

**The potential for Transformative travel, Intercultural Maturity and Global Citizenship at an educational tourism institution: The case of an International Folk High School in Denmark**

# **THE INTERNATIONAL FOLK HIGH SCHOOL**



**INTERNATIONAL  
PEOPLE'S COLLEGE**  
DEN INTERNATIONALE HØJSKOLE



*Tourism Master thesis*  
*Aalborg University Copenhagen 2020*  
*Author: Mia Nielsen (study no. 20180713)*  
*Supervisor: Martin Trandberg Jensen*  
*Keystrokes: 212.637 (80 pages)*

## Abstract

This master thesis aims to explore the complex meanings of the concepts of Transformative Travel, Intercultural Maturity and Global Citizenship in relation to the case of an International Folk High School. This type of school is here seen as an example of Educational tourism. Since Folk High Schools have never been considered as tourism destinations, the study takes an original position and can be viewed as a pilot study.

In the literature review, all the mentioned concepts are theoretically presented and critically examined. Examples of educational tourism are described as well. Furthermore, Global Citizenship education and international education are put into context of the global challenge of securing active global citizens and sustainable-minded consumers. It investigates the International Folk High School's potential as a Transformative travel platform, as well as analyses its potential in relation to creating interculturally mature Global Citizens. In the discussion, it furthermore scrutinizes the underlying notions behind the three concepts. With the empirical method of semi-structured qualitative interviews, interviews with students who had recently or previously attended the school make up the data set. The participants have various cultural backgrounds and ages. The study takes a constructionist stance and its analytical approach is thematic analysis. The analysis shows that the International Folk High Schools contributes to a transformation of the students and to that they are generally identifying and acting as Global Citizens. Also, the participating students generally show signs Intercultural Maturity. It furthermore shows how the educational and transformative tourism experience at the school can foster students who are open-minded, less concerned with nationality and have fewer stereotypes. The experience can make students understand that the world is interconnected and make them more inclined to act sustainably. From this, the Folk High School tourism can be a social and transformative force. However, a case of increased stereotypes is detected as well, and the possibility for an intention-behavior gap is notable within the concepts of Transformative travel and Global Citizenship. Furthermore, the concepts are found to be paradoxical, exclusive, and based on Western values and other rhetoric is proposed. Thus, idiosyncratic findings are presented throughout the analysis and discussion. The discussion suggests that International Folk High School is an example of transformative tourism that educates interculturally mature and globally minded citizens. Lastly, it is suggested that International Folk High Schools should be researched as tourism but might need to reconsider their rhetoric as well as reassess their value set from a non-Western perspective to fully be a global institution.

## Content

Abstract .....	1
1. The challenge and introduction to the topic of interest .....	4
2. Aim and research question.....	6
3. Abbreviations.....	7
4. Context .....	7
4.1 The Danish Folk High schools .....	7
4.2 The case of the International Folk High school IPC in Elsinore .....	9
4.3 International Folk High Schools as educational tourism providers.....	10
5. Methodology .....	12
5.1 Ontological and epistemological considerations.....	12
5.2 Reflexivity: Researcher position and pre-understanding .....	13
5.3 A qualitative approach with semi-structured interviews.....	15
5.3.1 In-person interviews versus online interviews.....	16
5.3.2 Interview guide.....	18
5.4 Flexibility in the interview situation .....	18
5.5 Sampling .....	20
5.6 Transcriptions strategy and the issue of Geo-ethnic accents .....	21
5.7 Journals as data collection.....	22
5.8 Research design: Single case study .....	23
5.9 Validity and reliability in qualitative research .....	24
6. Analytical approach: Thematical analysis.....	25
7. Literature review .....	26
7.1 Educational tourism.....	26
7.2 Study abroad as a tourism experience .....	27
7.3 Tourism as a transformative phenomenon .....	28
7.4 Cultural Maturity .....	32
7.5 The global challenge: The need for active global citizens and sustainable-minded consumers.....	35
7.6 International education and global citizenship education .....	36
7.7 Global citizenship.....	37
7.7.1 Critique of Global Citizenship .....	39
8. Analysis .....	42

8.1 Overview of participants .....	42
8.2 The creation of a mindset: “The world is interconnected” .....	46
8.2.1 The formation of and liberation from stereotypes and prejudices.....	52
8.2.2 Respect, open-mindedness, and appreciation of diversity .....	57
8.3 Transformation of the self and existing practices .....	59
8.3.1 Increased confidence, courage, and independence.....	59
8.3.2 Increased understanding and questioning of own society and prejudice .....	62
8.3.4 Increased awareness and understanding of inequality and privilege.....	65
8.3.5 Action and change of behaviour based on practical experience and active learning .....	67
8.4 Analysis sub-conclusion .....	70
9. Discussion .....	73
9.1 Transforming educational tourists through Global Citizenship education?.....	73
9.1.1 Educational tourism at the International Folk High School as a social and transformative force .	73
9.1.2 Global Citizenship and transformative travel as paradoxical and exclusive concepts based on neo-colonialist and Western values.....	74
9.1.3 Transformative tourism and Global Citizenship education versus the intention-behavior gap ....	78
9.2 Educational tourism at International Folk High Schools: Encouraging a new area for tourism research .....	79
10. Conclusion .....	82
11. Bibliography.....	86



## 1. The challenge and introduction to the topic of interest

In our increasingly globalized world, intercultural interactions have become a part of our everyday life (Perry & Southwell, 2011). We live in a world where it is almost impossible to stick to interacting with only people with the same national background and culture as yourself (ibid.). Today people across borders are more in indirect and direct contact with each other than before in history (Janet Bennett, 2013). Thus, the ability to relate to and with people from different cultures and ethnic background is an increasingly crucial competency (Janet Bennett, 2013). Moreover, with the current political situations around the world, it is vital that nation-states recognize what one another has to offer politically, socially, and culturally in the form of collaborative interaction (Ashwill, 2004; Herrin, 2004). This collaborative interaction is even more crucial at this moment in time with the COVID-19 pandemic, where a broad segment proclaim that the COVID-19 demands a strengthening of international cooperation and multilateral institutions (Moloney, 2020). Others argue that the crisis shows that globalization has brought us interdependence but that there is a lack of mutual solidarity, and that even the member states of EU have been caught up in crisis nationalism (Wintersteiner, 2020). The fact that borders have gained new importance due to the pandemic have been referred to as worrying (Vogel, 2020). As well as it has been argued that the virus has caused individuals and entire countries to behave in selfish ways (ibid.). It has become urgent for educational institutions to foster intercultural competence citizens, who can engage in informed, ethical decision-making when confronted with problems that can be seen from multiple perspectives (King & Baxter Magolda, 2005). Gaining intercultural competency has been said to have strong economic, technological, demographic advantages, as well as being a factor in the peacekeeping (Perry & Southwell, 2011). When taking the next step from being culturally competent, it has been argued that Global citizenship can have far-reaching benefits, not only for individuals but also for humanity as a whole ("The Rise of the Global Citizen and Why That's so Important for Humanity," n.d.). Global citizens can think critically and make informed decisions based on justice (ibid.). They show respect for those around them and those in the next-door country or overseas (ibid.). Global citizens want to make a difference, which can be done through social activism or international travel, as well as through deliberately trying to understand and connect with people of different nationalities and beliefs (ibid.). Global Citizens are also concerned with the environment and act in different pro-environmental ways (Stoner et al., 2014). This pro-environment behavior of green consumption is crucial, for example considering that big corporate brands like Coca-Cola argue that they will not stop producing plastic bottles as long as there is a demand (Thomas, 2020). But what activities or environments foster global citizens? One notably activity might be tourism. It has been described as: "... a

*modern, social phenomenon with potential to unite people and cultures through intercultural exchange*" (Pachmayer & Andereck, 1988, p. 1). When tourism is combined with educational purposes, it has been referred to as educational travel, and inherent in this phenomenon is cultural exchange (Tarrant et al., 2011). Moreover, it has been argued that tourism and traveling can be transformative and that transformative travel is the new trend (Morgan, 2010; Trimble, 2017). Tourism has been referred to as a: *"..a powerful vehicle for changing people's thinking and behavior both during travel and upon their return home"* (Lean, 2009, p. 1). It has even been suggested as an alternative to counseling, and it has been stated that the unfamiliar situations that travelling contains, allows people to experiment with new ways of living, and readjust their lives to meet their needs (Lean, 2009). Educational tourism has mostly been researched in relation to the study abroad phenomenon, where a person travels to a foreign country to study for a semester or several years (Stone & Petrick, 2013). In this paper, it will be argued that another type of educational tourism can be found in International Folk High School which are based on the Nordic Folk High School tradition. Educational institutions based on the idea of Nordic folk high schools exist across the world (Nordvall, 2017). It is a type of adult education where people of all ages, from different environments and with different qualifications and professions, meet and live and take part in the same education, but without grades and examination (Rørdam, n.d.). One example of a Folk High School is the International People's college (IPC) in Denmark. Here, 200 people meet from approximately 30 different countries every year. In this school they study, live and co-exist together in periods of 3-6 months. While Folk High Schools are mostly present in Nordic countries, they have been spreading all around the world and have, for example in Sweden, been thought of as an important agent of integration in the current refugee situation (Nordvall, 2017). In the case of IPC, adults travel from their respective countries to Denmark to embark of a journey to "Meet the World in Denmark" and become "Active Global Citizens" ("Global Studies," n.d.). On the school's website a famous quote by Martin Luther King is written: *"If we are to have peace on earth... our loyalties must transcend our race, tribe, class and nation; and this means we must develop a world perspective."* (ibid.). The concept of a Global Citizen, as well as transformative travel, have although been contested in literature (Crossley, 2012; Evans, Reid, & Davies, 2005; Pais & Costa, 2020; Reysen & Katzarska-Miller, 2013; Sampaio, Simoni, & Isnart, 2014; Tarc, 2011) and International Folk High schools have not been researched as educational tourism, potentially acting like Transformative travel and contributing to Intercultural Maturity and Global Citizenship. Thus, this thesis will serve as a new and original contributing to the otherwise diverse field of tourism studies.

## 2. Aim and research question

This thesis will explore the case of the Danish International Folk High School International People's College (IPC), which every year gathers around 200 people from different countries. The case is seen as an example of educational tourism, as it will be presented in the chapter "5.7 International Folk High Schools as educational tourism providers". The school claims to educate students to become Global Citizens while at the same time using rhetoric of personal transformation and increased cultural understanding, for example through a set of values.

The paper aims to investigate the complex meanings of educational and Transformative travel, Global Citizenship, and cultural understanding (with the developmental model of Intercultural Maturity) in relation to current and previous students' experiences, outcomes, and actions. It will take into consideration current students' experiences and their development while staying at the school, as well as previous students' outcomes and perspectives at least 10 years after they stayed at the school. The research is interested in understanding the potential of the International Folk High School in terms of transformation, gaining Intercultural Maturity, and educating global citizens, while at the same time critically investigating Global Citizenship and Transformative travel. Thus, the research question is threefold:

- **How does International Folk High School IPC act as a Transformative Travel experience?**
- **How are the students transforming into Interculturally Mature Global citizens in relation to their tourism experience?**
- **What complexities and values lie within the concepts of Global Citizenship and Transformative Travel?**

### 3. Abbreviations

The following abbreviations will be used in this paper:

**IPC** = International People's College

**GC** = Global Citizen

**GCE** = Global Citizenship education

**IFHS** = International Folk High Schools

### 4. Context

#### 4.1 The Danish Folk High schools

The first Folk High school or "Folkehøjskole", as it is called in Danish, opened the in 1844 in Denmark (Carlsen, J. & Borgå, 2000). Originally eighteen farm laborers met up in a small town in Southern Denmark to create the first ever Folk High School (ibid.). The idea of Folk High Schools came from the Danish philosopher N.F.S Grundtvig, who had the motto "We learn for life"(Haase, 2004). The initial thought behind these schools were to gather people from different social classes and backgrounds in one classroom (Carlsen, J. & Borgå, 2000). Different people such as future leaders of the kingdom should meet with the ordinary people, to better know how to serve these people's interests (ibid.). The schools ended up playing an important role for the peasants, as the school helped them to gain authority and self-confidence to take full advantage of the democratic rights that they were granted under the Danish institution of 1849 (ibid). The schools are referred to as free schools, which means that they are free to determine their subject profile and lessons themselves (ibid). They still must abide the general educational requirement laid down by the law (ibid.). Moreover, they do not have any form of exams or grades, but attendance at classes is required (ibid.). They usually have a wide range of subjects from literature, history and social science to music, drama, and sports (ibid.). They are required to offer a general broadening education but are not allowed to compete with traditional specialist educational establishments (ibid.). Instead they are non-



formal education centers (ibid.). The special feature about Folk High Schools is not their subjects but instead their special philosophy to educate their students for life and to educate them as members of society (ibid.). All but one Folk High School in Denmark is residential (Carlsen, J. & Borgå, 2000). The students and staff eat, live, and share the same daily routines through the course (ibid.). The schools become microcosmic societies (ibid.). Most schools have longer courses of 4-8 months during the winter, and shorter summer courses of 1-2 weeks (ibid.). The longer courses have a price of approximately 1450 DKK a week (194 euros), while the shorter ones cost around 4600 DKK (615 euros) a week (Haase, 2004). The school receives support from the state for the long courses and that is why they are cheaper than the short ones (ibid.). In relation to the long courses, people can apply for support from the municipality and from student funds (ibid.). Moreover, minority groups, elderly, students, youth outside youth education and unemployed under 25 years, can get special discounts (ibid.). Today, the Folk High School provides an opportunity for self-development and to become settled with oneself and what one wants in life (Haase, 2004). At the same time, there is a dawning awareness in the Folk High School environment, that the Folk High Schools can be a motive force for a more sustainable society, and that education today is not solely about knowledge and enlightenment, but also the capability and will to participate actively in and change the society (ibid.). While the schools at the time of Grundtvig was a driving force for the switch from absolute monarchy to democracy, some schools today wish to take part in the green transition to a more sustainable society (ibid.). Thus, some schools have started to offer courses in sustainability and lead the example of organic and sustainable living (ibid.). Today 68 Folk High Schools exist in Denmark and they provide courses to different people, both the ones who are about to begin an academic education, those already on the labor market, as well as unemployed people and senior citizens (ibid.). The idea has spread all over the world (ibid.). After the first world war, they spread mainly to other European countries, and after the second world war, to Africa and Asia as well (Dam, 2013). They also spread to America, where the Folk High School played an important part in the 1950's, since the first American Folk High School became important for Afro-American people's civil rights (Haase, 2004). In Denmark, the Folk High School is bound under a law from 1892, which was later revised in 2013 (ibid.). Amongst other things, this law says that the school must be an independent and self-owned school and that no owner of a Folk High School must profit from the running of the school (ibid.). The Folk High Schools belong under the Cultural Ministry of Denmark and it is required by law that the management of the school is handled by a board, which is responsible to the Cultural Ministry (ibid.). The schools must have a principal, which is the public image of the school, as well as daily management and who has overall pedagogical responsibility (ibid.). The Folk High Schools have suffered from less students over the years and have been economically challenged, since they are required

to have a minimum number of students in to get support from the government (ibid). But according to the statistics from 2016, there has been a slight positive increase in the number of students on the long courses in the last 10 years (ibid.) At the same time, as a part of the Financial Bill, the government had to cut 2 percent of the budget for Folk High Schools yearly from 2015 to 2019 (ibid). This has although ended in 2020, since it was decided in 2019 that no more financial cuts should be made on Folk High Schools and educations of arts (“FOLKEHØJSKOLE SLUT MED BESPARELSER FOR HØJSKOLER OG KUNSTNERISKE UDDANNELSER,” 2019). While the Folk High Schools popularity rose since 1864 due to a nationalistic character, today the schools have a tendency to be more oriented towards the rest of the world (Haase, 2004). Today, many of the schools teach in global issues like climate change and human rights, while some schools have international students as well (ibid.).

#### 4.2 The case of the International Folk High school IPC in Elsinore

International People’s College (IPC) opened in 1921 in the coastal town Elsinore in Denmark (“History of IPC,” n.d.). It was a peace initiative created in the wake of World War 1 (ibid.). The founder was humanitarian and visionary Peter Manniche, who got the idea of bringing together people from different nations to study and live together in the manner of a Danish Folk High School (ibid.). This was rooted in his values of peace and tolerance (ibid.). The nations living together at IPC could be former enemy states in war and he saw it as a step towards international understanding (ibid.). The idea was, that it could lead to a decrease of wars (“Den Internationale Højskole,” n.d.). He received several awards for his work within adult education and as a peace-builder, for example he was nominated for a Nobel’s Peace Award (“Peter Manniche,” n.d.). Since 1988, the school is an official United Nations Peace Messenger (“History of IPC,” n.d.). It has cultural evenings, where students go together with others from their part of the world and prepare an evening where the audience is taken on a journey to students’ different home countries (“Den Internationale Højskole,” n.d.). The school usually hosts 100 students from more than 30 different countries at a time, and offers subjects with the overall theme of Global Studies (“Den Internationale Højskole,” n.d.). It prioritizes diversity and thus to have people from different countries (ibid.). In that way, it is an opportunity for cultural exchange for the students of the school (ibid). It provides scholarships to some people coming from less developed countries, so people from these countries also have the opportunity to attend the school, even though they might have limited financial resources (ibid.). The school offers classes

in: African Drum and Dance, African studies, Arts and Crafts, Academic English, Band playing, Business English, Campaigning for Human Rights, Choir, Conflict Resolution, Creative Writing, Create and Build with IPC, Danish Language, Design and Architecture, Development Management, English language, Environmental Studies, Education and Pedagogics, Exploring Denmark, Gender and Sexuality, Global Challenges, "Globalization, People and Democracy", Green Activism, Intercultural Communication, "International Relations, Politics and Organizations", Life and the City, Material Culture, Middle East Studies, Mind the Heart, Moviemaking, Musical Acting and Dancing, Music Revolution, Outdoor and Teambuilding, Peace and Conflict Studies, Photography, People Movement and Migration, Political Philosophy, Religion and Culture, Speak Out IPC, Sports, Stagecraft, Sustainable Gardening, Tabletop Gaming, Understanding Europe, US Studies, Volunteerism and NGO's in Development, World Cinema, World Storytelling and Yoga (ibid.).

The school has the core values of respect, democracy, equality, peace, empathy and sustainability, which they write on their website that they work actively and explicitly with in classes and in everyday life ("The Core Values of IPC," n.d.). The values are their mission in education (ibid.). They argue that they educate global hearts and global minds to become active global citizens (ibid.). They promote diversity and a global approach to understanding the world and define global citizens as individuals: *"...who take part in the world, seek cultural understanding and celebrate diversity around the globe"* ("Global Studies," n.d.). On the website it says, *"World peace is not a half-baked dream but a real process, putting into practice the truism that the world is what we make it to be"* ("About IPC," n.d.). The school's website also says that students will grow as human beings and that *"...students can work for their intellectual, spiritual and physical progress in ways that feel right for them, while being supported by knowledgeable people who care"* ("History of IPC," n.d.), it also says that to be an Active Global Citizen is a state of mind and a way of: *"...discovering your own potential through a global perspective and community. A life changing experience!"* ("Global Studies," n.d.). Moreover, it says that in IPC: *"...your assumptions will be challenged and you will re-examine what you know or thought you knew"* ("About IPC," n.d.)

#### 4.3 International Folk High Schools as educational tourism providers

A scarce amount of literature about Folk High School was found during the research process for this research. It seems Folk High Schools are still an under-researched topic. In that regard, the link between

Folk High Schools and tourism is not an established one. The only trace of such a connection was found in the text *"Escape to Trivial Tourism: A Student's Experiences at the Danish Folk High School in Germany"* by Piotre Kowzan (2014), where Folk High Schools are associated with educational tourism (Kowzan, 2014, p. 8). UNWTO defines tourism as: *"..a social, cultural and economic phenomenon which entails the movement of people to countries or places outside their usual environment for personal or business/professional purposes"* ("Glossary of Tourism Terms," n.d.). Also, based on the understanding of humanistic sciences, tourism is a social process, particularly if considered in the psychological and cultural dimension (Matusitz, 2014). Furthermore, it is thought of as: *"..an expression of human activity connected with a change of the social, natural or cultural environment; change in the rhythm of the everyday life and also referring to the contacts with natural and cultural values of the visited places"* (Matusitz, 2014, p. 83). From that, I will argue that International Folk High Schools are sites of tourism since people move away from their usual environment for a personal purpose. This is a human activity which changes their environment in one way or the other, as well as changes the rhythm of the people's lives, and brings them in contact with the values of the visited place – the school. Moreover, if one looks at International Folk High Schools in relation to the phenomenon of educational travel and study abroad, they have similar components that gives reason to argue that International Folk High Schools can be seen as educational tourism providers as well. This will be elaborated further in the discussion, chapter 10.2 "Educational tourism at International Folk High Schools: Encouraging a new area for tourism research". At International Folk High Schools like IPC, the students are taken away from home and into a new and different environment, which is this microcosmic global society (Carlsen, J. & Borgå, 2000). Even if not geographically leaving the country (in the case of the Danish students), then mentally the students are taken abroad, since the schools are inhabited by people from various different countries and with varies cultural backgrounds ("Den Internationale Højskole," n.d.). Just as in the study abroad framework, the students at International Folk High Schools have left their home to go live and study away from home for a period of time. It unavoidably creates intercultural interaction since many different nationalities live under the same roof. Also, it incorporates a type of active learning in an international context that engages students with the bigger questions (Stoner et al., 2014), since the Folk High Schools provides an opportunity for Global Studies and for self-development to become settled with oneself and what one wants in life (Haase, 2004). Thus, the case of the International Folk High School IPC is seen as an example of educational tourism and this case will be investigated as an example of such.

## 5. Methodology

### 5.1 Ontological and epistemological considerations

Ontology is about the nature of social entities. One can either view social entities as objective with a reality that is external to social actors, or one can look at them as social constructions built up from perceptions and actions of social actors (Bryman, 2012). This research is looking at the phenomenon of an International Folk High School as a case of educational tourism, and is examining it in relation to its potential to act as Transformative travel and in relation to the concepts of Global Citizenship and Cultural Maturity. It takes a constructionist approach since it is looking to generate meaning from language and behavior and is investigating the perceptions of people but not treating these perceptions as truths (ibid.). Even though the research is trying to establish how the Folk High School experience acts as Transformative travel, how the participants have matured interculturally from staying at the school, and how they are aligning with the theoretical perspective of global citizenship, it is not searching for one single conclusion. Instead I realize the ambiguities within these phenomena and the chosen concepts, and I am aware that this research can only represent one view within a complex social reality (ibid.). It aims to address the complexities that these phenomena and the mentioned concepts entail. The arguments that this research can construct are influenced by the researcher's pre-existing knowledge and position, as it will be explained in the next chapter (5.2. Reflexivity: Researcher position and pre-understanding).

Epistemology poses the question: What can be regarded as knowledge? (Manson, 2002). Said in other words, how can one gain knowledge about the phenomenon that one is examining and how can the knowledge be demonstrated? (ibid.). The epistemological stance in this research is that meaningful knowledge can be generated through an interaction with people. Furthermore, it considers acts of talking, listening, and asking question as ways of gaining access to experiences and views of people (ibid.) These actions must be supplemented with the researcher being self-critical and reflexive (ibid.). The research takes a hermeneutic stance since the research process is iterative and because it is sensitive to context (Bryman, 2012). Moreover, the study takes a hermeneutic stance in the sense that is interpreting human action and since it is not interested in finding universal truths (ibid.). Furthermore, it uses text and audio recordings to generate meaningful knowledge. This knowledge is constructed from the perspective of the speaker (ibid.). The paper takes a critical stance because it is essentially investigating the text and audio

records to generate meaning. The investigation process consists of identifying patterns and ambiguities based on the theoretical point of departure. The goal is not to be objective, instead theoretically based understandings are utilized while also acknowledging the specific context of the real-life case (ibid.).

## 5.2 Reflexivity: Researcher position and pre-understanding

Tourism studies has been criticized for a lack of reflexive accounts, whereby researchers confront their own values, assumptions and actions throughout the research process (Pocock, 2015). Moreover, it was noted that researchers are sometimes reluctant to express own vulnerabilities within research, while at the same time asking their participants to explore inner selves and express their emotions, and this is seemingly a paradox (ibid.). But if the researcher decides to do so, it might strengthen the validity of the project by becoming more transparent and credible (ibid.) It is important that the researcher is aware of and make explicit his or her own prior knowledge or experience in relation to the interview themes or the general topic of research, since it must be made explicit how this can impact the analytical interpretations (Kvale, 2011b). This is also referred to as reflexivity, and it has been recognized as crucial in the process of generating knowledge in qualitative research (Berger, 2015). It is the process of internal dialogue throughout the process, the researcher's critical self-evaluation of own position as well as the awareness and recognition of how the position might affect the research process and outcome (Berger, 2015; Bryman, 2012). Moreover, it has been argued that it involves:

*"...turning of the researcher lens back onto oneself to recognize and take responsibility for one's own situatedness within the research and the effect that it may have on the setting and people being studied, questions being asked, data being collected and its interpretation"*(Berger, 2015, p. 220).

In that sense, reflexivity challenges the view of knowledge production as an objective reality existing outside of the researcher producing it (Berger, 2015). According to Berger (2015), researchers must focus more on self-knowledge and sensitivity, and understand the role of self in the knowledge creation through monitoring the impact of their biases, beliefs, and personal experiences on their research. To determine the researcher's position, it is important to consider various personal characteristics. Characteristics like gender, race, personal experiences, biases, linguistic tradition, beliefs, and theoretical stance etc., can influence the study (ibid.). Berger (2015) argues that personal characteristics can influence the study in relation to what information the researcher is able to assess. How much is shared by an interviewee



depends on what relationship the interviewer builds with the interviewee and that relationship is, yet again, dependent on the characteristics of the interviewer (ibid.). Lastly, these characteristics determine what language the researcher uses to construct the arguments, and thus how the social world through is created through their conclusions (ibid.). They determine what lens the researcher takes on, how the information the researcher gets are filtered and what meaning the researcher makes of it (ibid.). To be *"Methodological self-consciousness"* is about: *"taking account of one's relationships with those whom one studies"* (Bryman, 2012, p. 394). In relation to that, it is worth considering that I was a student at the school for three months in 2018. I believe that it can influence the research positively in relation to forming a thrusting relationship with the participants, since we share this experience and are a part of the same world-wide community so to say. I believe it is an advantage in relation to the participants younger than myself, since I believe they feel less threatened of the idea of being researched because I, the researcher, come in a "recognizable shape" and appear as less intimidating. That we have a shared experience from the school might also shorten the gap between us and create a common understanding. Also, the object of study in this research, is something I have a lot of contextual knowledge about, which can be helpful in avoiding misunderstandings in the interview, as it has been emphasized by Berger (2015):

*"...coming from the 'shared experience' position, I was better equipped with insights and the ability to understand implied content, and was more sensitized to certain dimensions of the data"* (Berger, 2015, p. 223).

Another part of being reflexive has to do with *"Philosophical self-reflection"*, which entails: *"an introspection involving 'an inward-looking, sometimes confessional and self-critical examination of one's own beliefs and assumptions'"* (Bryman, 2012, p. 394). According to Pocock (2013), reflexivity should be understood as: *"...not simply as reflective or confessional writing, but as an epistemological acceptance of the embodied and emotional researcher intersecting with the entire research process"* (2015, p. 31).

Reflexivity should acknowledge complexities, negotiations and tensions that entangle the researcher in their research projects (Pocock, 2015). The entanglements are described as: *"forces that influence, constrain, and shape our complex and dynamic act of producing and reproducing knowledge"* (Pocock, 2015, p. 32). In relation to that, my entanglements have to do with the fact that I was a student at the Folk High School myself for three months in 2018. Obviously, I have some emotional attachment to the school myself, and I have a biased stance in relation to the school's reason for existence. I have witnessed transformations myself in my own time of the school. Thinking back on my stay, I became curious to

investigate the outcomes of the stay in relation to the intense intercultural interaction that took place at the school. The conclusions I will find in this project will unavoidably be impacted by my own experience, as well as in general where: *"...all research endeavours are influenced by actions, interactions and interventions in the life-world of the researcher prior to, and during, the research process, thus reflecting the subject-centred nature of knowledge"* (Feighery, 2006, p. 207). What keeps my account from being only a subjective narrative is my theoretical framework which brings other perspectives to the dataset. One way I tried to triangulate and maintain reflexivity was through asking my three participants who currently are students at the school to write in journals. The purpose with this was to obtain some knowledge which is more independently from their point of view compared to the knowledge obtained through the interview. This will be elaborated in chapter 5.7 "Journals as data collection".

### 5.3 A qualitative approach with semi-structured interviews

This research takes a qualitative approach by the usage of in-depth qualitative interviewing. This entails, in line with Bryman (2012), a focus on words rather than quantification when collecting and analyzing data. The aim of qualitative research and this research is to: *"...produce rounded and contextual understandings on the basis of rich, nuanced and detailed data"* (Manson, 2002, p. 3). In relation to that, it is not concerned with surface patterns, trends and correlations (Manson, 2002). Furthermore, the methods of data collection are flexible and sensitive to the social context in which the data is produced. It seeks to ensure that the data relates to real-life and is not trying to standardize (ibid.). This further means, that this research is not trying to establish a general picture. Instead, the research is trying to create well-established arguments and ideas about phenomena within a specific context (ibid.). This relates to the fact that the research is a single case study, which will be elaborated in chapter 5.8 "Research design: Single case study".

The qualitative method chosen for data collection was semi-structured qualitative interviews. The qualitative interview seeks knowledge obtained from language (Kvale, 2011b). It does not aim for quantification of results but searches for deep and nuanced accounts of the lifeworld from few participants (ibid.). It works with words and searches for precise descriptions and arguments for interpretations (ibid.). It does not search for fixed categories but instead searches to find diversity and variety in a phenomenon (ibid.). It dives into descriptions of situations and events, which has made the participant think a certain way about a certain phenomenon (ibid.). In that way, the standpoint is the lived life of the

participants (Delmont & Mason, 1997; Kvale, 2011b). The interview has a set direction with specific themes but asks open questions and it is ultimately up to the participants to bring forth what they find important in relation to theme. In that sense, the participants are not passive but influencing the interview process (ibid.). It is important to note that the qualitative interview, as a situated and contextual interaction between two people, is not extracting knowledge (Delmont & Mason, 1997). Rather, knowledge is constructed or reconstructed through this interaction (ibid.), which is aligned with the ontological stance of this thesis as well. It means that the analytical conclusions are not based on objective facts, meaning that they are not a product of the participants thoughts. Instead they are based upon the interactions (the interview) and how the participants communicate about these thoughts during the interactions (ibid.). The participants are influenced by the situation, the set-up, and the researcher (ibid.). The semi-structured interview was chosen as a method because it is seen as a suitable way to explore the participant's experience at the Folk High School, how the experience affected them and might have had a transformative effect on their lives. Furthermore, it is seen as suitable in relation to exploring the participant's level of Intercultural Maturity, if the IFHS developed the participant within Intercultural Maturity as well as within the concept of a Global Citizen. Doing two interviews, one in the beginning of the semester and one approximately three months later, is seen as an appropriate way to revisit participants' past and present experiences, perceptions, beliefs and to explore if they have developed. With the final purpose of determining how the Folk High School experience as a form of tourism has contributed to a transformation. Moreover, interviewing previous students, who stayed at the school more than 10 years ago, is done to secure a bigger depth in the dataset and to try to look at the development and transformation from a more long-term perspective. The semi-structured interview is seen as a suitable method, since the topic is complex and revolves around experiences, perceptions and beliefs (Kallio, Pietilä, Johnson, & Kangasniemi, 2016). This kind of knowledge is best obtained through rigorous in-depth data, which is not characteristic for example in quantitative forms of data collection (Kallio et al., 2016). Furthermore, the purpose of the report is to examine the personal transformation of individuals, thus single interviews seemed more appropriate than focus group interviews, since they tend to revolve more about the dynamics present in a group (Bryman, 2012).

#### 5.3.1 In-person interviews versus online interviews

Both in-person and online interviews were conducted for this research. The initial idea was to interview the current students face-to-face while the previous student would be interviewed both in-person and online, dependent on their locality. But because of the outbreak of COVID-19, the follow-up interviews with the

current students had to be conducted online. It furthermore became impossible to reach Participant 3 for the follow-up talk and therefore the data set consists of 10 interviews instead of 12, which were initially expected. The in-person interviews were located either at the Folk High School IPC, the participant's job or at the participant's home. The online interviews were conducted through either Skype or through Facebook messenger. In the case of Skype, the recording function was used, whereas in the case of Facebook messenger, a phone was used to record the talk. Skype was suggested, but in case the participants did not have and did not want to download Skype, Messenger was used.

There are advantages and disadvantages of online interviews via Skype or other communication platforms. According to Iacono (2016): "*...one of the advantages of remote interviews is that participants can be interviewed from the comfort of their own homes*" (2016, p. 17). This resonates with Seitz (2016), who emphasize that interviews can: "*.. feel more comfortable because they occur in one's own private spaces*" (2016, p. 230). Some people will feel less nervous and less pressured like this, compared to when you talk to them in person (Seitz, 2016). On the other hand, it can be a disadvantage that the researcher lacks control over the participant's physical environment during online interviews (ibid.). In the case of participant 9, he was driving while he was being interviewed. For the interview, this meant that there were some disturbing noises which made the conversation a bit more difficult at times. Moreover, problems with connection can result in lagging, which can disturb the conversation, as well as in the case of dropped calls and inaudible segments (Iacono, 2016; Seitz, 2016). To establish a good atmosphere and research partnership between the researcher and the participant is crucial for the successful and detailed qualitative interviews (Seitz, 2016). The inability to read body language and non-verbal cues as well as the general loss of intimacy that is evident in online interviews can pose as a threat to this partnership between the researcher and the participant (ibid.). Skype has been described as presenting an emotional barrier since it can be more difficult to obtain detailed answers from sensitive and personal questions (ibid.). Sitting face-to-face with someone, it has been argued, is more ideal when it comes to creating a personal connection with the participant (ibid.). In this case, I did feel like a good and honest atmosphere was established in all the interviews, but at the same time I did experience more of a struggle with the online interviews. In some occasions in the online interviews I unintentionally interrupted the participant and vice versa, because it could be difficult to know when each other were finished speaking. Furthermore, it was easier to set a relaxed setting (through body language or through bringing some snacks) and feel the atmosphere in the room when doing in-person interviews, while it was not possible in the same manner in online interviews.

### 5.3.2 Interview guide

This research has used three different interview guides to collect data. These were created on the basis of theory, they had broad open-ended questions that allowed for the participants to tell their own stories, and so that the questioning would allow for the research to understand how the research participants view their social world (Bryman, 2012). Questions were asked outside the interview guide, to pick up on what the participants were saying. Formulations varied so it made sense for the conversation but generally the wording was consistent through the interviews, as in line with Bryman (2012).

Three different interview guides were developed for this research. Two were created for the current IPC students, respectively one for in the beginning of their stay and then one for the ending of their stay. Another was created for the previous students. The three guides can be found in Appendix 12. All three interview guides contained a mix of introducing questions, follow-up questions, probing questions, specifying questions, direct questions, structuring questions and interpreting questions (Bryman, 2012). Moreover, silence was allowed and embraced to give the participant the opportunity to reflect (ibid.).

### 5.4 Flexibility in the interview situation

In qualitative research it is important to be flexible in the interview situation (Bryman, 2012). This does not only entail listening and being receptive to what participants are saying, and subsequently following up on the interesting points they make (ibid.). It also means varying the order of questions, so it makes sense for the conversation, following up on leads and clearing up inconsistencies in answers (ibid.).

Kvale & Brinkmann (2018) highlight in the book “Doing Interviews”, that the interviewer must be remembering and interpreting. Remembering implies keeping in mind what the participant has said earlier in the interview and that the interviewer must be able to recall earlier statements, both to ask the participant to elaborate on them, and to relate different parts of the interviews to each other (ibid.). Interpreting means to manage a constant clarification, and to extend meaning of what the participant is saying, as well as to provide interpretations of what the participant says, which the participant then can confirm or disconfirm (ibid.). This was attempted during interviews. For example, interpretive questions were asked from time to time to be certain about what the participant was expressing. Below is an example from the interview with participant 7:

*"I: So, in that sense you are experiencing that what you want is clashing with what is possible? In your everyday and with people you need to consider..*

*P7: Exactly. It requires a longer time to decide compared to 20 years ago."*<sup>1</sup>

Kvale and Brinkman (2018) moreover stress that the interviewer must be open, which means that the interviewer must hear what aspects of the interview are important for the participants as well as listen and be open to new aspects introduced by the participant. On the other hand, the interviewer must be steering. They elaborate that steering means that the interviewer: *"...The interviewer controls the course of the interview and is not afraid of interrupting digressions from the interviewee."* (Kvale & Brinkmann, 2018b, pp. 5–6).

I stayed open during the interviews and let the participants talk from their own agendas. At the same time, I experienced, that it was about finding a balance. I experienced that in some interviews the participant's flow of speech was making it too difficult for me to uphold an overview over the interview. In this case, I learned from my first experience with this and tried to overcome it in the second interview where I experienced it again. The participant had been talking from his own agenda for 10 minutes at this point. He had gotten out of track and not answered the few questions I was able to ask during the flow of speech. Therefore, I tried to be steering (ibid.) in the interview situation and interrupted the speech. It was a learning point for me as an interviewer, and I tried my best to stay *"sensitive"* (Kvale & Brinkmann, 2018, p.5) to the agenda of the participant and, to be *"gentle"* (ibid.) and accept that this interview would be longer than expected, which is also recommended by Kvale & Brinkmann (2018). To be sensitive means to listen actively to the emotional message of the participant and be empathetic. Being gentle refers to allowing participants to finish what they are saying, let them proceed at their own pace and tolerate pauses (ibid.).

This emphasis on listening actively and being sensitive furthermore aligned with the idea of empowering the participant as described by Barbara Sherman Heyl (2001) in *"Handbook of Ethnography"*. According to her, it is important to allow the informants to describe the world with their own words, instead of merely letting them react to terminology or categories introduced by the researcher. This is also why the interviews started by letting the participants tell about themselves, and this became the starting point that influenced the flow in the rest of the conversation. Moreover, the questions were varied, so they made

---

<sup>1</sup> Appendix 7: 40:40 – 40:45



sense for the flow of the conversation and kept the conversation going, as it has been emphasized by Kvale & Brinkmann (2018a). Moreover, in line with Kvale & Brinkmann (2018a), this was done to promote a positive interaction and encourage participants to talk about their experiences and feelings.

## 5.5 Sampling

Within sampling it is possible to distinguish between probability sampling and purposive sampling (Bryman, 2012). Where the first is mostly used within quantitative research, the latter is frequently used within qualitative research (ibid.). In this research, the approach has been purposive sampling and thus this will briefly be explained. It is a non-random form of collection participants (ibid.). It is a strategic procedure where it is well thought out that the participants can deliver the data needed to answer the research question (ibid.). Because of this, the sampled participants tend to vary in terms of key characteristics, so that they are as relevant as possible for the research question and deliver variety in the research findings (ibid.). In relation to this research, it was obvious that to answer the research question, students of the Folk High School needed to be sampled. I, the researcher, had a relatively easy access to finding participants, since I myself had attended the school and knew the headmaster, the teachers and had a contact present on the school as well (a student from my term, who was now a student teacher). Still, I had to navigate within the systems to 'spread the word' and attract participants. Several obstacles occurred in relation to this, e.g. in relation to the new GDPR law. I was not allowed to get the e-mails of the students, so that I could contact them before their arrival to the school. The administration of the school was not allowed to give the coming students a message from me either, since they are not allowed to contact them with any non-school related issues. I agreed with the administration that they would post a text for me in the term's Facebook group, but they would not do so before approximately three weeks after arrival. After they had posted my text with my e-mail address and information in it, three female students contacted me and said they wanted to participate. They turned out to be of very different ages and from respectively South Korea, Hong Kong, and Brazil. I did not have much of a choice but to go with these three students and in that sense my sampling also became an example of convenience sampling. Convenience sampling means that participants are sampled for the research based on accessibility (Bryman, 2012). Since my research question did not outline a specific target group within the current students, it did not seem like a problem that the sampling was somehow based on convenience. This research aims to investigate personal stories

but does not try find definitive conclusions or to generalize, and in that sense, all the students would be equally relevant to investigate. At the same time, it would have been interesting if the participants where from different parts of the world, different genders, and different ages, to try to ensure variation and complexity in the findings. Doing my second sampling process I had more options, since more people contacted me and wanted to participate by being interviewed. This time I posted my text in the IPC Student Alumni group on Facebook and I had around 20 responses from people who wanted to participate. In this sampling process I considered getting a variation of people from different countries (both Global North and Global South). I chose the participants based on their nationality, their term year, and their gender. Since I did not have any variation in terms of gender with my first couple of interviews with the current students, I found it important to get a male perspective in the second round of interviews with previous students.

## 5.6 Transcriptions strategy and the issue of Geo-ethnic accents

Transcription play a significant and vital role in the qualitative research process. Not only because of the final outcome, which is ultimately used in the research analysis, but also because of the methodological process behind it (Poland, 1995). It is important to know that a transcript as a written record can only partially account for the interaction recorded, since the interaction is much richer than the written product that comes from it (ibid.). In that way the process of transcribing becomes an interpretive activity separate from the interpretation that happened in the interview (ibid.). According to Poland (1995), the act of transcribing is not unproblematic and the richness of the interview is unlikely to be represented in the transcript without insisting on a verbatim transcription in which: *"...all pauses, broken sentences, interruptions and other aspects of the messiness of casual conversation are faithfully reproduced..."* (1995, p. 292). Bryman (2012) points out that some interviews or large portions of them are sometimes not very useful for the research, and that there is little point in transcribing material that you know you are unlikely to use in the research. I decided to use the verbatim style, but to not transcribe word for word the parts of the interviews I knew I was not going to use citations from, for example background information. I still made a clear structure in the transcriptions, so I could easily find my way back to points, if I wanted to include citations from for example a personal, off-topic story. In line with Poland (1995), verbatim accounts like pauses, laughing or other emotional expressions, interruptions and overlapping speech have been included in the transcriptions. Depending on the length of the pause, either series of dots (...) or the word

“pause” have been used, where the latter indicate a longer pause. “Laughing” or other emotional expressions have been written into the transcript when occurring. Interruptions are indicated by the beginning a new sentence below and putting (...), while overlapping speech is visible through the ongoing marking of minutes in the interview. When a word or a sentence was emphasized by the participant, it was written in capital letters. Other than that, it has been made clear when participants are paraphrasing others or an inner voice in their head, in this case quotations marks have been used. The free open source Otranscribe has been used to transcribe.

In some cases, the transcribing was challenging because of various accents of the participants and this has resulted in some incidents, where the participant became non-understandable on the recording. To ensure the best possible transcriptions, they were performed as soon as possible after the interviews were conducted. This was to remember as much as possible from the interview. Problems can arise in transcription when the participants are being interviewed in their second language and they have Geo-ethnic accents that the interviewer is not familiar with (Oliver, Serovich, & Mason, 2005). While all but one of the participants had English as their second language and this had a general impact, some interviews more than others were impacted by the issue of Geo-ethnic accents. In the case where the Geo-ethnic accent was strong, it was difficult to understand some parts of the recording since some of the words were not clear. One way that I tried to overcome this challenge was to tune into the specific participants accent in the beginning of every interview and for example we very observant if a participant pronounced particular words in a particular way. Surely, if the word was only mentioned once, it was not always possible to notice, but if the word was very common and used continuously through the interview, I tried to stay aware of it and remember it. As I did not pose as a big issue with any of the recordings, I did not contact any participants to let them confirm what they were saying.

## 5.7 Journals as data collection

Besides interviews, diaries can be used as a data collection tool in hermeneutic qualitative research (Wilson, 2015). Diaries have been valued as a method because they capture many daily activities and taken-for-granted activities (Julia Bennett, 2014). Some experiences might be considered not important by the participants and therefore are not explained during a formal interview, instead they are described in the diary (ibid.). This gives the researcher an additional perspective which can be incorporated into the analysis

(ibid.). According to Bennet (2014), use of journals allows for the researcher to gain an understanding of the daily lives of the participants without direct observation, which can be talked about in a post-journal interview, and it allows for the participants' voices to be heard in the research (Julia Bennett, 2014). In the case of this research, the understanding of the participant's daily life is an interesting perspective, to try to detect how the transformation happens, that is if it happens. In this case, the participants were asked to write in the journal once a week and to answer six broad, open-ended questions. In the description it said that they could write from half a page up till two pages, depending on how much that came to their mind, and that it was meant to contain some of their most memorable experiences they had gotten through the week and that nothing is too big or too small to include<sup>2</sup>. Also, they could include drawings or pictures if they felt like it. It was stressed that one thing is not better than the other, and that it should work like their personal space<sup>3</sup>. The journals unfortunately did not come to contribute substantially to the data set, since the amount of data gathered from these were limited. The participants did not manage to write as often as it was intended and in the case of one participant, she wrote the journal on her laptop, which subsequently got damaged and the journal disappeared.

## 5.8 Research design: Single case study

When doing a case study, the researcher usually seeks to highlight the unique features of a case (Bryman, 2012). The case study is concerned with finding the complexities within a particular case, for example a location, a community or an organization (ibid.). They are popular research designs within tourism research where they are used to generate intensive and detailed descriptions of a case (Beeton, 2005; Bryman, 2012). A case study can be a proper research design when the researcher has the desire to understand a complex social phenomenon (Yin, 2009). Yin distinguishes between a single case study and a multiple case study and notes that single case studies requires careful investigation to minimize the risks of misrepresentations (Yin, 2009). This research is a single case study and misrepresentation therefore becomes an issue worth considering. In this research, it was dealt with through careful listening and follow-up questions during interviews and a precise verbatim transcription technique. A single case study was chosen as the research design since the research, as mentioned previously, aims to investigate complex,

---

<sup>2</sup> Appendix 14: Journal guidelines

<sup>3</sup> Appendix 14: Journal guidelines

socially constructed and theoretical concepts like Transformational travel, Global citizenship and Intercultural Maturity, as well as the immediate and long-term effects of a stay at the Danish Folk High School IPC. A single case study was here seen as an appropriate way to understand these concepts better when applying them to real-life experiences (Beeton, 2005).

## 5.9 Validity and reliability in qualitative research

According to Manson (2002) research is valid if it observes, identifies, or measures what it says it measures. This means that one must make sure and demonstrate that one's concepts can be identified, observed, or measured the way one claim they can (ibid.). One needs to make it clear how one's particular method and sources of data can be used to create a deeper understanding for the concepts or phenomena of research (ibid). Reliability has to do with the accuracy of the research methods and techniques (Manson, 2002). It is concerned with how reliably and accurately they produce data (ibid.). The term has been linked to the quantitative tradition of standardization, which qualitative researchers have been highly skeptical of. Still, the accuracy needs to be considered (ibid). It has been argued that the concepts of validity and reliability are problematic within qualitative research since: "... *the simple application of reliability and validity standards to qualitative research is that the criteria presuppose that a single absolute account of social reality is feasible*" (Bryman, 2012, p. 390). Instead "*Credibility*" (ibid: p.390) has been suggested as a proper term, instead of validity. To ensure this, triangulation is suggested as a technique and this ultimately heightens what has been referred to as the "*Trustworthiness*" of the research (ibid: p. 390). Another term which have been introduced to try to be a substitute for validity and reliability is "*Quality*" (Manson, 2002, p. 40). This involves: "... *a self-critical and 'fallibilistic' approach to research and the emphasis here, in common with my approach, is on critical and reflexive practice rather than the de-contextual application of so-called universal methodological rules, for example, in relation to measuring validity, generalizability or reliability*" (Manson, 2002, p. 40). According to Manson (2002), quality within qualitative research has to do with how convincingly the researchers presents their arguments and explanations. To be convincing, the researcher must be aware of which arguments can be made from the collected data (ibid.). Manson (2002) distinguishes between four types of arguments: Arguments about how something has developed, arguments about how something works or is constituted, arguments about how social phenomena compare and arguments about causation and prediction. In this case, I will argue that the type of data

collected for this research can make arguments about how somethings works or is constituted, which focus on how social phenomena and processes operate or are constituted (Ibid.).

## 6. Analytical approach: Thematical analysis

Thematic analysis is widely used, but there is no general agreement about what it is and how to do it (Braun & Clarke, 2006). It has been described as: " *...a method for identifying, analyzing and reporting patterns (themes) within data. It minimally organizes and describes your data set in (rich detail)*" (Braun & Clarke, 2006, p. 79). It involves the searching across a data set to discover repeated patterns of meaning (Braun & Clarke, 2006). Regularly it goes beyond the discovering of patterns but furthermore it interprets various aspects of the research topic (ibid.). A theme in a thematical analysis is what captures the important details of the data in relation to the research question, and it represents the patterned meaning in the data set (ibid.). The themes appear through coding of the data set, and before engaging with coding it is important to recognize what counts as a theme and what size the theme needs to be (ibid.). This is the question of prevalence (ibid.). Regarding this, there will ideally be a number of themes which appears several times in the data set (ibid.). On the other hand, more instances do not mean that the theme itself is more important than the less frequent themes or themes that appear once (ibid.). Since it is a qualitative analysis, there is no 'set in stone' answer to the question of when something can be considered a theme (ibid.). According to Braun & Clarke (2006): " *...rigid rules really do not work*" (2006, p. 82) and flexibility is key when a researcher needs to determine what a theme is in the data set. They do stress that it is important to maintain a consistency within the analytical decisions of prevalence and choose what convention you will follow (ibid.). More specifically, it needs to be established if a rich detailed description of the data set is made, or if a detailed account of one or several aspects are made (ibid.). In this research, some aspects will be chosen, rather than a focus on the entire data set. Moreover, it needs to be considered whether the analysis is inductive or theoretical thematic (ibid.). In this case, the analysis is bound on theory and thus the analysis is a theoretical thematic one. This relates to the fact that one specific interest and a research question existed prior to the collection of data (ibid.). The researcher needs to consider if the analysis works with semantic or latent themes (ibid.). In relation to this, the following research will go beyond the semantic themes and work with the latent ones, which means it will:



*“...identify or examine the underlying ideas, assumptions and conceptualizations – and ideologies – that are theorized as shaping or informing the semantic content of the data”.* (Braun & Clarke, 2006, p. 84).

Lastly, they argue that it needs to be considered if the epistemology of the analysis is essentialist/realist (Braun & Clarke, 2006) or constructionist thematic and this research is based on the latter. This aligns with the overall epistemology of the research. The coding process involves the attachment of keywords to a piece of text to later permit the discovering of a statement (Kvale, 2011a). It breaks the data down to manageable sections and allows the researcher to transform the raw data to *“higher-level insights”* or *“abstractions”* (Vaismoradi, Jones, Turunen, & Snelgrove, 2016, p. 104) and to develop a theme. Appendix 16 shows a table with the discovered codes and themes.

## 7. Literature review

### 7.1 Educational tourism

Educational tourism can be described as a travel-based, experiential program that gives student a chance to be actively involved and immersed into a host country (Stoner et al., 2014). It has the potential to serve as a transformative educative experience where students reconsider and reshape fundamental issues from a global perspective (ibid.). It is a type of active learning in an international context that engages students with the ‘bigger questions’ (ibid). It can lead to shifts in students: *“...” values, beliefs, behaviors, skills, insights and particularly one’s overall disposition to critical and self-reflection”*(Stoner et al., 2014, p. 151). It has been noted that the learning outcomes of educational travel can go beyond traditional campus-based learning (Stoner et al., 2014). The potential learning outcomes are personal development, functional knowledge, and/or learning and intercultural competencies (ibid.) Furthermore, it has been shown that educational travel endorse awareness on global issues and serve to nurture global citizenship (ibid.) Tarrant et. al (2011) furthermore mentions that educational travel:

*“...can be a useful context for examining global citizenship since it provides a medium in which students struggle and negotiate their national identity while interacting with people from different geographical locations and cultures in an educational environment”* (2011, p. 407).

Short-term study abroad might provide an incentive for future more in-depth traveling, a comfortable opportunity for those studying abroad for the first time and it is perhaps the only realistic option for students with limited economic resources (Stoner et al., 2014). Moreover, it has been noted that educational travel may be a tool to foster autonomy, trust, cooperation and communication among its participants, and these features have been described as democratic norms (Tarrant et al., 2011).

## 7.2 Study abroad as a tourism experience

Various studies have been undertaken to research the potential of tourism in relation to fostering peace and there are even centers devoted to study the peace through tourism perspective (Pachmayer & Andereck, 1988). It has been recognized that the act of intercultural exchange, which takes place during tourism, has potential to promote cultural awareness and increase levels of cultural understanding between cultures (ibid.) Study abroad programs have been described as academic experiences, where a person leaves their home to go to another country to study for a period of time (ibid.). The primary goal is learning, but these programs have also been described as: “...*tourist experiences that are more in depth than the usual vacation...*” (Pachmayer & Andereck, 1988, p. 1). Cardon, Marshall & Poddar (2011) referred to study abroad as a tourism activity as well. They chose to apply a tourism framework to identify different preferences for studying abroad (ibid.). The programs can be short-term study tours, where several destinations are visited, but also programs where students live and go to school together (ibid.). In any way, cross-cultural interaction is commonly a daily event for most of these students participating in study abroad programs (ibid.). In study abroad travel experiences, students share common experiences like educational, leisure, formal and informal and explore both built and natural environments (ibid.). By some scholars, it was posited that:

*“student engagement in education abroad experiences enhances global learning and development, which we argue should now become an important and even the core of holistic student development, a goal of almost every undergraduate college or university”* (Tarrant, Rubin, & Stoner, 2014, p. 143).

Through empiric study, it was found that it has the potential to be an unique leisure and educational experience for participants (Tarrant et al., 2011). In a previous study from a study abroad program at Minnesota University, it was revealed that students in short-term programs (4 weeks or less) were just as

likely to be globally engaged as those who studied abroad for several months or longer (Tarrant et al., 2014). Similarly, it has been found that students who had been abroad for just two weeks show patterns of intellectual development which is more similar to the intellect of peers who had been abroad for months than those who had not been abroad at all (Tarrant et al., 2014). Thus, it was found that to spend at least some time abroad is probably better than no time at all (ibid). In another previous study by Pachmayer & Andereck (1988), it was found that people who studied abroad improved their cross-cultural skills and global understanding. This was measured through a pre and post-test of the students (ibid). In a different study, the student showed a significant change in cross-cultural interest and cultural cosmopolitanism (Pachmayer & Andereck, 1988). In this study, it was concluded that the study abroad experience can be an important contributor to international awareness and that it might contribute to long-term changes in attitudes and behaviors, which can help foster international understanding (ibid.). Furthermore, based on the study, it was argued that short-term, faculty-led, field-based programs can play an important role in cultivating some of the outcomes considered critical to national security, globalization and global competitiveness, and social norms (ibid.) On the other hand, the study took into consideration the potentials for education abroad to foster global citizenry and concluded that study abroad alone is not enough to develop this, but that it has the potential to do so (ibid.). Pachmayer & Andereck (1988) furthermore argue that the added value of study abroad happens outside the classroom and that it is in this study abroad environment that the notably advances in global citizenry are achieved.

### 7.3 Tourism as a transformative phenomenon

It has been argued in literature that tourism experiences offer an opportunity for self-exploration and re-examination of one's overall understand of self (Kirillova, Lehto, & Cai, 2017). Ultimately, they can lead to life-changing decisions because they are serving as a driver for personal transformations or deep intra-personal changes (ibid.). This idea, that some travel experiences can induce personal transformation, goes far back and has been discussed, for example in relation to pilgrimage, backpacking and volunteer tourism (ibid.). It has been noted by Yvette Reisinger, that transformation entails a: *"...a growth-enhancing and irreversible change that requires new knowledge and fundamental break with current practices"* (Kirillova et al., 2017, p. 639). Moreover, she noted that these experiences mandate a person's conscious effort to change, and that it can involve a change of understanding of self, revise one's belief system and alter one's

behavior and lifestyle (Kirillova et al., 2017). Wearing (2001) found that personal development could happen through travel in four key categories: personal awareness, interpersonal awareness, confidence (and the related concepts of self-esteem and self-efficacy), and self-contentment. The significance of travel in relation to transformation has furthermore been described as a liminal rite of passage and a threefold where the learner experiences transformation in the following three steps: ordinary resident → traveler (encountering Otherness) → transformed home comer (Morgan, 2010). Even though the connection between travel and transformation has been described as metaphorical one, undertaking an actual journey of moving from one place to the other and then moving in the unknown space, has also been referred to as a catalyst for an inner journey (Morgan, 2010). A journey that can be of spiritual or psychological nature (ibid.). Travelling can lead to the ability to see our life with renewed clarity, recognize desires and callings that we were not aware of before the journey (Crossley, 2012). Ultimately the journey can forge a new identity and it is leading the individual towards reaching another way of 'being-in-the-world', which is preferably superior to the one present before undertaking the journey (Morgan, 2010). The journey is often characterized as existential or spiritual, going from immaturity to maturity, from ignorance to wisdom, incompleteness to wholeness, or from ego-centeredness to reality-centeredness (ibid.). It was Jeffery Kottler (1997) who was the first to introduce the term transformative travel (Kottler, 1997, as referred in Ross, 2010). For him, travel could be a therapeutic transformative activity, and, in his opinion, there is no other human activity that has a greater potential to change the perception of people or how they choose to live their life (ibid.). He also argued that, the processes leading to self-transformation includes experiences before, during and after travel (ibid.). Moreover, it has been argued that the personal transformation inherent in transformative travel can be defined as: *"A dynamic sociocultural and uniquely individual process"*, that begins with:

*"(a) disorienting dilemma and involves choice, healing and experience(s) of expanding consciousness towards the divine (b) initiates a permanent change in identity structures, through cognitive, psychological, physiological, affective or spiritual experience (c) renders a sustained shift in the form of one's thinking, doing, believing or sensing due to the novelty of the intersection between the experienter, the experience and the experienter's location in time"* (Ross, 2010, p. 54)

Morgan (2010) argues that journeys which involve: *"...a profound engagement with unfamiliar places and experiences"* may lead to a person experiencing a degree of disruption to their subjective orientation to the

world. These disruptive travel experiences, which entails an encounter with Otherness, represent a part of Mezirow's seminal concept of the "disorienting dilemma" through which a person's existing frame of reference and "habits of mind" are insufficient (ibid. p. 252). The disorienting dilemma can occur through challenges and can be internal (psychological, emotional, or cognitive) or external (present in the environment, sociocultural or biophysical space, that then gives rise an emotional or cognitive reaction) (ibid.). These experiences are likely to take place in places that are contrasting to the home locality and otherwise ordinary experiences, since, according to Morgan (2010), the Otherness needs to be present at the place. Smelser (2000) developed a conceptual framework called the "Odyssey Experience". With this framework he tries to account for a host of different travel transformation-related phenomena. He defines the Odyssey Experience as: as *"a finite period of disengagement from the routines of life and immersion in a simpler, transitory, often collective and often intense period of involvement that often culminates in some kind of regeneration"* (Smelser, 2000, as cited in Morgan, 2010, p. 252). Furthermore, it is finite (has a definite beginning and end), it involves disengagement or a change from normal, everyday experience and obligations, it contains an intermediate or liminal phase, it likely involves psychical and/or psychological challenges (Morgan, 2010). Moreover, it is special (the one experiencing it has the feeling of having been taken out of the comfort zone and afterwards returned to the everyday existence, a sort of home-out-home experience) (ibid.). It has been argued that this transformation occurs more often in the case of young people, who are already finding themselves in a transitional phase between adolescence and adulthood (Crossley, 2012). Young people often participate in spatial rites of passage like moving away from home or travelling alone (ibid.). Thus, travel can be a valuable experience for young people that can be used to construct their identities and biographies (ibid.) It has been noted by Émilie Crossley (2012) in the book *"Emotion in Motion – Tourism, Affect and Transformation"*, that the demand for young people to transform through travel is increasingly becoming a moralizing project, as the ethical discourses become more and more pervasive in the tourism industry (Crossley, 2012). Crossley (2012) furthermore argues that self-transformation through travel is often based on the narrative that the traveler builds after the trip, which then builds the identity and becomes a part of the broader life-story. Furthermore, it has been argued that personal change is an *'inherent feature of the rhetoric'* (Crossley, 2012, p. 86) when it comes to youth travel. These two arguments question whether the transformation actually happens or whether it is so explicitly expressed, because it is expected by the surroundings to be a rite of passage (Crossley, 2012). Crossley notes that this is difficult to answer partly because of the lack of longitudinal research within this area, which leaves us to rely on tourists' retrospective accounts (Crossley, 2012). It is noted that this transformation can take place in any context, because the most important thing is that the individual is

ready for the transformation (ibid.). Furthermore, Ross (2010) takes the stance, that transformative travel requires the intention of the traveler to transform throughout the journey, even though other literature have concluded that that in some situations, individuals can transform regardless of their prior intentions. Still, it is likely that certain kind of places and certain types of activities will be more efficient than others because they are better at fostering an appropriate mind-set, and these places are the ones that are very different to the person's home environment (ibid.). Travel can be a key factor, since it distances the person in an experiential or existential sense as well as a geographical one (Morgan, 2010). The geographical change in itself is most likely not enough (ibid.). For example in regards to tourist resorts, which has been described as "non-places", because a person most likely will not encounter the required "Otherness" at these sorts of places (Morgan, 2010, p. 257). Morgan (2010) explains the difference between the tourist, who seeks to vacate and take a break from responsibility and experiencing pleasure, and the traveler, who seeks adventure and to expand their horizons. Moreover, it has been argued that being "place bound" is connected to a: *"stationary lifestyle of monogamous relationship to just one place, organized around singular ideals of attachment and fidelity"* (Morgan, 2010, p. 257), and that this can be a limiting factor and may lead to a xenophobic "sense of place" (ibid.). Going on a journey into several unknown place is, on the other hand, dialogical and can be a source of wonder and wisdom in a revelatory framework of mutual discovery (Morgan, 2010). Ross (2010) aligns with Morgan (2010), when stating that novelty is a critical forerunner for transformation. She furthermore argues that during travel the traveler is free from usual influences, pressures, and structures, and this can increase inner readiness and ultimately create conditions that can contribute to transformation (ibid.). Adding to that, Kottler has suggested that travel can remove individuals from unhealthy patterns, allowing for their actions to be more free, allowing them to experiment with new ways of being or lifestyles, as well as to escape and to seek solutions when life gets difficult (Kottler, 1998, as referred to in Ross, 2010). In that sense, travel can create the right mindset for change (ibid.). Other factors that can lead to a greater likelihood for transformation and positive behavioral change, is intimate intercultural experiences involving in-depth discussions, activities that stimulate contemplation resulting in meaning-making of the traveler's experience and post-travel activities that help the traveler to continue to reflect upon and extract meaning from travel (ibid.). In another study, it was concluded that relationships that facilitates cross-cultural dialogue and emotional support, were contributing to transformative learning (ibid.). Crucial incidents and crises that would challenge the students ontologically as well as critical reflection resulting in a change of meaning, is also significant for the transformative learning (ibid.). Intercultural experiences can, amongst other things, make travelers see the inadequacies of their own society more sharply (ibid.). The contrast between home country and host



country can lead to a drastic personal change (ibid.). A successful transformative travel experience can mean that individuals are making changes upon return to their home to demonstrate the newly discovered self or awareness (ibid.). This could be quitting a job, ending an unhealthy relationship etc. (ibid.). On the other hand, a previous study concluded that it can be difficult to maintain personal changes, made during the travel, upon returning home (ibid.). The study argued that even though the participants cherished the transformative experience, it could be of great difficulty to implement and live the change (ibid.). It has furthermore been noted that Transformative tourism is merely a promotional strategy, and that a discrepancy exists between the rhetoric of transformational tourism which are promising the tourist a total transformation of self and the actual experience (Sampaio et al., 2014).

## 7.4 Cultural Maturity

The theory of Cultural Maturity by King & Magolda (2005) is a holistic theory based on the idea that it is not enough to learn intercultural skills but that a person must develop Cultural Maturity to be able to put these skills to use. Their research, which turned into a framework, attempts to integrate insights from existing theories of human development as well as research on student development and intercultural competence (King & Baxter Magolda, 2005). The development of Cultural Maturity requires several types of expertise including “... *complex understanding of cultural differences, capacity to accept and not feel threatened by the differences and capacity to function independently with diverse others*” (King & Baxter Magolda, 2005, p. 574). According to King & Magolda (2005, p. 574), Cultural Maturity is multi-dimensional and consists of several characteristics including understanding (*the cognitive dimension*), sensitivity to others (*the interpersonal dimension*), and a sense of oneself that enables one to listen and learn from others (*the intrapersonal dimension*). The level of expertise that one has, is placed on a developmental continuum with three developmental levels, which are working as benchmarks, as opposed to detailed, comprehensive lists of capacities at each level (King & Baxter Magolda, 2005). The developmental continuum takes place in a 3 x 3 matrix, that links the three dimensions, described above, with three levels of development – *initial*, *intermediate* and *mature* (King & Baxter Magolda, 2005). These types of expertise and levels of development will be used in the analysis, to examine how the participants develop over a period of three months in an international Folk High School as well as how they have developed since the stay, when the

stay was more than 10 years ago. Now, the three dimensions will be explained into greater detail. The developmental continuum can be seen below in figure 1.

TABLE 1.  
A Three-Dimensional Developmental Trajectory of Intercultural Maturity

Domain of Development and Related Theories	Initial Level of Development	Intermediate Level of Development	Mature Level of Development
<i>Cognitive</i>  (Baxter Magolda, 1992, 2001; Belenky et al., 1986; M. Bennett, 1993; Fischer, 1980; Kegan, 1994; King & Kitchener, 1994, 2004; Perry, 1968)	Assumes knowledge is certain and categorizes knowledge claims as right or wrong; is naïve about different cultural practices and values; resists challenges to one's own beliefs and views differing cultural perspectives as wrong	Evolving awareness and acceptance of uncertainty and multiple perspectives; ability to shift from accepting authority's knowledge claims to personal processes for adopting knowledge claims	Ability to consciously shift perspectives and behaviors into an alternative cultural worldview and to use multiple cultural frames
<i>Intrapersonal</i>  (Cass, 1984; Chickering & Reisser, 1993; Cross, 1991; D'Augelli, 1994; Helms, 1995; Josselson, 1987, 1996; Kegan, 1994; Marcia, 1980; Parks, 2000; Phinney, 1990; Torres, 2003)	Lack of awareness of one's own values and intersection of social (racial, class, ethnicity, sexual orientation) identity; lack of understanding of other cultures; externally defined identity yields externally defined beliefs that regulate interpretation of experiences and guide choices; difference is viewed as a threat to identity	Evolving sense of identity as distinct from external others' perceptions; tension between external and internal definitions prompts self-exploration of values, racial identity, beliefs; immersion in own culture; recognizes legitimacy of other cultures	Capacity to create an internal self that openly engages challenges to one's views and beliefs and that considers social identities (race, class, gender, etc.) in a global and national context; integrates aspects of self into one's identity
<i>Interpersonal</i>  (M. Bennett, 1993; Chickering & Reisser, 1993; Gilligan, 1982; Kegan, 1994; Kohlberg, 1984; Noddings, 1984)	Dependent relations with similar others is a primary source of identity and social affirmation; perspectives of different others are viewed as wrong; awareness of how social systems affect group norms and intergroup differences is lacking; view social problems egocentrically, no recognition of society as an organized entity	Willingness to interact with diverse others and refrain from judgment; relies on independent relations in which multiple perspectives exist (but are not coordinated); self is often overshadowed by need for others' approval. Begins to explore how social systems affect group norms and intergroup relations	Capacity to engage in meaningful, interdependent relationships with diverse others that are grounded in an understanding and appreciation for human differences; understanding of ways individual and community practices affect social systems; willing to work for the rights of others

<sup>4</sup> Figure 1: A Three-dimensional Developmental Trajectory of Intercultural Maturity

The *cognitive dimension* is concerned with how a person constructs his view and creates a meaning-making system based on how the person understand knowledge and how it is gained (King & Baxter Magolda, 2005). If one judges other people's knowledge claims as either right or wrong, it can be a barrier to learning about or accepting differing perspectives (ibid.). At the same time, if a person's beliefs are only adopted from authorities, instead of being internally constructed, it can mean that the person will ignore it when something or someone challenges his or her beliefs. They might even just quickly decide that the other beliefs are wrong, rather than just different. This way of thinking about knowledge has been described amongst others as: Dualistic thinking, absolute knowing and ethnocentric reasoning (ibid.). If the person thinks this way about knowledge, the person can be said to be in the initial level of development (ibid.). If a person has moved on to the intermediate phase, he or she increasingly acknowledges the uncertainty associated with making a knowledge claim (ibid.). The person now relies less on authorities and more on personal processes for adopting knowledge claims. The increased uncertainty means that the person is more open to differing perspectives (ibid.). The increased focus on personal processes of knowledge claims means that the person is more likely to understand that different people can hold different views for legitimate reasons (ibid.). The final and mature phase is defined by the shift to knowledge as constructed

<sup>4</sup> King & Baxter Magolda, 2005, p.576

and as grounded in context. The capacity to consciously shift perspectives occurs because judgements comes from personal experience, evidence from other sources and other's perspectives. The ability to see from different perspectives in multiple contexts enable a person to use multiple cultural frames (ibid.).

*The intrapersonal dimension* has a focus on how a person views itself, understands its own beliefs, values, and sense of self and uses these to guide choices and behaviors (King & Baxter Magolda, 2005). It has been referred to as identity development (ibid.) It furthermore mediates how people think of and understand diversity issues (ibid.). The broad categories are identity-related, for example in relation to how people use their values and beliefs to make life choices and decisions and how they understand their own social identity based on factors such as race, ethnicity, class, sexual orientation and religious belief (ibid.). To be interculturally competent, King & Baxter (2005) argue, requires an internally defined sense of self to avoid feeling threatened by difference. At the initial level, a person lacks a general awareness about their own social identity (ibid.). The level is moreover dominated by the person being defined by other's expectations, the person sticking to own cultural beliefs, values or practices without reflection or consideration, and being threatened by different cultural values or by others with different social identities (ibid.). The person's social values stem from only their own primary social identity group (ibid.). The intermediate level is defined by the person going into intentional self-exploration that also allows for an investigation of the person's own experiences in their own culture and an investigation of that culture in a broader social context (ibid.). It gives the person the ability to take a more candid look at the nature of their own privileges (ibid.). At the mature level, a person has integrated various aspects of own identity in a way that gives a culturally sensitive and well-thought-out basis for making decisions about intercultural interactions (ibid.). It was found in a study that college students who became social justice allies, had developed self-confidence and a "comfort with one's identity and internal loci of worth and approval" (King & Baxter Magolda, 2005, p. 579), and that they did not feel threatened by underrepresented or non-dominant groups.

*The interpersonal dimension* is focused on how a person views itself in relationship to and with other people (their views, values and behaviors) and makes choices in a social situation (King & Baxter Magolda, 2005). It involves the ability to interact effectively with others (ibid.). It has to do with one's mature capacity to construct and engage in relationships with others in ways that show respect for and understanding of other's perspectives and experiences, while at the same time staying true to one's own

beliefs and values (ibid.). At the initial level, the person's social relations are based on his/her own primary social identity or affinity group and the person uses egocentric standards to judge cultural difference or social policy issues (ibid.). Other's perspectives are tolerated but judged as ignorant or wrong. The intermediate level is characterized by an increased capacity to explore the nature and sources of intergroup differences and to interact with others who are different (ibid.). At this level, individuals are less judgmental and acknowledge the legitimacy of multiple perspectives (ibid.). In relation to that, the individuals have a broader understanding of social systems. They show an early understanding of these systems as social/cultural constructions that go beyond social expectations defined by the law, and furthermore consider social conventions and community rules and realize that this determinates behavior as well (ibid.). The mature level is associated with a heightened awareness and capacity to engage in intercultural interactions that are: "...*independent, respectful, informed by cultural understanding, and mutually negotiated.*" (King & Baxter Magolda, 2005, p. 580). These interactions are not compromising and diminishing in relation to one's own cultural values and experiences, neither threatening one's own sense of self. Instead, they are experienced as enhancing a person's own identity and role as a member of society (ibid.).

## 7.5 The global challenge: The need for active global citizens and sustainable-minded consumers

New ways to define and develop citizenship occupy a vital place in the modernization of the welfare state (Newman & Tonkens, 2011). Moreover, many governmental and political projects are concerned with the remaking of citizenship in terms of: "...*the restoration of national identity, the responses to the challenges of social cohesion in a globalising world and the attempt to reinvent relationships between people and the state*" (Newman & Tonkens, 2011, p. 9). It has been argued that active citizenship is: "... *a learned skill that must be practiced among the groups of civil society in order for people to come together to effectively create or resist change.*" (Lockyer, 2020, p. 1). It poses a contrast to the liberal concept of good citizenship, which entails obeying the law, being a good neighbor and generally only focusing on the good life in relation to the private sphere (Lockyer, 2020). Other than that, it has been suggested that an active citizen (AC) is one who is no longer dependent on the welfare state and who is willing to participate fully in the remaking of the modern societies (ibid.). It is expected that the AC takes up opportunities for self-

development and paid employment so that s/he can contribute to national projects of survival and success in a globalized world (Newman & Tonkens, 2011). In relation to the sustainability of the earth, citizens has also been given responsibility in relation to their consumer habits (Nguyen, Nguyen, & Hoang, 2019). Despite the large amount of academic research by governments, NGO's and the business community to understand and change unsustainable practices, these practices still exists (Prothero et al., 2011). Unsustainable consumption is increasingly becoming a bigger problem and it has been suggested that citizens need to act more sustainably (ibid.), since their sustainable actions can lead to low quality environments (Middlemiss, 2010). The promotion and marketing of green consumerism stems back from the early 1960's with the notion of ecologically concerned consumer (Nguyen et al., 2019). The promotion of green consumption is expected to: *"...help solve the problems of overexploitation of natural resources, a result of the global population explosion and the unprecedented economic development in many countries..."* (Nguyen et al., 2019, p. 118). Green consumption has, in fact, become a mainstream topic at the top of international and national public administration agendas and has become inseparable from the discourses on long-term sustainable development (ibid.). This has become particularly evident since the United National Conference on Environment and Development in 1992 (ibid.)

## 7.6 International education and global citizenship education

Even though the idea of international schools stems back from the 17<sup>th</sup> century and Charles Dickens wrote an article with the title "International education" in 1864, the idea of international mindedness stayed underdeveloped and did not become a preoccupation of national systems of education until the end of the 19<sup>th</sup> century (Hill, 2012). A UNESCO declaration in 1974 saying that international education is teaching about peace, democracy, and human rights, was a major milestone in the evolution of international education (ibid.). UNESCO subsequently created a manifesto with objectives that should serve as guiding principles of educational policy (ibid.). In the 1960's, the first curriculum for the international mindedness appeared in the form of the IB Diploma Programme (ibid.). At that time, international mindedness meant intercultural understanding, awareness of global issues, critical thinking skills, education of the whole person (ibid.). Moreover, the IB programs were established. They worked and continue to work with the principle of constructivism and heuristic learning as rooted in their pedagogy (ibid.). This should ensure that students constructed their own meanings through discovery of the world around them (ibid.). International

education used to be restricted to mostly private, international, fee-paying schools and was in that sense elitist and this did not change until the 1980's (ibid.). Today 57 percent of IB schools are public (ibid.) Generally, it has been argued that an international school education is improving students' mobility and their ability to shine in an increasingly internationalized world (Dunne & Edwards, 2010). Also, it has been described as creating global competency and intercultural communication skills, which have been viewed as a prerequisite for peace and social justice in a globally interdependent world (ibid.). But it has also been noted that international schools are based solely on the Western value-system, and that those of non-Western origin attending international schools are given no choice but to accept the foreign values (ibid.). Furthermore, it has been pointed out that international education is shaped by the market demands of a global society and that Western capitalist values are likely embodied within it (ibid.).

## 7.7 Global citizenship

Global citizens have been described as citizens that belong to and take responsibility for the world as a whole, not only the country they belong to (Stoner et al., 2014). According to Stoner et al. (2014), they understand that the world is interdependent and view its inhabitants as connected (ibid). Within this notion exists three key dimensions: *"social responsibility" (a concern for humanity and the environment), "global awareness" (alertness and responsiveness to issues that are global in nature), and "civic engagement" (active, informed participation in local, national, and global affairs)* (Stoner et al., 2014, p. 152). This aligns with Reysen & Katzarska-Miller (2013), who emphasize *"social justice", "intergroup empathy", "environmental sustainability" and "responsibility"* to act as the values that are the outcome of Global Citizenship (Reysen & Katzarska-Miller, 2013, p. 860). Other than that, they mention *"valuing diversity"* (ibid). *Social justice* refers to: *"attitudes concerning human rights and equitable and fair treatment of all humans"* (ibid). *Intergroup empathy* refers to: *"a felt connection and concern for people outside one's ingroup"* (ibid). *Environmental sustainability* is defined as: *"the belief that humans and nature are connected, combined with a felt obligation to protect of the natural environment"* (ibid). *Responsibility to act* is characterized as: *"an acceptance of a moral duty or obligation to act for the betterment of the world"* (ibid). Lastly, *valuing diversity*, refers to: *"interest in and appreciation for the diverse cultures of the world"* (ibid.). The education of global citizenship comes from a focus on international awareness and themes of citizenship, including concern with entitlements, access, exclusion, and equity (Stoner et al., 2014). Global citizenship education is based on the idea of social justice and on committing to: *"...creating*

*engaged civic and institutional platforms that are widely inclusive...*"(Stoner et al., 2014, p. 152).

Universities and colleges world-wide have taken responsibility for this and developed an international-oriented curriculum with the goal of fostering global awareness (Stoner et al., 2014). One strategy used in the attempt to create global citizens is for example to put students in an environment that has the power to challenge the student's perspective and worldview (ibid.). This could be a school with many different people of different nations with potentially different beliefs and values (ibid.). Stoner et al. (2014) argue that a shift can occur within students who are put in this environment and that it can be a transformative educative experience, where students can both reframe their identity and begin to negotiate a sense of belonging that reinterpret global communities and previous encounters. Furthermore some students going through this transformative educative experience will begin to engage in diversity and ultimately they will form a new idea of citizenship (Stoner et al., 2014). In the text *"Global Citizenship as a Learning Outcome of Educational Travel"* by Stoner et al. (2014), it is argued that experientially based, short-term educational travel programs can be sites of learning for students. Here they can experience, cope with, reframe and reflect on global issues (ibid.). In the end, this can foster a transformative experience that can lead to a shift in perspective, awareness, and worldview (ibid.). The programs can be culturally immersive, and the travelers/students are, as well as in schools with an international curriculum, exposed to values and beliefs different to their own (ibid.). The programs can also highlight the global challenges that all societies face (ibid.). The educational travel program should try to achieve what was described above through exposing travelers/students to new cultures, places and learning environments (ibid.). It is noted, that while the experiences and exposes are important, this must go along with the student's integration in the matter, where the student acts consciously to find the *"missing piece"* (Stoner et al., 2014, p. 154). It is important that the travelers/students have some sort of critical reflection and that they make meaning of their experiences and adjust their frames of reference to it (ibid.). Through this, travelers/students can become: *"critically aware of how and why their assumptions have come to constrain the way they perceive, understand, and feel about their world"*(Stoner et al., 2014, p. 155). In relation to Global Citizenship, pro-environmental behavior has been emphasized as a desired outcome (ibid.). The pro-environmental behavior can be enacted in three different ways based on three different types of pro-environmental citizen-types: *"Personally responsible citizen"* (someone who acts responsibly in his or her community, recycles, gives blood, volunteers in times of crisis); (2) *"Participatory Citizen"* (someone who is an active member of civic and community organizations); and (3) *"Justice-oriented citizen"* (someone who critically assesses social, political, and economic structures to see beyond surfaces, and who challenges injustice, knows about social movements, and explores the root

causes of problems) (ibid. p. 156).

### 7.7.1 Critique of Global Citizenship

The concept of a global citizen becomes confusing because the theorists who are trying to define it are drawing upon different disciplines and perspectives (Reysen & Katzarska-Miller, 2013). It could be based on both political, developmental, and educational perspectives (ibid). It has been highlighted that Global Citizenship is descriptive, a metaphor, a paradox or even an oxymoron, pointing out that we cannot be citizens of the world like we are of a country (Davies, 2006; Jooste & Heleta, 2017). Furthermore, it has been noted that some Global Citizenship initiatives simplify complex historical, cultural and political issues, identities and perspectives that exists in global/local processes about the self, the other and the world (Andreotti & Souza, 2020). These initiatives tend to repeat a simplistic us/them, here/there binary way of addressing the globalized world, which previously has been critified by postcolonial researchers (ibid.). It has been stated that Global Citizenship has developed during the current period of intensive globalization and that it intends to capture numerous cross-border identities, relationships, and allegiances (Jooste & Heleta, 2017). It has also been argued that the term creates a tension between two different discourses (Pais & Costa, 2020). Respectively the neoliberalist discourse, which focuses on individual achievement and self-investment and the critical democracy discourse, that focuses on active, responsible citizenship (ibid.). The neoliberal discourse value the market as a structuring factor for human relations, while the critical democracy stresses the principles of social justice, diversity, equality, and deliberative democracy (ibid). Both discourses appear when describing the need for Global Citizenship and this creates confusion (ibid.). Moreover, it has been argued that within GCE, neoliberal discourse tends to overrule the critical democratic one, because it is executed in highly commoditized schools and universities and by people who are immersed in the dynamics of capitalist economies (ibid.). According to Pais & Costa (2020), the GCE concept is empty and mainly serves as a harmonizer that can exclude the antagonisms which affect the education. This relates to the statement of Bowden (2003) (as cited in Jooste & Heleta, 2017, p.40):

*“...today’s global citizens are mainly the citizens of the cosmopolitan, globalised, liberal-democratic Western world that constitutes “the centre.” It is a world which outsiders are welcome to join (or are drawn into), only so long as they measure up or are happy to conform to Western values.”*



It has moreover been noted that Global Citizenship is closely connected to the ideals of cosmopolitanism, but that cosmopolitanism is a discourse centered in a Western view on the world (Jooste & Heleta, 2017). Another critique made about GCE, takes up the concept of active citizenship within the neoliberal discourse, which GCE is built upon (Pais & Costa, 2020). This active citizenship idea is the idea about a citizen that can live up to the needs of the current sociopolitical order, since the active citizen must perform certain kinds of activities and investments, so that the specific socio-political order can be reproduced (ibid.). The goal of the actions and investments is to: “...*foster cosmopolitan capital, and to maintain the global status quo by promoting the globalisation of the capitalist economy and by serving the interests of global economic and cultural imperialism*” (Pais & Costa, 2020, p. 4). It has also been noted that while seeming inclusive and positive as a concept, GCE is in fact still a very local and restricted concept, since the US, the United Kingdom, Australia and Canada represent 85 % of the institutional affiliations of the articles written about GCE (Pais & Costa, 2020). Compared to that, Belgium, Hong Kong, and Japan accounted for 6 % of the articles and Cyprus, South Africa and India represented only 1 % of the literature on GCE (ibid.). It was furthermore argued that the Global Citizenship is an exclusive concept, which are easier to obtain for people with privileged social backgrounds (ibid.). People who are not as fortunate are not as likely to become a Global Citizen and will be in the position where they need help, becoming the object of benevolence (Pais & Costa, 2020). In that way, it separates the ones who are in the right position to help from the ones in need of help (ibid.). Also, it has been argued that the education is provided by a white, liberal elite (ibid.). Another point presented is that it is a problem that the school system is inherently individualistic since the goal is to pass a course and get a high grade instead of realizing a collective goal through ethical commitment (ibid.). GCE creates the illusion that students are working for a collective purpose, but this is a fantasy and not aligned with the real conditions of today’s educational system (ibid.). GCE is moreover a fooling concept that tries to hide and dismiss the contradictions between community solidarity and individual competition (ibid.). It becomes an excuse for our Homo Oeconomicus lives and a defense against our real enjoyments, while we can still perceive ourselves as ethical people and believe that our education is based on: “...*a sense of belonging to a global community and common humanity, with its presumed members experiencing solidarity and collective identity among themselves and collective responsibility at global level*” (Pais & Costa, 2020, p. 11). In relation to that, it has also been argued that GCE is far from altruistic, but instead serves ourselves, because the reason for self-investment is to increase self-value (Pais & Costa, 2020). In relation to the above mentioned key dimension of Global Citizenship *social responsibility* (Stoner et al., 2014), it should be noted that when it comes to environmentally

responsible consumption, there evidently is a gap between intention and behavior meaning (Nguyen et al., 2019). Within a new stream of research it has been emphasized that: *“environmental knowledge and strongly held pro-environmental values, attitudes, and intentions frequently fail to translate into green purchasing and other pro-environmental behavior in practice”* (Nguyen et al., 2019, p. 119). Moreover, it has been suggested that there is a gap between awareness and attitude (Antimova, Nawijn, & Peeters, 2012). For example, when it comes to tourism, it was found in a study that 82 percent of all travelers agreed that flying contributes to climate change, while only 12 percent believed otherwise. Yet, it was found, that still few are willing to change this behavior (ibid). Sometimes it is even the people with the greatest awareness who are least likely to change their behavior and thus there is a gap between awareness and attitude (ibid.). In relation to the increasingly popular study abroad format, it has been questioned whether it is able to offer students the necessary profound experience to transform their basic values and beliefs into the ones of a Global Citizen (Tarrant et al., 2014). In newer research, modified models have suggested that behavior are not only determined by intention but also by some contextual variables (Nguyen et al., 2019). The proposed contextual variables are habits, financial constraints, lifestyles, old brand loyalties, uncertainties, or perceived tradeoffs between different ethical factors, sacrificing convenience and performance (ibid.). Consequently, attitude or intention might only determine actual behavior if contextual conditions are favorable (ibid.). Furthermore, people can be hesitant to change if it means lowering their standard of living (Antimova et al., 2012). Denial as a mechanism can moreover play a notable role when it comes to people justifying the discrepancy between their positive attitude towards climate action and actual engagement (ibid.). Pursuing self-interest and comfort can serve as barrier and a validating factor when it comes to a lack of change towards climate action (ibid.). On the other hand, awareness and knowledge is an essential requirement in order for people’s intention to behave as ethical consumers and it has been argued that: *“...in the process of receiving information, moral norms, intentions and potential proenvironmental behavior are stimulated”* (Antimova et al., 2012, p. 8).

## 8. Analysis

### 8.1 Overview of participants

Participant	Gender	Age	IPC term year	Nationality	Education/occupation	Social background and upbringing
1	Female	37	2020	South Korean	Unemployed at the moment and traveling. Before that she majored in Clothing at the university and worked a full- time job in South Korea for years before coming to IPC, both for a magazine and within an environmental NGO.	Middle class family in South Korea. She describes her parents as “ordinary people”. Her father works for a construction company and her mother sells educational books. She says they are very conservative and wanted her to go for a stable career and a long-time job, but she wanted to try new things.
2	Female	17	2020	Hong Kong	Student, going to London to study at	Middle-upper class family in

					the moment. She was at an all-girls high school before IPC.	Hong Kong. Her father was a high school teacher and her mother quit her job to take care of her and her brother. She would describe herself as more middle-upper class as they never wanted for anything and grew up in a financially comfortable environment.
3  (Unfortunately, it was not possible to reach this participant for the second interview, and because of that her statements could not be	Female	34	2020	Brazil		

used in the analysis)						
4	Female	70	1968	Denmark	Working at a cultural institution with cultural activities for the elderly	She explains that her parents were students at IPC as well. They were interested in international affairs and involved with "Folkeforbundet" (a precursor to UN)
5	Male	45	2000	Ghana	Studied to be a Civil Engineer but now working as a social services worker	He explains that he has a "Good family", that was not poor. A Danish woman, who was a friend of the family helped him to apply for scholarship to IPC, which he received.
6	Male	49	1998	Pakistan	Has a bachelor's in business administration and worked in his province with rural communities as a part	The father is a doctor and the mother a housewife. Him and his siblings are educated in

					of the Early Childhood Development Project before going to IPC. Continued to work within this field when he returned.	the bigger city nearby their village. Their home village is still without electricity and roads.
7	Female	39	2001	Denmark	Studied International relations and Development at university. After, she has worked with HR and mental well-being in workplaces, as well as association and community development.	She grew up in a cohabitation with 21 other families and that is a part of her core values. She went to a Grundtvig-kolsk "efterskole".
8	Female	54	1985	United States	Worked with nutrition in a hospital for many years and later as an independent massage therapist.	Her mother is Danish, but she grew up in Maine, in the US. Her mother worked in a hospital and her father as a real-estate broker. She went to Denmark occasionally while growing up to visit family.

						She says that her parents were curious souls, going off the beaten path
9	Male	48	1999	South Africa	Worked as a paralegal and after as a local economic development coordinator at the local municipality in his hometown village. After IPC he became an independent consultant and today, he is an employer.	His parents are non-educated domestic workers. His father worked for a bicycle shop and his mother worked as nanny and with laundry. He grew up in a ghetto. Obtained a scholarship from IPC.

## 8.2 The creation of a mindset: “The world is interconnected”

Through the interviews it became apparent that the International Folk High School IPC had played a part in shaping the participants’ understanding of the world as interconnected. This had become a mindset or a worldview for them and is a characteristic for the Global citizen as well (Stoner et al., 2014).

An example can be found in the words of P8, when she was asked how she would imagine her life to be if she had never stayed at IPC:

*"P8: I think it would be different, I wouldn't have had the incredible friendships and.. I think the understanding of how.. interconnected we are."*<sup>5</sup>

This interconnected mindset becomes apparent when she was asked how the international aspect of the school had been for her. In the quote below she gives words to an understanding of people from different nationalities inherently being the same:

*"P8: You know you got to know them as people, everybody is people, it kinda took that.. It just, you'd forget, you'd forget about their nationality, they are people first and yes the nationality is part of who they are, but it's not all, because we like the same music, we like to dance, we like to go to the museums and you know, some people may like certain art and some may not and you know, it just breaks down barriers and we could have more of that, it would be.. A better world."*<sup>6</sup>

This is an example of how the school creates unity between people with different nationalities and break down barriers. It can be argued that P8, through her experience at IPC, is realizing that a person's nationality is not the most important part of their identity, and that this to some extent is breaking down the nationality barrier. Because of the experience she came to focus more on the commonalities between people and the global community that she is a part of. This can be compared with what Stoner et al. (2019) describes as a reframing of identity, which entails negotiating one's sense of belonging and reinterpreting global communities.

When asked about what she appreciated the most about her stay at IPC she replied:

*"P8: The knowledge of that.. People are just people, you know, you strip away everything. And, I think the friendships, even though we only converse 2 or 3 times a year, the friendships and the fact that it really instilled in me that I am a Global Citizen, that I am a part of.. This wonderful community, so.. Yeah."*<sup>7</sup>

This statement, I will argue, says something about P8's worldview, since this awareness and this new perspective are something the participant, according to herself, is still sticking to many years later after her stay. P8 got to be a part of a small but more global community at IPC. Ultimately, the understanding of the

---

<sup>5</sup> Appendix 8: 01:32:08

<sup>6</sup> Appendix 8: 13:24

<sup>7</sup> Appendix 8: 01:30:35



world as an interconnected place is a perspective that was strengthened because of the increased understanding that P8 got at IPC, and this becomes a part of her mindset and ultimately her worldview, since she also sees herself as a Global Citizen. In line with the stance of Stoner et al. (2014), the educational travel experience at this International Folk High School can be a site of learning that fosters Global Citizens, since P8's worldview is now more global in nature because of the global community she is a part of. Evidently, it was not the only experience who led her to form the worldview she holds today. She mentions her grandfather who was an immigrant, as well as some of her friends<sup>8</sup>, which means she was already exposed to different cultures before her stay. Moreover, her parents were "curious souls"<sup>9</sup>, her father fought in two wars<sup>10</sup>, and she mentions:

*"P8: So, I think my parents probably taught me that I was a global citizen before I could walk"<sup>11</sup>*

Thus, the educational travel experience is in this case not creating the Global Citizen values, but merely strengthening existing ones. P8's social background is an important factor for her worldview, and it can be argued that she was prone to think in a certain way about the world. Furthermore, from this example alone, it does not become clear how this worldview is impacting the world. Is it merely a worldview or is she acting in ways that a person without this mindset would not? In section 8.3.5 "Action and change of behavior based on practical experience and active learning", it will be proven that P8 in fact is acting according to the ideals of Global Citizenship.

P6 came to realize his position in the global world. When being asked about how he developed as a person he said:

*"P6 :Yeah, IPC.. I think, when you seeing is believing we call it, when you see things you think you are not the point or circle, there are other people in this globe. And everyone is doing their best and they are doing some positive things for the globe, their actions will be quite important for each other's, as a globe."<sup>12</sup>*

When he talks about seeing "things", he refers to seeing other people from other countries, since he is from a province in Pakistan which is considered dangerous and where no tourists can go, and therefore had

---

<sup>8</sup> Appendix 8: 01:25:19

<sup>9</sup> Appendix 8: 06:54

<sup>10</sup> Appendix 8: 01:25:19

<sup>11</sup> Appendix 8: 01:30:13

<sup>12</sup> Appendix 6: 01:29:43

interacted with foreigners to a very limited extend before<sup>13</sup>. Thus, while being at IPC he got to interact more deeply with foreigners, since he had also never left the province before.<sup>14</sup> At IPC, he inevitable met many people from many different countries and this became an educational experience for him, which made him understand that one's actions can impact others in a globalized world. This transformation, which he considered a part of his self-development, happened because he left his closed home environment and shifted to a very different, more open, and diverse environment, as in line with Ross (2014).

Also, it becomes apparent that this realization stuck with him since he considers himself a Global Citizen and since it branched into his work life:

*"P6: Yeah I think I am Global Citizen, one thing we have learned is that small things will affect the global, because every member in the global is important for you, it's how these small things will be changed and make impact in this global level, if you are respecting something in your community and this will help out as a thinking for our whole environment.. Whole globe, and this is the one of things we have learned and this making little activities all around to this perspective. Now where I am working on this coastal area development project, we have more interaction with these fishing communities and then.. We have this thinking that, "How there activities will be affecting the environment at a global level", maybe in the form of over-fishing and if they do so, how it will affect our breeds in our seas also in relation to fish nets, how this affects, both globally and locally."*<sup>15</sup>

Before IPC he felt that there was a gap between himself and people from the Western world, but at IPC he came to realize that people from Western countries were like him<sup>16</sup>. This adds to the conclusion that IPC led to new perspectives, which stuck and ultimately became a part of his overall worldview. Thus, P6 as well has shifted his worldview towards the worldview of a Global Citizen because of the educational tourism experience (Stoner et al., 2014). Because of P6's social background, it can be noted, that he was not prone to develop this worldview in the same way that P8 was, and the case of P6 therefore gives more legitimacy to the argument that the educational tourism at the Folk High School is transforming student's worldviews.

---

<sup>13</sup> Appendix 6: 01:26:02

<sup>14</sup> Appendix 6: 01:26:02

<sup>15</sup> Appendix 6: 01:13:00

<sup>16</sup> Appendix 6: 30:20

On a different note, P5 questions the concept of being a Global Citizen as it is seen below, when he is asked to describe a Global Citizen:

*"P5: I would describe that there is.. nothing like that.*

*I: There is nothing like that, it doesn't exist?*

*P5: No... As long as there is this difference between continents or countries, it's difficult to.. you know..*

*I: Yeah, so you don't believe it's possible?*

*P5: Nej.. It can be possible, but.. Many years. In order for there to be global citizens, then everybody have to be free to travel around<sup>17</sup>"*

This is an interesting stance when you consider P5's Ghanaian nationality and social background. He furthermore mentions that now when he has a Danish passport, he can go most places<sup>18</sup>, implying that he could not go as many places before. This relates to the fact that he thought of it as a "chance" to go to IPC, a chance he had to take, because: *"Who doesn't want to go to Europe?"*<sup>19</sup>. He took the chance of going to Denmark, without even knowing what IPC was and what he was going to do there<sup>20</sup>. His way of viewing Global Citizenship can be compared Davis' (2006) argument that Global Citizenship is paradoxical and that it is an exclusive concept which are easier to obtain for people with privileged social backgrounds, here understood as people who have the right passport, that would allow them to cross borders.

P7 does not see herself as a Global Citizen, since she associates it with traveling to non-tourist places and also living in other countries, which she has not done much of herself for the last 10 years, she furthermore elaborates her stance by saying:

---

<sup>17</sup> Appendix 5: 39:50 – 40:12

<sup>18</sup> Appendix 5: 41:00

<sup>19</sup> Appendix 5: 53:44

<sup>20</sup> Appendix 5: 09:09

*"P7:...Just because I took an education in being a World Citizen 20 years ago, then it's not certain that I remain a World Citizen today. It's something you have to keep being informed about or be.. Or.. Work actively with, I think. It's like first aid, it's not that just because you learned to bike in the age of 5, then you can still do it at 25. I actually think that you have to keep practicing.. To maintain it."*<sup>21</sup>

When asked about what the obstacles and challenges of being Global Citizen could be, she answered:

*"P7:...Yes, so it's difficult for me to define. I think our whole climate talk, within that lies some kind of scale, which decides when should I affect the climate so much to just maintain some globalization or some global community/cohesion and that's a tough one to figure out. I don't think you become a GC by taking a week to Mallorca every year, but I think you affect the climate a lot."*<sup>22</sup>

Also, she mentions that personal finances and having a family can be constraints in relation to traveling in the way that she associates with being a Global Citizen<sup>23</sup>. She moreover agrees that even though she wants to be a Global Citizen, it can be difficult in reality:

*"I: So in that sense you are experiencing that what you want is clashing with what is possible? In your everyday and with people you need to consider..*

*P7: Exactly. It requires (tilløb) a longer time to decide compared to 20 years ago."*<sup>24</sup>

This can be seen as an example of the notion by Nguyen et al. (2019), that behavior is not only determined by intention but also by contextual variables like lifestyle and financial constraints. Furthermore, this can be thought of in relation to the previous statement of P5, that mobility options in relation to nationality is a variable to be considered as well. The quote furthermore depicts the ambiguity of the concept Global Citizen through P7's concern for the environment. She believes that one must travel to be a Global Citizen

---

<sup>21</sup> Appendix 7: 36:17

<sup>22</sup> Appendix 7: 37:44

<sup>23</sup> Appendix 7: 39:49

<sup>24</sup> Appendix 7: 40:40 – 40:45

but questions the fact that travelling affects the climate. This requirement is not directly mentioned in literature, but perhaps this shows what understanding of the concept the Folk High School teaches, as it was also mentioned by P4 when asked for the definition of a Global Citizen:

*"P4: Well, it's for example what we have done, traveling abroad and get in contact with someone..."<sup>25</sup>*

It becomes a paradox that Global Citizens should be concerned about the environment, if traveling habits in the end contributes to damaging the environment.

### 8.2.1 The formation of and liberation from stereotypes and prejudices

Some of the participants formed stereotypes and prejudices while others, to some extent, liberated themselves from their existing stereotypes.

In the case of participant 6, he got a different perspective on Western people based on the interaction he had with people at IPC. These interactions challenged the prejudices or as he calls them "old myths" that he had in his head beforehand:

*"P6: ...When you was living in a small community and you have this little bit [exposure] and then you have very negative perspective of this West and eh.. I think first interaction was, when I was there, you have this old myths going on in your mind about these cultures, which are totally.. Which are bursting [using hand gestures besides head], "Oh, this is not, they have little bit everything", you will thinking about them, they are not.. eh.. They are not in the way you think about them, they are wrong every perspective. We have been listening everywhere that West is quite different from you and they don't like the peoples where we live, but this is not true. And these interactions with them, eh, which was one of best part of this IPC, when you have these weekly interactions with the group members, this was one of best parts I think, in the IPC. You learn about this family system, about their education system..."<sup>26</sup>*

---

<sup>25</sup> Appendix 4: 23:31

<sup>26</sup> Appendix 6: 22:40

As mentioned earlier, before traveling to Denmark to attend IPC, P6 had never left his own country Pakistan in the age of 28, and had never interacted with foreigners, because the province he was from is considered too dangerous for tourists<sup>27</sup>. In relation to his stay at IPC, he said:

*“P6:...IPC will give you more spaces for learning and this more spaces for interaction with peoples, because if you have avoided people, then you will not learn, if you have not interact with someone, you will not learn from them. I was telling my friends, don't avoid if you have the opportunity, go and learn from other people and they are not aliens, they are the same people, maybe they have different economical status, but still are like you.”<sup>28</sup>*

From the above quotes, it can be argued that P6 had a transformative travel experience at IPC that caused him to liberate himself from an existing prejudice, since his encounter with the Western world (“The Other”) made him change his perspective of Western people. When he came back to his home he stuck to this new perspective of his, by telling his friends not to avoid people who are different than themselves, but instead to learn from them. In that sense, he went from an ordinary citizen to a traveler encountering Otherness to a transformed home comer (Morgan, 2010).

P8 witnessed to men bury the hatchet after interacting at the Folk High School:

*“P8: ...For me.. History has always been fascinating but at that point in time, being 18, and not knowing regarding the Armenian, you know what happened between Armenia and Turkey and that whole conflict there, I probably knew a little bit, but not the whole extend and how it carries over to today and these two gentlemen finally worked.. out, in saying, "Oh my God, you know, we are just people", and it broke down and they became good friends. You know with that discrimination gone they were understanding that they were people”<sup>29</sup>*

Although this is coming from a secondary source and not from the involved parties, it is still a notable observation. It becomes clear that the school is a facilitator of cross-cultural dialogue, and this example supports that people coming from countries, who have been at war with each other, can get into a dialogue and unite at the school. If held together with the fact that P8 describes the school as a “neutral spot”, where it’s possible to learn about each other<sup>30</sup>, it can be argued that the school as a transformative travel

---

<sup>27</sup> Appedix 6: 45:03

<sup>28</sup> Appendix 6: 01:23:59

<sup>29</sup> Appendix 8: 17:42

<sup>30</sup> Appendix 8: 29:59

provider contributes to the creation of the right mindset for change and transformative learning (Ross, 2010). Also, it can be suggested that this dialogue, that was made possible because of the school, led to a mutual discovery for the men, as in line with Morgan's (2010) thoughts on transformative travel. On the other hand, the school (and the whole Folk High School movement) is based on left-winged, altruistic, and humanitarian principles, as it can be seen in the context chapter through the described originating Grundtvigian ideas and values of the Folk High School. Thus, it is not neutral when it comes to political matters. But it can be argued that it is neutral to the extent that it allows for all countries to participate, also non-leftist countries, to come and join the dialogue. Then again, it can be argued that the leftist agenda the school has, is imposed on the students and that, since I have been a student myself, I am prone to reach this conclusion of the school as a sort of "neutral spot". P8, as well comes to this conclusion based on her cultural upbringing, where her parents were the ones that made her into a Global Citizen from a very early age, as mentioned earlier.

P2 gained a broader perspective in relation to Chinese people due to an encounter at the school:

*"P2:...There's also a very very very nice Chinese guy here. So like, he's literally the.. So, usually what I would think of Chinese people.. Because in Hong Kong they do feed you a lot of propaganda of Chinese people, like.. (...) we have some really bad stereotypes, like impressions of what they are like.. So, when I first got here, I was like, oh we might have some.. (...) Basically, initially, I thought he could have been a dick and it was like, "I wanna meet this guy and see how much of a dick he is" and then now it's like, "Aaww, I love him and I'm gonna visit him"."*<sup>31</sup>

When being asked what surprised her about him, she replied:

*"P2: That he was actually a nice guy, he was not rude, he was not aggressive, he was very friendly, he was like.. When people were leaving, his roommate was leaving, he was just like crying and he was playing the violin for them and.. We're basically very similar in terms of the cultural values we hold, like.. I prioritize studying, and, because I'm more of an academic person and he is more a musical person and he practices the violin every day and I mean.. That's something very close.. That's something I really understand as very close to me, so I would say culturally that was something that very much surprised me, because when you*

---

<sup>31</sup> Appendix 11: 07:24

*think of it as "us and them", you think they are very different.. And that's why you can think of it as "us and them" right, us versus them.. And so when I got to know him better, it was like, we're basically very very similar people."*<sup>32</sup>

In line with the previous example, this shows that the school creates a platform for transformative travel that challenges the "us and them" thinking and unites people, who otherwise have prejudices against each other and might have a mental "wall" between them in their home environment. Here P7 discovers the similarities she has with "the Other" and this discovery (Morgan, 2010) is made possible because of the transformative platform that the school provides. This interaction that the school provides through the microcosmic society (Carlsen, J. & Borgå, 2000), it can be argued, is different than if she had met the Chinese person in her ordinary home locality (Morgan, 2010), where she gained the prejudices and stereotypical pictures. At the International Folk High School she is able to meet him in a somewhat "neutral" spot (which participant 8 mentions<sup>33</sup>), at least it's neutral in terms of its value of cultural diversity ("The Core Values of IPC," n.d.), which signals that no culture should dominate the other. On the other hand, cultural diversity as a value is loaded by the schools left-winged position, which means it is by no means neutral. Still, I will argue that within this environment, which is different from P2's home environment and celebrates multicultural dialogue, the transformation is more likely to occur (Morgan, 2010).

P7 developed a general opinion about South Africans based on her encounter with five South African people at the school. She initially got frustrated with a South African woman who always showed up late for the dishwashing chore<sup>34</sup> that they had to do together and that made her think of South Africa in a certain way:

*"P7: ...And what is interesting is that when you meet one person from one culture, then they become stigmatized or that person equals how you see that culture. So I got a picture of the African culture and African time, I felt like I could relate to.. the idea.. The one that we in Northern Europe are seeing as a bit lazy or.." <sup>35</sup> (...) There were five from South Africa, but those I didn't have.. They were just nice and funny and laughed and.. were silly, but I also had the impression that.. Stuff like punctuality.. That fit everyone.. Who were there. Definitely*

---

<sup>32</sup> Appendix 11: 10:15

<sup>33</sup> Appendix 8: 29:59

<sup>34</sup> Appendix 7: 10:11

<sup>35</sup> Appendix 7: 10:11



*those from South Africa. Yes, so that became my impression of who you are when you are from South Africa”<sup>36</sup>*

In a follow up talk with P7, I came to understand that while being at IPC, she was aware that this understanding was based on her own cultural upbringing and the understanding of time she had gotten from that<sup>37</sup>. Even though she was frustrated about this different understanding of time that she was forced to cope with at the school, she also thought that this was not about right or wrong, but just about difference and that her cultural upbringing was a restraining factor in relation to understanding the South African students understanding of time. It made her realize the Scandinavian strictness when it comes to time. At the same time, the stereotype is still existing in her mind. She has never been to Africa, because she never had the desire to and, in that sense, she has never done anything actively to challenge it. She has traveled a lot and to all other continents but Africa, and she thinks this has something to do with the idea she got about Africa from her experiences at the Folk High School<sup>38</sup>. Seeing this in the 20 years perspective and considering that the stereotypical idea P7 got back then is still existing in her mind and that this idea played a part in relation to never choosing to visit Africa, it can be argued that in this case the educational tourism experience made P7 choose not to explore a culture. In that sense, the experiences that takes place at IPC is not only contributing to open-mindedness but also, to some extent, enforcing that the non-preferred cultures are put into a box, which perhaps is not to be opened again. It suggests that some stereotypes are too strong for the school’s educational tourism to alter. Instead, the interaction happening there contributes to even stronger stereotypes. Also, P8 reflected upon the strictness of her own culture but stuck to it and thus no transformation occurred in that regard. From the theoretical research undertaken for this research it seemed that scholars have mostly been concerned with transformative travel as a positive concept that could act as a therapeutic activity (Ross, 2010) or as an inner journey resulting in a renewed clarity, recognition of desires and a transition from immaturity to maturity, incompleteness to wholeness etc. (Morgan, 2010). Considering this example, Transformative travel literature might lack a more critical dimension. On the other hand, P7 is from Denmark, which is where IPC is also located, and thus is not in a very “unfamiliar place” (Morgan, 2010) in terms of customs and norms of the school, which will unavoidably be based on the customs and norms of Denmark. In that sense, it might be that P7 did not encounter the required “Otherness” (Morgan, 2010) and “novelty” (Ross, 2010) in

---

<sup>36</sup> Appendix 7: 12:02

<sup>37</sup> Appendix 7: Follow-up talk 27/4

<sup>38</sup> Appendix 7: Follow-up talk 27/4

relation to the structure of everyday life, she did meet people who were different than herself, but she still remained in her safe location because she was in Denmark, where she knows the norms and furthermore she went to a Danish boarding school (efterskole)<sup>39</sup>, which she compares to the life of a Folk High School.

### 8.2.2 Respect, open-mindedness, and appreciation of diversity

Some of the participants mentioned an increased respect and open-mindedness for other people, as well as an increased appreciation of diversity<sup>40</sup>.

One example is P8, who articulates her increased focus on respecting people and their point of view and that she also realized how much she can learn from others who might have different opinions than herself:

*"P8:...For my self.. Ehm, I always try and understand the other person's point of view, but sometimes I just can't, you know, I really try and try and respect, because it's the person I'm respecting, not necessarily their point of view, and that's what IPC really taught me.. And you know sometimes I would get bits and nuggets and say, "Oh, I never quite thought of it that way, that's why you think that way", but yet I learn.. It enriches my life. That's what I've always felt the whole principle of the college is and if I can take a little bit of that and plug it in to where I'm living in the world and maybe, I don't know, I'll plant a seed for a thought for somebody and so.. I tell people I've been spoiled all my life to be able to go to the International People's college"*<sup>41</sup>

When asked if she got any revelations from her stay at IPC she moreover said:

*"P8: I would say, just coming together as a community and seeing what communities can do and how these can change the outcome of thing (...) The biggest impact for me was treating people as equals, cause no matter where they are from, they are a person first and you know leaving with the sense of respecting people and that really made a big impact..."*<sup>42</sup>

In relation to respect and treating people as equals, she mentions that it has meant something for her work in a hospital where she encountered people from another culture who could not read and because of that

---

<sup>39</sup> Appendix 7: 00:27

<sup>40</sup> See P4 (appendix 4: 08:20, 25:47), P5 (appendix 5: 37:47)

<sup>41</sup> Appendix 8: 17:42

<sup>42</sup> Appendix 8: 29:59

she had to find a different way to explain their illness to them than she was used to. She explains that it helped her to have the understanding that they were just people and that everyone is equal<sup>43</sup>. Her words indicate that the stay at IPC has played a part in the development of Cultural Maturity. More specifically she has matured within the “*interpersonal dimension*”, which is concerned with how one looks upon other people’s views and the capacity to show respect for and understanding of other’s perspectives and experiences (King & Baxter Magolda, 2005, p. 574). It can be concluded that P8 became increasingly able to acknowledge the legitimacy of multiple perspectives (ibid.), and that this has become an ability that still influences her life. In retrospective, considering that P8 is an American individual with Danish roots, it could have been interesting to ask her to give a more detailed account of what “bits” she had “plugged” into her own life, to examine whether these “bits” were inherently based on the same Western cultural values that she grew up with, or if they were based on different ones.

Another example is P6, who says:

*“P6: You will see things in a bigger eh.. pictures. Because you have this.. Canvas is little bit big, because when you have this little bit, when you have different cultures, then you will find.. You are not in the circle, there are other people, and this is the beauty and how beautiful that you have this difference. If people are the same, then you have not this beauty. This culture differences are.. It is.. Most things I learned from IPC and also I learned to respect.. You have different opinions, you have different culture, people will respect it.”<sup>44</sup>*

This goes hand in hand with what was described in the previous sections, namely that he understood that Western people were not that different from himself and that his stereotypical pictures and prejudices against Western people decreased. Before he judged the Western culture without having interacted with Western people, and now his mind or “canvas” has opened up and he sees and appreciates diversity, as in line with Reysen & Katzarska-Miller’s (2013) Global Citizen outcome *valuing diversity*, which entails appreciating diverse cultures of the world. Thus, the idea of diversity has shifted into being inherently positive and this supports the argument made previously, that P6 has become more of a Global Citizen because of his stay at the international Folk High School.

---

<sup>43</sup> Appendix 8: 27:30

<sup>44</sup> Appendix 6: 23:06

### 8.3 Transformation of the self and existing practices

As mentioned in chapter 7.3 “Tourism as a transformative phenomenon”, transformative travel has been said to serve as a driver for personal transformation (Kirillova, Lehto, & Cai, 2017) and drastic personal change (Ross, 2010). In relation to this, several of the participants experienced a change of self in one way or the other. The strongest and most occurring themes of transformation found in the dataset were: 1) *Increased confidence, courage and independence*, 2) *Increased understanding and questioning of own society and prejudices* and 3) *Increased awareness and understanding of inequality and privilege*. The participants moreover showed a change in behavior and the educational tourism experience played a part regarding some of their actions. This will be presented and analysed in the last section of the analyses called “*Action and change of behaviour based on practical experience and active learning*”.

The participants’ development had some similar elements. On the other hand they had differering experiences of development as well, and this supports the idea that transformative travel is: “*A dynamic sociocultural and uniquely individual process*” (Ross, 2010, p. 54). The participants came from various parts of the world and had very different sociocultural backgrounds, as it can be seen in chapter 8.1 “Overview of participants”, which also influenced how they transformed because of the educational tourism experience and what they became aware of at IPC.

#### 8.3.1 Increased confidence, courage, and independence

Several of the participants mention that they got more confident because of they stay at IPC<sup>45</sup>.

For example, participant 9 changed his work-life upon return from IPC. He decided to open his own consultancy company and explained that it was particularly two classes he had in IPC (Project Management & Sustainable development) that gave him motivation and made him reconsider his stands in terms of being an employee and being or employer and having his own mind<sup>46</sup> and moreover he noted:

---

<sup>45</sup> For example P6 (appendix 6: 52:37), P7 (appendix 7: 57:38)

<sup>46</sup> Appendix 9: 18:41

*"P9: You must think outside the box, so you can also assist the country the best way you can by becoming an employer, don't just wait for employment but create employment"<sup>47</sup>*

Furthermore, when being asked if he thinks that IPC changed the course of his life, he said:

*"P9: Definitely, it did. Look I became so much focused in life.. Like before.. I became the epicenter of discipline in my own home where I grew up, I do have older sisters, older brothers, but I became a source to them, they all started to rely on me in terms of guidance, discipline and so on, when coming to their children, so I can say, IPC took me from one and elevated me to ten in terms of discipline"<sup>48</sup>*

It can be argued that participant 9 has been on a journey that has led to a successful transformation, since the journey caused him to realize that he could be an employer and since he made a change upon return to his home, in terms of quitting his job and opening his consultancy company, to demonstrate this newly discovered "self" (Ross, 2010). This demonstration of self, which unfolded through him becoming self-employed, needed the right amount of discipline, which he gained through IPC. This understanding of discipline is interpreted through a different statement, where he mentions doing his "duties" in relation to discipline<sup>49</sup>. The interpretation is that it was at IPC he became more disciplined in terms of doing his duties, which afterwards made him realize that he was disciplined enough to be his own boss and to perform his duties as a self-employed.

Participant 5 experienced increased confidence in standing up for himself when he returned to his home country:

*"P5: I didn't realize much before I went back home to Ghana. Then I realized like.. What I have been learning. Now when I think about it, it's like.. When I was in Ghana.. In Denmark, those things that I was learning, it was just like normal, just like everyday life. But when I went back to Ghana, it was very conflicting.. You know.. I never sat down together with my father and talk about anything, you cannot do that, you only do what your father tells you to do. But when I went back, whenever he says something and I don't like it, then I tell him, "No I don't like it, I cannot do this", so there was a lot of conflicts"<sup>50</sup>*

---

<sup>47</sup> Appendix 9: 17:41

<sup>48</sup> Appendix 9: 43:42

<sup>49</sup> Appendix 9: 11:09

<sup>50</sup> Appendix 5: 22:19

In relation to participant 5, the contrast between home environment and host country was big and, in line with the idea of Kottler, this might play a role in the drastic personal change that the participant discovered upon returning from home (Kottler, 1998, as referred in Ross, 2010). He got new inputs from being at IPC, for example in relation to the way of teaching:

*“P5: At that time I had already changed my mind to Danish mode.. So I really thought it was a very good place to be. But I still had problems, like.. The way of teaching and stuff, it wasn't the way I was used to”<sup>51</sup>*

*P5: In Ghana, I am used to the teacher telling me what to do. And then I came here, and I saw the students talking to the teacher as if they were friends and I had problems with it when I went back to Ghana. Because I got used to asked questions and I got very big problems with it.. When I went back to the university in Ghana. So there were a lot of good things and a lot of.. Not bad things, but..*

*I: Challenges?*

*P5: Yeah”<sup>52</sup>*

The inputs ended up being challenging to implement in the home country but are nonetheless inputs which are a part of a personal transformation. In line with Ross (2010), it can be argued that during the stay at the International Folk High School, P5 was free from his usual pressure and structure from his home country and that this was a potential forerunner for a transformed view of his home environment. Today, P5 has lived in Denmark for 20 years<sup>53</sup> and feels more Danish than Ghanaian<sup>54</sup>. The Folk High School experience can in this case be understood as a possibility for P5 to experiment with a new way of being that allowed for his actions to be freer (Ross, 2010). In the end this led to a transformation in behavior and in life since he decided to live the rest of his life in another country. In the quote above, the participant mentions that he understood what he had learned away from home, when he returned to home, and in that sense it can be argued that IPC becomes a transformative travel platform which can lead to an increased ability to see own life with renewed clarity, as in line with Crossley (2012). Moreover, it can make one recognize desires and callings that were not apparent before the journey (Crossley, 2012), and for P5, the idea of living in a

---

<sup>51</sup> Appendix 5: 19:46

<sup>52</sup> Appendix 5: 20:14

<sup>53</sup> Appendix 5: 00:51

<sup>54</sup> Appendix 5: 52:38

different country with a different society became apparent. In the case of P5, his statements can also be seen as an indicator of the intermediate level in the “*intrapersonal dimension*” of Intercultural Maturity (King & Baxter Magolda, 2005, p. 574), since he questions the teaching method in his home country, and through this allows himself to investigate his own experience of this part of the Ghanaian culture in relation to another social context, here the Danish culture (ibid.). On a critical note, his mentioning of changing into “Danish mode” and the fact that he now feels more Danish, could also be interpreted as if the Folk High School is somehow indoctrinating its non-Western students into thinking that the Danish way is to be preferred over others, for example in relation to the way of teaching. This hides behind neat labels of cultural diversity, but in the end the school is based on Danish/Scandinavian values, which it also somehow tries to propagate. When looked upon in that way, the school is not free from post-colonial practices of persuasion. The point of view will be discussed further in the discussion chapter.

### 8.3.2 Increased understanding and questioning of own society and prejudice

As noted by Ross (2010), intercultural experiences can make travelers see the inadequacies of their own society more sharply. This becomes apparent in the case of P2, who got a new perspective on the society in her home country Hong Kong. When being asked about own cultural practices or cultural values, she answered the following:

*“P2: Yeah, just Hong Kong people really like being efficient, that.. If people are slow, I get pissed, and also here I'm actually already much slower, I'm already taking it much more chill, and that's helped me look at the way Hong Kong does things as you know.. "Maybe this is not the best thing to do all the time?", when you are doing something, you are thinking how you can multitask, like I am capable of doing three things at the same time, so why not do it, but then you realize that.. Like, I don't know, two weeks later, it puts such a stress on you, that you don't want.. Until you get so stressed.”<sup>55</sup>*

Moreover, she says that she learned that she needs time to relax:

*“P2: It was weird, like the few weeks.. The first week was weird. Because I was like watching movies and every single day we were playing Cards Against Humanity and yeah I feel like I've*

---

<sup>55</sup> Appendix 2: 05:30

*learned to.. I can't really say I've managed to manage my time though, because I haven't really.. No, I don't know. Because ehm... But I figured out I do need time to relax..."<sup>56</sup>*

P2 is 17 years old and this realization, I will argue, could be an considerably realization for her long-term mental health and this realization is here related to the novelty of an unfamiliar place, that both Morgan (2010) and Ross (2010) are emphasizing as a forerunner for transformation. Moreover, similar to the case of P5 from Ghana, P2 has been taken away from the usual influence, pressure and structure of her home country, which potentially could have been related to an unhealthy pattern of stress (Morgan, 2010). It can also be viewed as an example of how transformative travel can be a therapeutic activity, as described by Kottler (1998, as referred in Ross, 2010). Here it becomes therapeutic in the way that it gives P2 new perspectives that might become useful for her future mental health. Yet again, different understandings of stress and mental health exist in the world, and my understanding is bound to my worldview, my cultural upbringing, and values.

P1 got a new perspective on sexuality and started questioning what she had been told through her upbringing and what she felt was the general norm of her society, as it can be seen in our conversation below:

*"P1: Yeah.. It is a right thing and it is.. I don't know how I can explain, but it is good and bla bla bla [laughing], but in South Korea and also I think, I'm a Christian, in my childhood for a long time bisexuality is not good, just in my deep thinking, it's natural to me, but.. Here.. Sometimes.. In Morning Fellowship, teacher told us about gender and some video they show us some video and the video said it was not bad, so..*

*I: So have you changed your opinion or how do you feel about it now?*

*P1: So.. Can you see me, so my thinking is just [her arms are circulating around her head and she is laughing]*

*I: Okay.. no sow you are just more confused?*

*P1: A little confused and also I try to see.. different perspectives. It's a little hard for me to change.. I have a strong belief in my mind, but when I see many people they think that*

---

<sup>56</sup> Appendix 11: 19:07



*homosexuality and bisexuality and all other gender, it's not bad, it's not.. guilty, so my.. thinking is also [circulating arms over head again] "oooh"<sup>57</sup>*

She added that now she reads articles about it and hears out people's opinion<sup>58</sup>. Even though she has not changed her mind of the matter completely, she is now more prone to see it from different perspectives and it can be argued that, in line with Morgan (2010), she is experiencing a degree of disruption to her subjective orientation to the world. This ability to think of sexuality from a different perspective, it can be argued, was caused by her engagement in the Folk High School experience which took place in an unfamiliar place and entailed unfamiliar experiences, for example the classes with sexuality-related topics, as in line with the standpoint of Morgan (2010). She now finds herself in something similar to what Meizrow describes as a "*disorienting dilemma*", where her existing frame of reference and habits of mind are insufficient (Morgan, 2010, p. 249). This dilemma is caused by something she has experienced in her external environment and has given her the emotional reaction of confusion (ibid.).

This questioning of her own beliefs and what she has been told through her upbringing in her society is moreover an indicator that he has moved in the direction of the intermediate phase in the "*cognitive dimension*" in the Intercultural Maturity framework (King & Baxter Magolda, 2005, p. 574). Since she now relies less on authorities and more on a personal process for adopting claims. She has an increased uncertainty and is more open to differing perspectives within this topic and is therefore more likely to understand that different people can hold different views for legitimate reasons, as it has been emphasized is the characteristics for the Intermediate phase (ibid.).

She came to see other aspects of her own society more clearly because of her time abroad as well:

*"P1: ...I think I learned a lot. First of all, I think that people have a high understanding of their cultural asset and political situations, and also I learned that they have their own opinions on some special issue and also they are not ashamed to ask questions or any comment and to me it's very impressive, I think they don't care about other people's attention. In Korea, most students seem to be more interested in someone's attention, someone's reaction. We are very sensitive to other people's evaluations, but I think they don't care about it [laughing] and yeah.. Compared to Korea, I*

---

<sup>57</sup> Appendix 1: 15:16 – 16:52

<sup>58</sup> Appendix 1: 17:57

*think [in Korea] most young students are more interested in their own grades and career and good university and jobs than in talking about their opinions of society”<sup>59</sup>*

This quote indicates that P1 has moved towards the intermediate level in the “*Intrapersonal dimension*” of development in the Intercultural Maturity framework (King & Baxter Magolda, 2005, p. 574), since it can be argued that she is doing an investigation of her own experiences of her own culture and comparing it to a broader social context, that she is finding through the interaction with people from other countries and with different cultures. She is noticing the patterns of her own country more because she is faced with different ways of being. It should although be noted, that in the first interview with her, which was only a few weeks into the stay, she already had reflective thoughts of her country South Korea, where she mentioned that it was a very comparative country which gave much attention to quantitative growth instead of maturity<sup>60</sup>. In that sense, she was already aware of the culture and norms of her own country in the beginning of her stay, but the exposure to other people from other cultures, has nonetheless given her new perspectives of her own culture and on other ways of being and acting. Also, she mentioned that she has become aware that South Korea is a very man-dominated society and that she wants to raise awareness about that<sup>61</sup>. This new desire to raise awareness of something she thinks to be a societal structure indicates that she has become more of a “*justice-oriented citizen*”, since this is someone who critically assesses social, political or economic structures to see beyond surfaces and challenge injustices (Stoner et al., 2014, p. 156). Surely, it’s not possible to know if and how this awareness will be raised by P1, and the gap that can exist between attitude and behavior must be considered, but still it must be acknowledged that P1 went from not being very interested in political matters<sup>62</sup> to wanting herself to stand raise awareness about political issues.

#### 8.3.4 Increased awareness and understanding of inequality and privilege

P1 has furthermore come to discover the stereotypes that she has in her mind:

*“P1: I’m discovering a lot about myself, I have.. more stereotypes than I thought [laughing]”<sup>63</sup>*

---

<sup>59</sup> Appendix 10: 00:48

<sup>60</sup> Appendix 1: 15:50

<sup>61</sup> Appendix 10: 01:08:56

<sup>62</sup> Appendix 1: 01:09:21

<sup>63</sup> Appendix 10: 19:04

She mentions later that she would like to live abroad, because she thinks that would allow her to get a broader perspective on the world and that it would be a good chance to change her stereotype opinions<sup>64</sup>. This is another sign that she has moved into the intermediate level of the *Intrapersonal Dimension* (King & Baxter Magolda, 2005), since it seems she has gone into an intentional self-exploration. In this case, she has now realized some stereotypical habits of her own mind that she wishes to change. It can be argued that this realization to some degree occurred due to the educational tourism that she experienced in IPC.

In the case of P8, she had a powerful experience through a dramatic play, where she was exposed to the struggle of a foreign country, came to understand her own position in the world, feel empathy with others' position. This happened when the drama teacher, a white South African woman, wanted to create awareness of the segregation issue in South Africa<sup>65</sup>:

*"P8: And that really made an impact on me, because of the fact that we did these drama, you know, I think it was a drama class, but we did these plays and I can just remember to bring to the community that, you know, what has happening in SA and say that you needed papers in order to maneuver around and I just remember always.. The gentleman who I was playing opposite with, you know, I had to ask for his papers and then you know he didn't have them and I had to.. But I was like, "No, he's [name of student], I can't be pissed off at him", in the drama I had to be pissed off, because he was black and I was like, "No, no, no, his name is [X]", you know it made me not see.. See the person, I saw the person, but I could never even understand what it was like to be in his shoes. A little bit better understanding, but not much, because I'm.. White. Privileged. And that really was very much a big impression to me"*<sup>66</sup>

Participant 8 is from the US and grew up in Maine, where there were not a lot of cultural diversity when she grew up<sup>67</sup>. Thus, she has not witnessed racial segregation herself. This she came to realize through her educational tourism experience and the play made a big impression:

*P8: "...I would say it really hit home, the fact that I truly don't understand what it is to be a different color, well as.. Humanity and looking and saying, how, you know.. I want equal and trying to adapt that into my life and treat people as people then oppose to somebody who's*

---

<sup>64</sup> Appendix 10: 49:36

<sup>65</sup> Appendix 7: 22:45

<sup>66</sup> Appendix 7: 23:54

<sup>67</sup> Appendix 8: 02:44

*lower, because we have to one another, not talk down or talk to one another, we talk WITH one another, I would say that really made a big impression...*<sup>68</sup>

As it becomes obvious through the quotes, she starts to ponder over what it is like to be suppressed because of one's ethnic race and this makes her realize unequal aspects of the world, because she is faced with enacting this reality towards a friend. In that way, it can be argued that she is moving away from ignorance and towards knowledge, which resonates with Morgan (2008) if one connects knowledge to wisdom. The educational tourism institution here becomes a revelatory framework (ibid.) providing the experience leading to this realization and to increased knowledge of the situation in the outside world.

#### 8.3.5 Action and change of behaviour based on practical experience and active learning

P6 mentioned that he learned about sustainable environmental practices like renewable energy and waste management at IPC<sup>69</sup>. In relation to that he became more focused on acting according to IPC values, for example sustainability, himself:

*"I: These values, it sounds like you learned quite a lot, about sustainability and so on, but what did these things mean to you after IPC? Would you say that you engaged with them actively after?"*

*P6: Yes, I think when you have this little bit exposure in related to this and you have this different type of experiences, practical experiences, you have little bit knowledge and skills and you have modified them into your daily work, when you have the opportunity you will make these experiences to build in your daily work. Maybe it is in the designing of the project, conducting a session for this youth..."*<sup>70</sup>

This relates to a statement posed earlier, where P6 explained how he had begun to think more of environmental sustainability in relation to his job with fishing communities<sup>71</sup>. Moreover the importance of acting more sustainable becomes evident when he says that he has gotten more concerned with what he could do at his home level, where he mentions turning lights off, trying to travel more people in the same

---

<sup>68</sup> Appendix 8: 27:30

<sup>69</sup> Appendix 6: 01:07:42

<sup>70</sup> Appendix 6: 01:09:24-01:09:46

<sup>71</sup> Appendix 6: 01:12:54

car and to collect trash, as well as promote environmental-related messages through his YouTube channel<sup>72</sup>. When being asked if the small actions he changed was because of IPC, he expressed:

*"P6: Yes, to some extend because of IPC. IPC is one experience for you to see things in a practical way, it's not.. Because when you are reading on the purpose of examination, it is not.. They are more focused on the contributions, how you will contribute in your society and as a global citizen."*<sup>73</sup>

P6 has become more aware of his responsibility as a citizen, both personally and in work-related matters, because of his educational tourism experience and this awareness are translating into concrete actions, which he mentions is because of what he was exposed to at IPC and thus, it can be argued, that IPC has increased his level of *"social responsibility"* in relation to an increased concern for the environment (Stoner et al., 2014, p. 156). In relation to that he has become more of a *"personally responsible citizen"* (ibid.).

P8 became increasingly aware of environmental issues as well and when being asked if she changed any behavior or any habits as a result of her stay at IPC, she answered:

*"P8: I think it was more within the environmental and understanding environmental.. You know looking at policies, really appreciating ehm.. Regarding clean water and also.. You know clean water for the world, it doesn't matter, everybody deserves that and also being able to breathe looking at pollution.. And what I was referring to is that I have been very very fortunate.. Ehm, with [name of senator], he's a senator from Maine, but doing the 60's and 70's he gathered the Clean water act and.. Referring to history, now they are rolling them back, but really speaking up and calling my senators and my house of representatives and saying "Hey!", you know, "We shouldn't be doing what we are doing", and trying to make my voice heard, at least I can say, granted I'm only one voice, but I've expressed my displeasure, because if we don't step up and tell our leaders what we.. feel and seeing how it is going to affect our lives or actually global."*<sup>74</sup>

Furthermore, she engaged herself in politics and in the education of her fellow citizens, as it can be seen in the quote below. When being asked about how she engaged with IPC values she answered:

---

<sup>72</sup> Appendix 6: 01:21:01 – 01:21:19

<sup>73</sup> Appendix 6: 01:23:59

<sup>74</sup> Appendix 8: 01:32:42

*"P8: I guess I would say, ehm.. Because IPC, you know the educational bit, and understanding how.. The first time Obama ran for president, I did a lot of phone calling and it was very interesting, because, we have a very large state but the population is small, but calling somebody and they don't understand how a bill is formed [laughing] and then I tell them, you know, and I'm like "Don't you realize how a bill is formed", I'm educating people and reminded him how the civics of their government work, and so, you know, that whole year I was working on the campaign, I would try and implement that, for the educational. I may have not changed their vote, but hopefully reminding them how their government works, so I would say, you know, coming from IPC and having those values installed and remembering that education, because with the education that IPC gave us, and learning and having a discussion about ones government work."*<sup>75</sup>

From this, it can be argued that P8 became increasingly aware of her civic duties and acted on them, for example within advocating for environmental rights and in relation to the importance of political participation, as in line with the "civic engagement" dimension of Global Citizenship (Stoner et al., 2014, p. 152). This changed behavior, she is ascribing to her stay at IPC. In the same way, her educational tourism experience at IPC played a part in her becoming a "Participatory citizen", since she is active in the civic society in relation acting as a voluntary educator of her people in her community (ibid., p. 156).

When it comes to P4, it became evident that their educational tourism experiences influenced her tourism behavior and habits.

*"P4: But of course, the school influenced me and my kids' lives and the curiosity with traveling. As I tell people, "It's not enough to just travel to Paris and watch the Eiffel tower, you have to talk to the people who live there. So we have formed attachments to people from Nepal and Tibet, all sorts of places, where we are searching to connect. For me that's equally important, because if not, you might as well see it on the television"*<sup>76</sup>

P4 furthermore adds: "For us, it's important to connect when we are traveling and get to know how it is to live there and so on. We are good at doing so"<sup>77</sup>

---

<sup>75</sup> Appendix 8: 01:12:13

<sup>76</sup> Appendix 4: 08:20

<sup>77</sup> Appendix 4: 08:54

And when being asked if she thinks this was something the Folk High School took part in, she continues:

*“P4: I think so, definitely. Because the curiosity starts there. It's not enough to come to a country and storm around to see the attractions, take a picture and then go back. It's about talking.. And getting connections.. And we are very good at that”<sup>78</sup>*

Furthermore, P4 has volunteered a lot through her life, for example for Amnesty and with Argentinian refugees in Denmark and she has brought aid to development countries when she traveled after her time at IPC<sup>79</sup>. Based on this desire to help, connect with and form attachments to others with other cultural and social backgrounds, it can be argued that P4 as well is acting as a *“participatory citizen”* (Stoner et al., 2014, p. 156) and furthermore it can be noted that she has *intergroup empathy* (Reysen & Katzarska-Miller, 2013, p. 860), which is a value of Global Citizenship and means that she feels a connection to and a concern for. P4's parents attended the school as well and were involved with global matters<sup>80</sup> and in that sense P4 were already prone to be as well, because of her upbringing, but according to her the school took part in enforcing this “curiosity”. She mentions that the values of IPC reinforced her curiosity for traveling<sup>81</sup>.

#### 8.4 Analysis sub-conclusion

The educational travel experience that takes place at IPC made one participant negotiate the concept of identity in relation to nationality. Following, it was argued that nationality can become less of a barrier at the school, since the analysis showed an increased focus on people as *“just people”* with common interest, which was not determined by nationality. The participant focused more on her affiliation to a global society. It was concluded that the educational tourism experienced at IPC could take part in the altering of mindsets and ultimately worldviews and be transformative experiences, in terms of the students gaining new perspectives and global awareness. Notably, it only proved to take part in it and not be the only reason, since in the case of some participants, they were prone to have this mindset based on their cultural upbringing. It was argued that an increased understanding of how one and one's small community can affect the global world at large could be an outcome of an educational tourism experience. This

---

<sup>78</sup> Appendix 4: 09:10

<sup>79</sup> Appendix 4: 03:28

<sup>80</sup> Appendix 4: 03:07

<sup>81</sup> Appendix 4: 22:11

became apparent in the case of a participant (P6), where the global, open, and diverse environment at IPC represented a contrast to his home environment, which was less diverse and open in relation to interaction with foreigners. The educational tourism experience took part in making him a *“personally responsible citizen”* (King & Baxter Magolda, 2005, p. 574), in terms of environment. Another participant (P9) became a personally responsible citizen through contributing to community building. Another participant was found to act as a *“justice-oriented citizen”* (P1) (King & Baxter Magolda, 2005, p. 574), in relation to a desire to create awareness of gender inequality. Two of the participants (P8 and P4) acted from the *“civic engagement”* principle of Global Citizenship (Stoner et al., 2014, p. 152), for example in relation to volunteer work. The Global Citizenship value of *“Intergroup empathy”* (Reysen & Katzarska-Miller, 2013, p. 860) was also apparent, through one of the participants (P4) travel agendas. Thus, it was argued that the students did increasingly align with the theoretical phenomenon of a Global Citizen. On the contrary, the whole concept of a Global Citizen was questioned in relation to issues of unequal options for mobility it was found to be a paradoxical concept (Davies, 2006) that clashed with the reality of everyday life. Furthermore, the ambiguity of the concept was shown through an understanding of the concept as involving traveling, which inherently clashes with the ideal of protecting the environment. Furthermore, it was concluded that the educational tourism experience at IPC can be a transformative travel experience, which can take part in liberating students from their existing prejudices and stereotypical pictures of “The Other”. This can foster a changed worldview and a transformed home comer (Morgan, 2010). A home comer who moreover values diversity, because IPC broadened the horizon and let the participant to be more open-minded. Similarly, it can lead to a mutual discovery (ibid.) between people who historically have been enemies, which is related to the school’s ability to create a dialogue, and for some represent a neutral spot. The neutrality of the school was although contested, since it evidently is based on leftist, altruistic and humanitarian values. It was also discovered that one participant reinforced her stereotypes about a different culture due to the encounters she had at the school. This participant came to judge a whole culture based on a few people she met at the school. Even though she also realized that her cultural norms were not better, she still came to think a certain way about a culture which she never actively tried to challenge later in her life and thus there was no transformation in this regard. The experience at IPC was a successful transformative travel experience for some students, who made changes upon return to demonstrate their newly discovered awareness. Furthermore, successful transformative experiences were detected through a participant’s changed outlook on the norms of his home country, since this led to a drastic personal change (Ross, 2010). On the other hand, it was argued that this could suggest that the school is indoctrinating its students to prefer the Danish ways, which became apparent with a student of



non-Western origins, who shifted into “Danish mode”. The values that the school propagate are Danish/Scandinavian and Western, and in that sense the school can be thought of as operating from post-colonial perspectives, when choosing to build values from Western perspectives.

The transformative experiences furthermore became apparent when students realized their desires and callings and contemplated other opportunities in life (Ross, 2010). The novelty that IPC represents for students, made some participants reconsider the structures and patterns they lived by at home. Another transformation of the educational tourism experience was related to a disruption that a student experienced in relation to a subjective opinion about bisexuality. The experiences at the school put the student in a “*disorienting dilemma*” (Morgan, 2010, p. 249), where she reconsidered her own opinion on the matter and why she was of that opinion. In relation to one participant, an activity on the school made her shift from ignorance to wisdom (Morgan, 2010), in terms of the racial inequality issues in the country of South Africa.

The school moreover played a part in the student’s development of Intercultural Maturity, for example in relation to the “*Interpersonal dimension*” (King & Baxter Magolda, 2005, p. 574), where it was concluded that one participant increasingly came to acknowledge the legitimacy of multiple perspectives. When one participant, because of IPC, began to question own beliefs and upbringing, it was found that she was increasingly fitting into the intermediate phase of “*Cognitive dimension*” (ibid.). A sign of increased level of Intercultural Maturity was also found in relation to the “*Intrapersonal dimension*” (ibid.), when a participant began to investigate her own culture’s norms and compared these to a broader social context, which she found present at the school through interaction with students with different cultures.

Through this analysis it has been presented how the educational tourism provider International Folk High School is acting as platform for Transformational Travel, as well as increasing Intercultural Maturity and Global Citizenship among some of its students. At the same time, it became evident that the transformative travel experience at the International Folk High School also could result in stronger stereotypes about a different culture.

## 9. Discussion

### 9.1 Transforming educational tourists through Global Citizenship education?

Based on the data collection and analysis of this study, it was found that the short-term educational tourism experience does have the potential to foster long-term transformations of students towards the idea of Global Citizenship and Intercultural Maturity. On the other hand, the concept of Global Citizenship was questioned, and it became apparent that Global Citizenship could be difficult to live by and identify with because of everyday circumstances. Thus, the analysis had idiosyncratic conclusions, suggesting that the field of transformative tourism and the concept of Global Citizenship is ambiguous. Some of the analytical conclusions will be discussed below.

#### 9.1.1 Educational tourism at the International Folk High School as a social and transformative force

Mainstream tourism has been criticized immensely for being an industry contributing to the inequality of the world and only benefitting the privileged in the free capitalistic neoliberal market (Higgins-desbiolles, 2006). On the other hand, tourism has been highlighted as a social force with a transformative capacity that foster cross-cultural understanding and environmental protection, facilitate learning, promote peace, and stimulate global consciousness (ibid). Furthermore, the perspective of Hopeful Tourism suggests that tourism can be a pro-social justice project (Pritchard, Morgan, & Ateljevic, 2011). Furthermore, the vision of Hopeful Tourism is committed to tourism as co-transformative learning and the universality of human rights (ibid.). So, how does this single case-study of educational tourism fit into the idea of tourism as a social and transformative force? It was found that participants feel like it was the educational tourism experience that made them act towards social justice and environmental sustainability, as well as made them aware of global issues like inequality, and made them understand and feel empathy with people different from themselves. In relation to the latter, they became aware of how similar they were to these "Others". As described in chapter 8.4 "Analysis sub-conclusion", this became apparent through actions, that aligned with the theoretical definitions of a "*personally responsible citizen*", "*justice-oriented citizen*" and "*participatory citizen*" (Stoner et al., 2014, p. 156), as well as the value of Global Citizenship named *Intergroup empathy* (Reysen & Katzarska-Miller, 2013, p. 860). The previous students interviewed for this study are generally sticking to the mindset they developed through the educational tourism experience today and argue that they have changed their behavior because of it. This is the case even for the students

who had this experience more than 20 years ago. Thus, the effect of the experience was long-term in terms of changes in attitudes and behavior, increased international awareness and international understanding (Pachmayer & Andereck, 1988). While it is not possible to predict if the current student's transformation is going to be long-term, it seemed like they became more Interculturally Mature from staying at the school. In relation to the analytical findings from this study, the educational tourism has potential to be a social and transformative force, as stressed by Higgins-desboilles (2006). The educational tourism that was examined through this case-study is merely one contribution to the transformation that the participants went through, and it is not the only tool enforcing transformation towards Global Citizenship. Nonetheless, all participants granted it a big value for their transformation and thus, it can be an important factor.

#### 9.1.2 Global Citizenship and transformative travel as paradoxical and exclusive concepts based on neo-colonialist and Western values

The above section concluded that educational tourism can be a social and transformative force leading to Global Citizenship and from that it becomes relevant to ask: Can everyone who embarks on a transformative educative journey become a Global Citizen?

An interesting notion appeared in one interview, questioning whether Global Citizenship in fact is based on equality or whether it is impossible for some. One previous student from the Global South argued that it is only people who have the right passport and can travel freely, who can be a Global Citizen. Thus, when Global Citizenship is held together with mobility and the act of traveling, it was suggested that it was not possible for everyone to be a Global Citizen. In relation to that, Andreotti & Souza (2010) have suggested that Global Citizenship initiatives simplify complex historical, cultural, and political issues, and Pais & Costa (2010) argued that the concept was exclusive and easier to obtain for people with privileged social backgrounds. Regarding the argument of Pais & Costa (2010), one can also consider people with privileged economic backgrounds. If Global Citizenship is more likely to be acquired through environments that has the power to challenge the student's perspective and worldview (Stoner et al., 2014), then perhaps it requires a person to travel away from home and instead obtain novelty and unfamiliarity in another environment (Morgan, 2010; Ross, 2010), which can be impossible for people with a less privileged economic background. It becomes a problem that the concept in itself is unequal when the GCE has a concern with entitlements, access, exclusion and equity and strives to be a widely inclusive institutional platform (Stoner et al., 2014). Thus, the concept is paradoxical and exclusive. This goes for the concept of Transformative travel as well, since it, as mentioned, is related to traveling to a foreign place to encounter "Otherness" (Ross, 2010). On the other hand, it was argued that this foreign place might be located in

proximity to the travel and transformation might happen within any context, as long as the traveler is ready for it (Crossley, 2012). From this study it was found that the travelers who were traveling within their own country, and thereby were not exposed to an “Otherness” in the same way as persons with other cultural backgrounds, did transform because of the experience. At the same time, because of their social backgrounds, they might have been prone to transform or develop in a certain way and the experience might not have altered their mindsets and behaviors to a great extent. Going back to the Global Citizenship concepts, it has been stated, that it mixes a neoliberalist discourse with the critical democracy discourse, among other things in relation to the fact that the schools providing the education are highly commoditized (Pais & Costa, 2020). When looking at this case, the Danish Folk High Schools are not commoditized in the same manner as private universities for example. While they are unavoidable part of the capitalistic economy, they are not entirely about profit, since the owners are not profiting from running the schools but are paid by the state, who supports the schools financially (Haase, 2004). The schools are clearly not charity though and they have to attract a certain number of students to gain support (ibid.). Nonetheless, this should be considered when referring to Global Citizenship education as inherently highly capitalistic, since it might be less so in the case of GCE at Folk High Schools. Instead of the capitalistic neoliberal discourse overruling the critical democratic one, it might be that they can be equally important within GCE in Folk High Schools and similar future institutions. Yet again, this might not be possible in less wealthy and social democratic states, meaning the exclusivity remains based on the opportunities of nation states. Even though the International Folk High School celebrates diversity and opens up for dialogue between various different cultures, both from Global North and Global South, it was argued in the analysis that it is based on Danish and Western values, as it was also described as the case for international schools in general (Dunne & Edwards, 2010). Dunne & Edwards (2010) argue that those of non-Western origin attending international schools have no choice but to accept the foreign values. This argument can be considered in relation to one of the participants (P5) in this case-study, who expressed that he had problems being at the school before changing into “Danish mode”. Moreover, he ended up making the change permanent by moving to Denmark and now aligns more Danish values than the values of his own nationality. It was barely his own decision to go to the school in the first place, but it was a “*chance*” that he had to take. From one point of view, this could be compared to indoctrination, even though the school might not intend for it to be. It might even be considered a neocolonial practice. On the other hand, if considering self-agency as a relevant factor, the school became a platform for new ways of thinking and behaving, that presented the student with new perspectives that could function as a way for him to see his own cultural norms with new eyes and clarity (Crossley, 2012). This made him more Interculturally Mature

and made him recognize new desires (Crossley, 2012; King & Baxter Magolda, 2005). Bringing another viewpoint to the discussion, Nico Jooste & Savo Heleta (2017) argue that the notion of Global Citizenship is nothing but a buzzword, and that it is undesirable for the Global South, since the South cannot afford to spend time and resources on vague rhetoric. They refer to Calhoun (2003, as referred in Jooste & Heleta, 2017), who argues that Global Citizens promote the culture, values and norms which are based on Western dominance and Western intellectual orientation. In that sense, GC has never been a truly multicultural pluralist project. Instead it is cultural imperialism and a continuation of the “Western enlightenment”, which naturalizes the myth of Western supremacy in the rest of the world (ibid.). Jooste & Heleta (2017) argue that the cosmopolitan theory which Global Citizenship is based upon, is too abstract and that we need to help students in more concrete ways instead. They criticize Tarrant’s (2010, as referred to in Stoner et al., 2014) three types of Global Citizens (*personally responsible, participatory and justice-oriented*) saying that they are only repackaging basic common sense, human decency, social responsibility, good critical thinking skills as well as knowledge, awareness and care for global issues, into a unique movement (ibid.). This creates a ‘learned’ elite (Global Citizens), who are open-minded and enlightened, as opposed to their close-minded, nationalistic peers, who seemingly do not care about the people of world beyond their ethnic or religious groups or outside their country borders (ibid.). They refer to Global Citizenship as a fairytale and argue that instead of striving for that, we need to strive to develop globally competent and socially responsible individuals (ibid.). This involves empowering students to understand the world and their place in it so that they can become competent, ethical, and responsible individuals with global perspectives in their respective fields (ibid.). Thus, they critique the rhetoric of Global Citizen. Still, they emphasize critical thinking skills, and valuing diversity as something we should strive to teach the students, which are also mentioned within the Global Citizen rhetoric (ibid.). All in all, their points are valid as viewpoints in this discussion and from this one might suggest that the term Global Citizen needs rethinking. Considering that critical thinking is an important part of the Intercultural Maturity Development framework, the Intercultural Maturity (King & Baxter Magolda, 2005) terminology might be more desirable and less unequal one. This aligns with the point made by Asgarhazada (2008) who calls for educators to empower students to examine their local conditions critically while striving to acquire a global vision. This, he stresses, will:

*“.. encourage them to forge positive links between school and local community while identifying complex relationships emerging from conditions of globality, postcoloniality, and migrancy; that is to say, issues*

*around diversity, hybridity, multiculturalism, multilingualism, and so on*" (Asgarhazada, 2008, as cited in Coryell, 2013, p. 300).

Stoner et al. (2014) highlighted this critical reflection as well, stressing that it is important that travelers/students have this, and that that they become critically aware of their own assumptions in order to know how they constrain the way they perceive the world, which subjectively is their world. Thus, this adds to the argument that critical reflection and Intercultural Maturity might be a more realistic and ideal goal for educational institutions and educational tourism. On another note, one student's stereotypes were strengthened through the encounter she met through educational tourism. This can be considered in relation to a finding by Johnson (2010) in the text "*Writing liminal landscapes, the cosmopolitical gaze*". Here it is stressed that just because someone is traveling it does not mean that they become more accepting of other places and peoples, on the contrary travel may in some cases only produce better-informed xenophobes. In this case, the participant did not become xenophobic and she also questioned her own cultural belief system, but the educational experience did provide her with encounters that led her to agree even more with a stereotype. This happened through the encounter at the school that confirmed what she already believed to be true and, in that sense, made her feel better-informed to stick to this stereotypical believe, as in line with Johnson (2010).

Going back to the critique made about GCE, that the neoliberalist discourse of individual achievement and self-invest is an issue for the critical democratic discourse to thrive and the argument that GCE is far from altruistic because of this self-invest, that is meant to increase self-value (Pais & Costa, 2020), it can be contested whether self-value and altruism rule each other out. In the case of several of the participants, the Global Citizenship educational experience increased their personal success and self-value, while at the same time making them consider others and engaging in altruistic purposes, for example in relation to community-building, volunteer work and advocating for environmental sustainability. While it still poses as an issue that options for GCE are mostly found in Western countries (Pais & Costa, 2020), it doesn't mean the somewhat privileged people who can attend are not able to make a difference through their actions, for example through advocating for equality in various matters, while at the same time gaining self-value. The fact that educational tourists are also students and are exposed to new perspectives, like for example through classes within global studies, can, as seen in this case, contribute to their understanding of inequality in the world, which can shape their future actions to consider others with less opportunities or values than themselves. In this case, it was found that, dialogue and structured group interaction (like theater), can contribute to the capacity for educational tourists to function with diverse others. While it is

also possible to have intercultural encounters without doing educational travel, the novelty that a different location brings have been highlighted in previous studies as important for transformative experiences to occur (Morgan, 2010). Even though the participants argued that the change of place and the novelty that the educational institution IPC provided was an important factor, it should be noted that none of them had had a similar experience where they were surrounded by various nationalities, so it is difficult to make the conclusion based on the data collected for this study.

### 9.1.3 Transformative tourism and Global Citizenship education versus the intention-behavior gap

The Global Citizen mindset and intention might not be so easy to carry out in real life. As well as it can be difficult to maintain personal changes when returning home from the transformative journey (Ross, 2010). One participant expressed her experiences of this, in relation to her everyday life where she had to her family take into consideration. This suggests the discrepancy between mindset and action, or in other words, the intention-behavior gap (Nguyen et al., 2019). All participants seem to have had a change in mindset or even worldview, but this does not mean that they are behaving in a way that supports it. In line with Ross (2010), all the participants cherished their transformative experience, but it was not all of them who came with concrete examples of how their actions or behavior had changed. This could suggest that it has been difficult to make concrete changes. On the other hand, it might be that the participants are not consciously aware of what changes they have made, and therefore the changes cannot be proven through the method of qualitative interview. It thus becomes difficult to conclude if the transformative travel experience and GCE does create major changes in behaviour. Because what are notable changes in this regard? And how can they be measured? When it comes to the pro-environmental behavior *social responsibility* (Stoner et al., 2014, p. 156) and for example concern for the environment in relation to green consumption, there would be ways of tracking consumption habits before and after the GCE and transformative travel experience. In relation to the *civic engagement* (*ibid.*), which has to do with participation in local, national, and global affairs, it would have to be determined what counts as engagement. The behavior that equals *global awareness* (*ibid.*) seems difficult to measure from anything else than a person's own conviction of themselves. Also, who decides what someone should be aware of to be globally aware? Moreover, changes might be subtle and very personal when it comes to open-mindedness, because how does one know if a person has actually become more open-minded or if s/he just want to appear to be more open-minded in a setting where this is the accepted value. Thus, there is a lot at stake when considering the intention-behavior gap, and it should be thought of in future research

how to cope with this factor. From this minor pilot-study, which aimed to gain understanding of an IFHS's potential to act as transformative travel, as well as educate its students to become GC's and Interculturally mature, the data collection was not sufficient to identify or dismiss a intention-behavior gap, but it must be acknowledged as a possibility. The concept of Global Citizenship has been described as an empty concept while transformative travel has been described as nothing but a promotional strategy (Pais & Costa, 2020; Sampaio et al., 2014), but based on this case-study, this seems like a rough judgement, since the educational travel experience, which also can be viewed as Global Citizenship education and transformative travel, did arguably contribute to changing the participants of this study and thus, it has value beyond just being a concept or a promotional strategy.

Therefore, in the next section, it will be suggested that this International Folk High Schools should be researched more extensively in relation to its transformative potentials and creation of Global Citizens – or perhaps Globally competent Citizens or critically thinking Interculturally Mature Citizens instead.

## 9.2 Educational tourism at International Folk High Schools: Encouraging a new area for tourism research

As mentioned in the beginning of this report, Folk High Schools seems to be an under-researched topic in relation to its transformative potential of students. Folk High Schools have been recognized as important educational platforms in Scandinavia and have inspired other countries across the globe (Lorentsen, 2019). They have been considered as a type of holistic and humanistic education and have been researched, amongst other things, in relation to their contribution to adult education in Scandinavia and how they have been transferred to other countries, as well as what role they play in the education system in both Nordic countries and other countries<sup>82</sup>. The angle in this research, where International Folk High Schools are considered within the tourism dimension, is entirely original and I will now argue that this dimension ought to be unfolded in future research.

---

<sup>82</sup> See for example: Davis, David C. (1973): Model for a Humanistic Education: The Danish Folk Highschool. <https://eric.ed.gov/?id=ED054444>, Martin, Robin Ann (2002): Alternatives in Education: An Exploration of Learner-Centered, Progressive, and Holistic Education. <https://eric.ed.gov/?id=ED466453>, Rasmussen, Palle (2002): The Folk High School: Denmark's Contribution to Adult Education. <https://brill.com/view/book/edcoll/9789462093355/BP000018.xml>, Nordvall, Henrik (2017): The Global Spread of the Nordic Folk High School Idea [https://link.springer.com/chapter/10.1057/978-1-137-55783-4\\_37](https://link.springer.com/chapter/10.1057/978-1-137-55783-4_37), Kulich, Jindra (2010): Residential folk high schools in Eastern Europe and the Baltic states <https://www.tandfonline.com/doi/abs/10.1080/02601370110116001>



Short-term study abroad has been studied extensively and it has been referred to as educational and academic tourism (Breen, 2012; Tarrant et al., 2014). From these studies, it has, among other things, been found that the students across countries benefit in various and universal ways, including academic (contact with foreign education systems, foreign language acquisition and introduction to different academic subjects), social (opportunity to travel, meet new people, and leave regular life and routine) career (learn about a new field) and cultural (improve knowledge about a foreign country) (Pachmayer & Andereck, 1988). Moreover, several studies about study abroad have provided evidence that study abroad programs enhance students' worldview, global perspective, cross-cultural effectiveness, interest in travel, history and increase reflective thought, self-reliance, self-confidence and personal well-being (Kitsantas, 2004). Furthermore, according to Aixa A. Ritz (2011), study abroad experiences facilitate the process of creating awareness of interdependence and diversity, which have been perceived as one of the greatest challenges that educators face. Whereas the educational tourism in International Folk High schools is outside the formal academic school system, some of the same benefits were found as for the short-term study abroad in this pilot study. This suggests that some similarities exist between the study abroad tourism experience and the International Folk High School tourism experience, and it would be relevant to investigate further if the International Folk High School experience could have a similar impact on its students/travelers, for example in relation to increasing reflective thoughts and awareness of interdependence and diversity. This is evident not only from this study, but also from a study made by Johan Lövgren about learning processes in Norwegian Folk High Schools. He found that through the Folk High School: *"...students' former identifications become secondary and open to negotiation"* (Lövgren, 2019, p. 801). He argues that the students got an enhanced understanding of "the Other" and that the schools provide dialogical learning, where borders are overlooked to produce understanding and respect (Lövgren, 2019). Moreover, the identity work that students initiate within the school community he sees as a negotiation, where students are: *"...free to identify and dis-identify with communities and values"* (Lövgren, 2019, p. 801). In this regard, I will although argue that one can never be completely free of one's social and cultural background and thus can never be completely free to dis-identify with the values inherent in this background. The International Folk High school experience although has different facets than the one of study abroad. First, Folk High Schools as a kind of non-formal education is meant for more than giving formal lectures and transferring knowledge (Babajeva, 2012). Instead, focus is put on social and cultural issues, the learning process is based on volunteering, and the student's growth is not so concentrated on acquiring knowledge as it is with a more holistic perfection and the development of feelings and emotions and giving personal meaning to one's actions (Babajeva, 2012). Knowledge, skills and competences are not given a mark and

there are no submission requirements for the students (Babajeva, 2012). Also, there are less students at a Folk High School than at a whole university or within a university program, and therefore it might become more of an intimate experience for the students. This is connected to the learning environment which is characterized by close and friendly relationship among teachers, students and staff (Babajeva, 2012). This was described by a participant from this study as well, where it was mentioned that the school had a *“friendly energy”*, which was very different from the other schools she had attended, and that she had unformal encounters with the headmaster of the school<sup>83</sup>. Second, at the Folk High School, you live in the same building as your fellow students and you eat all meals together (Babajeva, 2012). When doing a study-abroad program at a university, you might live with a few fellow students and might eat together to some extend as well, but you might not be interacting in the same way with as many people on a daily basis as in the case of the Folk High School. This of course depends on the university and Folk High Schools differ as well, but nonetheless, the Folk High School environment differs greatly from the university environment. In relation to the development of Global Citizens (or instead Globally competent Citizens), it would be worthy of examination to compare the two institutions, to discover the long-term effect they have on students/travelers. This study would although be complex and ambiguous in nature, and it would probably demand longitudinal research with several data-collection methods. Even if not compared, the International Folk High School stands as an undiscovered dimension of tourism, which, based on this pilot-study is worthy of further investigation.

In relation to the Folk High Schools as institutions, it should although be taken into consideration that they are based on Scandinavian/Western values (the ones of N.F.S Grundtvig). These values should continuously be revisited if the institutions seek to foster Globally competent Citizens beyond. It should be rethought what International Folk High Schools are contributing to, since it has been argued that: *“..Western knowledge used in other parts of the world is prevalent in modern colonialism in the form of internationalization (...) internationalization is misunderstood from a Western perspective as the spread of knowledge that is produced in the West and consumed in various parts of the world”* (Zarestky & Ray, 2019, p. 668). This kind of internalization is dominant in modern colonialism and neoliberal ideology, which are based on civilizing and developing the “uncivilized” and “underdeveloped”, and moreover it tends to neutralize language around the difference to hide discussions of global power dynamics and colonialism (Zarestky & Ray, 2019). If the Folk High School wants to be a truly global institution and not serve as an extension of Western cultural imperialism, it should seek to incorporate non-Western teaching

---

<sup>83</sup> Appendix 2: 38:51 – 40:23

philosophies, cultures, and values. This is suggested in literature, for example within education, where there is: “...a call for critical approaches to cross-cultural learning that work to expose the inequalities produced by ignorance, language- and ethno-centricity, and racism” (Coryell, 2013, p. 300). Moreover, it has been argued that educators must develop social and instructional understandings about learning, knowledge, and facilitative methodologies that transcend their own Western cultural influences (Coryell, 2013). This could be realized through the International Folk High Schools as institutions examining their subjective perceptions about adult education. Also, they could investigate adult learning and knowing in non-Western settings (ibid.). This way the International Folk High School IPC would live up to what it is are preaching to teach their students, namely to challenge their assumptions and re-examine what they thought they knew (“About IPC,” n.d.).

## 10. Conclusion

This paper sat out to explore the case of the Danish International Folk High School International People’s College (IPC), which were thought of as an example of educational tourism. The case was explored simultaneously with the concepts of Transformative travel, Global Citizenship, and Intercultural Maturity (one theoretical contribution within the cultural understanding framework). These concepts were interesting since IPC claims to educate Global Citizens and uses rhetoric of personal transformation and increased cultural understanding, for example through its value set. Therefore, the paper aimed to investigate the complex meanings of educational and Transformative travel, Global Citizenship, and cultural understanding (with the developmental model of Intercultural Maturity) in relation to current and previous students’ experiences, outcomes, and actions. The research aimed to gain understanding of the International Folk High School’s potential in terms of transformation, gaining Intercultural Maturity and educating Global Citizens. At the same, it aimed to critically investigate the underlying notions of the concepts of Global Citizenship, Transformative travel, and Intercultural Maturity.

Thus, the following research questions were asked:

- **How does International Folk High School IPC act as a Transformative Travel experience?**
- **How are the students transforming into Interculturally Mature Global Citizens in relation to their tourism experience?**

- **What complexities and values lie within the concepts of Global Citizenship and Transformative travel?**

The ontological position of this study was constructionist. The epistemological stance was based on the stance that one can generate meaningful knowledge from interactions, like for example qualitative interviews. Furthermore, the research is based on hermeneutics, in the sense of being iterative, interpretive, and sensitive to context.

The research took a qualitative approach with qualitative semi-structured interviews with current (now newly graduated) and previous students of IPC. This was done to determinate how the students themselves expressed that they transformed because of their tourism experience, as well as how they aligned with the theoretical assumptions of Global Citizenship and Intercultural Maturity. It was furthermore done to subsequently scrutinize the beforementioned concepts, where quotations from the interviews were used to form a critical discussion. Moreover, journals were given to the current students and they were encouraged to answer six reflective questions about their experiences at the school on a weekly basis. This was thought of as valuable to gain some more personal reflections from the participants, which might not appear during formal interviews. Also, it was done to triangulate. Unfortunately, the participants did not deliver journals as promised and thus the data was not substantial enough to be used in the analysis.

The sample frame was three current students and six previous students. The current students were selected based on convenience, but the six previous students were selected from the principles of purposive sampling. In this case, it was prioritized that the participant had various backgrounds, including individuals both from the Global North and South and with different nationalities. Other than that, they were selected based on their term year, here it was prioritized to interview those who were students more than 10 years ago to get the long-term perspective. Lastly, gender became a factor, since both male and female views should be represented.

The analytical approach was a thematical analysis. The vast qualitative data gathered for the study were transcribed and subsequently coded and divided into themes. Subsequently, detailed accounts were made based on several aspects found in the themes. Moreover, the analysis had a deductive nature with theoretical themes. Furthermore, the analysis went beyond semantics and considered claims of the participants as latent themes as well.

It was concluded that IPC did act as a transformative travel experience for the students interviewed for this study. All of them expressed the connection between their stay and their transformation and stated that they would not have been the same people without this experience at the International Folk High School. Examples of nationality becoming less of a barrier became evident as something the educational tourism experience at the school was contributing to. Moreover, it contributed to an altering of mindsets and worldviews, even though this was difficult to be completely certain of, since arguably other factors like cultural upbringing takes part in this as well. Nonetheless, the experience did change something for a participant who had a cultural upbringing that was not influenced by diversity and open-mindedness, which proves its ability to transform. Also, it was concluded that the educational tourism experience at IPC can be a transformative travel experience, which can take part in liberating students from their existing prejudices and stereotypical pictures of "The Other". It can furthermore lead to a mutual discovery between people who historically have been enemies, which is related to the school's ability to create a dialogue. On the contrary, one participant (P7) reinforced her stereotypes about a different culture due to the encounters she had at the school. This participant came to judge a whole culture based on a few people she met at the school. This might suggest that in some cases educational tourism is not enough to alter stereotypes or that it might create better-informed stereotypes. The transformative experiences furthermore became apparent when students realized their desires and callings and contemplated other opportunities in life. It was also concluded that the students did develop in relation to the framework of Intercultural Maturity. Examples of development were found among all participants in relation to all three dimensions (Cognitive, Interpersonal, and Intrapersonal) (King & Baxter Magolda, 2005). All participants lived up to the theoretical definitions of being a Global Citizen in one way or the other. Both current and previous students were acting as Global Citizens in terms of being personally responsible, justice-oriented or engagement in the civic society (Stoner et al., 2014). Moreover, the Global Citizenship value of Intergroup empathy was found as an outcome (Reysen & Katzarska-Miller, 2013). Participants generally described the world as interconnected and were more concerned with being a part of a global society than a national one. Also, it was argued that an outcome of an educational tourism experience can be an increased understanding of how one and one's small community can affect the global world at large. On a different note, it was not all of them who were able to mention concrete changes of behaviour or actions. From this, it was argued that there might be somewhat of an intention-behavior gap. In the discussion it was argued that to close this gap, different data collection methods and longitudinal studies are needed. The whole concept of a Global Citizen was moreover questioned in relation to issues of unequal options for mobility (based on statements from P5), and for one participant (P7) it was found to be a paradoxical concept that clashed with the reality

of everyday life. The educational tourism experience at IPC was discussed as a social and transformative force and from the perspective of Hopeful Tourism. The participants were found to act in ways that supported the above-mentioned views of tourism. The concepts of Global Citizenship and Transformative travel, it was argued, are paradoxical and exclusive concepts based on neo-colonialist and Western values. It was discussed whether Global Citizenship is problematic based on its mix of neoliberalist and critical democracy discourses. It was concluded that the Folk High School as an institution is less commoditized than other institutions claiming to educate Global Citizens. From this it was argued that the FHS might incorporate the discourses equally. Even though this might only be possible in wealthy states with social democratic values. It was argued, that although IPC was emphasizing cultural diversity, it is inherently based on Scandinavian/Western values. Although it accepts diversity and welcomes different nationalities, it might still need some rethinking when it comes to incorporating this. In the case of students from the South who are converted into thinking of these Western values as superior, it was argued that the institution is contributing to the Western world's neo-colonialist indoctrination of the Global South. On the other hand, when considering the self-agency of all individuals, it was discussed that the institution and the educational tourism is becoming a platform for new ways of thinking and behaving. This moreover adds to development in Intercultural Maturity. Global Citizenship was furthermore discussed as a buzzword, which was of no help to the Global South and the rhetoric was dismissed as a fairytale. Instead, it was argued that it was more useful to talk about culturally competent individuals, and that this was the wording educational institutions should utilize as well. Based on the findings, it was argued that Global Citizenship is not an empty concept, as well as transformative travel is not merely a promotional strategy, even though Global Citizenship might need to be rethought in terms of rhetoric. In the last section of the discussion, it was suggested that International Folk High Schools should be researched more within the tourism field. The tourism experience at the IFHS were compared to the one of study abroad at universities. It was also explained how the IFHS is different and thus needed its own research agenda. Lastly, it was suggested that IFHS should continuously reassess and redefine their value set, if they truly want to be global institutions and not serve as an extension of Western cultural imperialism. In that case, they should seek to incorporate non-Western teaching philosophies, cultures, and values. The IFHS themselves need to rethink their own understandings to transcend their own Western cultural influences.

## 11. Bibliography

- About IPC. (n.d.). Retrieved from <https://ipc.dk/about/>
- Andreotti, V. D. O., & Souza, L. M. T. M. De. (2020). Introduction ( Towards ) Global Citizenship Education ‘ Otherwise .’ In *Postcolonial Perspectives on Global Citizenship Education* (pp. 1–6).
- Antimova, R., Nawijn, J., & Peeters, P. (2012). The awareness/attitude-gap in sustainable tourism: A theoretical perspective. *Tourism Review*, 67(3), 7–16. <https://doi.org/10.1108/16605371211259795>
- Babajeva, L. (2012). *THEORETICAL CONCEPT OF LEARNING PROCESS IN FOLK HIGH*. (May).
- Beeton, S. (2005). The Case Study in Tourism Research: a Multi-method Case Study Approach. In *Tourism Research Methods: Integrating theory with practice* (pp. 37–47).
- Bennett, Janet. (2013). Intercultural Competence. In *Multicultural America: A Multimedia Encyclopedia*. <https://doi.org/10.4135/9781452276274.n461>
- Bennett, Julia. (2014). Using Diaries and Photo Elicitation in Phenomenological Research: Studying Everyday Practices of Belonging in Place. *Using Diaries and Photo Elicitation in Phenomenological Research: Studying Everyday Practices of Belonging in Place*. <https://doi.org/10.4135/978144627305014539100>
- Berger, R. (2015). Now I see it, now I don’t: researcher’s position and reflexivity in qualitative research. *Qualitative Research*, 15(2), 219–234. <https://doi.org/10.1177/1468794112468475>
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/10.1191/1478088706qp063oa>
- Breen, M. (2012). Privileged migration: American undergraduates, study abroad, academic tourism. *Critical Arts*, 26(1), 82–102. <https://doi.org/10.1080/02560046.2012.663163>
- Bryman, A. (2012). *Social Research Methods* (4th ed.). Retrieved from [http://www.ghbook.ir/index.php?name=فرهنگ و رسانه های نوین&option=com\\_dbook&task=readonline&book\\_id=13650&page=73&chkhask=ED9C9491B4&Itemid=218&lang=fa&tmpl=component](http://www.ghbook.ir/index.php?name=فرهنگ و رسانه های نوین&option=com_dbook&task=readonline&book_id=13650&page=73&chkhask=ED9C9491B4&Itemid=218&lang=fa&tmpl=component)

- Cardon, P. W., Marshall, B., & Poddar, A. (2011). Using Typologies to Interpret Study Abroad Preferences of American Business Students: Applying a Tourism Framework to International Education. *Journal of Education for Business*, 86(2), 111–118. <https://doi.org/10.1080/08832323.2010.482949>
- Carlsen, J. & Borgå, O. (2000). *The Danish Folkehøjskole*.
- Coryell, J. E. (2013). Collaborative, Comparative Inquiry and Transformative Cross-Cultural Adult Learning and Teaching: A Western Educator Metanarrative and Inspiring a Global Vision. *Adult Education Quarterly*, 63(4), 299–320. <https://doi.org/10.1177/0741713612471420>
- Crossley, É. (2012). Chapter 5: Affect and Moral Transformations in Young Volunteer Tourists. In D. Picard & M. Robinsion (Eds.), *Emotion in Motion - Tourism, Affect and Transformation* (pp. 85–99). Surrey: Ashgate Publishing Limited.
- Dam, P. (2013). folkehøjskole. Retrieved from Den store danske website:  
[http://denstoredanske.dk/Erhverv,\\_karriere\\_og\\_ledelse/Pædagogik\\_og\\_uddannelse/Folkeoplysning/folkehøjskole](http://denstoredanske.dk/Erhverv,_karriere_og_ledelse/Pædagogik_og_uddannelse/Folkeoplysning/folkehøjskole)
- Davies, L. (2006). Global citizenship: Abstraction or framework for action? *Educational Review*, 58(1), 5–25. <https://doi.org/10.1080/00131910500352523>
- Delmont, S., & Mason, J. (1997). Qualitative Researching. *The British Journal of Sociology*, 48(4), 709. <https://doi.org/10.2307/591613>
- Den Internationale Højskole. (n.d.). Retrieved from hojskolerne.dk website:  
<https://www.hojskolerne.dk/hojskoler/?skole=den-internationale-hojskole>
- Dunne, S., & Edwards, J. (2010). International schools as sites of social change. *Journal of Research in International Education*, 9(1), 24–39. <https://doi.org/10.1177/1475240909356716>
- Evans, M., Reid, A., & Davies, I. (2005). Globalising Citizenship Education? A Critique of Global Education and Citizenship Education. *British Journal of Educational Studies*, Vol. 53, No. 1 (Mar., 2005), 53(1), 66–89.
- Feighery, W. (2006). Reflexivity and tourism research: Telling an (other) story. *Current Issues in Tourism*, 9(3), 269–282. <https://doi.org/10.2167/cit/mp006.0>
- FOLKEHØJSKOLE SLUT MED BESPARELSER FOR HØJSKOLER OG KUNSTNERISKE UDDANNELSER. (2019).



Retrieved from kum.dk website: <https://kum.dk/nyheder-og-presse/pressemeddelelser/nyheder/folkehoejskole-slut-med-besparelser-for-hoejskoler-og-kunstneriske-uddannelser/1/1/>

Global Studies. (n.d.). Retrieved from <https://ipc.dk/frontpage/global-studies//>

Glossary of Tourism Terms. (n.d.). Retrieved from UNTWO website: <https://www.unwto.org/glossary-tourism-terms>

Haase, C. (2004). Højskoler. Retrieved from Faktalink.dk website: <https://faktalink.dk/titelliste/hosk>

Heyl, B. S. (2001). Ethnographic Interviewing. In *Handbook of Ethnography* (pp. 369–379). SAGE Publications Ltd 1 Oliver's Yard 55 City Road London EC1Y 1SP.

Higgins-desbiolles, F. (2006). *More than an “industry”’: The forgotten power of tourism as a social force*. 27, 1192–1208. <https://doi.org/10.1016/j.tourman.2005.05.020>

Hill, I. (2012). Evolution of education for international mindedness. *Journal of Research in International Education*, 11(3), 245–261. <https://doi.org/10.1177/1475240912461990>

History of IPC. (n.d.). Retrieved from <https://ipc.dk/about/history-of-international-peoples-college/>

Iacono, L. (2016). *Skype as a Tool for Qualitative Research Interviews*. 1–25.

Jooste, N., & Heleta, S. (2017). Global Citizenship Versus Globally Competent Graduates: A Critical View From the South. *Journal of Studies in International Education*, 21(1), 39–51. <https://doi.org/10.1177/1028315316637341>

Kallio, H., Pietilä, A. M., Johnson, M., & Kangasniemi, M. (2016). Systematic methodological review: developing a framework for a qualitative semi-structured interview guide. *Journal of Advanced Nursing*, 72(12), 2954–2965. <https://doi.org/10.1111/jan.13031>

King, P. M. & Baxter Magolda, M. B. (2005). A developmental model of intercultural maturity. *Journal of College Student Development*, 46(6), 571–592. <https://doi.org/10.1353/csd.2005.0060>

Kirillova, K., Lehto, X., & Cai, L. (2017). Tourism and Existential Transformation: An Empirical Investigation. *Journal of Travel Research*, 56(5), 638–650. <https://doi.org/10.1177/0047287516650277>

Kitsantas, A. (2004). STUDYING ABROAD: THE ROLE OF COLLEGE STUDENTS' GOALS ON THE DEVELOPMENT

OF CROSS-CULTURAL SKILLS AND GLOBAL UNDERSTANDING. *College Student Journal.*, 38(3), 441–452.

Retrieved from

<http://web.b.ebscohost.com.zorac.aub.aau.dk/ehost/detail/detail?vid=0&sid=5d6016f5-5084-436a-ac10-e64b2ee05e5c@pdc-v-sessmgr03&bdata=JnNpdGU9ZWWhvc3QtbGl2ZQ==#AN=14669496&db=aph>

Kowzan, P. (2014). *Escape to Trivial Tourism: A Student's Experiences at the Danish Folk High School in Germany*. (November).

Kvale, S. (2011a). Analyzing Interviews. *Doing Interviews*, 102–119.

<https://doi.org/10.4135/9781849208963.n9>

Kvale, S. (2011b). Epistemological Issues of Interviewing. *Doing Interviews*, 11–22.

<https://doi.org/10.4135/9781849208963.n2>

Kvale, S., & Brinkmann, S. (2018a). Conducting an interview. In *Doing Interviews* (Vol. 2, pp. 57–72).

<https://doi.org/https://dx.doi.org/10.4135/9781529716665>

Kvale, S., & Brinkmann, S. (2018b). Interview Quality. *Doing Interviews*, 89–104.

<https://doi.org/10.4135/9781849208963.n7>

Lean, G. L. (2009). Transformative travel: inspiring sustainability. *Wellness and Tourism: Mind, Body, Spirit, Place*, 191–205. Retrieved from <https://www.cognizantcommunication.com/books/wellness-and-tourism->

Lockyer, A. (2020). Introduction. In B. Crick & A. Lockyer (Eds.), *Active Citizenship : What Could it Achieve and How?* (pp. 1–15). Edinburgh University Press.

Loretsen, M. N. (2019). Grundtvig er blevet international : Højskolerne vil lave globalt netværk. *Altinget.Dk*, pp. 5–9.

Lövgren, J. (2019). Community, Self and the Other: Learning Processes in Norwegian Folk High Schools. *Scandinavian Journal of Educational Research*, 63(5), 789–804.

<https://doi.org/10.1080/00313831.2018.1452288>

Manson, J. (2002). *Qualitative Researching* (2nd ed.). London: SAGE Publications Ltd.

Matusitz, J. (2014). The Role of Intercultural Communication in Cyberterrorism. *Journal of Human Behavior*

*in the Social Environment*, 24(7), 775–790. <https://doi.org/10.1080/10911359.2013.876375>

Middlemiss, L. (2010). Reframing individual responsibility for sustainable consumption: Lessons from environmental justice and ecological citizenship. *Environmental Values*, 19(2), 147–167. <https://doi.org/10.3197/096327110X12699420220518>

Moloney, W. (2020). Coronavirus is accelerating the advance of nationalism over globalization. *The Hill*. Retrieved from <https://thehill.com/opinion/international/492253-coronavirus-is-accelerating-the-advance-of-nationalism-over>

Morgan, A. D. (2010). Journeys into transformation: Travel to an “other” place as a vehicle for transformative learning. *Journal of Transformative Education*, 8(4), 246–268. <https://doi.org/10.1177/1541344611421491>

Newman, J., & Tonkens, E. (2011). 1. Introduction. In J. Newman & E. Tonkens (Eds.), *Participation, Responsibility and Choice : Summoning the Active Citizen in Western European Welfare States* (pp. 9–28). <https://doi.org/10.4159/harvard.9780674863408.intro>

Nguyen, H. V., Nguyen, C. H., & Hoang, T. T. B. (2019). Green consumption: Closing the intention-behavior gap. *Sustainable Development*, 27(1), 118–129. <https://doi.org/10.1002/sd.1875>

Nordvall, H. (2017). The global spread of the nordic folk high school idea. *The Palgrave International Handbook on Adult and Lifelong Education and Learning*, 721–735. [https://doi.org/10.1057/978-1-137-55783-4\\_37](https://doi.org/10.1057/978-1-137-55783-4_37)

Oliver, D. G., Serovich, J. M., & Mason, T. L. (2005). Constraints and Opportunities with Interview Transcription: Towards Reflection in Qualitative Research. *Social Forces*, 84(2), 1273–1289. <https://doi.org/10.1353/sof.2006.0023>

Pachmayer, A., & Andereck, K. (1988). Tourism and Cultural Understanding in Study Abroad. *Assets.Conferencespot.Org*, 1–5. Retrieved from <http://assets.conferencespot.org/filesserver/file/802/filename/108.pdf>

Pais, A., & Costa, M. (2020). An ideology critique of global citizenship education. *Critical Studies in Education*, 61(1), 1–16. <https://doi.org/10.1080/17508487.2017.1318772>

Perry, L. B., & Southwell, L. (2011). Developing intercultural understanding and skills: models and approaches. *Intercultural Education*, 22(6), 453–466. <https://doi.org/10.1080/14675986.2011.644948>

- Peter Manniche. (n.d.). Retrieved from Helsingør Leksikon website:  
[http://www.helsingorleksikon.dk/index.php/Peter\\_Manniche](http://www.helsingorleksikon.dk/index.php/Peter_Manniche)
- Pocock, N. (2015). Emotional entanglements in tourism research. *Annals of Tourism Research*, 53, 31–45.  
<https://doi.org/10.1016/j.annals.2015.04.005>
- Poland, B. D. (1995). Transcription Quality as an Aspect of Rigor in Qualitative Research. *Qualitative Inquiry*, 1(3), 290–310. <https://doi.org/10.1177/107780049500100302>
- Pritchard, A., Morgan, N., & Ateljevic, I. (2011). Hopeful tourism. A New Transformative Perspective. *Annals of Tourism Research*, 38(3), 941–963. <https://doi.org/10.1016/j.annals.2011.01.004>
- Prothero, A., Dobscha, S., Freund, J., William, E., Luchs, M. G., & Ozanne, L. K. (2011). *Sustainable Consumption : Opportunities for Consumer Research and Public Policy*. 30(1), 31–38.
- Reysen, S., & Katzarska-Miller, I. (2013). A model of global citizenship: Antecedents and outcomes. *International Journal of Psychology*, 48(5), 858–870. <https://doi.org/10.1080/00207594.2012.701749>
- Ritz, A. A. (2011). The educational value of short-term study abroad programs as course components. *Journal of Teaching in Travel and Tourism*, 11(2), 164–178.  
<https://doi.org/10.1080/15313220.2010.525968>
- Rørdam, B. T. (n.d.). *The Folk High Schools, their Role and Activity today*.
- Ross, S. L. (2010). Transformative Travel: An Enjoyable Way to Foster Radical Change. *ReVision*, 32(1), 54–61. <https://doi.org/10.4298/revn.32.1.54-62>
- Sampaio, S., Simoni, V., & Isnart, C. (2014). Tourism and transformation: Negotiating metaphors, experiencing change. *Journal of Tourism and Cultural Change*, 12(2), 93–101.  
<https://doi.org/10.1080/14766825.2014.924674>
- Seitz, S. (2016). *Pixilated partnerships, overcoming obstacles in qualitative interviews via Skype: a research note*. <https://doi.org/10.1177/1468794115577011>
- Stone, M. J., & Petrick, J. F. (2013). The Educational Benefits of Travel Experiences: A Literature Review. *Journal of Travel Research*, 52(6), 731–744. <https://doi.org/10.1177/0047287513500588>
- Stoner, K. R., Tarrant, M. A., Perry, L., Stoner, L., Wearing, S., & Lyons, K. (2014). Global Citizenship as a Learning Outcome of Educational Travel. *Journal of Teaching in Travel and Tourism*, 14(2), 149–163.

<https://doi.org/10.1080/15313220.2014.907956>

Tarc, P. (2011). How Does “Global Citizenship” Construct Its Present? The Crisis of International Education. In V. D. O. Andreotti & L. M. T. M. De Souza (Eds.), *Postcolonial Perspectives on Global Citizenship Education* (1st ed., pp. 105–124). Routledge.

Tarrant, M. A., Rubin, D. L., & Stoner, L. (2014). The Added Value of Study Abroad: Fostering a Global Citizenry. *Journal of Studies in International Education*, 18(2), 141–161.  
<https://doi.org/10.1177/1028315313497589>

Tarrant, M. A., Stoner, L., Borrie, W. T., Kyle, G., Moore, R. L., & Moore, A. (2011). Educational travel and global citizenship. *Journal of Leisure Research*, 43(3), 403–426.  
<https://doi.org/10.1080/00222216.2011.11950243>

The Core Values of IPC. (n.d.). Retrieved from <https://ipc.dk/about/ipcs-core-values/>

The Rise of the Global Citizen and Why That’s so Important for Humanity. (n.d.). Retrieved from Build Abroad website: <https://buildabroad.org/2017/02/17/global-citizen/>

Thomas, D. (2020). Davos 2020: People still want plastic bottles, says Coca-Cola. *BBC*. Retrieved from <https://www.bbc.com/news/business-51197463>

Trimble, M. (2017). Why “Transformative Travel” Will Be the Travel Trend of 2017. Retrieved from Vogue website: <https://www.vogue.com/article/transformative-travel-trend-2017>

Vaismoradi, M., Jones, J., Turunen, H., & Snelgrove, S. (2016). Theme development in qualitative content analysis and thematic analysis. *Journal of Nursing Education and Practice*, 6(5).  
<https://doi.org/10.5430/jnep.v6n5p100>

Vogel, P. (2020). Nationalism: the even greater risk of the COVID-19 crisis? Retrieved from IMD.org website: <https://www.imd.org/research-knowledge/articles/Nationalism-the-even-greater-risk-of-the-COVID-19-crisis/>

Wearing, S. L. (2001). Chapter 1 Introduction - Experiences that Make a Difference. In *Volunteer Tourism - Experiences that Make a Difference* (p. 1). CABI.

Wilson, A. M. E. (2015). Interview-Diary Methods in a Hermeneutic Phenomenological Study: The Lived Experiences of Nurse Mentors. *Interview-Diary Methods in a Hermeneutic Phenomenological Study:*

*The Lived Experiences of Nurse Mentors*. <https://doi.org/10.4135/978144627305015604815>

Wintersteiner, W. (2020). The virus of “crisis nationalism.” Retrieved from Global Campaign for Peace Education website: <https://www.peace-ed-campaign.org/the-virus-of-crisis-nationalism/>

Yin, R. K. (2009). Case Study h Researc Design and Methods. In *Applied Social Research Methods Seiries* (Vol. 5). Retrieved from [http://cemusstudent.se/wp-content/uploads/2012/02/YIN\\_K\\_ROBERT-1.pdf%5CnISBN 978-1-412296099-1](http://cemusstudent.se/wp-content/uploads/2012/02/YIN_K_ROBERT-1.pdf%5CnISBN%20978-1-412296099-1)

Zarestky, J., & Ray, S. M. (2019). Adult education programmes of NGOs operating in Non-Western contexts: a review of empirical literature. *International Journal of Lifelong Education*, 38(6), 657–672. <https://doi.org/10.1080/02601370.2019.1693437>