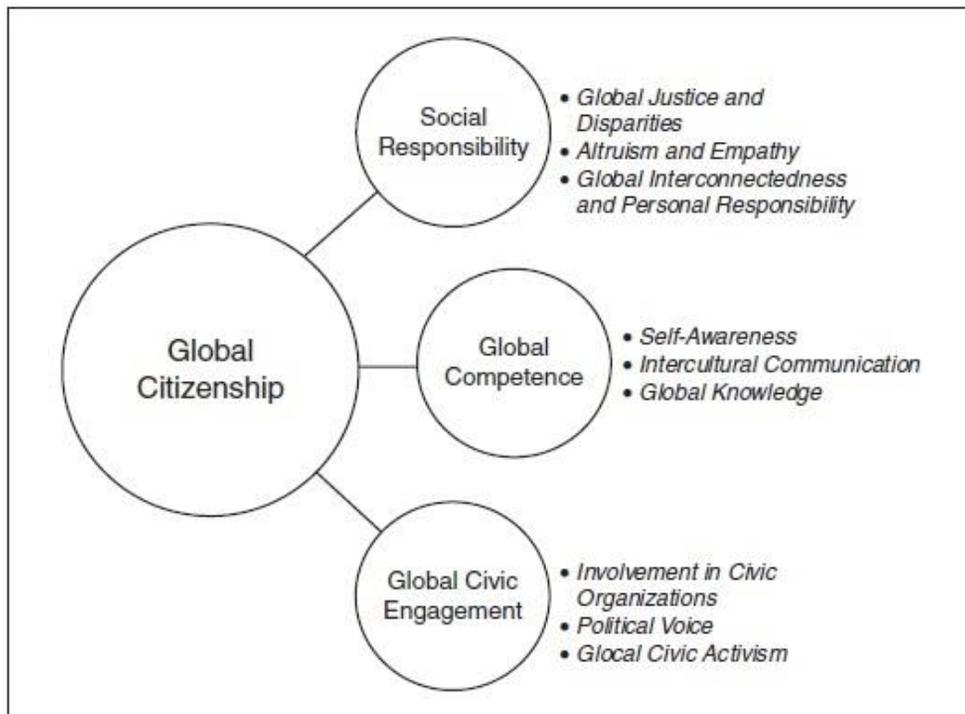
Source: Morais and Ogden (2010)

1. *Social Responsibility*

Social Responsibility is understood as the perceived level of interdependence and social concern to others, to society, and to the environment (Andrzejewski & Alessio, 1999; Braskamp, Braskamp, & Merrill, 2008; Parekh, 2003; Westheimer & Kahne, 2004; Morais & Ogden, 2010).

Those who are highly aware of this aspect have a firm notion of what 'justice' is and how it should appear in their lives. Also, they think that 'justice' should appear not only in the realm of their own life, but also in the lives of the other people around them and also in the lives of people living in the other cultures and countries. They can identify the significant social events and issues to be solved that are happening in their local and global community. According to Morais and Ogden (2010), the people with high awareness of this aspect would say: "I respect and am concerned with the rights of all people, globally" and "No one country or group of people should dominate and exploit others in the world".

These are the sub-concepts of 'Social Responsibility':

- *Global justice and disparities*. Students evaluate social issues and identify instances and examples of global injustice and disparity.

- *Altruism and empathy*. Students examine and respect diverse perspectives and construct an ethic of social service to address

global and local issues.

- *Global interconnectedness and personal responsibility*. Students understand the interconnectedness between local behaviors and their global consequences.(Morais and Ogden, 2010)

2. *Global Competence*

Global Competence is understood as having an open mind while actively seeking to understand others' cultural norms and expectations and leveraging this knowledge to interact, communicate, and work effectively outside one's environment (American Council on Education, 2008; Deardorff, 2006; Hunter et al., 2006; Peterson et al., 2007; Westheimer & Kahne, 2004; Morais and Ogden, 2010).

People with a high level of awareness in this area can gain a deeper understanding of people in other cultures based on their understanding of themselves, have an access to active communication, and be able to have knowledge of significant issues in the world. According to Morais and Ogden (2010), they say: "I am informed of current issues that impact international relations", "I am able to mediate interactions between people of different cultures by helping them understand each other's values and practices."

These are the sub-concepts of 'Global Competence':

- *Self-awareness*. Students recognize their own limitations and ability to engage successfully in an intercultural encounter.

- *Intercultural Communication*. Students demonstrate an array of Intercultural Communication skills and have the ability to engage successfully in intercultural encounters.

- *Global knowledge*. Students display interest and knowledge about world issues and events.(Morais & Ogden, 2010)

3. *Global Civic Engagement*

Global Civic Engagement is understood as the demonstration of action and/or predisposition toward recognizing local, state, national, and global community issues and responding through actions such as volunteerism, political activism, and community participation (Andrzejewski & Alessio, 1999; Lagos, 2001; Paige, Stallman, & Josić, 2008; Morais and Ogden, 2010).

People with a high level of awareness in this area can take practical measures to solve the world's problems with their global knowledge and capabilities and plan civic activities for its complete resolution. What they may say are: "I volunteer my time by working to help individuals or communities" and "I boycott brands or products that are known to harm marginalized people and places." (Morais & Ogden, 2010)

These are the sub-concepts of 'Global Civic Engagement:

- *Involvement in civic organizations*. Students engage in or contribute to volunteer work or assistance in global civic organizations.

- *Political voice*. Students construct their political voice by synthesizing their global knowledge and experiences in the public domain.

- *Glocal civic activism*. Students engage in purposeful local behaviors that advance global agendas.(Morais and Ogden, 2010)

In this study, the above conceptual elements are used to classify the patterns of the youth's developing Global Citizenship and to support the descriptions about their experiences in each phase of the developmental process.

2.2. International Youth Exchange and Global Citizenship

2.2.1. The concept of International Youth Exchange

Müller (1987) emphasized that the concept of International Exchange is 'not one-sided but mutual interaction'. He describes the exchange as "the

interactions that people must give to each other in order to demand something that is different from their own, that is, the interactions with one another". He defined International Youth Exchange as 'all the cross-national activities and relationships that are planned for educational purposes or the encounters of young people'.

The legal definition of International Youth Exchange in Korea is 'various exchange activities between nations', and it is an educational activity with an experiential nature aimed at 'balanced growth of youth and their community consciousness'. In article 3, from section 3 of the Framework Act on the Youth [3], 'exchange activities' is defined as one of the activities of the three major youth activities along with 'training activities' and 'cultural activities', and therefore, the 'International Youth Exchanges program' is classified as a part of the youth exchange activities. In article 2 of the Youth Activity Promotion Act[4], youth exchange activities are defined as experiential activities that cultivate community spirit with the other nations through various youths' inter-regional and inter-national exchange

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[3] Framework Act on the Youth. An act enacted to prescribe basic matters concerning youth development policy, to determine the youth's rights and responsibilities, and to establish the home, society, national and local governments' responsibilities for the youth. (Law No. 11289, February 1, 2012) The basic idea is to prescribe young people aged 9 to 24 as the youth and to promote long-term and comprehensive promotion policies so that they can be treated as democratic citizens and guaranteed fair treatment and rights as social members. The minister of the Ministry of Gender Equality and Family coordinates youth development policies, and a youth development committee is set up to deliberate major policies on youth development.

[4] Youth Activity Promotion Act. The law enacted in order to determine necessary matters for active promotion of youth activities pursuant to the provisions of Article 47 (2) of Framework Act on the Youth (Law No. 7163, February 9, 2004). Youth activities mean the activities in various forms necessary for the balanced growth of youth such as training activities, exchange activities, and cultural activities (Framework Act on the Youth, Article 3). The youth should participate in various youth activities in enthusiastic and voluntary manners and receive sufficient opportunities and support to realize their dreams and hopes.

activities.

In the field of youth development, the definition of International Youth Exchange implies educational significance. It means "human, material, cultural, and ideological exchanges with foreign countries, which are carried out by youth groups such as youth clubs or social groups for the purpose of making desirable changes in the intellectual, physical and mental aspects of youth"(Yoon, Lee, Park, Park, Shin, & Yoon, 2011).   In addition, from a diplomatic point of view, International Youth Exchange is the activity of mutual exchange of youth by diplomatic relations between countries. In other words, it assumes that the act of exchanging youths at one level of cultural exchange can be compared to economic, trade, or administrative exchanges between countries(Yoon et al., 2011). In this way, youth activities have been differentiated as time passes, based on relevant laws and policies. Today, youth exchange activities are emerging as one of youth activities related to multiculturalism and globalization (Kim & Kwaok, 2015).

The concept of International Youth Exchange is largely divided into limited and broad sense of the term. According to Kim, K.(1995), the concept in a limited sense of the term, International Youth Exchange, means 'activities in which the group of youth is organized through direct contact with foreign countries'. On the other hand, the concept in a broad sense of the term is youth groups, youth clubs, or social groups for the purpose of

making a desirable change in the intellectual, physical, material, cultural, and ideological domains through the exchanges with foreign countries' (Park, Kim, Oh, & Kang, 2011).

Objectives of International Youth Exchanges

According to the legal definition, the purpose of International Youth Exchange is to cultivate the community consciousness among countries and the membership of the international community. These legal definitions clearly show that the purpose of International Exchange is in connection with Global Citizenship. The Ministry of Gender Equality and Family, the governmental department that oversees the youth policy in Korea, is also proposing the purpose of International Youth Exchange as 'promotion of global citizen capacity' (Yoon et al., 2011).

The rationale for validating this goal setting can be found in the work of Banks(1998). :

"Youth exchanges allow the young people to have the opportunity to directly contact and communicate with other cultures, thereby it enables access to various levels of experiential multicultural learning and education for social behavior skills as well as fosters a reflective cultural identity. I think we can improve the capacity of society and culture to appreciate, evaluate, trust, and act in contact with other cultures."

Change of International Youth Exchange Paradigm

The concept of International Youth Exchange has been defined in various ways according to the subject, the purpose, the type of exchange, and what to exchange. In the past, the tendency to emphasize a global mindset as an adaptive ability necessary for a global society has gradually changed, leading to a shift in people's consciousness that emphasizes active participation and contribution in the global society.

More specifically, according to the narrow definition, the concept of 'exchange' has been strictly limited to the exchange of reciprocal equivalence in the past, and only exchanges with communities where youths from different countries meet each other and share their cultures, ideas and feelings were accepted as International Exchange activities(Yoon et al., 2011). However, the mainstream of paradigm in recent years is to conceptualize the purpose, subject, content and form of exchange more broadly, to focus on 'relationship' beyond one-sided activity, and to respect for the formation of Global Citizenship and the solidarity between various cultures. In other words, it is changing from the limited conceptualization that emphasized 'a direct contact between the youth' to broad conceptualization that encompasses the subject, purpose, content, and form in various ways(Park et al., 2011).

In addition to the fact that the scope of International Youth Exchange is expanding and is being conceptualized in a broader sense, this change of

conceptualization emphasizes the value of 'reciprocity' and the relationship that is inherent in the essence of 'exchange'. Lee (2010) describes International Youth Exchange activities as a 'global citizen consciousness raising that can understand differences through human, material, cultural, and ideological interactions with foreign countries based on the aim of International Exchange activities'. These youths of global citizens are able to create a peaceful world view and community life by developing global capacity'. It can be seen that the value of exchanges is highly emphasized. Park (2006) said, "It is a comprehensive exchange of cultures that transcend differences such as race, religion, language, system, ideology, so that various subjects as individuals, organizations, and countries can promote cooperative relationship in official or unofficial way." In addition, Yoon (2011) stated that it is desirable to understand the current International Youth Exchange activities in the broad sense of 'the encounter to communication, mutual understanding and contribution to the other.' Park (2011) presented the following three challenges for International Youth Exchange: First, it should be defined as an essential passage ritual for all young people, not just for selective activity of training a few global leaders. Second, it is necessary to emphasize the sense of responsibility for the world by changing the paradigm from 'global leadership' to 'Global Citizenship'. Third, it is time to try a new arrangement of International Youth Exchange infrastructure centered on the core values of Global Citizenship cultivation.

2.2.2. The Preceding Research about Global Citizenship in International Youth Exchange Programs in Korea

There are several studies which aim to investigate the effects and necessity of helping the youth be engaged in International Exchange activity, and there are also recent studies which support the fact that the youth's participation in International Exchange activity contributes to the improvement of their Global Citizenship. The following are the studies which suggest its grounds and logics about the necessity of having youth participate in International Exchange activity.

The purpose of Park (2004)'s study was to develop the relevant model for the activation of youth exchange in Northeast Asia. It says that the needs for activation of International Youth Exchange in Northeast Asia were to increase in lights of economic blocking trends. It also recommends the appropriate form for the program be the school trip of cultural exchange or student exchange which is able to be operated in easy, market-oriented, and informal social education centered way. The implication is that International Youth Exchange should not only be approached by the realistic possibility, but also be estimated as the creation of additive values and essential activity of nurturing future leaders in society. It considers International Youth Exchange a 'value creation' activity and the youth participants would be able to foster the leadership in the international relationship. However, the

scope that it called 'international society' is limited in Northeast Asia only.

Kim (2004) used the frame of 'Global Ethical Consciousness' whose sub-domains are integrated in the aspect of 'recognition', 'emotion' and 'behavior' of the youth participants in International Exchange in her study. It focused on the representative cases—international youth camp, cross-cultural awareness program, and international youth forum—among the many International Exchange activities of the youth in order to insist that their participation in those activities could cultivate their 'Ethical Consciousness'. Firstly, by International Exchange activities, the youth can deduce 'Ethical Cognition' about universal values which human beings ought to seek after, through immersing their work they do together, and find reason for discourse on the worldwide ethical issues. Secondly, in the emotional aspect as a strong motive, young people can build up one community for thoughtful caring by expanding their interest in looking after by means of International Exchange activities, and can form a sense of 'Altruistic Empathy' to look for their identities as global community members, through communication between international cultures. Finally, in the behavioral aspect, the youth can develop their abilities to collect information and perform logical interpretation of public concern, including effective communication abilities, from various experiences through the International Exchange activities, and acquaint themselves thoroughly with a way to work with others cooperatively.

Based on the above grounds, she suggested that it was significant to make a social consensus on the role and purpose of International Exchange in order to induce the youth's active participation, to nurture the specialties in this field, and to train school teachers and youth leaders. The interesting point of hers is the following: The dynamic cross-cultural ethical awareness upbringing was needed to raise up a generation with a global vision, international awareness, universal values, cross-cultural understanding, and interest in global problems. However, the education for promoting international and inter-cultural understanding should not be confined just to recognize differences among cultures and understand diversities with one another just as one in the recent trend toward pluralistic world order. Instead, it would be necessary to have 'analogical imagination' to discover some points of 'similarity' in 'difference'; it would be developed in the way through which the youth can develop the competence for 'Intercultural Communication'—that is, International Exchange activities. Her suggestion is related with one of the main concepts of 'Global Citizenship' framework, 'Intercultural Communication', meaning that the youth should accept the difference by seeking similarity in it in order to build an intrinsic identity of being the members in one world society.

The two studies researched by Yoon(2011) and Park(2011) were about the analysis and development of the International Youth Exchange policy, based on the data from the survey of participants of the International

Exchange programs in 2010. They analyzed and subdivided the three types of 'participation effects' that the youth participants in International Exchange recognized, specified the major characteristics of each types of the youth, and suggested the strategies to be improved for the development of International Youth Exchange policy.

The first type was called 'the chance for communication and networking' by which the youth recognized that International Exchange could develop individual interests and act as a bridge for networking with the others and afford them with an opportunity for new communication through its activities. The second type was 'the mind-opening perspectives on different cultures' which showed that the International Exchange enhanced the acceptability and understanding about the other cultures. The third type was 'the opportunities for serious reflection on their own life' by which the youth came to realize the values of time taken for self-examination and new career opportunities that are provided by experiencing diverse lifestyles. According to the research results, the second type of 'the mind-opening perspectives on culture' had the highest rate (54.4%), while the first type 'the chance for communication and networking' (25.7%) and the third type 'the serious reflection on their own life' (19.9%) followed it in a row.

The start of approaches about the correlation between International Youth Exchange activities and the improvement of Global Citizenship was

Shin (2012)'s study. The purpose of this study was to investigate the effects of International Exchange programs for children on Global Citizenship. The study compared two groups of children. One of the groups, named as the 'global camp in Mongol', which consisted of 80 children participants in an International Exchange program of UNICEF. The other group, which had 120 children, did not experience any types of International Exchange programs. Global Citizenship had been measured in five subordinate domains; 'universal value of human', 'respect of diversity', 'interests in global issues', 'intention to solve international dispute', and 'orientation to globalism' by using questionnaires. Through this study, it was discovered that children who participated in the International Exchange program showed better scores in every domain than those children who did not participate showed. On the basis of the results, researchers concluded that more opportunities for international exchange should be provided to children in order to facilitate the formation of Global Citizenship.

Cho(2014)'s study aimed to examine the effectiveness of International Exchange programs for youth in enhancing self-efficacy, team work, interpersonal relationship, and awareness of Global Citizenship. To this end, a group of students were divided into test group (17 students who have involved in International Exchange program) and controlled group (18 students who have not involved in International Exchange program), and these two groups took a survey on them before and after the program to

analyze on the effectiveness of the program. As a result, the finding showed that the team work and awareness of Global Citizenship of the students who have participated International Exchange program had improved, and in particular, it showed notable increase of 'interest in global issues', 'willingness to engage in global matters', and 'global mind'. These changes meant a significant milestone for the students to adapt to the globalized world, and such team-based activities plays an important role in improving their team work through interactive communication and coordination.

Song(2014)'s study aimed to measure the improvement of the youth's Global Citizenship by International Youth Exchange activities using the conceptual framework of three factors- 'knowledge and understanding', 'values and attitudes', and 'practice', which were developed by Oxfam(1997). This Global Citizenship scale consists of 'social justice and human rights', 'environment issues and sustainable developments', and 'respect of national, regional, ethnic, and cultural diversity'. The study examined Global Citizenship of the youth who participated in international work camp while applying the pre-test and post-test designed with the scale of Global Citizenship for youths. Data were collected from 45 youths who joined international work camps in July, 2010. A key finding was that the level of Global Citizenship of youths was substantially improved. The implications of the study was that International Exchange programs for youths might be equivalent to Global Citizenship Education that improved

multicultural notions and experiences; and NGOs efforts for Global Citizenship Education might contribute to conceptualize Global Citizenship in field activities.

In summation, the result of the studies conducted up to 2012 has the similarities in its main features with the subordinate concepts of Global Citizenship, especially when suggesting the effect of the International Exchange programs on youth's perception change. The youth participating in International Exchange activities ended up having an open mind and empathizing with the people living in the other countries by building cognition about their cultures. Through this process, they learn how to communicate with those who work together in international fields and seriously introspect on the direction of their future life.

The common argument of these studies is that young people should have the opportunity to unleash their capabilities in the international arena because they must be able to adapt quickly to the era of globalization, to broaden their understanding of the world issues through communication with people around the world, and to develop new forms of leadership through international experience. However, these studies were conducted when the concept of Global Citizenship and its supporting sub-concepts had been less developed, thus lacked substantive grounds for the youth's improvement on 'Global Citizenship' awareness.

The studies after 2012 tend to prove that there is effectiveness

between the participation of the youth in International Exchange activities and the improvement of Global Citizenship by quantitative analysis and to identify the detailed sub-domains in which the effects are revealed. They used a questionnaire method consisting mainly of multiple choice items in order to compare the youth who participated in the International Exchange activity with those who did not, or to compare how the perceptions of the youths changed before and after participating in the activity.

However, these studies do not attempt to look 'microscopically' as to what processes the youth take when they develop their Global Citizenship while taking the International Exchange activities. In other words, there is a lack of explanation of what is happening in the process of the youth's Global Citizenship development. More specifically, it is insufficient to know what specific subordinate areas of their Global Citizenship are developed through the implementation of any International Exchange activities.

To find out about this gap, it is necessary to know how the youth describes their experiences of International Exchange activities. It should be about what steps they have taken to follow the courses of the program, how the specific sub-activities implemented at each step affect them, and how these impacts are closely related to the conceptual elements of their Global Citizenship and its overall development.

2.3. International Youth Exchange in Korea

2.3.1. Operation of International Youth Exchange

Types of International Youth Exchanges can be various depending on the type of activity, theme, promoting country, and project execution subjects. A variety of criteria such as the number of participants and participating countries, place, content, period, and method of activity may show the characteristics of the International Exchange project. The major criteria of classifying International Exchange are as follows. : First, is it an invitation business or a dispatch business? Second, is it a bilateral exchange or a multilateral exchanges? Third, what is the goal of the activity? In other words, what is the activity composed of? Fourthly, is it a project that the youth take the initiative to plan their activity or that organizations take the lead in planning and operating(Yoon et al., 2011)?

The most representative type of these activities is classified as the third activity including the contents such as volunteer activities in underdeveloped countries, activities for cultural exchanges between countries, backpacking trips, international conferences, and work camps. It is also classified into government-led International Exchange and private-led International Exchange depending on the proponents(Park et al., 2011). Since the examples related to the topics of this study correspond to

government-led International Exchange programs, the type of government-led International Youth Exchanges is addressed in the following:

1. Government-centered International Exchange

●   Intergovernmental Youth Exchange

Intergovernmental Youth Exchanges are held annually through agreements between the youth ministries in the two countries. Its programs include visits to the local institutions and facilities for the youth in each country, discussions between the youth and the youth leaders of both countries, home-staying, or visit to historical and cultural sites, and it provides the opportunity for them to exchange information and experiences related to the culture of the youth in each country.

[Table 2] Current Status of the Nations Contracting Youth Exchange (34 countries)

Northeast Asia (3 countries)	China, Japan, Mongolia
South Asia • Pacific (10 countries)	Malaysia, Vietnam, Philippines, India, Pakistan, Indonesia, Singapore, Burundi

Europe (11 countries)	Russia, France, Czech Republic, Poland, Finland, Hungary, Greece, Turkey, Spain, Bulgaria, Azerbaijan
Central and South America (3 countries)	Chile, Mexico, Colombia
Middle East • Africa (9 countries)	Saudi Arabia, Israel, Egypt, Sudan, Morocco, Tunisia, Cameroon, UAE, Qatar

Source: White Paper on the National Youth Policy 2015 (The Ministry of Gender Equality & Family, 2015)

● Korea-China Youth Exchange

The special exchange between Korea and China was initiated in 2003, and since 2004, the official invitation of the Korean government has had 500 Chinese youths visit Korea on a 10-day schedule in accordance with the agreement on expansion of youth exchanges between the two countries.

● Meeting of Friendship for Youth in Korea-China-Japan

The three leaders of Korea, China, and Japan set 2007 as the 'Year of Exchange in Korea-China-Japan' and agreed to promote the three-party youth exchange program. In 2007, the Youth Friendship Events were held in China, and 100 Korean youths were dispatched. In 2008, they were held in Japan and in 2009, in Korea, respectively.

2. Youth Overseas Experience Program

The Youth Overseas Experience Program, which has been in operation since 2006, consists of programs like 'self-help program for youth' and 'volunteer overseas' which are planned and executed by the youth themselves.

● International Youth Conference (2008 ~)

In 2015, 25 youths were dispatched to four international conferences, including the third committee of the UN General Assembly.

● Overseas volunteers (2005 ~)

Under the goal of 'for dreams and people', it aims to enhance the youth's self-actualization and Global Competence through volunteer activities abroad. By 2015, a total of 299 people have been sent to 15 teams in 8 countries.

3. Supporting International Organizations for Youth Organizations

This is a program to support the hosting of international youth events in Korea. It is designed to provide opportunities for Asian youths to experience Korean culture and to enhance their understanding of Korea.

2.3.2. The Intergovernmental Youth Exchange program in Korea

In this study, the researcher used the data on the case of the 'Intergovernmental Youth Exchange' among the above-mentioned 'government-led International Youth Exchanges'. Therefore, this chapter is to explain the purpose of this program, related organizations, participant selection process, selection criteria, and contents of overseas dispatch activities.

'Intergovernmental Youth Exchange' is a program that allows young people from two countries to visit each other's country by mutual agreement between the two ministries of youth or related organizations. Legal basis for promoting this program is, the Article 2 of the 'support for International Youth Exchange activities, from Section 54 of the Youth Activity Promotion Act, saying that the state has made a Youth Exchange Agreement with other countries and the International Youth Exchange activities can be continuously developed. Through this, young people can get information about youth development in other countries and experience the culture of each country. Since the signing of the Korea-Malaysia Youth Exchange Agreement in 1965, Korea began its first youth exchanges with Malaysia in 1979. According to the most recent data released by the Ministry of Gender Equality and Family in 2015, a total of 10,498 youths have experienced this

Intergovernmental Youth Exchange programs in 34 countries from 1979 to 2015. In 2016, there were youth exchanges with 20 countries.

Objectives

The objectives of the program are as follows:

- Development of the youth′s global leadership and competitiveness in response to the 21st century global age

- Cultivating the youth′s creativity and ability as global citizens through various cultural experiences
- Promotion of cooperation between countries through youth exchanges
- Public promotion of national society through youth exchanges(Ministry of Gender Equality and Family, 2015[5])

Operation agencies

The agencies involved in the operation of the program are:

- The Ministry of Gender Equality and Family[6]

- Youth Exchange Center in Korea Youth Work Agency[7]

- Youth policy agencies and organizations in the governments of the

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[5] White Paper on the National Youth Policy 2015. [2015 청소년백서]. Seoul: Ministry of Gender Equality and Family.

[6] The government department in charge of carrying out the policies for women, families, and the youth with a vision to create an equal society where all the family members can live happily together.

[7] As a quasi-governmental agency of the Ministry of Gender Equality and Family, it is in charge of developing and disseminating of the youth activity programs, creating safe and reliable environments for the youth, training of youth leaders in local communities, and promoting the youth volunteer and exchange activities both in domestic and international way.

host countries that have signed youth exchange agreements

Selection processes and selection criteria

The selection process for the youth participants in the Intergovernmental Youth Exchange program includes the document review and interview:

- Document screening:

The online application through the website of Youth International Exchange Network [8] is conducted, and it is necessary for the applicants to submit a application form and a self introduction letter including their motive for participation and action plan.

- Interview:

Four youths form a team and two or three interviewers interview each team for about 25 minutes. At this time, comprehensive evaluation is made on factors such as their motivation for application, understanding of programs, their specialty, the experience of volunteer activities, the sense of responsibility, and personality.

The criteria presented for the selection of participants by the Ministry of Gender Equality and Family are as follows:

● Participants should be the youth from Korea who are 16 to 24 years of

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[8] http://iye.youth.go.kr

age and whose physical and mental statements are healthy. They should meet the purpose of International Youth Exchange activity.

● Teenagers (aged 16 to 19) are to be selected for more than 40% of the total number of people finally selected. It is possible to take into consideration of their gender, region and school ratio.

● The applicants are required to have clear participation purposes, follow-up plans, language (e.g. the language of the host country or English) and artistic ability (e.g. arts and crafts), creativeness, experience of participation in social service activities, and a sense of responsibility.

● If the youths from vulnerable and marginalized groups apply for this program, they are to be selected in the range of 20% of the total number of the participants and to be supported the full amount of expenses except the visa issuance costs. In this case, the eligible youth are those who regularly receive basic living allowance, disabled, or those who live with low income, a single parent, or multicultural families.

Program contents

When the final selection is over, the youth participants go through the preparation period first. At the workshop where they can receive the basic information on the program, the youth gain an understanding of the program, the important historical and cultural backgrounds in the countries they would visit. At this time, they have a chance to meet the youth from the host

country and to listen to them presenting on their life back in their home. They also meet their teammates to allocate their roles within the team and carry out the responsibilities accordingly. They set the topics that each of them is interested in order to explore about the host country's history, culture, and socio-economic background. They also prepare for traditional dances, songs, or instrumental performances. In addition, they promote their activities to private companies and receive sponsorship to get the goods and finances they need during their dispatch.

The main activities take about ten to twelve days while visiting the host country. Each team consists of 12 people on average, including one chief, one interpreter, and ten youth members. The major activities are: visiting youth department or organizations in government agencies, cultural exchanges, meetings and discussions with the local people, or home-staying.

At the end of the activity, the youth participate in the post-workshop to share feedbacks on what they have done in the program and exchange ideas and experience one another in order to supplement the overall program for the next time. In addition, they prepare a final activity, writing a report based on the log that they recorded on their experience during the activity.

Chapter III. Methodology

3.1. Research Design

This study uses a phenomenological research method as a qualitative research methodology. Phenomenological research describes the common meaning of 'a lived experience' about a certain concept or phenomenon and focuses on describing what the research participants had in common as they experienced the phenomenon (Cresswell, 2015). In other words, for the basic purpose of phenomenology, "to capture the very nature of things (van Manen, 1990, p. 177)", the researcher compressed the diverse experiences of individuals about a certain phenomenon into a description of 'universal essence'. Researchers using this method collect data from those who have experienced the phenomenon in order to identify it and develop a complex description about the nature of the experience that appears to them. The content of these descriptions consists of 'what' they experienced and 'how' they experienced it (Moustakas, 1994).

Therefore, in order to understand the nature of the phenomenon better, it is important to understand the individual's common experiences about it, so that a phenomenological study is suitable for the purpose of 'understanding the common or shared experiences of different individuals on one phenomenon (Cresswell, 2015)'.

3.1.1. Qualitative Methodology

According to Moustakas(1994) and van Manen(1990), typical characteristics of phenomenological researches are the 'emphasis on the phenomenon expressed and explored as a single concept or form of idea' and 'exploring a group of individuals that have fully experienced the phenomenon'. This feature requires a data analysis following systematic procedures which analyzes a detailed description that shows what each individual experienced that ranges from narrow analytical units (e.g. important statements) to wider units (e.g. semantic units). It ends with technical phrases of description that discusses the nature of personal experience.

Thus, in order to understand the essence that exists in the common experience of individuals, it is required to answer these two phenomenological questions: 1) What did they experience about the phenomenon? 2) What contexts or circumstances have typically influenced the experience?(Moustakas, 1994). In addition, as Giorgi(1994) has said, researchers have to put the experience of his or hers behind to some extent and focus on the experiences of the research participants, by using the method of 'epoche', the discontinuance of judgment, or 'bracketing' to "prevent past knowledge from engaging in the process of researching their experiences (van Manen, 1990)".

3.1.2. Data Collection

Since it is able to construct a common understanding of 'experience' of the research participants by exploring the stories they described about their own experiences. 162 study samples are set up through 'intentional sampling' that describe the experiences of the youth who participated in the Intergovernmental Youth Exchange program for nine years from 2008 to 2016. For the research data should be collected from individuals who actually have experienced the phenomenon and should reveal 'the nature of their own experience', and the above data is judged to meet the needs in a homogeneous and typical manner.

According to van Manen (1990), conversations recorded with materials, the officially written responses of individuals, and narratives describing indirect experiences can also be used as qualitative research data as well as the general ways of interviews, observations, and journals. Therefore, this study used documents(daily journals, personal records, testimonials, personal reports, official records related to the activities of the Intergovernmental Youth Exchange program, etc.) and audio-visual materials (videos, SNS messages, pictures, and the information on the program website, etc.) as research materials. Through the use of these extensive sources, it was possible to understand the phenomenon.

3.1.3. Data Analysis

This study used the analysis method of Moustakas (1994) which is known as a modification of the Stevick-Colaizzi-Keen method. The procedure is summarized as follows:

- First, the researcher looks for statements about how an individual is experiencing the phenomenon, lists meaningful statements, treats each statement with equal value, and makes a list of repeated or non-duplicative statements.

- Second, these statements are categorized into semantic units and then these units are listed and organized, including verbal examples.

- Third, the researcher reflects his or her technique, using imaginative transformation or structural techniques, finds all possible meanings and various points of view, and diversifies the framework of the phenomenon by grouping the meanings by themes.

- Finally, the researcher constructs an overall description and meaning of the essence of experience (Creswell, 2007).

3.2. Limitations

It is important to put aside the researcher's individual experience and previous knowledge about the topic through the way of 'epoche', the

discontinuance of judgment, or bracketing, however it is not possible to perfectly get rid of his or her position in a research process, because the interpretation of the research materials always involves the assumptions of the researcher(van Manen, 1990).

On one hand, it would have been a richer study if it is possible to investigate how various the Global Citizenship formations are according to the social background differences among the youth participants in International Youth Exchange programs. For example, this kind of study can be conducted to answer the following questions: What are the differences in their age, major field, foreign language proficiency, economic background of the family, social capital, and international experience among young people? How does the difference affect their Global Citizenship formation? The data used in this study are based on the journals of youth participants and are not appropriate for conducting such studies because the journals do not provide a basis for identifying their social backgrounds as mentioned above. However, if it is able to find out the answers for those questions in future studies, its outcome would be helpful to identify more specific factors that promote youth's Global Citizenship development.

Chapter IV. Finding

4.1. During Preparation: Expectation and Excitement

The main characteristic of the youth who participate in Intergovernmental Youth Exchange program is that they have a 'internationally-friendly' attitude and a lot of interests in international relations, global cooperation, or the role of Korea in the world stage. They have so strong desires to know what is happening around the world that they keep trying to satisfy their curiosity of the interests in the history or culture of the other countries and put efforts in learning foreign languages. These interests become naturally related to the one in International Exchange programs of various kinds.

In most of the cases, the youth are informed of the information about this 'Intergovernmental Youth Exchange program of the Ministry of Gender Equality and Family' by the people surrounding them in school such as their teachers, seniors, or colleagues. Then they find out the prerequisites, write letters of self-introduction, and practice on interviews which they are required to prepare, and this process lead them to introspect themselves to find whether they have appropriate attitude and competence to be called 'global citizens' or not. At times, this process itself becomes a reinforcing motive which has the youth look into the Global Citizenship concepts and

try to fully internalize its meaning to themselves.

In this phase, they show a feature of 'expectation and excitement'; they have a clear reason - why they want to be selected to this program – of their application and a strong sense of purpose by which they plan what to do after finishing this program. Some aspect of this motivation is a mere and naïve curiosity about the unknown world that can be depicted as "I want to have new a experience going abroad" or "I want to see something I have never seen in my country". In addition, an important point is that they should select the country that they want to visit during this 'preparation' phase so that they cannot help thinking the reason 'why' they want to visit the place. While asking such question as "Why should I go to this country?", they are able to find their own answers. That can be represented as their 'interest' or 'attention' about the country which works as a motivation. The sources which offer these interests or attentions to them is various; they already have 'internationally-friendly' attitude by which they fill their daily life with a lot of news about the world-wide issues, and when a certain feature 'especially' shown from the information suddenly clicked into them, it can be developed into a motivating interest.

> I was always interested in women's human rights. So, when I wrote the application, I mentioned the actual situation of human rights of women in India, and also wrote about my desire to visit the center for women's human rights. [2016, India]

These special interests are usually raised before they apply for the program, and there are several such cases in a greater or less degree: from the youth with active learning attitude who read the books or search information on the internet about histories and cultures of the foreign country that they want to visit and study the language of the place, to the other kind of the youth who just happen to listen to a certain issue from the world news that interests them and stay in the level of maintaining a small but continuous attention on it. However, the youth participating in this program are generally aware of the interests inside themselves about 'the country', and therefore they can decide where to apply for and go.

The youth who won the final selection go on to the process of advanced preparation. They meet up their team mates, do 'role allocation', and take the responsibility of the role to carry out the related sub-activities that they are in charge of. Through this phase, they can actually formulate the knowledge about the country they are planning to visit. Some youths collect concrete information about the country's historical background and the whole story of its important impacts in present age. There are also youths who try hard learning the language of the country. Sometimes the whole team members get together, visit international students or the ambassadors from the country who stay in Korea seeking more detailed explanations. This process helps them start building deep and full-scale

understanding of the country they are to visit.

4.2. Encountering the 'Fundamental and Important Facts'

The first chance for the youth to have meaningful realization after the dispatch to the country is encountering the compressed information of 'fundamental and important facts' about the country's historical and cultural background. This happens usually in the early phase of their visit, because of the person in charge – who supervises the coordinators planning the schedule of the journey for the youth team and guiding them while taking the course – from the department of the youth policy in the country. He or she seems to judge that this is an effective way to help 'the guests from the other country', the youth team, build better perception about the local people's life itself in the host country. This person in charge wants the youth to have in-depth understanding of the country in 'positive way' from the early stage of their visit. He or she invites the government officials who work in the diplomacy or education departments in order to introduce the host country to the youth team, or has youth specialists lead the team to museum or historical sites giving them thorough explanation about their history.

Knowledge transferred

In this context, the youth have the opportunity to take lectures and gain knowledge about the historical or cultural background of the host country. They are exposed to its cultural heritages, such as UNESCO World Heritage sites, significant national historical sites, traditional artifacts, and stories of historical figures admired by local people, etc.

I visited the Islamic mosque. It feels strange because it was my first time to visit... I saw two women praying in front of me. I was impressed that they were praying really hard, but was worried that I might have been a hindrance. [2014, Azerbaijan]

The youth sometimes visit local religious facilities(e.g. cathedrals, mosques, and protestant churches) to observe various types of religious ceremonies. They identify how a culture of the religion have a significant impact on their lives and realize what it really means to them.

The youth are also able to gain a knowledge about a number of serious social problems such as conflicts, divisions, oppressions, injustice, and inequalities in the host country and about natural disasters that have caused a great damage and suffering to the people. They also gain the knowledge of what negative effects these problematic events have had on the local people and what its causes are. Based on this understanding, they explore alternatives of how the country would address the problems and its

cause.

Learning about the value of the heritage of the country

> Through the ship of the sun we were able to get a glimpse of the belief in the afterlife of Egypt and to feel the glorious civilization of the ancient Egyptian kingdom and the power of the pharaohs through the pyramids. We were once again amazed at the way Egypt managed to maintain and preserve the artifacts. [2009, Egypt]

> There were many cultural heritages in Mexico City, and on one side of the cultural heritage we were watching, excavation and conservation work were going on. We were watching these processes in this city where its history has been alive for thousands of years. It was amazing. [2012, Mexico]

The youth feel gratitude and respect for the local people who have preserved their cultural and historical heritage well. They realize that the heritage is a legacy for the entire humanity which is therefore also valuable to the youth themselves, learning at the same time how to value it. For example, they realize that they should not go up on ruins in the historical sites and take pictures without any permission. They also realize that what are unacceptable or unethical behaviors in the host country, even if it is allowed in Korea, and learn to respect the range and level of proper etiquette acceptable to the world universally.

Building an understanding about the local people

During this process, the youth are able to find help to build understanding about the historic, cultural, and social background about which they have not known well or they have thought they knew well just because they were interested and studied but realized that they have not known enough soon after they arrive in the country. That is, through accumulating the knowledge about the country, the youth are able to have appropriate historical information which makes them see the injustice and disparity issues in the country in a bigger and deeper context to understand the value and meaning of historical and cultural legacy that the people have, and to see the various forms of troubles that people are struggling with from a more socially structural view. They can also understand the true meaning of global interconnectedness and personal responsibility while they recognize the necessity to solve these troubles and try to find the solution.

Having critical attitudes

The interesting point is that the understanding they built through this process does not always bring 'blind affirmation' in their mind. The form of the knowledge that the youth face with is constructed in order to be effectively transmitted into them for a short period of time, however, the knowledge which the youth internalize in their awareness is actually 'evaluated' according to their value judgment. At this time, although the

youth are expected to absorb the important and core contents of the host country's history, culture and customs, they can interpret the knowledge by themselves based on what they have already studied about the country during the preparation period.

> The instructor said that the leader of this revolution was the great Omar al-Bashir. Huh. Omar al-Bashir is an international criminal who committed the massacre… It was a shock to realize that the people are looking up to such a president. I thought they would not like Omar, who have massacred his people and has been in power for more than 20 years, but they did not. [2011, Sudan]

In this example, she wondered why the local people appreciate and speak well about the leader evaluated by the world as a dictator who oppressed the citizens of the host country. She recognized that the standard which the people use to evaluate what their leaders do might be various depending on what aspect they choose to look through a certain social phenomenon.

4.3. Realizing their Identity and Self-reflecting on it

The youth become aware of the fact that they participate in this

program as citizen diplomats who represent their home country, and therefore they keep questioning themselves whether their perspective of watching a certain issue is righteous or not : "As a global citizen, how should I watch this issue?", "What can I say to the people in this country who are seeing this problem in different way from mine?", "If I were in their stance, can I think in a different way?". This kind of questions help them objectify their own view, and offer them the opportunity to think upon the fundamental meaning of justice and how it can be adjusted to the reality, getting out of thinking in a passive way with which somebody wants them to follow.

Watching the history of citizenship in the host country

> I have seen how Sudanese intellectuals live in a 'dictatorship'
> system of state that I have never experienced. It made me think about how to
> live as a global citizen. [2016, Sudan]

The youth are able to watch the growing process of citizenship in the host country. They learn about the history of the citizens who have tried to solve the inveterate problems that have distressed their society and fought against the dictatorship or political corruption of the local government. This lesson has the youth look into their own present based on the civic consciousness that they have learned throughout the journey, not just

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looking back the civic history at the past. They are able to identify the unjust legacy that is still remaining around their history or culture and to reflect on the solution to address it.

This experience allows the youth to discern both the positive and the negative side of a centain social event. In other words, they not only look at the positive aspects of the event that made the civil society to be advanced as a whole, but also see the confusion and side effects that it brought to the society.

Tunisia is famous as the starting point of the Jasmine Revolution. They even received the Nobel Prize for it. However, I have met young people who interpret such a proud revolutionary history differently and criticize it. I could not think of this situation when I was in Korea. The various media only talked about the successful settlement of the Jasmine Revolution, but have not talked about the illegality, the violence, and the sadness of the many people behind it. [2016, Tunisia]

They try to find the meaning of true democracy and how to solve various social confusions raised by the big change of the local society, such as a revolution, through discussions with the local people. This attempt naturally brings constructive criticism and self-reflection and makes a progressive search for alternatives and solutions arisen by dialoguers from the both sides.

Sharing awareness of problems

The other scene where the youth's ability to think is growing up by questioning themselves arises when they have a question-and-answer session in the meeting with the local youth or a person who are in charge of the official department that they visit. They are introduced to various kinds of problem that the country now confronts and have a time to express what they think about it. In this case, they are able to see tangible problems existing in a 'close reality', breaking out of the perspective of a 'huge context' where they can find important historical events or socially influential movements in recent years. However, that doesn't mean that they just focus on partial fragments of the reality disengaged from a macroscopic context. On the contrary, it is more like trying to figure out the true nature of the problem by thinking upon the problem itself and the context surrounding it all together at the same time. During this process, the youth raise the questions to themselves actively: "Why do these problems happen in their life?", "What can be the solution for that?", and "How can I contribute to find the solution?". They passionately and critically contemplate to find the answer to these questions.

I learned about the painful history of Malaysia once colonized. I could have a little more sympathy because there was such a heartbreaking history in my country, too. [2014, Malaysia]

The Martyrs' National Cemetery was where Azerbaijani people killed by the Russians were buried during the collapse of the Soviet Union in 1990. We looked around this place and offered flowers. Many people were sacrificed by the Russians. I thought of the cemetery I visited last year where the victims of the 5.18 democratic uprising are buried. In both cases, I was saddened by the tragedy of both nations. [2014, Azerbaijan]

Visiting a country with a tragic historical background similar to that of Korea, for example, a country with the history of being colonized by the other country in the past, their attitudes become more passionate and open to build up a historical knowledge about the country and use the knowledge to identify the social context that the country is currently going through. In addition, they easily assimilate to the social imbalances and the pain of the local people and then build a high understanding of the problems of injustice and inequality in the country. At the same time, they also try to be compassionate and responsible when they face with the problems in the country. They not only try to imagine how they would feel if they were the people in trouble, but also think how they can participate in finding the solution for the problems as members of global citizen who are living in one big community with them.

The youth also have a chance to reflect on the social problems in Korea, their home country. Therefore, they learn how they should be treated as members of their own society in a socio-structural way and have an

opportunity to think about what actions they should take in order to legitimately and systematically ask of their society about their own needs. They then also think about what responsibility they should take as citizens who deserve such civil rights.

Pride and Responsibility

Here is also a special point: They make use of the identity of citizen diplomat who represents their home country. They can recognize how the people in the country are watching them during their visit.

> We are here on behalf of the country, and I think that every single action I take may be a first impression of the people of my country, so I become more careful of my attitude. However, on the other hand, I was able to find myself thinking about how to be more active and effective in introducing my country to the people. [2016, Mexico]

They try hard to see themselves objectively as the representatives of their home country and to approach the local people with open mind, cultural tolerance, and intimacy. They sometimes have a meeting with influential local leaders from the fields of administration, education, culture, history, or economy in the host country through various channels, and this opportunity promotes their sense of responsibility, pride and self-esteem. These interactions allow them to be aware of the value of the national

identity that they represent on behalf of their home country and to feel responsibility accordingly. In the case of the youth dispatched to some developing countries, for example, they find the international responsibility of Korea in that its own cultural or economic influence on the other countries can be possibly helpful to contribute to international cooperation between Korea and the developing countries.

They also think about how they can introduce their home country to the the local people with politically correct and accurate information.

> When the lecturer mentioned the media coverage of the Cheon-an-ham incident in Korea, I thought I had to have my own subjective point as a Korean to interpret the event in order to properly explain about it to foreigners. [2010, Russia]

As citizens of their home country, the youth realized that it is necessary for them to build up a clear knowledge and a solid subjectivity about the significant events that happened in their own society.

Reflecting on the meaning of their visit

> The children who were playing catching the fish wave their hands to our bus. When one of my team mates saw them, she wondered what kind of image we would have left behind to them. Is it just a strange foreign

traveler? How many foreigners will come here for a day, a month, or a year? Her questions become the question of "What are the topics Sudanese youth are concerned about in their life?" [2016, Sudan]

The youth reflect on what the international cooperation activities that they are practicing actually mean to the lives of the local people and their own. They become willing to seek ways to contribute to the lives of the local people in a longer and durable manner as they develop their global identity, not just staying in a mere satisfaction of being engaged in 'overseas experience'.

Self- reflection

The youth sometimes find the fact that there was a part of cultural-toadyism in their own attitudes toward the countries with a great influence in the world community and they were not free from the notion of 'the Closed Fists'.

I realized that our attitude was culturally biased. When we talked with foreigners, we felt that our response was slightly different according to their nationality. We had a slightly more favorable response to people from the country that we know well and have good economic power. I often said, "I want to live there." I felt that I had cultural-toadyism in the way I think of English as the only official language in the world without any criticism. [2010, Russia]

On the other hand, in the case of the youth visiting the developing countries, they first visit the country expecting only images come from socio-economic or industrial backgrounds of the countries and find themselves surprised to see a higher level of development than they thought it would be. They realize that there is something wrong with their preconception they used to have in their minds that the country would socio-economically, industrially, or even socially inferior. This awareness is accelerated as they meet and communicate with the local people, understand the diverse aspects of their lives, and discover those essential values. At this point, they ask these questions to themselves reflecting on their narrow-minded preconception: "Did I really think something that is different from me is not wrong?", "Why did I think that I knew them before I actually tried to understand their culture in relationship with them?", and "Why did I criticize it without a full understanding and sometimes end up making mistakes of disregarding their culture?"

Based on this realization, the youth decides not to judge, ignore, or reject any human society and culture that they do not really know without a thorough understanding and to try harder to get to know it. They are stimulated to learn more about the history, culture and significant social issues of the host country. This is a constructive change triggered by the self-awareness that they did not have enough understanding and thus were

not able to make the right decisions about the country.

In addition, for some cases of the youth who have been studying only for the goal of university admission in the competitive school life in Korea, they find the beauty and purity of everyday life enjoyed by the native people in the host countries who lead them to self-reflection. They reflect that they have had a uniform standard for the value and success of life and think of how they can live their own life more abundantly and meaningfully. Some of them sometimes describe these self-reflective confessions about their society: "I have forgotten what is important when I was in Korea, just pursuing the material success."

4. 4. Finding 'the Peers' Important

Another interesting point is that they are especially immersed in this thinking process so easily, deeply, and fast, by the relationships with the local youths. If they are aware of a certain problem that troubles the young people who are in the same generation with theirs, they express deeper empathy and show more passionate attitudes when seeking the solution for the problems than they do when hearing that the similar kind of problem is happening in the other generations.

In the Philippines, there was a lot of sexual abuse happened by the parents who left their children in the hospitals… I think this situation is so tragic because this harsh struggles of the chilren and teenagers would hamper their country's future development as well as their own happiness of living life. [2009, the Philippines]

In this statement of one teenager, it is clear to see the youth are sentive to the problematice social issue of the youth generation in the host country, realizing the importance of protecting the universal issues of human rights and setting an effective social infrastructure that can help them become self-reliant.

My conclusion is that we are all the same. The teenagers we met at the youth center were the same generation with ours, and we altogether are concerned of similar problems and pursue similar purpose in their lives. [2010, Russia]

I was concerned of the lack of investment in institutions which were trying to make the local youth's dream come true and also hoped it helps the youth find the right dream in a better environment. [2011, Sudan]

The youth easily get along with the local youth overcoming cultural differences when they recognize their counterparts as colleagues who are living in the same generation in the same era. Both of the youth are able to share a lot of stories on common grounds about their school life, academic

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interests, preparation for higher tiers of education, or even the worries about military service or getting a job, which are mutually sympathetic issues to most of them. They find each other a good friend, and try to communicate one another so eagerly even though they speak different language that they finally develop various ways to have conversation which make up the language difference and therefore they become quite knowledgeable about the specific cultural backgrounds that their friends are from and they are able to build a solid understanding about each other consequently. They also have active discussions on the subject of the issue of their generation that they both are able to empathize with, sharing similar critical minds. At this point, they formulate a strong sense of unity and community spirit with the 'peers'. They describe this moment saying "I am not different from the local people" and "I realized I belong to the same community with theirs" emphasizing the importance of taking the time to give each other an opportunity to understand who they really are. They say, "The greatest achievement, first of all, is making friends. The country I am visiting now has become my friends and my family's land. "

Active attitude

The youth are amazed when they first discover something different from that of Korea in the local culture, but as time passes, they adapt to it and build up firm relationships with the local people.

Before I met them and called their name, they were just people from a distant country. However, I seem to have learned to call the names of the strangers. When I called their names with the clumsy pronunciation, we laughed together and I gained a lot from that experience. I think that the strangers and I become friends. [2009, Egypt]

In order for the youth to communicate truthfully, it is important to have an opportunity to demonstrate their sincerity and to build trust and intimacy. Examples of activities that provide these occasions include: cooking food of each other's country together, home-staying, participating in athletics together, naming in each other's languages, singing famous songs in the host country all together, or dancing to the music altogether, etc. In this experience, the youth in both countries feel so grateful to each other for trying to respect, adapt, and understand the culture of one another that they quickly open their hearts and become close.

In addition, through programs such as visiting youth centers or school where youths can meet their peers of the local youth, they can plan discussions and conduct meetings to exchange their opinions and to answer questions about various issues in both countries. They also participate in the process of showing each other traditional cultural performances. This process has a positive effect on them, stimulating their desire to improve themselves in order to gain a higher understanding of the other country,

while at the same time being challenged by the attitude of the local youth who are willing to learn about their home country.

Knowledge formed through communication

As mentioned above, the youth have a chance to visit youth centers or to do home-stay and therefore have time to share their questions and answers with the local youth about the generational issues they both are most interested in, the important challenges of the host country, or the social problems in the local community that they must solve. They communicate with their own clear subjective interpretation of the problems and briskly exchange their opinions about it on the basis of the knowledge that they have built on the issues.

In the environment where we live, our thoughts can possibly be made in somebody's direction. No matter how self-conscious I think I can be, somebody may have been manipulated the information. However, there were times when I was shocked enough to broaden my thought by the opinions of the foreign people who grew up in a place that was completely different from my soil. I was able to find a new pathway of different viewpoints. [2012, Azerbaijan]

Through this, they altogether build a sharp consciousness of the problems of unjust or unequal social elements that exists in each other's society. In addition, they complement the lack of knowledge and information about the

each other's country that they have not actually developed enough so that they both are able to form a deeper understanding of their counterparts.

On the other hand, local coordinators - especially those who lead the youth team - play an important role in building a good communication with the local people. They interpret when the youth need to have conversation with the local people, introduce the local culture to the youth, and are sometimes introduced to Korea's unique culture by them. They generally treat the youth team with an open mind and respect for cultural diversity and this attitude works as a catalyst which make the youth engaged in communication more egarly.

These opportunities for communication also allow the youth to learn the follwing points: Firstly, they learn how to respect the values that are very important in the culture of the host country. For example, they can learn the meaning of cultural tolerance from a Muslim local coordinator or home-stay mates who lay his or her face down to pray or visit the mosque for several times of a day. Secondly, they learn how to develop various forms of communication that transcend the language difference when they want to express their appreciation and sincere interest in the host country's culture. They interact with the local people through facial expression, body language, or drawing, etc. The youth also actively use technology. Using smart phones, they share photos of important symbols in each other's cultures, exchange their SNS IDs, take pictures together, and stay keeping in touch even after

they go back to their home.

4.5. Experience and Engagement

Visiting civic groups and youth organizations

The youth observe local people who organize groups at local community level promoting themselves through radio and broadcasting and helping each other to participate in the civil activities of arts, productions, and the public good. For example, they observe various NGO activities dealing with women's human rights issues and take part in discussion with the people in charge.

The public organizations led by the local youth's engagement can be a good opportunity for the youth team to explore how the local youth's action is formulated to impact their society. These organizations support the local youth when they need financial support for their activities, helping them to carry out their projects well. In addition, the organizations actively teach the concept of civic consciousness since they are young in practical way. For example, they encourage local schools participation to teach the youth in schools how to participate in society and to link themselves to the social community. The youth team visits these local civic organizations and discusses with the operators or directors about how to develop youth

policies more effectively with the local youths who are deeply involved in the activities.

On the other hand, some local youths do not know what they need to achieve their dream of building a career in a particular field of their choice and how they should ask of their social system for it. Since they want to find advices or help to complement their own shortcomings, the local youth organizations try to find out what they need to do observing various ways to support the youth. Through these organizations' help, the local youth are able to reflect on their own needs and find the mechanisms by which their financial and educational support can be obtained from the social systems.

I envied Azerbaijani friends who were supported by a youth group and carried out their own projects. I also thought that I would like to organize a project team with my school friends and find an organization that can support our art projects. [2014, Azerbaijan]

The youth from Korea are also concerned about how they can find their own way to receive such supports back in their home country. They get hints from a variety of local support programs, such as examples above run by the civic organizations and finally build their own action plans.

In addition, the youth team can also observe that the local youth are actively engaged in various forms of social participation activities in private youth-based civic groups.

I have seen that youth centers have broadcasting stations to teach

the importance of citizen media to teenagers... We also watched the students

at the youth center talked about how they can persuade the local government

to take policies for disabled people and the process of selecting student

representatives. [2016, Tunisia]

In Tunisia, where the power of civilian media has emerged as an important reason for the success of the revolution, the youth have been able to advance their own experience of media activities in various ways through youth organizations. There are several media clubs or small broadcasting stations in youth centers where the youth, gather feedbacks on the policies that develop each social field of interest of the youth, discuss how to deliver it effectively to the government, and have sessions to announce the results. In addition, in each small unit of groups, they experience their own leader election through democratic procedures. In the process, the youth are involved in promoting elections and voting through the media that is familiar to them such as community broadcasting system, SNS, or smart phones.

These forms of youth groups also contribute to the local youth's building international competencies. The local youth in the youth clubs which provide opportunities for them to participate in international forums or meetings are able to learn about how international cooperation works in

an organizational structure between many countries. They explore how they can bring their voices together to have international consultations. Observing these activities are taking place, the youth from Korea also find out that they also have the opportunity to participate in various forms of international cooperation and to express their voices.

Watching youth participation in politics in the host country

The youth meet the peer youth who participate in politics in the local society. They are surprised to hear that their peers have a social structure to participate in politics and are actively making their voices heard.

In the Philippines, one youth member can be elected in each minimum unit of 5,000 people in order to join the politics. When I heard this, I was quite surprised. I think it is meaningful for the youth generation to raise their voice in dealing with their own problem in each district. [2009, the Philippines]

The worries of the twenties in Israel were different from our thoughts., There was a young politician who was able to politicize at the young age of 28, and it was surprising to see this young man work for the change of the younger generation and the society of Israel. I think there should be a place for our youth to represent opinions of all levels from our generation in political circles. [2013, Israel]

Bulgaria also had a low youth turnout problem like Korea's. Even in the 20s, the turnout is less than 20%. I was able to agree with the

representatives of the youth groups who wanted to solve this political indifference through the activities of youth groups. I thought that if the young people in Bulgaria had the opportunity to access political information and activities in a little easier and more fun manner, the turnout would naturally rise. [2014, Bulgaria]

This is an opportunity for the youth from Korea to determine to become citizens who take their responsibilities by working harder to make their voices active in society. The youth are also exposed to these stimuli by interacting with politicians from the youth generation in the host country. Despite their young age, these young politicians are deeply involved in politics, organizing the time to listen to their peers' voices and reflecting their opinions to the governmental decision-making. There also are interesting cases in which a government officially establishes a system for a youth council where active political participation takes place. For example, in Finland, the youth can observe the good precedents of the youth council participating in political and civic group activities. On the other hand, when the youth visit countries which suffer from the low political participation rates of people, the youth have an opportunity to think about causes and solutions of the problem with the local stakeholders. This process also allows them to indirectly reflect on the meaning of socio-political participation of citizens.

Taking part in service and campaigns

The youth may also visit local youth-based or college-based civic organizations to participate in volunteer activities that the local people conduct. They observe the local youth voluntarily start a campaign to preserve the environment through the process of making in-school clubs, drawing the support of their colleagues, and having them participate in the service activities together.

Mongolian college students arrived in advance and were waiting for us. We heard a description of what we had to do, pouring water from the wells into the pit planted with seedlings. While I planted all the seedlings, I thought 'Why do they do this kind of troublesome work? They can just plant all-grown tree.' However, they said that because of the muddy environment of Mongolia, the grown up trees can not easily adapt... They belong to the environment protection circle in college and come to give water to plantations every week. We felt respectable to these college students coming voluntarily every week. [2013, Mongolia]

I made a presentation about the 'Good Reply Movement' in which I participated in the meeting with youth group representatives. The purpose of this project is to allow young people to comment on the Internet with positive content. When I explained it, one of the NGO representatives said that they also are doing the 'No Hate Movement'. He said that many countries of Europe, such as Italy and France, participate in it. I saw similar activity happening in many countries with different history and lifestyles and I thought these countries share the same value by which young generations

join in good activities and foster positive attitude. [2014, Bulgaria]

There are many forms of international cooperative volunteer activities in which the youth can voluntarily participate with the local youth. As mentioned above, for example, there was a Korean student who planned and carried out the "writing good replies on the Internet" campaign among their collegues in school. While communicating with the youth representatives of local youth organizations, she learned that the activities of similar purposes are being operated in the host country so that the youth from both countries could form a deep consensus on the consciousness of the problems and the necessity of such campaign activities, and it actually was possible for them to link the activities of each other in a international scope and to set a constructive direction altogether. Some youths became interested in volunteering abroad in developing countries after the program is completed or participating in an overseas desertification-prevention campaign to create a wider network with more people around the world.

Learning about 'glocal' activities

They also observe the civic activities that local citizens implement in the community level to take the reformation tasks by which the citizens can make a global impact. For an instance, the youth are touched by the stories of people who have struggled hard to gain people's awareness of women's

rights and the importance of their political participation. They learn what she has done to make her movement known to the world and study the process of how she raised public awareness in the world and consequently influenced on the government choices through the international support. By listening to these cases, the youth are motivated to carry out the civic activities that promote human rights and equality and address social problems such as corruption or inequality still present in their community.

4.6. During the Latter Period: Taking Action

By this elevated communication, the youth become introspective on themselves during the latter half of the period of the program. It can be called the discovery of 'myself' through the view from 'yours'. That is seeing myself in a new and objective way by fresh eyes of the others.

> I had to reflect on how ignorant I have lived in the past, as I learned more than a fragmentary knowledge of Egypt which I learned only from books. [2009, Egypt]
>
> I do not think I will be able to kindly deal with people from a foreign country. The people of Tunisia were kind to everyone. I'm sorry to have acted as a 'shy girl'. If I was also active like them, how good would it be. [2013, Tunisia]

I first thought of the passive women's image of low self-esteem in the Muslim culture, but I was impressed by the Azerbaijani women who were using their skills to make economic activities. Especially, they were proud of the carpets and mufflers made by their own hands and introduced those to us, and I was deeply impressed by it. I want to live like them. [2014, Azerbaijan]

The youth say that their efforts to have a communication in order to get to know 'the people' in different country eventually help knowing 'themselves'. They experience the people's life in the country in both direct and indirect ways which encompass an official form(e.g. public departments, youth centers, business observations, or school visits) and an unofficial form(e.g. home-stay, deep conversations with their team guides, or the unexpected chatting with a passerby). This is actually the encounter with the life which they have not experienced before. In other words, this is the meeting between 'myself' and 'you' who are different from me. Through this chance, they can find the intrinsic meaning and value of 'you', who represents 'the others' in the world. Since 'you' are different being from 'me', the difference becomes the open door for 'me' to see something that 'I' have never seen, the charm of freshness, and the curiosity of the unknown. That counts invaluable meaning and weight for them. At the same time, however, this experience offers a chance to discover how it means to be 'me' before 'your being'. That is because 'I' also am the different being from 'you', showing 'you' something you have never experienced before. 'My

being different' also becomes valuable and meaningful in the eyes of 'yours'.

Through this process of thinking, the youth are able to have the knowledge about the identity of themselves and the people, in addition, they also are able to find the answer to the questions such as "How do I look to them?" or "What is the meaning of my existence for them?". When those develop into a trial to find the answer for these questions, "What do I want to become?" and "What meaning do I want my life to have?", they start thinking about their futures. Based on the reflection on their own being, they naturally move on to the plans in the next level for their own dreams and futures.

> It seems that entrepreneurial center in Malaysia showed me a new way. I have never thought about starting a business, but after I visit here, I could think about starting my own business. [2015, Malaysia]
>
> While I was in Mexico for 10 days, I wondered if I have been being honest. I studied 'not to disappoint my parents', not studying 'for myself' in elementary school, junior high school, and high school. But looking at the Mexican people, I now want to live the life that I choose, not the life that others want. When I was living a life that others wanted, I was very conscious of the gaze from others and always tired of comparing them to me. I learned from the Mexican people who live a life they want that I have to leave out the preconceptions and stereotypes and see the world in an open mind set. [2012, Mexico]

They find who they really are, what they like, what image they want to show to the others from themselves, and what perspective they take to watch the world around them. By this, they catch the ideas of what values they want to have for the rest of their life or how they would set up plans for specific careers. It can be setting long term purposes, "I want to major in a certain subject in college" or "I want to enter into in a certain field after my graduation", as well as setting short term resolutions, "I need to study more about the language, history, or culture of this country". This thinking process works as a trigger which makes them find their own desire and strong will inside themselves for 'improvement' of their international competence and it naturally leads to making this resolutions: "I would contribute to the general good of the world community with the major or career that I choose".

Realizing the importance of language

> I have not been able to speak Spanish or English very well, so I have been busy avoiding the Mexican teenagers if I encountered to them. Now I feel so regretful of such moments. I want to study foreign languages hard from now on not to lose such a good chance to communicate with foreign friends. [2012, Mexico]

This statement shows how the youth find a motivation to learn

foreign language. They are sometimes put to the point where they are not able to approach the local people closely because of their shyness from the lack of knowledge and confidence for language. This enlightenment makes them recognize how much they actually have to be prepared to communicate with people in other countries. This realization provides a positive stimulus to have them study international language more hard.

Searching for a new identity as a global citizen

At this point, they also reflect on the overall process they have gone through to understand and respect the host country's culture in a deeper level. Looking into their inner self, they find out that they first need an open mind for a different culture to approach people from it when getting to know and being connected with them. They also realize that it is important to humble themselves when introducing their cultures to the local people and to deeply empathize with the unique and indigenous emotions in the local culture. In this process, they recognize the inherent value of the culture of the host country and cultivate an empathetic attitude to the local people.

As mentioned earlier, the youth find a new identity of themselves which is quite different from what they had previously thought of themselves. Through such a discovery, they can newly establish their identity in the world level and plan what they should do to develop it.

The most important and big change is the perspective for my life. Until now, I had been rushing toward the goal set by the society, but these ten days were a joyful period of running around freely without confining myself. I think that I have developed the power to know about me better which will be a great strength to live with in the future. [2015, Malaysia]

They find the identity that defines and expresses them, and at the same time, they end up thinking about how to design their future as the global citizen. They formulate their own image in the world community and reflect on it. They wonder what way they can choose to meet more people in the world and how to cultivate themselves in order to grow into the maturity the world requires them to take.

The youth appreciate this opportunity that have provided a channel to 'the world' and also decide to become a person who can also open these opportunities to the others when they return to Korea. This leads to a sense of purpose in which they aim to improve their global competance in a better way.

Taking glocal actions

Eventually, the youth put their efforts to start the actual movement to put these enlightenments in practice. They try to participate in international cooperation activities with their 'glocal' minds in various forms. For example, they organize campus clubs to have environment protection

campaigns or volunteer programs, fundraise for young babies who are in need living in economically poor environments in developing countries, and discuss how to expand globally the 'writing good replies on the internet' movement throughout the Internet networks. They especially try to take actions that they can do using various kinds of media platforms on internet social networks such as Twitters, Facebook, or Youtube. They also use it to stay in touch with the local friends who they used to get along with in the host country and the team mates who took the program course all together. At the same time, they enthusiastically design activities by which they can introduce the concept of Global Citizenship to their friends in school. Designing and operating these activities, they present what they saw and learned from the host country in their classes or festivals at schools, or they write about their journey on the blogs on the internet, their SNS, or many kinds of media platform in order to share their stories with many people. They continuously have affectionate interest in their host country and keep updating the news from there and guarding their friends who are planning to visit there. Some of them take more progressive actions to participate in international volunteer works, so that they try to set up detailed plan to enter the sphere of international cooperation.

Chapter V. Discussion

5.1. The Pattern of Developing Global Citizenship

According to finding, there has been a pattern of the youth's developing Global Citizenship which consists of 6 phases: 1) The youth have the world-friendly attitude with expectation and excitement during preparation for the dispatch. 2) They encounter the 'fundamental and important facts' about the host country in the early phase of their visit. 3) They realize their identity and self-reflect on it. 4) They find 'the peer youth' important. 5) They experience the local people's life and are engaged in their civil activities. 6) They reflect on themselves and try to take action as global citizens in the latter period of this program.

To see microscopically what is happening in each procedure, the conceptual elements of Global Citizenship refined by Morais and Ogden (2010) are used to explain the specific experiences of the youth and support the statements about what each of those experiences means to their Global Citizenship formulation [Table 3]. It shows that the youth in Phase 1 with naïve curiosity about foreign countries gradually feel the sense of *‵Social Responsibility* (Morais and Ogden, 2010)′, build a solid understanding of the host country with ‵*Global Competence* (Morais and Ogden, 2010)′ and

	Phase 2 Encountering the 'fundamental and important facts'	Phase 3 Realizing their identity and self-reflecting on it	Phase 4 Finding 'the peers' important	Phase 5 Experience and Engagement	Phase 6 During the latter period: taking action
Phase 1 Expectation and Excitement	*Knowledge transferred*	*Watching the history of citizenship in the host country*	*Active attitude*	*Visiting civic groups and youth organizations*	*Realizing the importance of language*
	1. Global Competence: Global Knowledge	**3. Global Civic Engagement:** Political Voice	**2. Global Competence:** Intercultural Communication	**3. Global Civic Engagement :** Involvement in Civic Organizations	**2. Global Competence:** Self-awareness
	Learning about the value of the heritage of the country	*Sharing awareness of problems*	*Knowledge formed through communication*	*Watching youth participation in politics in the host country*	*Searching for a new identity as global citizen*
	1. Social Responsibility: Global Interconnectedness and Personal Responsibility	**1. Social Responsibility:** Global Justice and Disparities	**2. Global Competence:** Global Knowledge	**3. Global Civic Engagement:** Political Voice	**2. Global Competence:** Self-awareness
	Building an understanding about the local people	*Pride and Responsibility*		*Taking part in service and campaigns*	*Taking glocal actions*

	1. Social Responsibility: Altruism and Empathy	**2. Global Competence:** Self-awareness		**3. Global Civic Engagement:** Involvement in Civic Organizations	**3. Global Civic Engagement:** Glocal Civic Activism
	Having critical attitudes	*Reflecting on the meaning of their visit*		*Learning about 'glocal' activities*	
	1. Social Responsibility: Global Justice and Disparities	**1. Social Responsibility:** Global Interconnectedness and Personal Responsibility		**3. Global Civic Engagement:** Glocal Civic Activism	
		Self- reflection			
		2. Global Competence: Self-awareness			

[Table 3] The overall pattern of developing Global Citizenship with its conceptual elements

finally become able to plan their own glocal civic movements with the awareness of ʻ*Global Civic Engagement* (Morais and Ogden, 2010)ʼ. Even though the specific procedures in each phase show nonlinear developmental orders, the overall frequency of each conceptual element of Global Citizenship makes a certain pattern such as following : 1) Realizing social responsibility 2) Improving global competence with brisk communication with the local people 3) Participating in global civic activities.

5.2. Intercultural Communication

Overall, the most exposed part among the three domains of Global Citizenship is the ʻ*Global Competence*ʼ and, among its own three sub-domains, the aspect of '*Intercultural Communication*' is the most frequently seen in the data.

The most remarkable characteristics in the aspect of *Intercultural Communication* are the following: the youth's expectation and open mind about the different culture, the desire to have relationship with the others, and the strong fellowship with their peer youth in the host country.

The Youth's Expectation and Open Mind about the Different Culture

For the first tier to participate in the program, the youth are to write applications for the country they want to visit and to prepare their interview.

This process requires them to look into the core information about the country and to build further understanding. While they finally are accepted to be the team members and prepare their visit, the youth should go on storing up the knowledge about the historical cultural background and language in the country. Therefore, they naturally are able to develop a certain level of understanding about their host country from the early stage of the program. They also are able to formulate a sense of intimacy and open heart for the cultural area of the country. The youth develop their expectations and excitement about what they are going to experience in the different culture.

This sense of expectations and excitement is closer to the spirit of curiosity and inquiry rather than to fear about difference. When they face with new culture in the foreign country, they show an active attitude. Even if the new encounter accompanies a little bit of awkwardness, they are satisfied with the new experience that they have never had in their life and try to enjoy being different, and this openness is not only about watching the new things and appreciating it but also about the life of the people living in the country.

The Desire to Have Relationship with The Others

Therefore, the youth want to know about the life of the people in the country. They do not just want to remain in the stance of knowing the

country through written knowledge and information. They want more than what they can get from the internet, book, or museum, and what they want actually can be achieved in the relationship with the local people in the country. This is the manifestation of inquiring desire by which the youth want to know about something that is different from themselves ("What is the life of the people like living in the environment that I have never experienced?") and, at the same time, it is also the revelation of the social desire to relationship ("I want to be closer to them"). Therefore, they take a step further to the people living in the country. They keep saying the greeting words in foreign language to the people in the country, taking a stroll among the small roads near the their hotels and traditional markets, trying to have deep conversation with their team guides about how they have lived in the local cultures, asking a question about their religious ceremonies and traditional customs, and showing their respects.

However, if their desire of relationship is not fully satisfied, they are deeply disappointed. Here is a good example of the scene where they share how they felt about the activities that they did after finishing the program: The youth usually talk about the experience of having plentiful time to communicate with the people living in the country when they want to give positive feedback on the overall program. However, in the case of negative opinions, they point out that they had to digest the busy schedules filled with official meetings on diplomatic purpose or taking sightseeing courses

such as museums, historical sites, or tourist attractions. This shows that they kept questioning themselves about "what is meaningful?" and wanted to find the answer in their desire for relationships while taking the course of the program. They want to have bountiful experience of being closer to the local people and to complete the understanding that they have built about the country based on the sense of belonging together. This aspect shows the reason of their desire for '*Intercultural Communication*'.

In this context, the activities which draw the most enthusiastic and positive reaction from the youth are visiting youth center and homestay. First, they visit the youth center to meet the people in charge of designing and operating the youth policy and their peer youth in local community, so they are able to have 'meaningful' communication and discussion time with them. Some part of the characteristic of this meeting is official, but it is appropriate for the youth to share their thoughts and opinions with the people who are in the same generation, the youth, on the topics they both can sympathize with. They freely open their minds and satisfy their desires for communications. Second, home-staying is more unofficial and atypical activity than the upper cases in which the youth can spend time with the local youth and their family for 2 or 3 days and experience their daily life closely all together. By this, they can be a part of the local people's life so that they are able to have deeper communication as much as they want. They call the parents in the family 'father and mother' and get along with

them as one of the family members, eat the same food in their home, stay in the traditional ceremonies, and have conversation with them by late night. They can freely ask about interesting costumes that they have found while traveling a near market place and also share opinions about the more serious social issues. The youth are able to experience in person the life of the local people which they have known just by a literal knowledge and to become the part of their daily life, getting out of the stance of 'outsiders'.

The Strong Fellowship with their Peer Youth in The Host Country

The last point is that the youth usually show their desires for 'relationship' especially when they meet their peers, as mentioned above. They cherish the communication with the people from the other generations, the young kids, the middle-aged adults, and elderly people, but they are especially fond of having relationship with the young people in their own generation. Meeting their 'peers' in the same age, they can share a lot of common features which go across the cultural boundary of different countries. The youth from the both countries have a lot of commonalities by which they can formulate a strong bond of sympathy based on the topics such as the anxiety about future, curiosity of unfamiliar cultures in the world society, and similar cultural resources they have shared with a high-technology in the same era (e.g. movies, dramas, novels, comics, Internet-based cultures. etc). They find the openness inside of each other's attitudes

and enjoy it when they have a conversation about the difference between the two countries, but at the same time they show a great passion when designing the activity they can do in one heart all together.

Therefore, they have so passionate reaction of empathy about the problems which trouble their peers in the local society that they progressively participate in the share of the critical mind that the local youth have and search for the solutions. In fact, it does not bring a direct resolution of the problems immediately. Their idea-developing meeting, discussion, and problem-solving activities have significantly deficient factors: it is temporary and short-term. Because the thing they call 'problem' tends to be complicated with social-structural factors, it has to be dealt with in a long term and successive solutions by the approaches from various social areas. However, the fact that the youth from the both countries are able to communicate on common subjects sharing a same critical mind works as a positive mechanism where they can decide to become active participants who actually contribute to reaching out for the solution of the social problem when they start playing the leading role in the society in their near future. They keep trying to find out how to solve the problems even after they finish the program and staying in touch with their 'peers' to form a strong cooperation in the world community.

Chapter VI. Conclusion

6.1. Conclusion

The youth have a 'world-friendly' character showing their 'expectation' and 'excitement' from the preparation stage of the program and have their own motivation and reason of why they want to visit the country they applied for. After the dispatch, they interpret on what they see, hear and experience in the host country in terms of 'justice' and 'equity'. In particular, they enjoy questioning and answering each other to share their opinions on the social issues with the 'peer youth'. They approach the local people in a responsible, warm, and open minded manner, and, at the same time, they do not forget that they are the 'faces representing their home country.'

In the experience of approaching foreigners in a strange land, the youth reflect upon their identity, find their new self through the process of 'otherization' and 'objectification', and design their own dreams and futures more specifically as global citizens. Most of these future plans include their commitment to take concrete action to improve themselves to communicate more effectively with people in the world, to understand them more deeply, and to contribute to the global civil society as global citizens.

6.2. Implications

For 'Social Responsibility'

The purpose and planned schedule of this program is not appropriate for the youth to fully experience about the overall aspects of *'Global Justice and Disparities', 'Altruism and Empathy',* and *'Global Interconnectedness and Personal Responsibility'* (Morais and Ogden, 2010). The purpose of the program is to promote understanding and cooperation between the two countries by the youth exchanging activities, not for the youth to find out the problem of injustice and disparity in both societies and evaluate it. Each country wants the youth team to see their 'proud and positive' aspects, by extension, also wants what they experience in the country to consist of the contents which can support its opinions in various types of international cooperation relations. The local coordinators who guide the youth team in the country always include the plan of sightseeing their beautiful natural scenery or watching well-preserved cultural heritages for them, and most of these plans actually derive responsive exclamations and positive reactions from the youth. It is true that having these kinds of 'enjoyable' schedules gives fun to the youth, but it is a long way from giving enough opportunities for the youth to see various social issues in the country and to think upon them on the perspective of justice and equity.

Nonetheless, the youth perceive subtle moments of exposing the problems of injustice and disparity through a partial side that they can find while taking the daily courses of the program. Most of the youth are aware of a certain level of knowledge about recent history and current social issues of the host country by the preparation and training procedure before their visit and want to apply 'what they know' to 'what they actually see, meet, and experience in the country'. This desire allows them to watch what they want to see while carrying out the activities of the program in the country.

At this moment, they formulate a cause and effect relationship, linking the knowledge they already have had and the scene they are now currently watching through their own eyes. In a case of the youth who visit the countries which just have gone through the civil revolution, they find a hint for an idea to solve the current issues in the society from their observation when walking along the street. Some of the youth sense the difficulty of living life in the unstable society while having candid conversations with their 'peers'. Therefore, they finally become aware of the value of social responsibility that shows the fact that all people, their surroundings, and their society should get together to seek a responsible resolution for their own problems.

Here are an interesting case; Some youth visit the countries whose historical backgrounds are based on the righteous fights for human rights, equity, and mature citizenship, and this experience helps them to raise their

awareness about this aspect, 'Social responsibility'. They can naturally think upon the meaning of justice when they visit the museums or galleries that show the history of the country. The youth can have the opportunity to introspect the intrinsic meaning of justice just by learning the history of the country. The process of fighting for civil rights the local people have taken throughout their own history itself can be a much better historical and cultural heritage than any other kinds of educational materials that teach the sense of human rights, equity, and citizenship, and it also raises the question to the youth about "what would be 'the true justice' that they should seek out in their life?". Trying to find the answer for the question, the youth discover not only the history and the citizens' life in the country but also their own history and their own life; They realize that the essence of struggles which their people have had in their home country is not different from the one that the local people in the host country have gone through. The youth can share similar historical consciousness with the local people beyond the boundary of cultures and countries, so that they can be able to see the social issues which threaten justice and equity in their own surroundings with a keen sense of citizenship and responsibility. It is the process arisen in their awareness where the aspects of '*Global Justice'*, *'Altruism and Empathy'*, and *'Global Interconnectedness and Personal Responsibility'* are formulated holistically.

For 'Global Civic Engagement'

The characteristics that can accord with the aspect of '*Global Civic Engagement*' appears when the youth participate in the civic activities operated by the local people in the host country. In most of these cases, the youth first have to watch what the local people do, not as direct participation, or have a discussion session after listening to their presentations about the outcome that they have produced so far. For this reason, the most of the youth's participation have to be temporary and indirect so that the goal of durable and successive participation that '*Global Civic Engagement*' requires cannot be easily achieved by this 'short-term' program.

Nonetheless, it is possible to analogize what positive effects this program have for the youth by considering the form of the civil activity that the local people do and the social influence it actually produce in their community, because the youth observe what they do during their visit and want to follow its good examples in their after-program activity. They watch many kinds of civil movements and finally get to know the process of how the small activities that each citizen does start to be united to be a huge movement and become a big influential power throughout their society. They are able to find the positive effect of the participation of the youths who actively engage in political actions in some countries. In addition, they also realize the negative side effects of a low social and political participation rate of the youth in other countries. This realization can be a

good opportunity for them to establish a new understanding not only about their identity but also about their responsibility as main participants in their own society and the world community.

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국문 초록

　　본 연구의 목적은 한국의 국제 청소년 교류 프로그램에 참여하는 청소년들의 경험을 총체적으로 살펴보고, 그들의 경험이 어떤 과정을 통해 그들의 세계시민의식 형성에 기여했는지를 알아보는 것이다. 더욱 구체적으로 말하면 먼저 청소년들이 어떤 동기와 계기를 가지고 국제 청소년 교류 프로그램에 참여하는지, 그들이 활동을 수행하는 가운데 어떤 세부적인 경험을 하는지, 그 경험들이 세계시민의식의 하위 요소 중 어떠한 것들과 연결되어 총체적인 세계시민의식의 향상을 이루는지, 그리고 그 각각의 경험과 세계시민의식의 하위 요소들과의 상관 관계가 무엇을 함의하는지를 알아보는 것이다.

　　이를 알아보기 위하여 2008년부터 2016년까지 대한민국 여성가족부에서 진행하는 '국가 간 청소년 교류' 활동에 참여한 청소년들이 작성한 189개의 활동보고서들을 연구하였다. 이 보고서들은 학생들이 직접 해외에서의 활동을 수행하는 중에 매일 작성한 일지와 소감문, 사전 준비활동과 개인별 탐구과제 및 사후활동에 대한 보고서를 포함하고 있다.

　　이 연구는 이러한 자료에서 확인할 수 있는 그들의 국제 청소년 교류 활동 참여 경험을 바탕으로 청소년 참여자들의 입장에서 그들이 세계시민의식을 형성하는 구체적인 과정을 살펴본다. 이를 통하여, 기존의 청소년 대상 국제교류프로그램에 참여한 청소년들의 세계시민의식의 향상을 사전 및 사후 측정을 통해 그 활동 자체의 효과를 정량적으로만 파악

한 기존 연구와는 다른 관점을 제시할 수 있다. 또한 청소년 정책의 기획 및 운영자의 입장에서 청소년국제교류 활동의 효과를 평가하는 관점과는 다른 측면에서 이 활동의 효과를 파악할 수 있다.

이러한 결과로, 이 연구는 청소년들이 국제교류활동에 참여하며 세계시민의식을 발전시키는 과정을 다음과 같이 정리하였다. 첫째, 청소년들은 국제교류 프로그램에 참여하기 위한 준비단계에서 외국에서 그들이 경험하게 될 것들에 대한 기대와 흥분을 가지고 국제적 활동에 대해 친화적인 태도를 보인다. 둘째, 그들은 외국에 파견되고 난 후 활동을 진행하는 초기의 단계에서 그 나라에 대한 핵심적이고 중요한 정보들을 접하며 이를 통해 그 나라의 역사, 문화, 그곳에서 살고 있는 사람들의 삶에 대해 깊이 이해하게 된다. 셋째, 그들은 이러한 이해를 형성한 후 타국의 환경 속에서 자신의 정체성을 새롭게 인식하며 그것이 자신에게 의미하는 바가 무엇인지 성찰한다. 넷째, 그들은 또한 그 나라에서 자신들의 또래 청소년들과의 만남을 중요하게 받아들이며, 특별히 그 또래 친구들의 삶과 꿈, 그리고 그들이 겪고 있는 삶의 문제에 깊은 관심을 가진다. 다섯째, 그들은 현지인들의 삶을 직접적으로 함께 경험하며, 현지에서 진행되고 있는 여러 시민 활동에 참여한다. 여섯째, 그들은 활동의 후반기에 자신들의 세계시민으로서의 정체성을 다시 인식하며 그 정체성을 바탕으로 그들 주변의 공동체 및 전지구적인 차원에서 운영되는 세계시민적 활동에 참여하려 한다.