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The Doubleness of International Double Degree Programs at Ontario Universities: Challenges and Prospects for Global Citizenship Education

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Abstract

The Doubleness of International Double Degree Programs at Ontario Universities: Challenges and Prospects for Global Citizenship Education

This research explores transatlantic partnerships in higher education, specifically the international double degree programs (IDDPs) as strategic venues for fostering global citizenship at Ontario Universities. In fact, the advent of internationalization of higher education has compelled universities to connect with others around the world in the pursuit of world class status to remain competitive in attracting funds, academic talents and international students. IDDPs are partnerships between two or more universities located in different countries that allow for student mobility and academic collaboration. Students registering in these programs are required to spend half of their time in each partnering university to complete their academic requirements. This doctoral research is a hermeneutic phenomenological study of the lived-experiences on current students and graduates of IDDPs at the University of Ottawa and Western University in partnership with universities in France. The character of these programs resides in the ‘doubleness’ engendered in the IDDPs: the geo-cultural experiential learning for students to evaluate and appreciate the intricacies of living in two different countries with the potential for identity hybridization and the cultivation of cosmopolitan virtues in this increasingly interconnected world. Fifteen students and three university administrators were interviewed as stakeholders of the IDDPs. Although findings reveal positive participant perceptions of these academic programs, there are many challenges for IDDPs that include insufficient curricular and extra-curricular programming to facilitate immersive experience within students’ host communities whilst completing their study-abroad requirements, and linguistic and financial barriers inhibiting prospective growth and expanded access. The findings of this research can inform policy and practice reform in study abroad programming.

Keywords: international double degree programs, cotutelle, global citizenship, cosmopolitanism, internationalization, hermeneutic phenomenology

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When looking back at the beginning of this PhD journey, it is indeed hard to believe that I have finally reached the end of this milestone. Time flies indeed, but it didn't always seem like that though, especially in days I struggled with challenging readings, syllogistic analyses and contradictory ideas that seem at times removed from the everydayness of daily occurrences. Therefore, I would like to think that I have survived the excruciating moments when I staved off the thought of giving up, thanks to many actors that have adamantly been my pillars in this journey.

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Table of Contents

The Doubleness of International Double Degree Programs: Challenges and Prospect for Global Citizenship

Abstract:.....	i
Acknowledgements:.....	ii
Chapter 1. Introduction.....	1
1.1 The purpose and significance of the study.....	1
1.2 The dissertation overview.....	9
Chapter 2. Conceptual Framework.....	13
2.1 Globalization.....	13
2.2 Global citizenship education.....	16
2.3 Cosmopolitanism.....	24
2.3.1 Formalist cosmopolitanism.....	26
2.3.1.1 Immanuel Kant.....	27
2.3.1.2 Neo-Kantians.....	29
2.3.1.3 The European Union.....	30
2.3.2 Vernacular cosmopolitanism.....	31
2.3.2.1 Cosmopolitization.....	32
2.3.2.2 Dialogical cosmopolitanism.....	32
2.3.3 Inclusive conceptual framework.....	33
2.3.4 Research questions.....	35
Chapter 3. Literature Review.....	36
Chapter 4. Methodology.....	43
4.1 Husserl’s phenomenology.....	45
4.2 Hermeneutic phenomenology.....	48
Chapter 5. Method.....	52
5.1 Settings.....	53
5.2 Participants.....	53
5.3 Ethics review.....	54
5.4 International offices.....	54

5.5 IDDP students/graduates.....	56
Chapter 6. Findings.....	58
6.1 The international double degree partnership agreements.....	58
6.1.1 The University of Ottawa.....	60
6.1.2 Western University.....	64
6.2 International double degree program administrators.....	65
6.2.1 Experiences as IDDP administrators.....	66
6.2.2 IDDP Objectives.....	67
6.3 Students experiences.....	68
6.3.1 First stage: Reflexive tasks.....	68
6.3.2 Second stage: The hermeneutical circle.....	83
6.3.2.1 Lived-space or spatiality.....	85
6.3.2.2 Lived-time or temporality.....	91
6.3.2.3 Lived-body or corporeality.....	94
6.3.2.4 Lived-relation or relationality.....	99
Chapter 7. The doubleness of IDDPs: Cosmopolitan idealism and instrumentalism?.....	104
7.1 What types of global citizens are fostered through IDDPs?.....	108
7.2 What are the motivations for and aspirations of students undertaking IDDPs?.....	111
7.3 What are the policy framework/partnership agreements regarding IDDPs in Ontario?..	113
7.4 What challenges other stakeholders (program administrators, supervising scholars) face during the process of IDDPs?.....	114
7.5 What are the prospects for IDDPs at Ontario Universities?.....	115
7.6 What are the impacts of and challenges for IDDPs on students/graduates in relation to fostering global citizenship at Ontario Universities?.....	117
7.7 Strength and limitations for this research.....	121
Chapter 8. Conclusion.....	125
References:.....	136
Appendices:.....	147

Chapter 1

INTRODUCTION

In the last three decades, the discourse of internationalization of higher education has rapidly gained ground in academic scholarship. This aspect is undoubtedly exacerbated by the prevalence of cultural, economic and political globalization which, powered by the advances in the high-tech industry and the popularization of information technology, has turned the world into a global village whereby the acquisition of intercultural skills becomes paramount to individual success and to building harmony in our increasingly diverse society.

My research delves into one of the responses from academia to this state of social development in our contemporary world because international double degree programs (IDDPs) provide venues for students to spend half of their schooling-time within a program in two international universities located in two or more different countries before graduating with two degrees after the completion of their academic programs. Furthermore, the time spent abroad allows these students to immerse themselves into their host cultures, whereby the chance of increased intercultural encounters is believed to permit the development of epistemic virtues or the capacity to effectively function in transnational settings. Accordingly, Rizvi contends that epistemic virtues are:

“those habitual practices of learning that regard knowing as always tentative, involving critical exploration and imagination, an open-ended exercise in cross-cultural deliberation designed to understand relationalities and imagine alternatives but always a position that is reflexive of its epistemic assumptions” (2006, p.30).

Furthermore, some scholars advocate for cosmopolitan consciousness (Bauman, 2016) and cosmopolitan posture (Beck, 2007) in referring to attitudes enabling individuals to effectively function in transnational settings. These functional dispositions are critical to claiming the symbolic label of global citizenry or cosmopolitan subject.

1.1 The purpose and significance of the study

In this study, I am interested in exploring more about these encounters, hoping to comprehend the lived-experiences that students of international double degree programs are subjected to in their existential journey to global citizenry. These lived-experiences are of outmost importance in generating insight for improving policy and curricular programming and for developing pedagogical practices that are responsive to the current needs in this area of study abroad activities. Consequently, the main question leading this study is: **What are the impacts of and challenges for IDDPs on students/graduates in relation to fostering global citizenship at Ontario Universities?**

I come to this research as a male person of African descent and a former international student. I am also an experienced public school teacher in Ontario. Having taught history, geography and French immersion for over 15 years, I have also collaborated with my school board at building pedagogical strategies for infusing and implementing global dimensions into the curriculum for middle-school teachers. Therefore, my background shapes my horizon, which will impact how I approach this topic and the methodology I choose to engage participants. Nevertheless, my approach for this research may be different from, a person from Brazil, from the United States or even from an Ontario-born researcher who has not been subjected to the kinds of experiential mobility I have known in my international education journey before engaging IDDPs.

The richness of international double degree programs is meaningfully captured in this very metaphoric term of “doubleness” which emphasizes the duality of existential phenomenological journeys that students traverse, subjecting them to potential hybridization of identities, and compelling them to take advantage of their academic transformative experiences in a bi-dimensional lived-space (spatiality), lived-time (temporality), lived-body (corporeality) and lived-relation (relationality). I will unpack this assertion later in the study when I explore Van Manen’s epistemological schematization. The doubleness of double degree programs also reinforces Seneca’s

contention that “education should make us aware that each of us is a member of two communities: one that is truly great and truly common...” (Nussbaum, 1997, p.58). Certainly, this entails the self-realization that, as an active member of humanity, every individual should strive to remain receptive of others, recognizing that our particularities must entice us into understanding the multidimensional ways people around the world approach life.

Furthermore, the concept of doubleness also evokes Gadamer’s epistemology as elaborated in his master piece, “*Truth and Method*”, by extolling the virtues of hermeneutic phenomenology in the quest for understanding the ‘other’. The idea of otherness implies the stranger, the foreigner and the individual who engages in dialogues with an interlocutor who does not share similarities in physical, cultural, and social backgrounds.

Clearly, these social encounters do not happen in a void (Tarc, 2013), as they always fall within specific socio-temporal environments that ultimately dictates the positionality and relationality of people involved (Gadamer, 1960). For instance, when social encounters occur between individuals of diverse socio-cultural backgrounds, sometimes communication becomes ensnared in a tussle of competing, collaborative and cooperative lived-experiences that potentially culminate in the meaning-making for mutual understanding. This Gadamerian quest for comprehending the other entails a dialectic of social significance in that it involves an exchange between inquirer (the researcher) and inquired (the participant) in an atmosphere that is mutually respectful and non-constraining; that promotes trust and freedom of expression with an understanding that no one holds the key to the absolute truth or the ascending reason over the other interlocutor (Gadamer, 2004). The great philosopher and father of modern science, Rene Descartes (1637, p.3), once elaborated on the merit of such an attitude when traveling abroad or encountering societies that hold variant social values and realities from their own by stating that:

But I thought I had already spent long enough on languages and on reading the works of the ancients, both their histories and their fables. For conversing with

people of past centuries is rather like travelling. The latter is all right in its way: it is good to know something of various peoples' ways of life, so that we may judge our own more soundly and not think- as those who have seen nothing of the world often do- that every departure from our way of life is ridiculous and irrational.

This assertion is central to the mindsets which students of international double degree programs are expected to embrace as they embark on their study-abroad portion of their academic requirements. Descartes' prescription on the necessity to comprehend the socio-cultural values that mirror the existential embodiment of the 'other' as just one of the many appropriate ways of living across our most diverse humanity seems prescient. It sustains the prevalent argument from some contemporary cosmopolitan scholarship in defense of particularism against the backdrop of universalism that characterizes the dissonance in understanding cosmopolitanism. At this stage, let me quickly allude to two of the most cited cosmopolitan theorists to elucidate the polarizing tensions between particularism and universalism within the cosmopolitan movement.

Kwame Anthony Appiah is well known for railing against universalism in cosmopolitan theory. In his book, *Cosmopolitanism*(2006), Appiah provides ethical arguments in defense of his brand of cosmopolitanism as being grounded on particularities rather than the universality of human values. Considering simple examples from daily interactions, Appiah warns that moral disagreements can prop up anywhere, even within a family unit:

You don't need to leave home to have disagreements about questions of value. In a crowd of people leaving a movie theater, someone thinks *Million Dollar Baby* superior to *Sideways*, but her companion demurs. "How can you respect a movie that tells you that a life of a quadriplegic is so worthless that you ought to kill her if she asks you to?" In a lively discussion after a barroom brawl, some say that the bystander who intervened was courageous, others that he was reckless and should have just called the cops. In a classroom discussion of abortion, one student says that first-trimester abortions are bad for the mother and the fetus, but that they

ought to be legal, if the mother chooses. Another thinks that killing a fetus isn't even as bad as killing a grown up cat. A third claims all abortion is murder. If we are to encourage cosmopolitan engagement, moral conversation between people across societies, we must expect such disagreements, after all they occur within societies (p. 45)

As we have just seen above, Appiah's argument seems to orient the debate towards moral relativism as the cornerstone for understanding the other. The concept of otherness is so important to this study as it relates to the main purpose of IDDPs of placing students in situations where social encounters with strangers force them to develop strategies for mutual understanding.

However, Martha Nussbaum has extensively explored the necessity to search and cultivate the commonality between human beings inhabiting the Earth. In her book "*Cultivating Humanity*" (1997), Nussbaum argues for an academic education that equips American youth with the critical thinking skills necessary to confront the cultural vices in the West that impede students from comprehending the other. The search for commonality must go from the normative premise of natural anthropocentric instincts for survival that lead human beings to struggle for their environmental adaptations in their everyday lives and this includes finding the common grounds as a remedy for effectively dealing with the "other" at your doorstep in these days of globalization and increasingly rapid population mobility:

The best way to begin avoiding these pitfalls in teaching is to think in terms of common human problems, spheres of life in which human beings, wherever they live, have to make choices. All human beings have to confront their own mortality and cope with the fear of death; all human beings have to regulate their bodily appetites, making judgements in the areas of food, drink, and sex; all have to take some stand about property and the distribution of scarce resources... Beginning a cross-cultural comparison from these problems will put us in a position to recognize a shared humanity and at the same time to notice the very considerable differences in the ways in which different cultures and individuals have faced

these problems. Of course, we should not assume that the problems themselves are always understood in a shared way. (p. 138)

Therefore, there is a need for us to comprehend that human beings, despite their differences shaped by physical, environmental and historical parameters, share some fundamental commonalities that must be erected as the springboard for nurturing their encounters with the “other”. This speculation falls in line with the methodical rules of engagement for encountering the “other” that Gadamer laid out in his hermeneutical phenomenology.

Gadamer’s approach promotes respect for particularities while, at the same time, advocating the merit of mutual understanding through certain general principles in social encounters. Such dialogical engagement is susceptible to yield to meaningful understanding of identities that interlocutors have developed throughout their respective existential phenomenological journeys and, it is in this respect that I will demonstrate that the Gadamerian approach to promoting subjective and intersubjective understandings lend well to the vernacular cosmopolitan quests for mutual comprehension as advocated by some cosmopolitan scholars such as Rizvi (2006, 2009), Appiah (2006), and the most prolific Ulrich Beck (2006, 2007, 2013).

My methodological choice for researching the lived-experiences of students and graduates of international double degree programs through Gadamer’s hermeneutic phenomenology resides in the belief that the essence of this phenomenon can be better captured through understanding the subjective and intersubjective reminiscences and reflections extracted dialogically.

Husserl (1982) contends that reflective tasks or self-reflections are the foundation of phenomenological activities that are conducive to discovering the essence of one’s being; the *ego cogito*. Merleau-Ponty (1962) speaks of perception as the quintessential epistemological tool for reaching the inner self which is the pure or transcendental being. Therefore, the quest for the uncorrupted ‘Self’, the being that refuses to submit to its social environment biases, but capable of shaping its own worldviews, remains the central focus in a phenomenological research. Accordingly, Lyotard speaks of

phenomenology as the study of phenomena as they appear into subjective consciousness (1991).

In the confines of this study, phenomenology is understood as the study of lived-experiences (Van Manen, 1990). Although known as the study of appearances from its nascent roots, phenomenology developed into a methodology for serious scholarship in the social sciences and humanities. Phenomenology was first developed by Husserl who disapproved of the tendency to use natural science methods of investigation in the humanities and social sciences. For instance, natural sciences tend to examine phenomena as objects independently separate from the subjects and then proceed with positing hypotheses, rationally arguing opinions based on observations and objective experimentations before concluding with statements that would stand as the affirmed and tested knowledge. The natural sciences' methodical way of objectification, experimentation, and observation through rigorous and rational processes lent well to objects or external phenomena but Husserl was interested in the process of understanding how subjects derived meanings and descriptions of perceived phenomena through their own consciousness (Husserl, 1982). This is the reason why Husserl contended that natural scientific methods could not yield appropriate findings for human science researchers. He dreamed of finding a research method that would specifically address the needs for the humanities and social sciences. Phenomenology was therefore seen as an effective response to this preoccupation. Following in the footsteps of Husserl, Martin Heidegger embraced phenomenology but later distanced himself from Husserl by having the finitude of drawing a linkage with the hermeneutic movement from the biblical exegetic epistemology. Heidegger's approach was very influential in the birthing of the French existentialist movement and it also inspired Gadamer who emphasized the critical role of language when researchers engage in social encounter analyses.

Henceforth, Gadamer's approach is rooted in the dialogical dimensions of social encounters that see collaborative lived-experiences of researchers and their participants engage in fruitful exchanges in a Hegelian dialectical mode while co-constructing the meaning of their subjective or intersubjective experiences. Gadamer calls this process the "fusion of horizons" which basically entails that the interactions between two peoples in

a social encounter represent the interpenetration of two lived-experiences firmly open to possible hybridization.

The Gadamerian approach is critical to leading this study towards a fruitful conclusion as we are dealing with an emerging phenomenon that requires understanding, not just through an administrative lens, but most importantly through students' own internal apprehension of events and phenomenon as perceived in their own consciousness. Therefore, as the study of lived-experiences, phenomenology gives the tools for peering into the existential journey of students engaged in international double degree programs.

Indeed, these programs are becoming popular amongst students and Canadian universities are responding accordingly. Recent studies have demonstrated that Canadian institutions of higher learning are increasingly and aggressively pursuing international partnerships with universities around the world as strategic springboards towards gaining access to the international education market which has proven to be a multi-billion-dollar industry (Beck, 2012). Furthermore, the rise of English as the world lingua franca and the increasing demands for learning English as a second language from students around the planet, especially students from the emerging economies, has created a niche of wealth that Anglophone universities are competing to compensate for the shortfall in public funding witnessed in academia since the advent of neoliberal austerity measures from the nineteen nineties. Consequently, to succeed in this frenzy of academic competition, Canadian universities are compelled to follow the current waves of innovative academic programming to affirm their excellence in internationalization activities.

Accordingly, a survey by Universities Canada (2014) shows that, "ninety six percent of Canadian universities include internationalization as part of their strategic planning". Jane Knight (2008) contends that internationalization refers to the efforts to infuse international dimensions into the administrative and curricular activities of the university. There are many strategies institutions of higher learning use to internationalize: setting up offshore campuses; accelerating international student recruitment to bolster student-diversity on campus; signing up and implementing student and scholar exchange

partnerships; internationalizing the curriculum with the aim of equipping students with global skills; and intensifying study abroad programs.

As an aspect of study abroad programming, international double degree programs (IDDPs) emerge as one of the best internationalization strategies Ontario Universities are using to effectively promote and raise their reputational standing beyond their national borders. Amit Chakma, the President of Western University, underscores this assertion by conceding that future effective internationalization strategies will:

be towards the establishment of institutional partnerships and joint-degree programs that will attract students and researchers alike to the combined strengths of multiple universities working in partnership (2011, p. 4).

This statement highlights the ontological aspect of internationalization around the world. As an expedient tool for effective response to the pragmatic reckonings of economic and cultural globalization, IDDPs aim to turn students into “leaders and global citizens of tomorrow- who not only have a command of the knowledge in their academic disciplines- but who also possess the qualities needed to succeed in an increasingly technologically, socially, and culturally interconnected, complex global village” (Chakma, 2009) and, as seen earlier, those skills or qualities are effectively imbedded into the concept of global citizenship education (Mundy & Manion, 2007).

There is clearly an entanglement of political and pedagogical agendas driving these innovative programs in the internationalization of the higher education movement. On one hand, universities are attempting to respond to the urgent market needs of providing human capital for the current economy while, on the other hand, they are trying to fulfil their traditional academic civic mission which is, in essence, the development of ethical and responsible citizens who can effectively contribute to building a harmonious society. The doubleness of agendas driving the internationalization movement is perceptible in the data from participants in this study because, while many have pointed out to the prospects of employments after graduation as one of the main motivations for engaging in IDDPs, some have firmly expressed their desire for expanding their cultural horizons.

1.2 The dissertation overview

I begin by examining the theoretical framework of global citizenship in chapter two, which will firmly show how the phenomenon of international double degree programs is driven by the increased interests in academia in finding a better venue for training students who can effectively function in the prevailing context of global interconnectivity that essentially necessitates that individuals deal with cultural diversity in their daily lives. This chapter also explores the challenges of conceptualizing global citizenship as it essentially encapsulates multiple understandings/meanings to the extent that scholars and educational practitioners do not agree.

I then move to explore the literature review in chapter three. As a new educational phenomenon, international double degree programs stem from student integrative and mobility initiatives from the European Union such as the Erasmus and the Bologna Process that were adopted in the nineteen nineties with the intention of fostering European citizenship among youths from member countries. In Canada, this academic programming has been promoted by the Europeans through Canada-EU transatlantic partnerships. The novelty of this phenomenon is also demonstrated by the limited number of studies done so far and how most of these studies deal with the administrative aspects. Very few of these studies delve into the experiences of students who are the main stakeholders.

Chapter four deals with my methodology of hermeneutic phenomenology and its appropriateness to the quests for understanding the lived-experiences of students and graduates of international double degree programs. I took time descending into the historicity of this methodology in order to elaborate the duality that characterizes the phenomenon of international double degree programs and the process leading to its understanding. In fact, hermeneutic phenomenology is characterized by the methodical doubleness as it bridges the long tradition of legal and biblical interpretative schema with the highly subjective task of phenomenology which prompt the uncovering meaning and description of phenomena perceived through consciousness to reveal personal identities

or sensibilities. So, rather than exerting the hermeneutic phenomenology of Martin Heidegger, I proceed with the Gadamerian approach because of its blending with the prescriptions or preferences for dealing with social encounters in vernacular cosmopolitan scholarship.

In chapter five, I examine the method I used for collecting data to explain the process and my choice for selecting the research settings, the participants and the tools for accessing needed information. While three universities were initially selected, I ended up working only with students/graduates from two institutions: Western University and the University of Ottawa. Since the focus of this study is on students lived-experiences, other stakeholders of international double degree programs were approached only for additional information to further elucidate administrative aspects of the researched phenomenon.

This, in turn, leads to findings and analysis in chapter six where I discuss the process and the data derived from it. My research participants are students and graduates of international double degree programs from the University of Ottawa and Western University in partnership with universities in France who have had the opportunity to complete their study-abroad portion of their academic curricula and who were willing to share their understanding of this phenomenon. Their lived-experiences abroad, combined with their subjective identities at home, have proven illuminative in comprehending the relevancy of international double degree programming.

Chapter seven discusses the findings in light of my own subjective comprehension of the relevancy of the internationalization movement. I then engage the research questions and speculate on the future of the international double degree programs as we are experiencing the rise of the counter-globalization movement in current global affairs that are essentially resurrecting nation-states as more bounded and 'policed' sites for realizing our social expectations. The resurgence of nationalism, as evident by phenomena such as Brexit, Grexit, and 'Trumpism' or ultra-right movements in the West, feeds into the spread of conflict and terrorism that has besieged our contemporary world.

Finally, chapter eight summarizes the study while attempting to highlight the trajectory I, as a researcher, undertook in the quest for understanding IDDPs.

Chapter 2

Conceptual and Theoretical Framework: Global Citizenship

As the bipolarization in ideological thinking that prevailed in the world during the last half of the twentieth century faded away with the collapse of the Berlin Wall, a new ideological movement (neoliberalism) was already emerging that would usher in the world's new order. Since the nation-state was rendered less relevant by the cold war stratagems, one would have thought that the fall of the Berlin Wall in 1989 would have politically vindicated and reinvigorated the Westphalian order with the reunification of East and West Germany, therefore the re-emergence of the German nation-state. However, the rise of neoliberalism in the 1980s was arguably birthing the globalization movement which would disrupt the habitual functioning of societies from the 1990s onward.

In this chapter, I explore the impact of globalization in educational matters before tackling the concept of global citizenship and, its twin, cosmopolitanism. While I drew on theorists in this field to explain the nuances between cosmopolitanism and global citizenship, I attempt my own schematization in order to further elucidate understanding of these concepts.

2.1 Globalization

The term globalization encapsulates divergent meanings. Its understanding is a tapestry of heuristic attempts to comprehend its diverse manifestations in all spheres of human activities. Many scholars have attempted to define globalization and to promote its epistemological use in sync with their own field of scholarship. While an anthropologist would likely focus on cultural aspects, a political scientist may focus on the development of political institutions (Tarc, 2012). This makes it difficult to generate a unifying definition that would be comprehensive for better understanding this phenomenon. However, globalization essentially remains an intensification of transnational activities that were once confined within the limits of nation-states (Skrbis, 2013).

Given globalization's wide-reaching effects in every socio-political parameter around the world, many social scientists have begun to contemplate the imminent end of the nation-state (Manent, 2006) or at least reconfiguring the relation between nation and state. For the concept of nation-state was built around the interests of population homogeneity at the expense of minorities. This is what Beck called "the demos thesis" (2012). However, the advent of globalization catapulted migrations and population mobility toward major urban centers and most forcefully from the Global South towards richer countries in the Global North. The attractiveness of richer countries along with the major urban agglomerations in the Global South had the consequence of propping up population diversity within those areas, prompting the emergence of new social realities and problems that could not be solved through the prism of nation-states. For these reasons, many scholars began to reject the nation-state identity as the credible framework for studying and devising solutions to social issues.

For instance, Ulrich Beck and Anthony Giddens spoke of reflexive modernization as the pragmatic framework susceptible to yield meaningful understanding of our contemporary world whereby diversity prevails among citizens of one country and their interconnections with the rest of the world population were peremptorily asserted in the quest for solutions to new challenges facing societies. For these scholars, the nation-state, as the source of modernity, has shown its limits in providing remedies for problems it has created. According to Beck (2012), we are witnessing the collapse of the nation-state and therefore entering the era of second modernity which, in fact, is reflexive. Furthermore, in his global-risk society theory, Ulrich Beck argues that the current nation-state can no longer provide solutions to most problems we experience in the society, given the level of world interconnectivity. He narrates that any negative or positive events in any state may have ramifications around the world. The flooding of the Fukujima power plant in Japan, the Ebola outbreak in Liberia, the Zika viral threats in Brazil and other Latin American countries, the 9/11 terrorist attack in New York and the Chernobyl nuclear accident are just a few of events within nation-states that have redefined the world's normalcy. Given the fact that we are living in the era of global village where human mobility across the planet has been simplified by advances in transportation and communication industries,

the goals of educationalists must follow the dynamicity of current social trends in providing youth with appropriate skills to effectively confront these realities.

This is the fundamental issue driving educational reforms since the 1990s and most institutions of higher learning are striving to respond to the challenge. The efforts to find appropriate responses to the social ramifications of globalization in education have led to a new prolific era of social science and humanity scholarship. For many scholars, education for ‘global citizenship’, ‘cosmopolitanism’ or ‘global competence’ education represent the appropriate response to this phenomenon.

For instance, Martha Nussbaum’s publication of an article in 1994 on cosmopolitanism catapulted a long dormant concept from Ancient Greece into, arguably one of the most debated ideas in academia for the last two decades. In this article, Nussbaum argued for a moral imperative of reforming American higher education so that American youth can be empowered with the skills that will transform their patriotic relevancy away from parochial nationalism to embrace humanity. She recommended curricular reform that would embed cosmopolitan skills in academic programs so that American youth can enrich their understanding of the place they occupy in humanity as American patriots and world citizens. Nussbaum’s article was so invitational that many scholars entered the debate by arguing for their own brands of cosmopolitanism.

However, other scholars have taken up the term of ‘global citizenship education’ instead of cosmopolitanism (Lilley, 2014). For them, global citizenship education is more pragmatic than the highly philosophical and abstract concept of cosmopolitanism (Cabrera, 2008). This research leans heavily towards the term of global citizenship because of its usage in academic policies at Ontario Universities.

It’s important to note that the terms cosmopolitanism and global citizenship are cause for dissonance because of how they are used in academia. Some scholarly discourses use them interchangeably while others prefer using them as meaningfully standing independently from each other. Still, they all spring from one historic giant: the cynic Diogenes of Sinope. Etymologically, Diogenes is believed to be the first person to

call himself a world citizen in referring to his statelessness and his propensity to subscribe to humanistic values (Appiah, 1996; Skrbis, 2015).

In this chapter, I will separately elaborate on how these terms are used before attempting my own inclusive conceptualization of the divergent understandings.

2.2 Global Citizenship Education (GCE)

Before venturing in the labyrinth of global citizenship debate, I'd like to emphasize a priori the contested nature of this term. Scholars and educational practitioners do not agree on the meaning (Peters et al, 2008). This is the reason why people usually have different ideas or images in mind whenever they speak of global citizenship. As we shall see later, participants in this study have struggled with understanding what it was exactly to be a global citizen, although that was one of the goals for entering IDDPs in the first place. So, what does global citizenship really mean?

In answering this question, I feel compelled to begin with my own experience as a public school teacher in Ontario who has long taught social studies with important components revolving around civic issues and global citizenship education. Here, it's important to mention that the rise of global citizenship from the late nineteen nineties onward led to important curricular shift in public schools with respect to how social studies were taught. Given the complexity of the concept, teachers were struggling not just to comprehend the subject-materials but also to frame their teaching in the way that students would learn the skills necessary for becoming global citizens. The lack of pedagogical resources prompted many educators to turn their attention to producing appropriate materials for teachers.

There are many lesson units developed for teaching global citizenship in Ontario public schools. Many of these initiatives were developed by Ontario school boards in collaboration with some universities. For example, the Thames Valley District School Board developed its own learning unit with Western University while the Toronto District School Board put out an initiative in collaboration with OISE-UT. Moreover,

there are teacher organizations such as ETFO that conceived its own learning unit. Also, some non-governmental organizations such as UNICEF and OXFAM developed their own learning units for dealing with global citizenship education in public schools. At the university level, some programs began to emerge too in the nineteen nineties with some universities providing courses for global citizenship, mostly as part of peace studies education.

Most of these learning units focused on cultural benevolence from Eurocentric views. In classrooms, some of our activities involved collecting money to send abroad for humanitarian purposes. So, when the 2004 tsunami struck the South East Asia, we instilled in our students about the importance of sympathizing with many people who were suffering as a result. We fundraised to help those who were affected by this catastrophe. Some of our students were encouraged to fundraise for their trips to Kenya to participate in building water wells to relieve villagers from the suffering of traveling miles away from their homes to fetch water, and help in various literacy programs. Many students within the school collected funds for UNICEF and other charity missions. I clearly remember the joy and sense of accomplishment that filled my students for participating in activities which allowed them to deepen their understanding of their positioning in Canada and the world at large.

They were taught to become responsible citizens who knew and understood their duties, obligations and rights by increasing their knowledge of the challenges facing the world, and most importantly by demonstrating compassion towards less fortunate fellow humans that inhabit the earth. Our activities were not limited to helping people abroad. We had programs for food-banks and, at some point, for connecting with First Nations' classrooms in Northern Ontario. Obviously, my students were glad to realize their capacity to improve lives of members of humanity.

All these activities were built with the conscious understanding that we were serving the right and appropriate educational purpose. As a person from the Global South and a public school teacher in Ontario, I fully subscribed to this logical narrative. Based on feedback received from students returning from Kenya, local communities were also

excited and pleased with my students' performance. These communities were elated to receive our students as golden angels who were coming to save them from their precarious social conditions.

This position changed when I started reading scholars that were critical of such undertakings. In one of her articles on critical global citizenship, Andreotti (2006) rails against charitable activities such as those we were fully advocating for global citizenship education.

Her introduction struck me as a *déjà vu* because of the parallel between the example she gave before developing the concept and my practice of global citizenship pedagogy. She spoke of attending an award gala for students who had participated in charitable activities as part of their global citizenship learning and how these students were rewarded with the Nelson Mandela certificates of accomplishment as a coronation for their deeds. While these students and their instructors were proud of their accomplishment, Andreotti voiced her concern, stressing the unproductive nature of benevolent activities. She argued that these activities are just exacerbating the ills beneath the surface by perpetuating the neocolonial mentality that clearly paints the Global South as the desperate people in need of rescue from the West (2007). Andreotti is backed by other global citizenship scholars in Canada such as Lynette Shultz (2015), Ali Abdi (2015) and David Jefferess (2008) who have been critical of that line of conceptualization.

Current literature on global citizenship reveals multiple, diverse and competing polarities in conceptual frameworks. Scholars differ on principles of GCE that should prevail in our educational institutions.

For instance, Pashby (2013) argues that global citizenship education can be analyzed or understood through three major conceptual frameworks: neoliberal, liberal social justice and post-traditions. Pashby's three main conceptual frameworks are tabled below:

Table 1 GCE conceptual framework

Neoliberal	Liberal Social Justice	Post-Traditions/Critical
<p>GCE is good for business/capitalism, Economic-technical GCE</p> <p>Ethics: according to the market, global economy</p> <p>Modernity as progress and development through individual autonomy</p>	<p>Global social justice</p> <p>Moral cosmopolitanism</p> <p>Liberal multiculturalism</p> <p>“Soft” GCE</p> <p>Ethics: Universalism, Human rights; those included help to include others</p> <p>Expand liberal rights to include more in the project of modernity</p>	<p>Critical</p> <p>Ethics: Engagement with complexities and differences, recognizing complexities in global problems.</p> <p>Interrogating good intentions of modernity and exclusions led to expanding liberal rights.</p>

Firstly, the neoliberal lens views GCE as a tool for expanding capitalist values for better personal and economic performativity. Accordingly, GCE serves to produce the manpower needed to compete in this increasingly interconnected world where the acquisition of intercultural skills is paramount to furthering individual and business interests. In this perspective, Western University mission statement seems to point towards this economic pragmatism that ascribes GCE the mandate to train students for a competitive employment marketplace. As for the liberal social justice, GCE becomes a

tool for enacting the essence of moral cosmopolitanism and for erasing social inequalities or righting unethical practices of modernity. This is what Andreotti (2006) refers to as “soft” GCE that looks at people of good will to diligently work for correcting the unethical deeds of modernity for the triumph of basic human rights for all. Many scholars have relied on this framework to counter the prevalence of neoliberalism in educational discourse which they see as eroding human rights while perpetuating social inequalities. Lastly, the post-traditions refer to a GCE that calls into questions the state of affairs by interrogating not only the facts, but also the historical and philosophical conditions embedded within those facts. For instance, social inequalities and the erosion of human rights are the resultant of the modernity enterprise. Consequently, this is a critical stance of the social conditions born out of modernity.

As one can see from the above conceptualizations, GCE is a contested and multifaceted term in educational scholarship. Its meanings are fluids, dynamic and limited to specific space and temporal contexts. For example, UNESCO asserts that GC “refers more to a sense of belonging to the global community and common humanity, with its presumed members experiencing solidarity and collective identity among themselves and collective responsibility “(2015).

As it stands, UNESCO’s definition is far from captivating the divergent claims to global citizenship as ontologically manifested by the variety of people or institutions that are referred to or are self-describing as global citizens. Take for example World Vision Canada, a Christian organization that has excelled in charitable fundraising to bring about awareness to the plights of children in impoverished countries. Although hailed by some people as a model of global citizenship, this organization has come under severe scrutiny for presenting appalling images of kids in developing countries in a manner that crosses ethical lines and, therefore stands as a reminder of colonialism. Although unintended, the images of malnourished and disease-stricken African kids cement the paternalistic attitudes that once justified the Western colonial mercantilist enterprise. Consequently, to debunk this culture of benevolence, Shultz (2013) evokes Latin-American scholarship that talks of the abyssal lines and the need for global citizens to embrace cognitive justice that would allow them to scavenge beneath those apparent images in order to unmask and

expose the latent causes that regrettably entertain and perpetuate colonial epistemologies. In keeping with this line of thinking, one can recall the argument between Bill Gates and Dambisa Moyo over the relevancy of developmental and humanitarian aid to African countries. In her book entitled “Dead Aid:...”(2009), economist Dambisa Moyo argues that foreign aid has proven ineffective for lifting lives from poverty in developing countries and that the postcolonial African economic emancipation has been hampered by benevolence from former colonial powers. This position angers Bill Gates, a prominent philanthropist, who supported various charitable causes such as combatting malaria and providing clean water in developing countries (Provost, 2013).

The concept of global citizenship can be applied to a variety of people from different walks of life who embrace different causes in different ways (Schattle, 2008). Here in Canada, images of global citizens often invoke famous people such as David Suzuki with his environmental protection fight, Lloyd Axworthy with his campaign to ban landmines, Craig Kielburger who has been the voice against child labour, Stephen Lewis who has declared war on AIDS in Africa and Louise Arbour, an ardent defender of human rights around the world (Jefferess, 2011). Beyond this litany of people, there are individuals who are making differences by advocating for humanitarian causes in their own local communities. As we shall see, some of my research participants have also used their time abroad to raise their awareness of critical issues facing humanity at large and therefore have developed their cross-cultural thinking that is critical for cosmopolitan encounters.

In this perspective, Schattle (2008) states that the primary principles of global citizenship are personal awareness, personal responsibility and active participation in solving some of the most pressing problems that undermine the quality of human lives on Earth. However, exploring these principles presumes understanding the concepts that scholars develop in global citizenship education. In other words, what are students supposed to study to foster global citizenship?

Mundy and Manion (2007, p. 945) assembled a set of prescriptions for global citizenship as reported in the table below:

Table 2. THE DOS AND DON'TS OF GLOBAL EDUCATION

Global Education teaches...	Global Education does not teach...
<ul style="list-style-type: none"> . Global interdependence . Links local to global . Global social justice . Solidarity . Tolerance . Valuing diversity . Cosmopolitan or post-national citizenship . Every human shares same rights and responsibilities . Active citizenship . Transformative potential or individual and collective action . Role of international organizations in fostering global citizenship . Critical thinking including deliberation and decision-making skills . Attention to sources of disagreement and conflict including forms of “structural violence” and structural social exclusion 	<ul style="list-style-type: none"> . Them/us mentality . Global competitiveness . Charity . Chauvinism . Aiming for uniformity . National citizenship . Nation as main or sole allegiance . National competitiveness . Elite forms of citizenship . Sole focus on formal mechanisms of the national and international government: leadership, laws, electoral politics, etc. . Passive or uncritical thinking . Transmission approaches to learning . Issues and cultures in a way that ignores conflicting and contested issues . A value-neutral view of world issues

. Strong sense of moral purpose (often including a sense of outrage about injustice)	
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This table seems far from being exhaustive in reporting major concepts of GCE as it has not included the environmental concept. Nowadays, environmental concerns are at the forefront of global citizenship education. As the threat of global warming continues to dominate daily news-reports, it becomes incumbent upon each person to do whatever he/she can to prevent the complete collapse or destruction of our planet. Global warming is seen as the verdict of modernity's failure and therefore the practical demonstration of the world interconnections. Dobson (2003) speaks of Earth citizenship and the compelling need for a GCE that must instill in individuals the ability to apply the principles of sustainable environment in their daily lives. Pope Francis's current encyclical letter (2015) that calls for a cultural revolution in combating global environmental threats is a testament of the relevancy of GCE in the contemporary world as it relays Altinay's radical position that:

Given our increasing interdependence, a university education which does not provide effective tools and forums for students to think through their responsibilities and rights as one of the several billions on planet Earth, and along the way develop their moral compass, would be a failure (2010).

Therefore, the Canadian Bureau for International Education (Garson, 2012) contends that the ultimate goal of internationalization is to produce global citizens; a position that is also advanced by the *Accord on The Internationalization of Education* from the Association of Canadian Deans of Education (Magnusson, 2014).

All Ontario universities discursively subscribe to the principles of ethical internationalization as advocated by the Canadian Bureau for International Education.

McMaster University (2015), for instance, stipulates that it pursues value-laden internationalization approaches that “promote the guiding principles of cooperation for peaceful coexistence and mutual benefits, meet international demand for the university expertise in research and education, and fulfill the civic mission of the university”.

This clearly conveys the relevance of this study as IDDPs encapsulate the venues for fostering the minds needed for the current era of internationalization activities.

2.3 Cosmopolitanism

The term cosmopolitanism is arguably one of the most debated ideas in the contemporary world since the advent of globalization with its afferents of increased population mobility, commercial interconnectedness and innovative communication apparatuses. Nowadays, when we speak of cosmopolitanism, we tend to allude to the rise of the current globalization movement from the nineteen nineties. However, it is fair to say that this globalization movement only gave impetus to cosmopolitanism which essentially is a long dormant and historical concept that has endured countless civilizations since Ancient Greece. Etymologically, cosmopolitanism stems from the word ‘*kosmopolites*’, which means ‘citizen of the world’ in Ancient Greek (Appiah, 2008; Nussbaum, 1997; Skrbis, 2013). Philosopher Diogenes is believed to be the first to use this word about his own civil status within the Hellenist society that had the tendency to belittle foreigners. In fact, the culture of enslavement of the ‘other’ as well as the propensity to keep a large number of their fellow citizens under subaltern social positions were common practice in Ancient Greece.

Despite having the opportunity to live among the privileged oligarchic citizens, Diogenes chose to mingle with the poor and the so-called ‘wretched’ in Athens. He greatly disparaged the wealthy and the oligarchs for their selfish attitudes and lack of humanity towards others. He decried enslavement and corruption, resulting from deluded materialism, as the quintessential unethical ethos. In contestation to the prevalent unethical behavior of his contemporaries, Diogenes is believed to have been seen walking

with a lamp in broad sunny days, professing to be searching for a ‘free man’; an individual whose ego remained untainted by materialism.

At this stage, it is important to emphasize that the idea of ethical engagement with the other was central to Diogenes’ cosmopolitanism. Therefore, a cosmopolitan is understandably a virtuous and hospitable individual who does not shy away from engaging the ‘other’. It is a person whose reflexivity has led way to altruism, resulting in welcoming and understanding the other with their differences as integral part of our shared humanity. Our human tendency of believing that only we hold the key to the natural dispositions that others ought to follow is self-defeating and, in fact, holds us in contempt with the cosmopolitan postures that should be the aims destined for building harmony amongst our fellow Earth citizens. In this respect, Martha Nussbaum (1997) explains:

Herodotus took seriously the possibility that Egypt and Persia might have something to teach Athens about social values. A cross-cultural inquiry, he realized, may reveal that what we take to be natural and normal is merely parochial and habitual. One cultural group thinks that corpses must be buried, another, that they must be burnt; another, that they must be left in the air to be plucked clean by the birds. Each is shocked by the practices of the other, and each, in the process, starts to realize that its habitual ways may not be the ways designed by nature for all times and persons. (p.53)

From Ancient Greece to the current outburst in cosmopolitan scholarship, there were some attempts to resurrect cosmopolitanism in philosophical circles across the centuries, but the most important rebound came during the Enlightenment when Kant published his *Perpetual Peace* in 1795. Kant’s essay was essentially a call for political organization that would further popularize the cosmopolitan ideals, given the human inclinations to subvert natural order. In fact, Kantian cosmopolitanism is generative of

international and non-governmental organizations such as the United Nations and Medecins-Sans-Frontieres that have excelled at propagating the ethical ideals of cosmopolitanism in praxis across the planet. As we shall see, these ethical ideals are firmly entrenched in policies that sustain the European Union, and therefore justify the promotion of student mobility programs such as the IDDPs.

I now turn to briefly examine the two major forms of cosmopolitanism: political/formalist cosmopolitanism and vernacular cosmopolitanism.

2.3.1 Formalist cosmopolitanism or the contestation of the Westphalian order

The flamboyant French King Louis XIV once pronounced his famous phrase “l’Etat, c’est moi” to symbolize the constraining nature of his power and his propensity to oppress his countrymen in the name of exerting the prerogative of the state institution (Rowen, 1961). He was the face of absolutism during his era, meaning the unchecked monarch’s will became the law of the land in the Hobbesian sense. Unfortunately, his strong rule sent many French intellectuals into exile for fear of retaliation when criticizing the monarch.

The rule of Louis XIV demonstrated how individuals and political institutions that claimed unchecked powers can become destructive and abusive towards their subjects and therefore it laid open the vices of the Westphalian order which assigned sovereign states the absolute right and privilege to decide the organizational schema and functionality of human relations within its borders while, simultaneously, prohibiting external interventions. Since then, we have seen many rulers oppress their own people and shield their despicable rules behind the mask of state sovereignty. However, we have also seen the oppressed people rising against their rulers to reclaim their stolen humanity in violent manners. This introduces the significance of the Enlightenment and the revolutions it produced in the eighteenth century because of the intensification of the philosophers’ assaults on absolutism and religious superstitions. Henceforth, let me briefly delve into speculations from one of those enlightenment philosophers who carried

forward the cosmopolitan torch in writings which still reverberate immensely through our contemporary scholarship: Immanuel Kant.

2.3.1.1 Immanuel Kant

There is an inescapable hint that springs through my mind when reading Kant's writings and that is an obsession with the search for understanding, restoring and preserving the natural dispositions of human beings. This is so obvious and clearly affirmed throughout most of his writing. Kant believed that the exhibitions of cosmopolitan dispositions are imperatively the ideal natural destinations for human beings on Earth and that it is incumbent upon individuals, or most forcefully on our entire human species to strive for the enactment of such dispositions. Like many of his contemporaries, Kant believed in the power of reason as the natural essence that would empower individuals for asserting their ability to attain the natural destination. Thus, when he answers his own question on the meaning of the Enlightenment, Kant (2006) concedes that only those individuals who refuse to unleash the power of reason, which is the natural disposition in everyone, are most exposed to external manipulations and abuses:

Enlightenment is the human being's emancipation from its self-incurred immaturity. Immaturity is the inability to make use of one's intellect without the direction of another. This immaturity is self-incurred when its cause does not lie in a lack of intellect, but rather is a lack of resolve and courage to make use of one's intellect without the direction of another... (p.17)

It is therefore evident that Kant is advocating for personal responsibility in accepting oppressive rules and that such acceptance only underscores the nonchalance conditions that the Enlightenment strove to root out within subjective consciousness that

was long submitted to feudal and oligarchic systems to the extent of raising popular beliefs that these were the results of natural dispositions for human organizations. Therefore, in Kant's rationality, practices such as ecclesiastic penitence which rendered people servile to the priests whose hierarchical social positions commanded respect, had no place in the age of reason. The same is true of monarchies and any other tyrannical systems that preyed on the individuals to keep them in the shackles of subordination while violating their natural rights. Kant's ideas may seem radical but they were the emanation of the socio-political contexts of the time which he was writing. His essays on peace and cosmopolitan conditions were written around the French Revolution and its violent outcomes. Despite the bloody results, the French Revolution stood at the pinnacle of the quests for recovering our humanity as enshrined in the *Universal Declaration of Human Rights*. The revolution was meant to fulfill the materialization of the ideas of the Enlightenment which were the prescription for an end to tyrannical rules and the triumphs of republicanism.

Although an ardent advocate of republicanism, Kant wrestled with the idea of seeing a republic as an end in itself for the true emergence of cosmopolitan conditions. The aftermath of the French Revolution, which descended into mob rule, became a cause for concern. Therefore, the republic was not sufficient in guaranteeing cosmopolitan conditions. There was a need for supra-republican organizations that would, in concert with the republic, work to promote cosmopolitan conditions. This position is clearly advocated in his essay entitled "*Idea for a Universal History from a Cosmopolitan Perspective*" (2006). In his sixth proposition, Kant states:

This problem is both the most difficult and also the last to be solved by the human species. Even the mere idea of this task makes the following difficulty apparent: the human being is an animal which, when he lives among others of his own species, needs a master. This is so because he will certainly abuse his freedom with regard to others of his own kind. And even though he, as a rational creature, desires a law that sets limits on the freedom of all, his selfish animal

inclinations will lead him to treat himself as an exception wherever he can. For this reason, he needs a master who will break his will and compel him to obey a will that is universally valid... (p. 9)

The contention that there is a need for a universally valid will can be understood as the call to submit to what Kant termed “the plan of nature” which is inscribed in the natural laws that he has discussed at length in his essays as the ultimate fulfillment of the cosmopolitan conditions on Earth. There are many cosmopolitan theorists that have debated whether Kant subscribed to the Westphalian order, while some others believe he was in sync with the idea of state as advocated by Jean Jacques Rousseau in his “Social Contract”. However, what we can take away from Kant’s writings is the fundamental belief in the prescriptive inclinations for personal responsibility of each cosmopolitan stakeholder (the citizen, the state and the supranational organizations) to align their efforts for the emergence of cosmopolitan conditions that must be disposed in the form of natural laws enshrined in constitutions.

Consequently, the neo-Kantians contend that the European Union is the culmination of Kantian belief in the emergence of a cosmopolitan supra-national organization. This study will show how such belief is carried out through educational mobility programs such as the IDDPs.

2.3.1.2 Neo-Kantians

There are many scholars who have debated for the adaptability of Kant’s cosmopolitan ideas in the contemporary world. Among them, figure Jurgen Habermas, Daniel Archibugi, David Held, and Robert Fine. They all believe in the power of universal natural law in concert with an internationally accepted institution to resolve conflicts and improve human rights on Earth. Obviously, the positions of these scholars intersect in their fundamental belief that the nation-state, as conceptualized at the birth of sociology in the nineteenth century, cannot adequately promote and protect cosmopolitan

values; and therefore, the need for transnational institutions. Tackling their viewpoints will be beyond the scope of this research. However, the next section will weigh into Habermas' ruminations because of his writing on the European Union.

2.3.1.3 The European Union

The crumbling and probable demise of the European Union has emerged as the driving story in news reports from Europe in recent times. With the financial meltdowns and migration crises that have besieged the continental organization, its opponents are celebratory while contemplating the inevitable fall due to events such as the Grexit, the Brexit and many others to come. However, despite the bad news, the European Union has found its indefatigable champion in the German philosopher, Jurgen Habermas.

A towering figure in promoting Kantian cosmopolitan ideals, Habermas has been at all fronts in defending the importance of the European Union as the transnational organization that embodies the hope for materializing cosmopolitan dispositions. He contends that "the European Union can be understood as an important step on the path towards a politically constituted world society" (2012). To those who continue to cast doubt on the survival of the European Union by voicing the 19th century demos-thesis as the foundation for a solid institution, Habermas has been quick to point out the widening multicultural presence amidst Europeans as an ontological feature of contemporary Europe. He argues that the detractors of the European Union are just blind to the current state of social fabrics that send into irrelevancy the demos-thesis together with its decaying identity relation of nation-state.

In fact, the demos-thesis suggests that population homogeneity remains the foundation of a coherent and solid society and that any cultural mixing attempts would inevitably lead to disintegration. Unfortunately, such understanding has led some societies to apply what is commonly known as the melting pot, or the propensity to dissolve minorities into the mainstream populations through assimilative injunctions and segregations. We are aware of many examples of cruelty towards others in countries that have considered policies that align with the demos-thesis. The residential school

experiments in Canada, as well as the apartheid regime in South Africa, are representative of this effect.

The demos-thesis, as the basis for nurturing harmony and consolidating the nation-state, has been debunked for its obsolescence by many sociologists. Prominent among them, Ulrich Beck has forcefully argued against the nation-state, which he saw as unfit for rationally providing remedies to the sociological ontology arising in this age of globalization. In his conception of reflexive modernity and challenge to methodological nationalism, Beck faults sociology and social sciences for their continuous usage of the nation-state as the ultimate conceptual framework for examining and understanding social phenomena (2009).

The rise of the European Union, from its humble beginning to a truly transnational institution, is due to the fact that European leaders realized that promoting cosmopolitan virtues would inevitably tame the historical conflicts that often resulted from competitions between countries or kingdoms on the continent. Therefore, there came a need for policies that would contribute to this effect. Since education is key to helping this cause, European leaders adopted initiatives such as the Erasmus, the Erasmus Mundus, the Copenhagen declarations and the Bologna Process. These are student mobility initiatives that allow European students to spend time at an institution of higher learning located in another European country as part of their academic courses.

This is how the international double degree program has become a route to nurturing European citizenship.

2.3.2 Vernacular cosmopolitanism

We have seen how the internationalization movement has stirred the need to train students who can easily navigate the labyrinth of our increasingly diverse society, given the nature of population mobility around the world. For instance, many institutions of higher learning are quick to advertise how quickly their campus is becoming diversified with people coming from every continent, and the many languages or cultures

represented on campus. This is also prevalent at the primary and secondary education levels where Ontario school boards are pointing to the diversity of students whose families stretch their ethnic backgrounds across the planet. It's therefore imperative for our educational system to effectively respond to the current reality of social interconnectedness. Thus, the needs for students to develop the capacities for harmonious interactions. These tools are sometimes referred to as intercultural competence, global skills, cosmopolitan virtues, and critical thinking. The vernacularism of cosmopolitanism entails the usage of these communicative tools in everyday encounters. In other words, how people engage strangers in their daily lives while keeping the cosmopolitan outlook of openness and hospitality. This openness in social interactions is the sine qua non condition for cosmopolitan outlooks (Derrida, 2001; Delanty, 2006).

2.3.2.1 Cosmopolitization

When considering the prevalence of human interconnectivities in the current world, Beck argues that the adoption of cosmopolitan postures remains the cure to the crises of modernity. In his global risk theory, Beck asserts that our contemporary societies cannot resolve problems on their own (2006). Most of the problems arising in society nowadays require cooperation and collaboration with other actors beyond national borders. Beck alludes to events such as Chernobyl, the flooding of Fukushima power plant, the 9-11 terrorist attack in New York and currently the Zika or Ebola outbreaks that all required active collaboration between international agents to reign over the chaos. Beyond this, I am compelled to add global warming as one of the catastrophes that should alarm every Earth inhabitant about the danger awaiting us in the horizons. Although these events lead to international implications, they may not awake personal responsibilities or sensibilities when compared to individual sickness.

To strike the chord, Beck exemplifies his argument with the medical organ transplant industry. Taking on the common practice of international kidney banking, Beck asserts that when a patient needs to have a kidney replaced, does it really matter where and from whom he/she got or gets it? Organ conformity or matching is all that

matters. This entails that an individual, perhaps a White Canadian needing a kidney transplant, can get it from a Bengali farmer, a Nigerian villager in Africa or a squatter from the Brazilian favelas. This kind of interpenetration is what Beck calls cosmopolitization. By coining this term, Beck is referring to the current demographic situation in Europe which renders the demos-thesis irrelevant for understanding the population make-up of European countries today and, therefore, debunking the tenets of institutional nation-states. The kinds of interpersonal connectivity observed in the contemporary societies that are so diversified mirror Anderson's imagined communities (1983). I shall elaborate this later when I discuss the lived-experience of IDDP students in fostering global citizenship.

2.3.2.2 Dialogical cosmopolitanism

The term indicates the importance of mastering intercultural skills for everydayness in our society. It's all about the ability to communicate with interlocutors of different cultures. Moreover, dialogical cosmopolitanism focuses on respecting manners or ways of communicating with interlocutors from non-dominant cultures. The tenants of dialogical cosmopolitanism reject grand theories that tend to lean towards universalism which they see as imperial. As Mendieta (2009) has argued, the advent of postmodernism has contributed to relaxing the old-standing traditions of aligning individual thinking along universally accepted theories devised by western thinkers.

I now move to assembling all these divergent views of cosmopolitanism and global citizenship into an inclusive conceptual framework in order to produce the big picture that simplifies understanding.

2.3.3 Inclusive conceptual framework

There are two main currents that expand the concept of cosmopolitanism in academic activities. While there is a formalist conception on one hand, there is the vernacular conception on the other. The formalist conception is mostly advocated by neo-

Kantian cosmopolitan scholars who view the adoption of supra-national organizations as key to advancing cosmopolitan ethical values across the planet. However, the vernacular conception is mostly held by academics who look to individual interactions as key to developing epistemic virtues and for advancing cosmopolitan values.

Table 3. Inclusive framework

<p>Political/formalist cosmopolitanism</p> <p>David Held, Archibugi, Fine, Habermas...</p> <p>-international organization as site of moral protection (United Nations, UNESCO, Medecins-sans-Frontieres, The European Union...)</p>	<p>Vernacular cosmopolitanism</p> <p>Ulrich Beck, Fazal Rizvi...</p> <p>-daily interactions between individuals of different cultures</p> <p>-cosmopolitization</p>	
<p>Neoliberal global citizenship</p> <p>Open/corporate cosmopolitanism</p> <p>Scholars: Olssen & Peters, Hayek, Milton Friedman...</p> <p>-Ethics as per the market rules; economic competition, austerity, accountability, maximizing profits</p>	<p>Liberal social/justice/critical global citizenship</p> <p>Moral cosmopolitanism</p> <p>Scholars: Tarrant, Veugelers...</p> <p>-Including those left out by modernity project</p>	<p>Critical/ post-traditions</p> <p>Socio-cultural cosmopolitanism</p> <p>Scholars: Andreotti, Schultz, Abdi, Pashby...</p> <p>-uncovering and exposing structural power imbalances within society</p>

2.3.4 Research Questions

As I stated from the beginning, the IDDPs were conceived as a response to the need for fostering minds that are suitable to the prevailing interconnected world exigencies. The questions guiding this research were intentionally conceived to generate critical insights from stakeholders that may lead to improving policies and pedagogical practices.

The following main question will guide this research:

What are the impacts of and challenges for IDDPs on students/graduates in relation to fostering global citizenship at Ontario Universities?

Subsequent questions are conceived to support this main question:

- What types of global citizens are fostered through IDDPs?
- What are the motivations for and aspirations of students undertaking IDDPs?
- What are the policy frameworks/partnership agreements regarding IDDPs that inform practices in Ontario?
- What challenges do other stakeholders (i.e., program administrators, supervising scholars) face during the IDDPs?
- What are the prospects for IDDPs at Ontario Universities?

Chapter 3

Literature Review

The international double degree programs (IDDPs) are a recent phenomenon in higher education. Their novelty is demonstrated by the limited research done before the current outburst of internationalization activities from the nineteen nineties. In fact, IDDPs stem from integrative policies enacted by European leaders from the nineteen eighties aimed at fostering the then evolving European citizenship. At this stage, student mobility was conceived as the main strategy for reaching their goal of an integrated European citizenry. Consequently, many educational initiatives were conceived and implemented. Amongst these student mobility initiatives, figured Socrates (1984), Erasmus (1987), the Sorbone Declaration (1998), the Bologna Process (1999), the Copenhagen resolutions for vocational education and apprenticeship training (2002), the Erasmus Mundus (2004) and the European Centres for excellence established in major parts of the world.

For this research, it is important to highlight that the Erasmus Mundus is the flagship for student mobility efforts aimed at encouraging long-term international activities between Europe and the rest of the world. The Erasmus Mundus is an initiative that provides both international students and European students alike with funding to engage in IDDPs at the masters' levels when attending universities in partnerships between Europeans and overseas institutions of higher learning. The Erasmus Mundus is also a precursor to the transatlantic partnership in higher education between Canada and the European Union that was signed in 2006 to encourage joint internationalization activities between Canadians and Europeans through their educational institutions. This transatlantic agreement provided funding for institutions and students who embraced IDDPs, especially at the doctoral levels. The agreement provided that its aims were to promote solidarity and cultural understanding amongst nations. Therefore, the instigators of this agreement clearly aimed at fostering cosmopolitan virtues across the globe.

In any case, at the institutional levels, IDDPs emanate from collaborative efforts of two or more international universities setting up curricular programs where students attend two institutions during their course of study and, thereafter, graduate with two distinct degrees or one certificate with official seals from both universities.

It has been argued that IDDPs are key to the internationalization efforts at institutions of higher learning because they require exceptional collaborative efforts from program planners (Knight, 2011, Russell et al., 2008, O'Brien, 2011). These planners must understand the educational policies and academic activities from countries involved before setting up partnership agreements (Holstein, 2012). IDDPs are so complex to comprehend and, therefore present many challenges to stakeholders (i.e. students, supervising scholars, program administrators and employers).

One complexity is definitional. In fact, these collaborative programs are known as double degree programs (IDDP), dual degree programs (DDP), joint degree programs (JDPs), consecutive degree programs (CDPs) and cotutelle. A second complexity is that, in order to seriously grasp the essence of IDDPs, one needs to examine the wider policy fields (i.e. the Erasmus Mundus and the Bologna Process) because these policies provide in detail the quintessential conceptual framework for comprehending not only the ideals but also the pragmatic operational locus that sustain the relevancy and desirability of such curricular programming. I shall return to this later in my literature review, but for now it is important to remark that these European educational policies were conceived in the hope of facilitating student mobility and therefore population integration across continental Europe. This situation is underscored by the fact that, thirty years after the advent of Erasmus, there are over a million babies born out of mixed or binational marital unions from students of different countries during their mobility experiences abroad (De la Murre, 2017).

As European leaders dreamed of consolidating their economic union (McCann & Finn, 2006), they realized that education was critical in equipping students and scholars with the intercultural skills to effectively function in transnational settings. This is why IDDPs became the tool par excellence for internationalizing higher education in Europe.

They promote student mobility, research and academic collaboration, policy outreach, and the development of human capital with global skills that are indispensable in navigating our increasingly interconnected world (Kuder, 2015).

As IDDPs gained traction throughout Europe, North American universities embraced them as a way of responding to the challenges of globalization. Since then, there are many non-governmental organizations such as the Canadian Bureau for International Education and Universities Canada that have led efforts to find appropriate responses for this new trend in higher education (Viccko, 2013). Consequently, sixty-three percent of Canadian universities offer IDDPs (Universities Canada, 2014). It is reasonable to believe that these numbers are set to increase as many institutions of higher learning are aggressively pursuing IDDPs, not only with European universities, but also with the rest of the world, especially the BRICS countries (an organization made of so-called emerging economies such as Brazil, Russia, India, China and South Africa).

Furthermore, according to a 2014 survey by Universities Canada, “providing students with global skills is the top reason for internationalization at universities”. These global skills are clearly related to the concepts of global citizenship.

International Double degree programs are an important aspect of the study abroad strategy for internationalizing higher education (Iwinska, 2012). These programs are also known as dual degree programs, joint degree programs, concurrent degree programs, and consecutive degree programs (Culver et al., 2011; Knight, 2013; Russell et al., 2008). Some scholars have attempted to define these terms in order to clarify the differences between these programs (Knight, 2011; Holstein, 2012; Hall, 2012).

According to Knight (2011):

- *“a double degree program awards two individual qualifications at equivalent levels upon completion of the collaborative program requirements established by the two partner institutions”.*
- *“A multiple degree program awards three or more individual qualifications at equivalent levels upon completion of the collaborative program requirements established by the three or more partner institutions”.*

- “Consecutive degree program awards two different qualifications at consecutive levels upon completion of the collaborative program requirements established by the partner institutions”.

It’s important to highlight that the use of the terminology double degree programs in this study may imply one of these above terms as they all emanate from collaborative efforts from initiatives within single universities, and/or between two or more national or international universities. But in the confines of this study, I am referring to the partnerships between two universities from different countries. For example, Western University has a partnership agreement with the University of Paris to train students at the graduate level. This partnership is called *cotutelle*. From its French roots, it implies double supervision. The *cotutelle* is a double degree program whereby Western doctoral students can take half of their programs at the University of Paris and be supervised over the course of their research by two scholars: one from Western and the other from the University of Paris.

In general, Ontario students in the IDDPs are required to register in two universities for the course of study: one in Ontario and the other from overseas. Therefore, they can spend half of their academic schooling at each university before completing the requirements for graduation. At the end, they receive two degrees, one from each university, or get a degree with completion seals from both universities.

For educational policy makers, the students’ acquisition of an IDDP diploma underscores the bi-dimensional rationale of the internationalization of the HE movement, which essentially strives to train individuals who can effectively respond to the current needs of transnational human capital as well as transnational citizenship. This rationale is clearly challenging for many institutions of higher learning. Chakma (2011) argues that “while the idea of internationalization has captured imaginations in many of the world’s prominent institutions as an important aspect of educating well-rounded global citizens, only a handful of these institutions have taken serious action to make it a reality”(p.17).

In fact, the IDDPs’ rationale stems from the internationalization policies conceived for facilitating European integration. By launching the Erasmus program in

1987, European leaders set the stage for an unprecedented successful student and scholar mobility (Teichler, 2001). According to Papatsiba (2006), there are two rationales that drive the conceptualization of the Erasmus program: economic or professional and civic.

The economic or professional rationale entails that Erasmus must entice European students to embrace mobility as a way of responding to globalization imperatives, which require human capital for transnational settings (Culver, S. et al., 2011). This is a latent embodiment of neoliberalism. By going abroad within the European Union, students are exposed to other national educations and, by immersing themselves into other national scholastic realities; they would essentially expand their employability. An IDDP employability study from the Franco-German University survey (Hellmann et al., 2015) found that graduates of IDDPs were better positioned to be hired and advance quickly in leadership positions than those with single degrees.

The civic rationale assumes that students who are going abroad are exposed to other cultures, languages and social ethos. They develop intercultural skills through those encounters that would eventually forge within them a sense of European citizenship. This aspect is critical to fostering the continental European citizenship in a unified Europe that dreams of preparing its youth to project their existential futures beyond their current national borders. In a study that examined the growing popularity of IDDPs among European students, it has been remarked that “to large extent, a perception of student interest in receiving degrees from more than one institution, along with the kinds of cross-cultural perspective and international experience that goes with it, has led most observers and administrators to assume a high level of interest in joint and double degree programs” (Faethe et al., 2015, p.210).

As the Erasmus program proved successful, European leaders moved to conceive other policies that would improve student mobility. First came the Bologna Process (BP) in 1999. This policy would set in motion the idea of a European Higher Education Area. As such, the BP ushers an era of a credit system whereby students can accumulate credit units from their education abroad that would be easily recognized and credited to their programs at their home university. Second, came the Erasmus Mundus in 2004. This

policy became a tool for promoting the concept of double degree programs across Europe and around the world. The European Commission is tasked with the responsibility to administer Erasmus Mundus. Accordingly, Erasmus Mundus is defined as:

a cooperation and mobility programme in the field of higher education that aims to enhance the quality of European higher education and to promote dialogue and understanding between people and cultures through cooperation with Third-Countries. In addition, it contributes to the development of human resources and the international cooperation capacity of Higher education institutions in Third Countries by increasing mobility between the European Union and these countries (EACEA, 2015).

It is also important to mention that since 1995, the European Commission signed agreements with Canada to promote “the development of curricula, student exchange, international internship, through joint study programs...” This agreement was signed as France was pursuing *cotutelle* agreements with Canadian Universities.

Through this research, I am hoping that looking at the experiences of stakeholders in the double degree programs will shed light on the policies and pedagogical strategies of IDDPs and, most importantly, it will result in better understanding of how internationalizing higher education in Ontario meets the demands for fostering global citizenship amongst students attending universities.

It appears that many scholars have investigated the pursuit of intercultural skills and global citizenship education in short-term study abroad programs in Canada (Hebert & Abdi, 2013). However, no one has specifically addressed the issue on the angle of the IDDPs, which involves longer experiences in international settings. There are two scholars in Canada that have examined the IDDPs with the focus on administration (Knight, 2013; Hall, 2013), but there is a need to look at students and other stakeholders' experiences.

Therefore, this research has the potential to fill the literature gaps in this area and to contribute to improving policy, curricular programming and pedagogy.

Chapter 4

METHODOLOGY

Education is about forging or shaping human perspectives by offering experiences that equip students with transformative conceptual tools and, most importantly orienting them towards acquiring knowledge that prepares them to confront situations or perceived realities. Although this assumption seems plausible considering how the educational enterprise is universally conceptualized, I suggest that education is first and foremost a phenomenological undertaking. As individuals, we come into this world predisposed to undertake the colossal task of uncovering what is unknown to us from our personal viewpoints. This task is challenging because phenomenologists tend to agree that a person learns from experience in a world that is already predefined before our existence. Yet, we spend our lifetime trying to understand what it means to live on this Earth; what our experience conveys to us, and the meanings of our existential undertakings. This explains why Van Manen stipulates that, “the lifeworld, the world of lived experience, is both the source and the object of phenomenological research” (1990, p.12).

In this chapter, I present my methodological or conceptual approach. As mentioned earlier, this is a two-sited case study embedded in hermeneutical phenomenology. Its purpose is to illuminate stakeholders’ experiences in the IDDPs. A secondary goal is to provide a critical analysis of university partnerships in relation to fostering global citizenship at Ontario Universities. I begin by situating my understanding of hermeneutical phenomenology.

The search for the meaning of our lived experiences and the attempt to describe them are fundamentally embedded within the ontology and epistemology of phenomenological processes. However, the process through which one attempts to discover the phenomenological meaning of lived experience is not easily accessible to our introspective and observational undertakings. This process explains the prevailing tensions within the phenomenological movement and henceforth the transcending history of philosophy, which lays out how influential thinkers have struggled with the panoply of methodological perspectives to gain insights into the ontology of lived experiences.

Notwithstanding other competing approaches to the quest for knowledge, Rockmore contends that interpretation has always historically been at the core of phenomenological undertakings:

We recall Aristotle's treatise, *De Interpretatione*, as well as a large number of succeeding discussions, including Spinoza's attention to biblical texts, and the wide-ranging concern in German idealism and the Romantic school with the distinction between the letter and the spirit of a theory, culminating in the well-known Hegelian effort to construe the entire preceding philosophical tradition as an ongoing dialogue (1990, p.45).

Thus, interpretation has been a thread that links theoretical epistemologies throughout the ages and hermeneutics is the art of interpretation par excellence (Gadamer, 1977).

Therefore, in this chapter, I would like to delve into philosophical analysis of what I perceive to be the essence of hermeneutical phenomenology. This methodology is borne out of competing schools of thoughts that extol a multitude of meanings, causing ambiguity. It appears that hermeneutical phenomenology evolves from the long ontological and epistemological traditions within the German phenomenological movement from the dawn of the twentieth century that focused on uncovering the meaning or explicating the essence of authentic human experiences. The phenomenological movement, initiated and spearheaded by Husserl, whose fellow German followers have equally laid important claims for furthering this mode of scholastic inquiry, provides the excellent ingredients or tools for peering into authentic or meaningful human life experiences.

There are two poles within this movement: The Husserlian phenomenological tradition which aims to describe the essential lived experience through reductionism and

the Heideggerian/Gadamerian hermeneutic phenomenology which advocates for understanding the hidden meaning of lived experience through an interpretative process.

4.1 Husserl's Phenomenology

My research is fundamentally an examination of lived experiences of stakeholders of international double degree programs. I hope to deepen the understanding of how to cultivate the much sought out intercultural skills and dispositions that are critical to responding to the needs of our increasingly interdependent world.

As I delve into this phenomenological movement for meaningful comprehension, I cannot help but recall of my own undergraduate days; especially my own journey into international education.

I came to Canada as an international student. Facing geographical, linguistic and cultural challenges, I recall being hesitant and inquisitive before embarking on this journey. One of the main reasons for that attitude was the fear of the unknown, the fear of venturing far away from the setting of my own upbringing and its socio-cultural realities. As soon as the reality of going far away from home sank in, I became apprehensive about embarking on this life experience.

First, the anxiety of learning a new language; the imperative of mastering the English language to the extent that I could take university level subject-matter became overwhelming. I wondered whether I made a good choice.

Second, when I thought of geographical concerns, my heart sunk even further into doubt about my choice for attending the University of Toronto. Canada was far away from the Congo. It was an eighteen-hour flight and the ticket fare was expensive and beyond reach for a student budget. It might prevent me from going back home very often. The fear of not being able to come back home regularly in the summer to see my parents, friends and relatives became real and frightening. Furthermore, I thought of tough Canadian winters, the horrendous stories of frostbite and snowstorms. All of that caused

mixed-feelings and made me uncertain about embracing Canada as a destination for my international education journey.

However, I was also overwhelmed by the potential gains that would follow my experience in this journey. I couldn't resist the financial incentives that were linked to the prospects of landing lucrative employment after graduating from such an internationally reputable university. In his research, Shaw (2014) alludes to my attitudes as one of the push factors that compel international students to embark on study abroad programs:

These include the view that a foreign degree is more valuable and can lead to improved social status, a lack of educational opportunities in home countries that provide insufficient spaces for their citizens, the belief that foreign education is of a higher quality than that available in their home country, the desire to better understand Western culture, and the intention to migrate to the country after studies are completed (p.36).

After arriving in Canada, I quickly realized how ill equipped I was to confront the rigors of university scholarship in a new cultural environment. The English language course I took in the Congo did not sufficiently prepare me for this level of academic undertaking. I remember going to my first class, an introduction to Canadian history course, and felt confused and lonely because, not only could I not understand what the professor was saying, I had nobody to turn to for explanation. Furthermore, coming from a society where I never questioned my status within the majority of the population, to a society where my visible minority status became apparent, was extremely challenging. I remember having to work alone on a chemistry lab assignment because I couldn't find a student to partner with. Blending with other students was a challenge, especially when team-work was required, as many classmates would clearly struggle to find excuses for avoiding me.

This axiological aspect of my story relates to what Husserl terms as the natural standpoint. In the Husserlian phenomenology, the researcher must not allow his prejudicial background to affect the essence of researched phenomenon. This is possible through a process called bracketing and reductionism. Reflecting and telling my story about how I embarked on the international education journey is paramount to delving into Husserlian's natural standpoint. This is the first stage in the process of epistemological phenomenology. In this instance, I literally described my experience relating to the days I embraced my international education journey and the atmosphere that ensued immediately after the fact.

When doing Husserlian phenomenology, I need to cast aside my story by bracketing the part that deals directly with my own feelings and apprehensions for embarking on international education before proceeding to interview the researched-subjects about their lived experiences in the double degree programs. Husserl calls it the suspension of disbelief as the researcher is devoid of judgmental thoughts before researching subjects (Moustakas, 1994). This process of setting aside pre-judgmental thoughts is also required of the researched subject before entering the initial interview.

The first interview or encounter with the researched-subject is also called the natural standpoint. It is the stepping-stone to transcendental ontology, which is the description of the essence of meaningful experience that the researcher needs to access (Lavery, 2003). For example, it is assumed that the researched-subjects did not embark on double-degree programs as blank slates. They might have had some apprehensions or motivations that impacted their decision-making processes. Furthermore, there may have been life-stories that might have impacted their decisions. However, in this research, I am only interested in the lived experience while in the IDDPs. As a researcher, I want to know what sort of experiences the researched-subject has had that are meaningful to cultivating intercultural and global citizenship skills. Therefore, the first interview will not reveal all that, as it would be general in nature. To access the essence of the sought-out experience, the researcher must proceed to the next stage in the Husserlian phenomenological process, which is the transcendental standpoint (Sloan, 2014).

This involves going back to the knowledge assembled through the first interview to dissect it into clusters of meaningful descriptions (Wilcke, 2002). It is by peering into this cluster of meaningful descriptions that the researcher extracts the essential descriptive segments of a meaningful experience. Therefore, the Husserlian phenomenology is called descriptive because it emphasizes the importance of describing the quintessential lived experience as the ultimate outcome of phenomenological undertaking.

The use of Husserl's phenomenology is widespread in the humanities. It's one of the preferred epistemological methodologies in qualitative inquiries (Moustakas, 1995). Scholars who are concerned with describing the essential nature of people's experiences can engage in Husserlian phenomenology for plausible outcome. For example, psychologist Giorgi, with the centre for phenomenological research based at Duquesne University, has been a strong proponent of this methodology. Many scientific journals and research centers (Duquesne, Dallas, and Utrecht) have devoted efforts to publicizing phenomenological scholarship, following the steps of Husserl.

4.2 Hermeneutic Phenomenology

The proponents of this pole in the phenomenological movement are Heidegger, Gadamer and Ricoeur (Moustakas, 1994). While Heidegger and Gadamer come from the German phenomenological school, Ricoeur was French and credited for emphasizing linguistic considerations into this scholarly tradition.

Heidegger learned phenomenology under Husserl's guidance (Lavery, 2003). An astute learner and colleague of Husserl, Heidegger developed his own methodology that further distanced him from his master. Their main point of diversion started with Husserl's natural standpoint. While Husserl saw the natural standpoint as critical to preventing authentic experiences from being affected by prejudgments, Heidegger advocated for the impossibility of human nature to distance the self from the socio-temporal realities that inevitably shape one's consciousness.

Heidegger's phenomenology is called interpretive because of his emphasis not only on description, but also on the pre-eminence of interpretation as way of deriving meaningful understanding of a lived experience. While Husserl spoke of suspension of disbelief, Heidegger brought in the concept of *Dasein*, which is literally taken as being-in-the world or the essence of our existence (Wilcke, 2002).

This is what Kissel called "the paradigm shifts of hermeneutic phenomenology" (2014), meaning Heidegger's methodology was dynamic in nature. In fact, the concept of *Dasein* is a repudiation of Husserl's epistemological reductionism, which professes the binary split between the knower and the known realities, or, if you will, the subject and the object. Heidegger's use of *Dasein* is a contention that pure reality does not exist. The world as we know it results from historical interpretations and it is through interpreting that we can understand our lived experiences.

My story of how I embarked on my international education journey demonstrates how we live in a world that is meaningfully defined before we are even born. For example, it is always assumed that education is the best way people can hope to improve their quality of life and contribute to the development or welfare of the society. Equally important is the role of the kind of education one pursues and what institution one attends. These play a critical role on the chances for success in life and accessing important employment positions. Therefore, studying at reputable universities such as Western University bears more weight than attending a less reputable university located in a developing country. In my own case, receiving an offer of admission from the University of Toronto was already seen as a ticket to a successful life. People before me have defined that as such, before my being on Earth and suspending this belief before embracing a phenomenological research of my journey into international education could be futile and impossible. The concept of *Dasein* infers that an excellent way to grasp the meaning of a lived experience is by locating the researched individuals in the world, in line with their sociological and temporal environment (Lavery, 2003). We cannot distance ourselves from the prevalent understandings of our temporal socio-spatial realities. Although these understandings exist independently from us (sometimes before our birth), they are within our mindsets to the extent that it is almost impossible to

remove or dissociate them from our own consciousness before undertaking any phenomenological scholarship. Since they constitute what we may term as prejudgments, stereotypes, or preconceived thoughts and representations, they have serious implications on how we come to construct our own understanding.

Heidegger proposes the hermeneutical circle as a way of engaging the search for understanding lived experiences. The hermeneutical circle is a process through which the researcher engages in reflexive examinations of a phenomenon by dissecting the ontological lived experience derived from intentional reality into meaningful thematic segments in order to extol personal understanding.

Gadamer further enriches Heidegger's phenomenological circle with his insistence that language is the powerful vehicle through which people convey lived experiences. Therefore, understanding languages and the technical aspects of bringing conceived imagery into writing is critical to uncovering the meaning of lived experiences (1960). Consequently, when conducting interviews, the researcher must remain open-minded and clearly observant of any suppositions and silences to enlighten the interpretive process. The researcher must be able to read between the lines, to extrapolate and to cross-examine the understatement. In this perspective, Gadamer contends that, "the real power of hermeneutical consciousness is our ability to see what is questionable" (1977).

Therefore, using hermeneutical phenomenology is a colossal undertaking that requires time and patience from participants and researchers alike. It is not a simple process, but rather a multitasked commitment that calls on consciousness and personal intentionality to exert efforts to exhaust the back-and-forth demands with the purpose of deriving an accomplished hermeneutical cycle.

Gadamer's hermeneutical phenomenology process is three-fold: the fusion of horizons, the act of dialogue and the hermeneutic circle (Wilcke, 2002). The fusion of horizons implies that the researcher and the research participants must orient themselves before embarking on the hermeneutic phenomenological process. To orient oneself means to intentionally engage in reflexive practice with an object of research in mind;

fully cognizant of one's own prejudices and cultural backgrounds that allow one to view the world from a certain position. This is what Gadamer called "phenomenological horizon" (1977).

This is my positionality or what qualitative researchers call positioning or revealing self before undertaking research. This form of orientation is equally required from participants. During the dialoguing process, these horizons will become entangled and intertwined in order to produce new meanings that depict realities or lived experiences (Gadamer, 1960). The dialoguing is a continuous process that is only limited by the discretion of the researchers. When the researcher is satisfied that he has a meaningful understanding of the phenomena, he can conclude the research. Otherwise, the researcher and the participants are engaged in a continuous back-and-forth circle of meaning making. This is called the hermeneutic circle (Moustakas, 1994). Heidegger and Gadamer's hermeneutic phenomenology is called ontological while Husserl's phenomenology is epistemological.

In this research, the ontological aspects convey stakeholders' experiences in the double degree programs as well as the university partnerships. However, the epistemological aspects are embedded in the hermeneutical circle, which is the meaning-making process. I engage in the Gadamerian inquiry traditions as the method for examining those experiences that are meaningfully prone to cultivating global citizenship skills. In the next chapter, I outline the method used for data collections and analysis.

Chapter 5

Method

Hermeneutic phenomenology does not subscribe to any schema of inquiry. Gadamer had spoken out against the inclination of using established natural science methodologies in the human sciences (1960). This is not a positivist paradigm that calls for a structured procedure for engaging in scholastic inquiry. Therefore, the procedural schema through which scholars involve themselves while undertaking a hermeneutical phenomenology study are deemed entrenched in subjectivities or personal orientations. It seems relevant here to mention that phenomenological scholars such as Van Manen and Moustakas have been the precursors in disseminating phenomenological exemplars for doing research in the humanities and social sciences. While Moustakas focused on medical sciences and psychology, Van Manen was more interested in the usage of hermeneutic phenomenology in education. Their attempts at conveying exemplars or templates for doing phenomenological studies have been rampantly adopted by many phenomenological scholars. However, these attempts at harmonizing methodological schema within the phenomenology movement have led to erroneous impressions that researchers in this area must yield to the call for convergence in advocating for uniformity. For example, Van Manen's schematization attempts at providing avenues for hermeneutic phenomenological research while insisting on the free-directional understanding in this mode of inquiry led to confusion as many researchers who began to adopt his methods as the benchmark for doing rigorously acceptable phenomenological studies (1990). For the course of this study, I intend to use one of Van Manen's schemata as a springboard to my own insights that I believe relevant to understanding lived experiences of students in international double degree programs.

Since hermeneutic phenomenology is essentially an exercise in unearthing the meaning of lived-experiences through an intermeshing process of researcher's and participants' reflective views, subjective interpretation becomes crucial to this research. Therefore, by opting for this methodology, I am embarking on an interpretive paradigm in qualitative modes of inquiry.

5.1 Setting

Initially, I retained three Ontario universities for this study: McMaster University, The University of Ottawa, and Western University. My aim was to study the experiences of IDDP students from these universities in partnership with French Universities at large. My intention was to look at these three Ontario universities as regional representatives of East, Centre and West of the Province of Ontario. Beyond regional consideration, these universities are among Ontario's research intensive universities with the ambitious projections into the internationalization movement. It is important to highlight that the concept of a research-intensive university was introduced in the province in the mid-1980s when the Ontario government dreamed of transforming certain universities into powerful research centres for excellence throughout the province. There are six research intensive universities in Ontario: Ottawa, Queens, the University of Toronto, McMaster, Western and Waterloo.

Therefore, there are four reasons for this selection. Firstly, these three universities are research-intensive universities that pride themselves on setting up extensive networks (partnerships) and branches in Canada and overseas. Secondly, they are selected as geographical (East, Centre and West) representations of Ontario universities. Thirdly, all three have partnerships with the universities in France. Lastly, linguistic consideration was the driving force in my decision to limit this study on the partnering universities with French institutions of higher learning, given my orientation into researching of how these universities tackle the complicated the task of fostering global citizens.

5.2 Participants

The task of looking for participants for the study is an important step for researchers. It seemed easy at the beginning of the research proposal as it appeared that there were many students and university administrators involved in the internationalization of high education. However, finding participants for this study became a daunting process that required untangling a lot of knots. And so, in this section I am inclined to outline the linear steps that led me towards accessing, or, if you will, soliciting potential research

participants who were willing to spare their time, ideational dispositions and patience to contribute their personal experiences with the IDDPs. Therefore, I will talk of the ethics review process, the international offices, the program managers and the IDDP students/graduates.

5.3 Ethics Review

The ethical review of the proposal is the first stage in the process towards accessing the research participants. Right from the beginning of writing my proposal, I was advised that applying for ethical review at Western University was time consuming and therefore there was a need to start the application as soon as possible to avoid delaying data collection after completion of the proposal. This awareness allowed me to proceed with my ethics application as soon as I finished conceptualizing and writing the first draft of my project around mid-March 2015. My application for ethics review was approved in the last week of August 2015. The process was indeed time consuming and took lots of collaborative consultations with my thesis supervisor and sometimes with the research office at the Faculty of education. Fortunately for me, I received my approval before presenting my research project so that I could immediately start soliciting participants as soon as I was notified by the Graduate Office that my proposal was approved.

5.4 International Offices

After the ethics review approval, I sent out solicitation letters to the international offices of the three selected universities: McMaster, Ottawa and Western. I used the International Offices at these universities to help with access to relevant stakeholders. I intended to select a limited number of six stakeholders from each university for in-depth phenomenological interviews. I had resolved that the six participants from each university would consist of three students/graduates of the double degree programs, one administrator, one liaison agent, and one supervising scholar.

Although the central focus of this study is the uncovering of IDDP student/graduate experiences, I assumed that the insights of other university officials involved with IDDPs were crucial to understanding the backgrounds, the aims or future that lay ahead in entertaining or pushing forward such programming. I was convinced that such insightful knowledge had the potential to further enrich my analysis and extend my understanding of the phenomenon.

I emailed my invitation letters to the international offices of the three selected universities (McMaster, Ottawa and Western), asking them to identify potential research participants and forward those letters to them. That was my way of getting in touch with IDDP stakeholders because I assumed that the international offices were the converging place for people involved in internationalization activities at each university.

After my initial email, I received only one response from the international office at Western acknowledging receipt of my correspondence and wishing me good luck with my study while expressing regret that the international office could not acquiesce to my request for privacy issues, as they are not allowed to divulge private information. Thereafter, I decided to physically go to the international office, hoping to meet some international students that may know anyone involved in the IDDPs and, also to enquire whether I could get figures or info on IDDP partnerships that Western has with universities in France. That's when I was given a list of universities with figures of exchange students between Western and French Universities, but not their contacts. I therefore realized that we were not talking about the same issues/programs. In fact, exchange students are not IDDP students. Exchange students are part of short-term student mobility programs that do not involve the granting of degrees or diplomas by partnering universities. This contrasts with IDDPs which require students to spend equivalent time in each partnering university for the duration of the degree programming, plus the ability to graduate simultaneously with two formally granted degrees from the two universities.

When I realized that I wasn't getting ahead with my research, I contacted my thesis supervisor who contacted the international office which then responded that they didn't

know of IDDPs as they only dealt with exchange programs. This admission by the international office left me perplexed for the prospects of reaching potential research participants. Suddenly, navigating this administrative labyrinth of internationalization strategies and policies at Western became a stumbling block to my progress as there could be no research without participants.

Fortunately, the lead came from McMaster University's VP of international affairs. As I contacted him to follow up about my solicitation email to their international office that was still unanswered, he told me to reach out to Western VP of international affairs as the knowledgeable source for my inquiry. This is how I got hold of the person that managed IDDPs at Western and she generously forwarded my solicitation letters to potential participants.

As for McMaster, my request was denied as they could not envision how this study would contribute to their goals.

The experience with the international office at the University of Ottawa was straightforward as they provided most of their info on IDDPs and people to contact on their website. Although my email request was not answered, I was given access to two resource officials who dealt with IDDPs and my request for forwarding my solicitation letters was accepted.

5.5 IDDP Students/graduates

This study mainly deals with lived experiences of students/graduates of IDDPs (cotulles) and how these lived experiences are conducive to global citizenship. Therefore, the criteria for research participants were limited only to those IDDP students in the last year of study, assuming they have completed their study abroad requirements, and to IDDP graduates. The study abroad obligation as benchmark for meeting the criteria to participate in this research entails that students/graduates have had the opportunities to experience the 'doubleness' of IDDPs or the capacity of appreciating or understanding life in two different settings over the course of their academic courses. This aspect also

justifies my inclination for using hermeneutic phenomenology which, as a methodology, allows researchers to engage participants in relaying their subjectivities to comprehend what personal meanings surface to the fore of their consciousness. Students from the two Ontario universities registered in the IDDPs (cotutelles) with French universities would be the focal point for this research. Fifteen students were interviewed. Amongst them were twelve *cotutelle* students, three master students. For this analysis, I'm focusing on the twelve cotutelle students (six from Western and six from the University of Ottawa).

These students were willing participants. Most of them held personal journals during the interview time-span which lasted about three months. I had three interviews with each participant and a focus group averaging about an hour each meeting and most of these were held through skype as most participants were in different locations; some in Canada and some in Europe.

As I mentioned before, the international double degree programs play a major role in internationalizing higher education and that's why they have attracted interest from stakeholders: students, employers, university administrators. Given the nature of our universities that have been fundamentally local, and conceptually national, the departure from these assumptions to the current global movement in higher education inevitably condemns educational stakeholders to forge new alliances that constrain institutions of higher learning to rely on strengths of other partners beyond their national settings. However, such ontological exigencies become the rallying point for the birth and blossoming of innovative links through partnership agreements. Although the focus of this research is to explore students' experiences, I suppose that analyzing institutional partnership agreements that establish the possibilities of stakeholder involvements give rise to comprehending the big picture behind the initiatives of student mobility and international outreaches.

Consequently, I am here going to analyze the IDDP partnership agreements from the University of Ottawa and Western University in my next upcoming chapter, and then explore some of the insights from IDDP administrators before peering into the hermeneutic phenomenological interviews with IDDP students/graduates.

Chapter 6

Findings

The process of collecting data started with the identification and examination of policy documents and other dispositions related to the international double degree programs. Thereafter, I proceeded with interviewing those in charge of the daily implementation of these policies and culminated with the experiences of students who have had the chance to complete their study abroad requirements for their academic programs.

6.1 The International Double Degree Partnership Agreements

The university websites are the first place to check for international double degree program information. Obviously, the University of Ottawa and Western University provide ample information about these programs. However, some details are missing, and therefore the need to explore in depth with administrators and students registered in the programs. I was fortunate that some of my student participants gave me copies of their IDDP agreements which I have incorporated in the annexes of this dissertation after masking private information. In looking at these documents, one will notice that each agreement is unique due to the fact that international double degree program agreements are individualized agreements. As such, they differ from one another according to program of study and universities involved. For example, an agreement of a student studying biochemistry as a double degree program at Western in partnership with the University of Paris will differ from that of a student from Western studying the same subject in partnership with the University of Aix-Marseille. The differences between agreements is even larger when considering the diversity of subjects and levels of programs. Agreements are drawn for the undergraduate, graduate and sometimes combined levels. Some countries have very specialized agreements at the doctorate level such as France's *cotutelle*. Most of my participants are cotutelle students and their insights will shed light on the process for initiating such agreement and its applicability.

Despite all these differences, one should not lose the focus that the question regarding the nature and shape of the International Double Degree Program partnership agreements rests on the quest for understanding the motivations for conceptualizing and pursuing international connections so that universities remain linked to the rest of the world in compliance with the requirements for living in the era of international cooperation as key to institutional success. The survival and success of universities have been conditioned to their capacity to create these links and explore a panoply of collaborative initiatives or undertakings that would assuage their thirst for knowledge and expertise interpenetrations that are envisioned for self-emulation and self-improvement. That institutional goal is somehow linked to the humanistic vision of nurturing cosmopolitan subjects.

In this section, I will analyze two excerpts of the International Double Degree Program partnership agreements, more precisely the cotutelles from the University of Ottawa and Western University.

6.1.1 University of Ottawa

There is clearly a prevalent assumption that the more collaborative partnerships acquired, the better institutions of higher learning become. The University of Ottawa has the most collaborative partnership agreements in Ontario with other international universities. Moreover, it is also the only one that has extensive reach into the Global South, especially with universities that are members of la Francophonie which is an international organization of countries that use French as the official language (the equivalent of commonwealth). Lately, this university has adopted the policy of waiving the foreign-student-fee rates for all students from la Francophonie who register in any program taught in French as an incentive to attract international students from these countries.

No wonder the University of Ottawa prides itself for being at the crossroad of cultures since it's the first truly bilingual (French-English) university in North America, located in the heart of the national capital of Canada where bilingualism is the mantra for

peaceful coexistence between two peoples or cultures that have grown tolerant despite a long history of antagonistic occurrences. So, it is this image of peaceful understanding and coexistence that defies Lord Durham's analogy of 'two warring factions' to become the hallmark of Canadian fascination with the peaceful coexistence of the Anglo-Francophone communities on the campus:

Canada's commitment to bilingualism is fundamental to what we are as a country. The University of Ottawa has nurtured this vision of bilingualism. We offer outstanding programs in French, in English and in both languages. Our campus lives, learns and plays in both languages. No other major university in Canada can say the same; this duality makes our students uniquely prepared to shape our country and to live out its values. An idea that moves people, especially in more than one language, is a truly powerful idea. These are the ideas that are forged at the University of Ottawa. (University of Ottawa, 2017)

The emphasis on the dual character of learning experiences provided at the University of Ottawa demonstrates its exceptional capacity to tackle the complexity of social dynamicity prevailing in mosaic societies that symbolize and reinforce, if you will, the relevancy of International Double Degree Programs from its European continental roots to the current globalized and interdependent world. There is no doubt that, beyond the neoliberal excitement for training human capital for this interdependent world, International Double Degree Programs have the potential to promote friendships between nations and appreciations for diversity and cosmopolitan values. These are the essence at the heart of the International Double Degree Programs in Europe. The creation of a unified European Area of Higher Education is firmly based on the success of the international double degree programs. The importance of IDDPs is reinforced by their adoption as the only tool for experimenting the Erasmus policy. Beyond this, European leaders believe that extending the promotion of European socio-cultural integration through such renowned mobility programs can also benefit the world. This is why the Erasmus Mundus was created and promoted through transatlantic partnerships in higher

education that allowed Canada to join the bandwagon of international double degree programs.

The University of Ottawa has many International Double Degree Program partnership agreements with many universities around the globe that encompass almost all the academic fields at all three levels of scholarship. But as previously stated, we are interested here in the International Double Degree Programs at the PhD level, namely the cotutelle with institutions of higher learning in France.

Accordingly, the University of Ottawa's engagement with the cotutelle stems from the policy decision enacted by its Senate in 2008 that outlined the framework for pursuing such academic programming with internationally renowned universities. The aims for such programming are to:

...consolidate and improve the training of our doctoral students, foster doctoral student mobility, ease the establishment of interdisciplinary plans in doctorates and finally, generate scientific exchanges between the University of Ottawa and partner institutions with which we sign cotutelle agreements (University of Ottawa, 2008).

As one can see, these aims seem to respond to the recurring internationalization strategies of Canadian institutions of higher learning in general which, beyond promoting international exposure and quality improvement, encourage student mobility and scholarship collaborations. Henceforth, negotiating a cotutelle agreement is a complicated endeavor because of the level of collaboration required from the stakeholders involved since this type of International Double Degree Program agreement expressly stipulates that, although there is a formal general template, each individual student requires a specific arrangement which must spell out conditions and schema for meeting the requirements of the academic cursus.

For example, the cotutelle template agreement suggests that students must initiate their registrations in the cotutelle in their first year of doctoral study at the University of Ottawa. Each student must talk to and seek approval from their thesis supervisor about their intentions to pursue a cotutelle. Thereafter, the student will seek admission to another doctoral program from the intended partnering university (i.e., the University of Paris) whereby he/she would be assigned another thesis supervisor. In this case, the student's home university would be the University of Ottawa and the partnering university would be the University of Paris. Consequently, the student would have two supervisors; one from each university. The two supervisors would collaborate in conceptualizing the student's partnership agreement that would spell out the details of the program before submitting it for approval to the Dean of the Faculty of Graduate and Postdoctoral Studies (Please see sample of cotutelle agreement in appendix). At this stage, the student would have met the admission requirements from both universities independently and would therefore be required to simultaneously register in both universities.

Here is a typical scenario for an academic cursus of a formal cotutelle program as provided in the University of Ottawa senate policy framework (2008):

Table 4. Cotutelle program (University of Ottawa)

Year 1	Year 2	Year 3	Year 4
Start of doctoral program	Courses	Courses	Research: return to home university or continue with partner university
Define and prepare cotutelle project	Take comprehensive examination or present thesis proposal	Conduct thesis work studies at partner university	Present oral defense of thesis at home university

Sign cotutelle agreement	Complete studies at home university-residency		
Courses			
Complete studies at home university-residency			

This schema shows the time required for each student to spend in each partnering university and the work that need to be completed in each university. The cotutelle partnership agreement makes it clear that students must meet the graduation requirement from both universities. Also, the University of Ottawa’s cotutelle policy insists on the necessity for joint-supervision of a student before graduation. It is therefore mandatory for students to complete at least a set of rigorous required doctoral work such as course or comprehensive examination in each university.

6.1.2 Western University

The University of Western Ontario used to be a local-based research intensive university that served the south-western region of the province of Ontario. All that changed when its senate decided to embrace the internationalization of higher education movement. In this process, the following major step was the hiring of Amit Chakma as the university president in 2009. Chakma’s main mission was to intensify internationalization efforts for the University of Western Ontario to become one of the best centres for academic excellence on Earth that would attract topnotch scholars and students alike. He is the reason for the university’s shift towards a new nomenclature, abandoning its longstanding name of the University of Western Ontario to a more

internationally friendly name of Western University (Tarc, 2013). The adoption of the new name may be taken metaphorically as the rejuvenating phoenix to demonstrate how Western University has departed from its former original mission of being a regional or local university to an international one.

It also important to mention that the current president has been at the forefront of internationalization efforts in Canada. He was the presiding leader of the steering committee of academic administrators, appointed by Stephen Harper, who wrote the current policy initiative for Canada that called for the intensification of internationalization activities across the country (2014). This committee produced a report of the internationalization strategies to render Canada a competitive place for investing in International education.

In the last few years, Western University has signed many international double degree program agreements with many universities around the world. However, most of these agreements are with universities in China, India, Australia, Brazil and Europe. The academic levels of study differ. While agreements with some universities are mostly at the undergraduate level, most agreements with French universities are at the PhD level, namely the cotutelle.

The following analysis is an examination of a cotutelle excerpt between Western University and the University of Aix-Marseille that one participant gladly provided me for this study (please see copy in annex).

This agreement is written like a legal document that provides for specificities of how the two contracting institutions are bound to the completion of this student's academic cursus. It spells out the institutions and student's names, the chronological progression of the program and the funding and living arrangement for the student. Below is the schema of the chronological progression of the academic cursus:

Table 5 Cotutelle program (Western University)

Year 1	Year 2	Year 3	Year 4
November 2014 to Mai 2015	June 2015 to June 2016	July 2016 to October 2017	November 2017 to October 2018
Aix-Marseille University Course work + independent research	Western University Independent research Course work/seminar	Aix-Marseille University (may be 3 months at Western) -Research + dissertation	Western University If necessary

6.2 IDDP administrators (Program managers, liaison officers within the international office)

Interviewing administrators is another critical step for this study as these university employees play a crucial role in the process of conceiving, popularizing, implementing and executing the details for successful programming of academic activities. Essentially speaking, International Double Degree Programs have always been conceived administratively and, in the case of cotutelle, it takes the implications from administration, supervising scholars and students to build a specific agreement.

Therefore, I found it interesting to interview administrators at the international offices or anyone involved in the elaboration and implementations of International Double Degree Programs to understand the intricacies of these programs. I had

interviewed three administrators in total: one from Western University and two from the University of Ottawa. Fourteen specific questions targeting the heart of IDDPs' conception and implementations were addressed during these interviews. It is important to mention that these were just simple interviews, not phenomenological ones, because, as the researcher, I wanted to limit the time commitment for these participants who graciously accepted to step away from their workload during a busy and stressful time of the year to infuse ideas from their experiences into this research. These interviews took about an hour with each administrator. All three administrators didn't object to the possibility of further discussion, therefore, time for follow ups were provided as well.

Although the interviews produced a considerable amount of data, the following points were retained as illuminative of the process for conceiving and implementing international double degree programs.

6.2.1 Experiences as International Double Degree Program Administrator

The three administrators have had different experiences with the international double degree programs. All three administrators were based at the international office of each university. At interview time, one had performed this role for less than a year. Another one has had more than ten years of experience, but dealt mostly with student exchange files which are short-term study abroad programs. The third administrator was a longtime study abroad specialist who was nearing retirement. She had dealt with international double degree programs for more than ten years and had been in that position since the university embraced these types of academic programming. She was very helpful in clarifying my understanding of these programs and the internationalization history at her university.

As mentioned before, international double degree programs are a recent phenomenon in Ontario. These programs intensified in 2008 at the University of Ottawa and in 2009 at Western University. This timing is not arbitrary, as it relates to the signing of the EU-Canada partnership agreement for collaborative ventures in high education and vocational training.

In 2006, the European Union and Canada signed an agreement to encourage academic joint partnerships, especially international double degree programs. The European Union provided funding for students and Canadian institutions of higher learning that were willing to embrace these programs. As for Western, we saw that the arrival of Chakma in 2009 was very critical to the intensification of internationalization activities. Since becoming the head of Western University, Chakma has been one of the most visible and vocal advocates for internationalization activities in Canada (2010).

6.2.2 Objectives for providing IDDPs

It is clear that achieving internationalization and visibility at the international stage became the motivation for pursuing these programs. These programs stem from the desire entertained when universities began to adopt internationalization strategies to become world class universities, which then would allow them to attract high paying fees foreign students and renown international scholars. One administrator insisted that the cultural diversification of student make-up on campus was another marker of institutional pursuit for these programs. This fits well with the University of Ottawa, which claims to be at the crossroad of cultures because of its strategic position of being the only truly bilingual institution of higher learning in the national capital and in North America.

It also corroborates Western's aspiration as enshrined in its slogan: "*The world is your classroom*". Consequently, the Board of Governors adopted the 2009-2012's strategic plan for internationalization that clearly defined in detail what needed to be done to depart from its regional position in southwestern Ontario and rise to a truly international western university. Since then, many administrative changes at Western responded effectively to its newly acquired mission of becoming a world class university. For example, a position of vice president and provost of international was created and tasked to lead the international office where most of internationalization activities were run. Also, there are program manager positions that were created at both Western University and the University of Ottawa. These managers have the responsibility to

administer the study abroad programs and to promote the universities abroad, especially in countries from the emerging economies such as China, India and Brazil.

6.3 Students' experiences

This research mainly focuses on understanding the nature of students' lives during the International Double Degree Programs. Therefore, the exploration of the International Double Degree Program partnerships and the experiences of the administrators in charge of international education activities serve to reinforce the perspicacity of the complicated labyrinth of collaborative partnerships in the realm of internationalization.

Henceforth, when I spoke of hermeneutic phenomenology as the methodology for engaging this research, I was referring to the task of understanding the lifeworlds of those engaged in the International Double Degree Programs. Given the fact that doing hermeneutic phenomenological study remains by far a Herculean task, it's important to clarify the process I have chosen for undertaking my work.

As extensively discussed in the methodology chapter, Gadamer, the philosophical pillar of hermeneutic phenomenology is known for his distaste of methodological schematization as a prescriptive way for doing research in the humanities and social sciences. However, prominent hermeneutic phenomenologists such as Van Manen have devised some schema not as prescriptive but as suggestive models for leading studies to fruitions. Van Manen recommends three interviews in the process of hermeneutic phenomenological research. In this research, I am relying on Van Manen's schematization while incorporating my own epistemological insights which are very well versed into Gadamer's requisites for collecting data that would, in this case, permit understanding this phenomenon in international education.

The first stage of this data collection was a reflexive task I gave participants to tell me about themselves through a couple of journal entries.

6.3.1 First stage: Reflexive tasks

Although this journal assignment was optional, I encouraged all my participants to provide as much descriptive detail of their lifeworlds as they could for me to better understand their cultural and educational backgrounds before beginning their IDDPs' journey. For those participants who objected to contributing through journal entries, their backgrounds were still covered through the first interviews which also were mostly focused on questions relating to information that would reveal the profiles of the typical candidates for IDDPs and their propensity or predisposition to embracing these kinds of international programming at universities. So, in the following lines, I am relating some of my participant's profiles.

Tim is a French citizen who is attending Western University as an international student from the University of Aix-Marseille. He is in his third year of doctoral studies of an international double degree program in biochemistry. He was born in France and grew up in the southern region. He never travelled beyond continental Europe before coming to Canada. He is a trilingual with relative fluency in English and Italian beyond his native French language. He admits having a passion for learning English since his high school years. He wanted to go on exchange studies to the United Kingdom, the United States or Canada during his undergraduate years. So, when the opportunity of obtaining funding for his doctoral studies came, he decided to choose Canada. He hoped that his stay in Canada would be an opportunity for improving his language skills.

Karl is pursuing his graduate studies as an IDDP student at Western University and the University of Grenoble in France. He is a Canadian citizen who grew up in Southern Ontario, in a small city just outside Windsor. He recognizes that he grew up around some Francophone children who attended a French school in his small town. Being an Anglophone child, his parents decided to register him in a French immersion program. So, he attended a French Immersion school beginning in grade 1 and graduated with a bilingual certificate after grade twelve. He confesses his love for the French language passed on by his own parents and their support for his French immersion journey. During his grade-school years, he had opportunities to travel to the francophone world, mainly Quebec City and Haiti, for vacation with his parents.

Omer is in his final year of doctoral studies in geology at Western. He is originally from Toronto where he lived most of his life before moving to London to attend Western University. He admits that learning the French language has always been challenging for him since his middle-school years. As a matter of fact, he struggled to pass the grade nine requirements in French when he was in high school. He credits his love for the French language when he met his current fiancée who was then his girlfriend during his first year of undergraduate studies. In his third year, he travelled to France to spend a semester as an exchange student at the University of Paris. He went along with his girlfriend who was also on an exchange program with the same university. His experience in France opened his eyes to the beauty of international education and the opportunities for intercultural encounters. He remembers with admiration his escapades in the Latin Quarter and the rich cultural experiences he enjoyed during his stay. As a former exchange student to France, he has always wanted to go back to explore other schooling activities. So, the cotutelle was an opportunity for him to fulfill the dream.

Abdulla is a dual citizen of Canada and France. Although he was born in Canada from a French mother and an Anglo-Canadian father, he has always dreamed of becoming an international lawyer who could practice law in France and Canada. He has relatives in France and has travelled there extensively with his parents. He is perfectly bilingual as he attended a French school in Ottawa during his basic schooling years. He learned about the offering of the IDDPs through a friend who was interested in undertaking studies at the University of Paris. After attending an information session on the IDDPs at the University of Ottawa, he began seriously contemplating this route as a way of achieving his dreams of becoming an international jurist. Since he would love to practice law in both countries, he decided to register in both faculties of law at the University of Ottawa and the University of Paris.

Adrian is a physics student at the University of Ottawa, doing his cotutelle with the University of Strasbourg. He was born in Southern Ontario. He considered going on an exchange program during his undergraduate years but lacked the financial means. So, when he began his doctoral studies, he came across some literature that spoke of cotutelle programs at Ontario universities and the possibility for gaining financial assistance

through the French consulate. He inquired further, hoping to gain access to these financial sources. Fortunately, he was successful in his application.

Willy is a Canadian studying at the University of Ottawa in partnership with the University of Lyon in France. He was born in Sudbury, attended grade school there before moving to Ottawa to undertake his undergraduate studies. Prior to his study abroad experience, he had only travelled out of Canada once on a two-week Caribbean vacation. He always wanted to go on exchange studies during his undergraduate years but he found it very expensive. His dream came true when his supervisor at the Master's level proposed to him to embark on a double PhD degree program as a route for building international connections.

Lastly, Kira has an extensive Canadian experience. She was born in Ontario and attended French immersion school in Mississauga before leaving for Winnipeg where she completed high school. She was very exposed to French throughout her French immersion schooling and her connection to the Franco-Manitoban community. She moved to Ottawa for her undergraduate studies and was involved in an exchange experience at this level. She traveled to France for a semester as an exchange student to study at the University of Paris and managed to build some lasting friendships that motivated her to go back again at the Master's level. This time, she attended the University of Grenoble for two years. She clearly enjoyed her experience in graduate school but found it difficult to remain for her doctoral work because of funding issues. That's how she decided to go back to Canada to pursue her doctoral work at the University of Ottawa. As she was finishing off her first year of doctoral studies, she learned about the cotutelle program from a workshop that was given by the French consulate. She liked the opportunity of completing her work in two universities with the chance of graduating with two degrees; one from each institution. She also learned about the attractive funding from the French consulate and the grants from the University of Ottawa tailored for Canadian students willing to embark on these academic programs. In fact, these two financial assistances were so enticing and consistent enough to cover all the living expenses required for studying abroad and for completing their programs because they were extended for four years, which was enough for a full-time student to

complete a cotutelle. Having learned that, she contacted her former supervisor at the University of Grenoble to see whether she could take this opportunity for a joint supervision of her work. She admits that there were several steps required she had to go through before registering for the cotutelle. The process was lengthy enough to discourage any candidate, but she persisted.

The above narratives from participants were intended to serve as the springboard for our phenomenological hermeneutic inquiries as they gave us some elements of our participants' profiles upon which to build our inquiry. As you know, the main goal of phenomenological study is to uncover the essence, or if you will, what Husserl termed "eidos", which is the quintessential aspect of a lived experience. In this study of IDDPs, I wanted to understand the eidos of students to make sense of their transformative experience.

However, comprehending someone's lived experience requires understanding the decisions and facts that led the person to embark on IDDPs journey. This is what phenomenologists call 'intentionality'. So, students are asked to reflect on their lives before and at the time they contemplated entering or applying for IDDPs. How did that happen? In what circumstances were they to realize they wanted to get involved?

This aspect was central in the first interviews and they provided tools for the hermeneutical cycle which was going to deeply examine thematic aspects extracted from these initial journals and interviews. So, in the following lines, I will attempt to isolate certain assertions that were critical in our conversations as well as in the journal entries which conveyed hints to the main themes that are critical to understanding the experiences of these participants in the IDDPs.

As I alluded to before, Karl a student from a small town in southern Ontario who has always wanted to travel and, to some extent, has found the IDDPs as an excuse to fulfill his dream. He contends that:

“When I learned about IDDPs, I thought that this was an **opportunity for me to travel abroad** and get an education at the same time as I’ve always wanted to go on exchange study. A friend of mine told me of a program where you can go abroad and **get two degrees** at the end of study. **I thought that was cool...**”

I have underlined the thematic tips in this assertion in order to analyze them according to the prevailing goals for developing these mobility programs as part of internationalization of higher education. Therefore, it appears that Karl’s motivation for embracing IDDPs are tri-dimensional: self-fulfilling, instrumental and cultural. The self-fulfilling part derives from the desire to travel around the world and see what is beyond one’s national borders. It may also be social as it relates to how a small-town student who feels compelled to assuage his curiosity and experience from what he read in books or saw on television. The instrumental aspect is almost universal in that it touches on the main motive for studying in the first place. In fact, when an individual embarks on an academic program, the ultimate goal has always been to obtain a degree. That’s the culminating dream of every student. It also stands as a testament for academic accomplishment that is required for entering the job market. This is what I call instrumental aspect of academic programming because the acquisition of two degrees from two different international universities is often branded as the distinguishing feature from the traditional degree programming. These double degrees are supposed to give an edge in securing employment after graduation as the job market is enlarged to two different countries that recognize the degrees. Finally, Karl talks of coolness of the idea of going abroad for schooling and getting two diplomas at the end. This is a social incentive to these programs and students can increase their social prestige/capital among other community members.

If Karl’s tale provides us with three thematic tips, Kira leads us into another angle of educational experiences that clearly show how varied are the profiles of students attracted to these programs:

“One of my educational goals was to become fully bilingual and, I am, thanks to my parents who decided on putting me in French Immersion... since my primary education. During my undergrad, I attended... wanted to go on exchange in France at Grenoble. That’s when I met my current supervisor. So, when I started my PhD program at the University of Ottawa, I really knew I wanted to connect with people I knew at Grenoble and my supervisor suggested I do a cotutelle.”

It appears that the cultural aspect was the driving force behind Kira’s decision to embark of her IDDPs journey. She suggests that her ambition has always been to develop her French skills and therefore credit her parents for instilling that in her through their willingness to enroll her in French immersion programs during her grade school years. Although she is studying physics, Kira wants to immerse herself in the French culture. This explains why she has been to France three times for schooling purposes. She was there as an exchange student for a semester during her undergraduate years. She went back for her Master’s program. Now, she is undertaking her cotutelle on a partnership between the University of Ottawa and the University of Grenoble. Beyond the cultural incentive for undertaking this cotutelle, there is the academic collaborative theme of internationalization. As a physicist, Kira understands quite well the importance of international collaboration and cooperation in scholarship. Given her bilingual skills that allow her to easily engage French scientists, Kira is an international scholar whose appreciation of different cultures and the needs for collaborations responds to the demands of our very interconnected world.

Like Kira, Abdulla is another participant whose emphasis on culture shows the importance of the cotutelle and the opportunity it gives to those willing to develop their language skills while completing their studies, no matter what programs of study they are involved with. In this excerpt, Abdulla alludes to the fact that his dual citizenship is enhanced by his dual upbringing, having grown up in a bilingual family while frequenting his relatives in France throughout his life:

“Graduating with a law degree from France and Canada was going **to give me an edge when looking for a job.** As a law student, I was told that having a PhD from a French university was a requisite for **becoming a member of law society of Paris.** Then I wanted to have my footing into **practicing law here and in France.** **I’m a dual citizen** because my mother is French and **I have relatives in France...**”

Abdulla’s ontological existence betrays his cosmopolitan upbringing. It also demonstrates his ambivalent academic orientation that is reinforced by his inclination to situate himself somewhere in the middle as a strategy for responding to his existential duality. He is the typical embodiment of the doubleness of double degree programs because his entire life revolves around juggling the intricacies of navigating across cultures at home and school. He also understands the instrumental aspects of IDDPs which is why he is positioning himself for transnational employment in both countries of his citizenship. His life is essentially embedded in cultural and intellectual dualism for having known and experienced Franco-Anglophone realities and the struggles to bridge differences that have historically prevailed between the two linguistic blocs, especially here in Canada.

Abdulla may not have had to deal with financial challenges for engaging in study abroad like Adrian who has never been outside of the country, given his financial situation. In one of his responses, Adrian contended that he could never have thought of going abroad because of his financial situation:

“...Honestly. **Money was an incentive.** I was in my second year at the University of Ottawa when I heard about this program... you get \$6000 as an incentive to go abroad at a French university. I also **liked the idea of getting another degree from another university as part of my program at the University of Ottawa.**”

Adrian is adamant that the scholarship money provided was the trigger in his desire to embark on his cotutelle experience. Obviously, studying abroad is a formidable financial undertaking for any student. According to the 2015 survey by University Canada, only 3 percent of Canadian students manage to go abroad because the cost is often prohibitive. It's obvious that even normal cost of accessing higher education is beyond the means of average Canadian middle class and poor families. Most of those who manage to enter this realm are often overburdened by student loans which leave them indebted for many years after graduation. By learning that he was going to receive money to cover his expenses abroad, Adrian jumped at this opportunity to fulfill his dream of going abroad. So, Adrian's experience shows how funding availability can impact participation in international education activities. Adrian also spoke of the desire to earn two degrees as the motivator for getting involved. Once again, we are seeing here how potential IDDP students are lured by instrumental incentives. Getting two degrees potentially opens doors to more employment opportunities. This is also evident in Willy's responses:

“...**my supervisor told me about it**...(cotutelle)..., and proposed me to apply for a scholarship...at the time I was just finishing my Masters. **The opportunity** that it represents: **getting two degrees, studying abroad and traveling**”

Beyond the instrumentalism of IDDPs, this assertion underscores the current prevalent modes of learning in this increasingly interconnected world whereby traveling is emphasized as an indispensable pedagogical tool for fostering global citizenship and intercultural skills. The advent of globalization has spurred the proliferation of educational tourism to such extent that students feel compelled to travel as a way of conforming to nowadays currents. This is also evident in Omer's response because he

alludes to the fact that traveling to France would definitely improve his linguistic fluency in French:

“My girlfriend was a major push for me... I guess when I told my parents that I really wanted to go to France for studies, they were sort of delighted and revealed that when I was about to start primary school they almost registered me in a French Immersion program. **In that case, I would have been an FI graduate.** So, when I heard about IDDPs at university, I wanted to **take the advantage to improve my functionality.**”

It's true that traveling abroad provides one with opportunities to develop their linguistic skills and intercultural abilities. Although this ontological common-sense may be refuted when it comes to short-term study-exchange, IDDPs are preferable because of their long-term programming aspect that requires students to spend half of their academic program duration in each country. For a cotutelle experience, that means students can potentially spend two years abroad, giving them plenty of time to immerse themselves into the host cultures. Obviously, when students complete their study-abroad requirement, they are expected to be functionally prepared to smoothly navigate through the cultural intricacies of both cultures and therefore develop what Rizvi referred to as epistemic virtues.

However, long-term study abroad requirements have their drawbacks too for those who may have difficulty immersing themselves into their host cultures. Some participants have been able to voice their disappointment or displeasure with the fact that being a foreigner with limited linguistic skills for the local language was challenging. There have been contentions or suggestions that some host students were not as hospitable as they should have been. The feeling of loneliness that arises from the failure to build meaningful friendships or to interact with host communities can be devastating to some. The case of Maryse is illustrative:

“When I arrived at the University of Ottawa, I was so happy to finally begin to engage Canadian students on campus and **learn about their cultures**. Back in France, I knew about the generosity and politeness of Canadians... I heard about that all the time. As I complete my study abroad portion, I don’t think I can say same thing about that... **people are cold** around here...”

It’s quite interesting to see how Maryse’s impression before coming to Canada changed after her study abroad experience. This reinforces the importance of these programs because learning something from afar is never like experiencing it live. We often hear about stereotypes attached to certain people, and come to literally take them as such whenever we encounter them. These stereotypes may impede our understanding of the other. For Maryse, her study abroad experience was an eye opener that would unlearn whatever she knew about Canadians. But the essence of the hermeneutic phenomenological study resides in the fact that this is just her experience in a spatio-temporal circumstance with specific relationalities that may not be replicated. If she attended another Canadian university in another city (e.g, the University of Toronto) she might have walked away with a different impression of Canadians. As we should see in the hermeneutical cycle, things evolve according to many factors.

The case of Sophia paints another aspect of study abroad concerns that came up very often in my discussions with participants. When these students go abroad for a long period of times, they sometimes face homesickness. This feeling may affect their whole experience abroad as they may be dealing with a reluctance to engage others and the tentative of versing into solitudes. After staying away from home for very long, Sophia confided that:

“...I was studying for the Master degree in applied psychology at Grenoble in Chambéry. It’s the University of Savoie that is governed by the University of Grenoble. **I felt homesick**... wanting to come back home to Canada to continue my studies **while keeping my connections with my supervisor in France**. So, I

searched online and saw this program and my supervisor in France was open to collaboration...”

Sophia is a Francophile whose passion for the French language was nurtured throughout her French immersion grade-school to two exchange-terms with universities in France. As she explained, she was completing her master’s degree in France when she suddenly felt homesick. Although she would have liked to stay for her PhD program, she thought of coming back home and the cotutelle program became her default for keeping connections while she was there. Henceforth, there are three important themes that emerged from her assertion which are homesickness, academic connections and academic collaboration. These themes are compelling reasons for the multiplication of international education activities. Sophia understands very well that as a scientist, the feeling of homesickness is legitimate but it cannot preclude her from pursuing her dream of becoming a prolific scientist who is fully versed in current practices of building international connections and academic collaborations around the world. It is obvious that in our current interconnected world, such abilities are indispensable to any thriving intellectual. Furthermore, other participants echoed similar themes in different ways.

As we just saw, the first stage of this research involved looking at journal responses regarding participants’ prior experiences before embarking on their IDDP journey. These journal entries were enhanced by the first interview series which became the base for deciphering semantic coding that would lead to theme isolations. Finally, to conclude this first stage of our hermeneutic phenomenological study, I would like to highlight the semantic coding and the themes I draw from them as a result of hermeneutic analyses in form of representation on the following chart. Highlighting them will clearly be a fodder for references when I will enter the hermeneutical circle:

Table 6. Semantic coding

Participants	Semantic coding	Themes
Karl	<ul style="list-style-type: none"> - opportunity for me to travel abroad - get two degrees - I thought that was cool 	<ul style="list-style-type: none"> -educational tourism -personal development -academic value-added -employment opportunities (expanding professional opportunities)
Adrian	<ul style="list-style-type: none"> - my educational goals - to become fully bilingual - my primary education - on exchange in France at Strasbourg - when I met current supervisor - I wanted to connect with people I knew at Strasbourg - my supervisor suggested I do a cotutelle 	<ul style="list-style-type: none"> -intercultural skills -personal development -linguistic skills -exchange/study abroad -international collaboration -academic supervision -academic partnership
Omer	<ul style="list-style-type: none"> - my parents' expectations - an FI graduate - to improve my functionality 	<ul style="list-style-type: none"> -family ambitions -linguistic skills -intercultural; intercultural or linguistic skills

Tim	<ul style="list-style-type: none"> - Money was an incentive - getting another degree from another university 	<ul style="list-style-type: none"> -academic funding -value-added/ DDP
Willy	<ul style="list-style-type: none"> - my supervisor told me about it - The opportunity: getting two degrees, studying abroad and traveling 	<ul style="list-style-type: none"> -academic supervision -DDP -educational tourism
Abdulla	<ul style="list-style-type: none"> - The opportunity of getting two degrees, studying abroad and traveling - becoming a member of law society of Paris 	<ul style="list-style-type: none"> -DDP --employment opportunities (expanding professional opportunities) -dual citizenship
Sophia	<ul style="list-style-type: none"> -supervisor in France was open to collaboration - while keeping my connections with my supervisor in France - I felt homesick... 	<ul style="list-style-type: none"> -academic supervision -academic collaboration -Networking -homesickness
Maryse	I was enthusiastic about learning and interacting with Canadians	<ul style="list-style-type: none"> -cultural immersion -intercultural learning

Kira	I became resourceful at university in France...French students and even professors wanted me to help with English articles	-Anglicization as internationalization..
Magalie	Lived with host family	-cultural immersion
Lily	Struggled with decision for study destination	-counseling and academic orientation
Kristina	-travelled from Hungary to study at the University of Paris before entering IDDPs -was an Erasmus recipient with German and Belgian universities	-international connections -global citizenship

After the initial interviews, I proceeded with semantic coding and thematic recovery as shown on this table. These themes would become the focus for the next set of interviews to deepen understanding of the lived-experiences in IDDPs. These interviews are the core of what Heidegger termed as the hermeneutical cycle which in fact is an unlimited conversational schema that can only reach its end when both interlocutors are satisfied that they exhausted their quest for understanding the phenomenon at task.

6.3.2 Second stage: The Hermeneutical circle

As discussed before, the hermeneutical circle is the heart of every hermeneutic phenomenological study because this is where the researchers and their participants intermingle, epistemologically speaking, with the hope of collaboratively unearthing the

essence of the sought-out lived experiences of the phenomenon at task. This is the stage where I, as researcher, insert myself by intentionally orienting discussions for better understanding of the international double degree programs through the glances of those who have walked the ‘talk’.

In his “*Time and Being*”, Heidegger (1996) emphatically elaborates on this aspect of scholastic process that still stands for the fundamental demarcation from his mentor and former colleague Husserl and the culmination of their epistemological disputes in scientific inquiries. This is how Heidegger developed the Dasein or the reckoning of ontological factors that proved determinant in fully apprehending social phenomena. Looking from what I have deeply explored in my methodology, ‘Dasein’ presumes the indispensability of social positioning in existential exploration which essentially surfaces in phenomenological writings. Since being in the world constrains individuals to spatiality, temporality, corporeality and relationality, I suspect that understanding my participants’ journey in IDDPs cannot escape these modes of being.

At this level, I have amassed a lot of narratives from my participants and I have also analyzed these and came up with an understanding which will now be confronted in a conversational form in order to contemplate agreements or disagreements or even blending of views. Heidegger calls this conversational or dialogical process the hermeneutical cycle.

In his “*Truth and Method*”, Gadamer (1960) further expanded the conceptualization of hermeneutical circle by insisting on the preeminence of language or linguistic intricacies in probing the complicated interactions between researchers and their participants. He believed that these interactions have the potential to subvert subjectivities to the extent of yielding towards a firm blending of identities or the germination of new ones. The interpenetrations between the interlocutors are therefore transformative. Indeed, in Gadamer’s terms, this is “the fusion of horizons” which essentially is the culmination of the dialogical experience between the researcher and the participants.

But the concept of the ‘fusion of horizons’ invokes other meanings as well. Although it suggests the possibility of identity hybridization during these social encounters, it also leaves open the possibility for understanding the ‘other’ without submitting or conceding deferentially to seemingly prevailing standpoints. This is why Zaner (2006) states:

Every situational participant not only experiences but interprets the encounter from within his or her own biography: history, typifications, lifeplans, undergirding moral and religious views. These encounters are also framed by prevailing social values, written and unwritten professional codes, governmental regulations,... any or all variously contributing to ‘what’s going on’ in any specific case (p.287)

Clearly, this assertion implies that in any dialogical experience, interlocutors enter with an understanding that such exercise may yield to an understanding of each other, even in case of non-agreement at the end of the dialogue. As some common saying often suggest, people can always agree to disagree. This is typical to some stances held by vernacular cosmopolitans as I referred to in my conceptual framework above.

Furthermore, it’s important here to reflect on Van Manen’s schematization in hermeneutic phenomenological inquiries which underlines the importance of reinforcing the understanding of the lifeworlds of the participants. In this respect, Van Manen speaks of four dimensional angles in the process of understanding a lived-experience: the lived-space (spatiality), the lived-body (corporeality), the lived-time (temporality), and the lived-relations (relationality). The concepts of spatiality, temporality, corporeality and relationality are critical components of existential phenomenology. They are fully examined by Martin Heidegger. Some have been picked up by most French existentialists of the twentieth century and by some critical poststructuralists such as Derrida and Foucault. In this research, I am not going to delve into the details of these concepts and

therefore will limit myself to the formal understanding elucidated by Van Manen as appropriate for researching lived-experiences in hermeneutic phenomenological investigations.

Consequently, I am proceeding, in the following lines, with the explanation of thematic codes obtained during the first stage of this investigation in order to interact with the participants according to Van Manen's schematization.

6.3.2.1 Lived-space or spatiality

When Lily landed in Ottawa, she realized how elated she was for embracing study-abroad programming as her intention for traveling, exploring other cultures and deepening her linguistic skills in English was ultimately being fulfilled. She said:

...I knew I wanted to go abroad as part of my academic formation...I knew my thirst for travel and seeing other cultures was consuming me. My program advisers had shown me many options for graduating with an international double degree. So, I knew that I could go to England, Australia, the United States and Canada. When came time to pick where I should finally go, I struggled with the decision because my instincts were inched for Canada and the US...

Lily's struggle is obviously a predicament many students face when deciding to join the bandwagon of study-abroad programming. Here, the intentionality of going abroad for schooling is confronted with the existential problematic of phenomenological spatiality. For instance, Heidegger (1996) argues that "as being-in-the-world, Dasein has always already discovered a 'world' "(p.111). This entails the gist of constructivism that tends to assert that as human being, we come to this world that is already defined or constructed by those who preceded us. It is as though our knowledge of the world as we know it is not really ours. Before choosing where to go, Lily had an idea of all these

countries and universities and that idea was framed by some other beings, according to their understandings, that were relatively oriented by others. The idea of spaces for studying abroad, that is the reason for Lily's decision, is already oriented by those who painted those spaces for her. We therefore understand that no matter her decision, it's not entirely hers, because the premise for deciding was not entirely hers. In other words, when an individual decides to travel somewhere, they get information about the place from other sources. Therefore, this individual's decision is not entirely his/hers because it relies on the interpretation of the world framed by others who may have been influenced by other sources as well.

So, Lily is faced with a predicament to decide where to pursue her study abroad experiences. Where should she go? In other words, why should she reside in that space, not in this one, for fulfilling her dream of international education? As her narrative reveals, although she was convinced that this was the route for completing her academic journey, the decision to pursue this dream in any setting was critical. She struggled with it. This struggle can be interpreted in many ways. However, for a hermeneutic phenomenological research, I wanted to clarify the meaning of that struggle that is clearly evident in her narrative. Therefore, her conversation prompted other questions relating to the process she went through leading up to her decision. After a lengthy conversation, Lily revealed that her focus has always been to pick a destination that would provide opportunities for building lasting friendships and connecting with local students or host citizens so she could not just immerse herself in the local culture, but also quickly develop her language fluency. Knowing her inclination for socializing, it's obvious that Lily had to seek information and decide based for a destination that would likely respond to the prospect for achieving her dream.

She liked the idea of attending Columbia University in New York because of its academic reputation. Living in New York City would also make it easy for her to connect with others but she wondered whether she could handle the many social issues she may face in a busy and strange mega-polis.

In retrospect, she did not leave Normandy, where she was born and spent her entire life, until heading to Paris to attend university. She spoke of how overwhelmed she felt in Paris. Despite being a French citizen, Paris seemed like a foreign land as she recounts how she lost her purse in the subway the first day she arrived there. The story of this theft incident has remained indelible in her mind to such extent that anytime she thinks of travelling, she feels uneasy. In fact, when she arrived in Paris from Normandy, she boarded the subway to go to an apartment that she had rented prior to her arrival. The train was overcrowded but having two suitcases and a handbag didn't help either. It's only when she got to her apartment where she realized that her purse, that was right inside her handbag, was missing. She became remorseful as she lost the money and cards she had in the purse. The next day on campus, she recounted the story to some students who then told her how there were always many thieves or pickpockets in Paris subways. She also heard stories of other people being robbed there, especially at rush hour and late in the evening. She then thought that "If Paris was such a rough city for me, then maybe New York City wouldn't be the right place". She would want to visit the city occasionally but spending two years there for her study abroad requirements was out of question. She was clearly concerned with how to deal with the crime rates; the odds of being harmed in a setting like that was so discomfoting. That's how she chose the University of Ottawa instead of Columbia.

Lily's predicament is not unique, but there are other experiences that demonstrate how other students have struggled with their own choices. Usually, most of these decisions would depend on the reputations of the places or universities, or the ideas one had built for those destinations.

When Kira landed in Paris for the first time as an undergraduate exchange student from the University of Ottawa, she found herself wondering about what she went there to do. Although she has always wanted to travel to Paris to visit, given the attractiveness that it represents for tourists, she was struck by the strangeness of the place. The architectural beauty of the place was obviously different from the landscape of places she knew. This aspect was reinforced by the obvious reality that Paris was an older city whose historical significance is drawn from centuries of eventful narratives that stand in

contrast with the places she came from. When compared to the places where she grew up, such as the Prairies and Ottawa where she moved as a student, Paris looked very elegant for an older city. The most striking observation came when she arrived at the university. She spent time contemplating the beauty of her new learning environment: “The place is beautiful indeed but how influential would it become in my educational journey?”

She wondered about the perception people from this host community would have on her, the impact of the lasting adaptation to this new environment. Although her exchange term came quickly to an end after spending four months there, she still felt a sense of accomplishment and the satisfaction of knowing that she had, for the first time in her life, survived in a land far away from parents, from her cultural environment and from the people she used to surround herself with. However, when she came back to France to begin her graduate school at the master level, she enjoyed her familiarity with this space. At this stage, she knew her way in and out. She understood the geography and could move around without asking for directions. That feeling was so important in connecting with her new learning environment because mastering the landscape eases many predicaments that one can confront in a strange land.

Similar observations came from Adrian, whose bilingual upbringing must have exposed him to the landscape when studying French literature or cultural events. He too was an exchange student to France during his undergraduate years when he spent two semesters at Strasbourg University. For Adrian, it wasn't the vastness of the city that was overwhelming but the search for residential accommodation. When he embarked on his exchange journey to France, he thought he was going to reside on campus and the fact that he was admitted there gave him a right to residential accommodation. He was quite convinced that, as an international student, the university had made sure his admission was tied to accommodation. However, when he arrived on campus, he realized that none of that was true. Not only did he not have accommodation, he had no assistance for searching for one, except some vague directions that he could see some private organizations that dealt with landlords who were seeking tenants. Adrian recalls going to one office that posted available rental apartments, only to realize that the prices were so exorbitant that he couldn't afford to pay, given his limited finances. The only way he

could have survived the rental expense was finding a roommate to share an apartment. But how could he have done that? While on campus, he was advised to post some ads seeking roommates on campus. Luckily, he found a student who was also looking for the same. That experience opened his eyes to the intricacies of travel abroad study. When discussing the preparation of going abroad, Adrian insists on details that sometimes may not seem to matter. He asserts that having a list of small details is paramount to building a successful study abroad experience. Making a detailed list and following through, to make sure these things are taken care of before leaving your home country, is critical to a successful study journey. This is true, especially, when one has never travelled abroad and is not truly knowledgeable of the language of the host country.

Adrian's experience is different from Karl's who comes from southern Ontario, and had never travelled beyond Canada. He is a small-town boy who has had to communicate with the international office at the host university to stay on top of the details for a comfortable journey. When he arrived on campus, he had no trouble finding accommodation as everything was well reserved and waiting for his arrival. He even had the luxury of being picked up from the airport. As he explained, before leaving Canada, he had received a package with instructions regarding what he should do before boarding from the international office of the host university so they knew the details of his flight. Shortly after, he received a detailed email informing him about a welcome team from the university that would pick him up from the airport. Everything went surprisingly smoothly when he landed in Paris. At the airport, as he passed customs, he was greeted by a person brandishing a sign with his name, so he approached him. He was well greeted and ushered away to his destination.

If Karl's arrival experience was excellent, it wasn't same for Tim, who is an international student from France, doing his IDDPs at Western. Tim had come to Western on a partnership with the University of Aix-Marseille in Southern France. When he booked his flight, he had no idea that landing in Toronto was still far away from his destination which was London, Ontario. He arrived at Pearson but had to endure a long, torturous journey that took him from Pearson to downtown Toronto before waiting for many hours to catch the train to London. As he explained, it took him more than 7 hours

from the time he landed in Toronto to get to London. That was his first experience with the headache of public transportation in Ontario. He would soon learn that as an IDDP student from France, he will not have access to the public transit pass that all Western students have access to through their student fees. At Western, he shared an apartment off-campus with some other international students. Luckily it wasn't too far away from his department. He could walk fifteen minutes to campus.

When asked about what that meant to be able to reside fifteen minutes away from campus, Tim sighed before continuing his story that:

I thought I was lucky after all. When I began searching for a place, I was hooked with another exchange student from Lithuania who was living downtown in a two-bedroom apartment. He suggested I share the apartment with him and because I didn't have accommodation, I did stay with him for about three weeks. Going to campus became another burden since I had to purchase tickets...the distance was too much. I then had to move to another apartment.

This lived-space meant a different climate, as the Canadian winter is really cold compared to the weather in Southern France where Tim came from. He recalls how he felt compelled to purchase new winter accessories such as a jacket, boots/shoes, gloves, hats and a scarf as those he brought over were insufficient for the Canadian weather.

Tim's experience of the Canadian landscape differs from that of Kristina, who also attends Western as an international student in partnership with the University of Paris. She is pursuing her studies in biological sciences and is hoping to take advantage of this study abroad to build her international connections with scientists around the world. In fact, Kristina is not a French citizen. She is attending the University of Paris as an international student from Hungary. When she learned of the cotutelle agreement between the University of Paris and Western University, she thought the opportunity would help expand her horizons as an international scholar. Therefore, her experience of the landscape is more complex as she had to deal with three different countries in her educational journey. These three realities shaped her views in a very different way when compared to other participants in this study.

6.3.2.2 Lived-time or temporality

When talking of the IDDPs, it's certainly easy to refer to the length of the program as the lived-time. Since students in these programs spend half their time in each country of both universities they are attending, one can assume that the lived-time for students in cotutelle or undergraduate programs is four years; two in each country. However, this understanding does not lend service to a hermeneutic phenomenological study.

As one of the four existential cornerstones of hermeneutic phenomenological study, it's important to acknowledge that lived-time does not refer to the Newtonian mechanical duration of events but rather to the qualitative virtue of lived activities that individuals entertain in their daily lives which produce some meaningful essences for human adaptation. This reliance on the ontology of everydayness has the potential to capture Heidegger's contention that temporality is the caring condition of the Da-sein or the individual as transformed through his existential experience in the society (1996).

Therefore, the lived-time cannot exclusively be assimilated with the length of the school programming or the time the student spends in a place of study. It should be recognized as the many instances international students get involved with peers in the host community with the purpose of extolling cosmopolitan epistemic virtues. In other words, the time that Abdulla spends conversing with peers while sipping a coffee on a Paris terrace in the Latin Quarter is as meaningful to allow individuals to develop those sought-after cosmopolitan sensibilities as the time he spends in the chemistry lab working on his own lab experiments. Lived-time also entails the short moments of spectacular encounters that have lasting effects in individual's mindedness. For example, Adrian often referred to his first encounter with his supervisor in France who he mistook for a fellow grad student for his boyish look. It is these moments that individuals engage in intercultural encounters that are forcefully the reasons for embracing international studies and study abroad programs in the first place.

For instance, when looking at Omer's experience in international education, one understands that his encounter with his girlfriend as an undergraduate student at the University of Toronto became transformational. As we recall, his girlfriend was an exchange student from France at the University of Toronto when they met. Their friendship led Omer to become a Francophile and therefore to engage in study abroad activities. He wanted to learn French culture and took advantage of the time he spent with his girlfriend as a learning opportunity. When his girlfriend completed her term as an exchange student, Omer visited her twice in Paris. This is also how he decided to undertake a cotutelle program so that his two diploma/degrees could open opportunities for employment in both Canada and France.

During our interactions for data collection for this study, Adrian recounted his memorable time spent in Paris. He's been there twice as part of his PhD program. The first time, he spent eight months and at the time we were meeting, he was just freshly back for a four-month round, hoping to return there for another three-month round before defending his dissertation:

Um...I just came back last week from Paris where I spent four months to fulfill my residency requirement with the host university. Time flies, indeed. Sometimes it seems, as though I was just there for a week. My stay there was so intense...didn't do much outside of my work in the lab. I was conducting this experiment that really consumed my time. I had to scrap my work and begin all over again so many times...

This assertion looks like a narrative account but from a hermeneutic phenomenological researcher, it bears some deeper meaning that needs unpacking for better understanding of the time spent by this participant. Before digging deeper, one needs understanding that the purpose of this study is to bring out what (experience) is hidden for developing cosmopolitan virtues which is the quintessential value of study abroad programming and in this case, the time provided for IDDPs is consequential in responding to the needs of longer-term requirements for students wishing to extol the benefit of international education in a host community. In his assertion, Adrian admits

that time flies. Yes, indeed. We recognize that, but the essence of this statement lies in the fact that time flies only when people are encapsulated mostly in work or activities that prevent them from engaging with what they may consider accessories. By accessories, I mean every activity that deviates from the main preoccupation of the individuals in action. However, what do we observe here? When reflecting on Adrian's statement, he seems to be suggesting that the main activity that took him to Paris is his organic chemistry experiments, in the university lab where he spent much of his time. However, Adrian has forgotten that the same experiments could have been done right here in Canada, at his home university, without having to travel miles away to Paris. When one considers the expenses involved for a study abroad term, what then is the value-added of the time reserved for these kinds of international activities? Adrian would have been better off staying at home if that was the objective. Of course, one could argue that experience of working in different laboratories can enhance his international mindedness as university labs may differ, given the qualitative procedures and variety of instruments found and used in each environment.

Clearly, Adrian has forgotten his main objective for engaging in IDDPs. Notwithstanding the critical importance of his work in the lab at the host university, Adrian's main goal for going abroad is the development of intercultural skills which come from maximizing the time spent with other individuals from the host community and this could be done with peers in the lab, at the university clubs and in the city, at large. Henceforth, the concept of lived-time in study-abroad programming obliges Adrian to set aside consistent time for meaningful contacts with the host community. While spending most of his time in the lab observing his organic chemistry experiments may be beneficial from collaborating with local peers working in this environment, widening the interactions beyond academia is critical to nurturing social skills for understanding the others.

The concept of lived-time in hermeneutic phenomenological research is eloquently exemplified by Magalie who is an IDDPs student from France that decided to live with a host family. She made that arrangement as soon as she was admitted into the IDDPs in partnership with Western University. The timing of this was a blessing because

it happened as soon as one of her friends, who was already living with a host-family in London, was completing her term abroad at Western. This friend spoke to her landlord about being replaced by Magalie, who was coming there in late August, before the beginning of the new academic year. The landlord offered her the place. It appeared that living with this host-family was critical for maximizing the benefit of lived-time and the richness of intercultural encounters beyond peers and students on campus. Since this host-family was of Anglo-descent, Magalie immersed herself in the typical Canadian culture for most of the time she lived there. After just a few months, she noticed a major improvement in her English fluency. She learned to cook some local foods and to interact with relatives from this family at some extended family events. She attended weddings, first communion ceremonies and the local Catholic masses in English. These interactions allowed her to appreciate the differences in cultural traits between her home and host communities. While at university, she formed friendships with other international students by attending events at the international office. She acknowledges the importance of activities organized at the international office because it was an opportunity to create connections with others in a delightful environment.

It's important to acknowledge that some researchers have promoted the benefit of long-term, study-abroad programming. I agree that such programming has the potential to foster global citizenship skills on the assumption that by extending the length of staying abroad, students expose themselves to consistent cultural traits of the host-community. However, as we've just demonstrated, the concept of lived-time in hermeneutic phenomenological study reforms that length to the time spent for meaningful interaction with the host community, with the goal of developing those cosmopolitan virtues that we seek.

6.3.2.3 Lived-body or corporeality

The concept of corporeality has historically been a cause of debates among philosophers and researchers in the humanities because of how it is often conceived. While some researchers conceive corporeality uni-dimensionally, others see it bi-

dimensionally and tri-dimensionally. Those who conceive corporeality tri-dimensionally are believed to rely mostly on the Augustinian concept of trinity. However, the main discussions opposed those who conceived the body uni-dimensionally to those who saw it as bi-dimensional. The tenants of uni-dimensional corporeality prevailed in science before the advent of Descartes who forcefully argued about the duality of the body.

The duality that characterizes the lived-body stemmed from Descartes' metaphysical reflections that clearly introduced the binary of corporeality. When Descartes (1647) states that "I think, therefore I am", he is essentially talking of the duality of beings: the being that is concrete and which we call the body and the abstract-being that is a reflection of our subjective consciousness. In a nutshell, the corporal binary implies the body as medium for expression of our subjective consciousness and the body as an objective being in the world which Heidegger termed 'Dasein'.

In his '*Phenomenology of Perception*', Merleau-Ponty (1962) delves extensively into the importance of this duality in the process of accessing the outer-world and expressing the inner-understanding of phenomena:

...I regard my body, which is my point of view upon the world, as one of the objects of that world... The whole life of consciousness is characterized by the tendency to posit objects, since it is consciousness, that is to say self-knowledge, only in so far as it takes hold of itself and draws itself together in an identifiable object. (p. 82)

It is indisputable that we know this world through our bodies and, inversely, it is through our bodies that we make reveal our consciousness to others. Our knowledge of the world as constructed by others comes to us through the five senses: sight, taste, smell, touch and hearing. These are the keys to our perceptive understanding of our spatiality, temporality and relationality. So, this begs the question: what is the relevance of

corporality in the study of lived-experiences of students of international double degree programs?

The concept of lived-body that incorporates lived-experience is always bi-dimensional, which entails physical and abstract. Obviously, the body and its physical appearance of an individual have always played a major role in social encounters. For example, when Tim arrived in Canada for his study abroad requirement, he soon realized that his interlocutors had difficulty understanding his English. So, he drifted to corporal expressions, using his hand gestures and oral communication simultaneously to pass on his message. This helped him get by until he became confident speaking to varying degrees. Another research participant from Canada had a similar experience in Paris. When Adrian left Canada for France, he was quite confident that he could understand what any French speaker would say. However, when he arrived in Paris, it took him awhile to acquaint himself with the Parisian accent. He said that he initially started using English as soon as he realized he could not hold a descent conversation in French, as most people he met would easily talk to him in English when they realized he was Anglophone.

As for physical appearance, it's no secret that the contemporary world is dominated by the propensity to rely on physical aspects of individuals when determining their attractiveness or unattractiveness and modes of inclusion/exclusion. This is reinforced by commercial strategies that rely on these assumptions when developing products designed to enhance attractiveness. The world of business is firmly inundated by so-called beauty products. As one can imagine, this is a multi-billion-dollar industry that preys on people's vulnerability regarding their physical appearance. The pervasiveness of make-up products, nutrition, cosmetic surgeries and physical fitness in our society prove that people are willing to spend thousands of dollars of their hard-earned money to improve their physical appearance. As one of my participants was quick to acknowledge, nowhere on Earth is this more evident than in Paris.

As an IDDPs student in partnership with the university of Paris, Kira admitted to being shocked when she landed in Paris. She had previously thought of herself as an

average girl whose bodyweight was not of major concern. But Paris changed the way she looks at herself today. She speaks of spending days contemplating how to lose weight in order to blend with girls her age in the host community. She sometimes felt ashamed of herself as she tried dieting without success. Here is her account:

...girls in Paris were so slim that I occasionally felt embarrassed with my weight. I used to think of myself as being of average size but...uh! I felt as though I had to do something to fit in...the truth is my weight became an obsession in Paris.

Kira's concern demonstrates how the concept of lived-body can be transformational in study-abroad experience. But in our hermeneutical cycle, I oriented her attention towards the fact that her obsession with her physical shape was only amplified because of the spatiality she was thrust into, and this undermined her consciousness. If she retained her subjective-consciousness as an international student, who had a different understanding of body image, it wouldn't have bothered her so much. That assertion enriched our conversation as she spoke of some kind of French legislation that the government of France had to take to combat the obsession with being thin that was so prevalent among Parisian girls.

It's therefore apparent that if the government had to step in to address body image among girls, this was a major societal problem, and there was no need for Kira to follow that social trend. Understandably, the reality of body appearance in the North American context was far different from that prevailing in her host community in France. Kira elaborated that it took her a long time to understand that we, in Canada, are often used to enjoying our sedentary lives without realizing how that lifestyle is affecting our physical appearance. As she noted, for all the time she stayed in Paris, she never drove or rode in a car. She walked to her destinations most of the time and when she had to go far away, she used public transit. Furthermore, she used to live on the third floor of a low-rise building, where she shared an apartment with another international student from Canada.

That building did not have an elevator which meant she had to walk upstairs whenever she came home. However, back home in Ontario, people often drive to every destination, even when they go to the gym which may be only twenty minute-walk. She said that if she were living the same lifestyle as in Paris, she would have cancelled her gym membership as just walking to every destination would have been enough physical activity.

However, there is a saying that we should not judge a book by its cover. The French idiom equivalent implies that “l’habit ne fait pas le moine”. Indeed, we recognize a monk by his robe. But in this study-abroad experiment, we speculate that, similarly, individuals may not feel comfortable revealing their true selves when encountering others, especially when they realize that these specific encounters are susceptible to objectionable attitudes.

While some may think that lived-body symbolizes the concrete representation of our being, the existential experiment of our body conceals a metaphysical ontology that calls for exploration of abstract inner appearances through the manifestation of certain perceptions.

Phenomenologists tend to believe that the inner character of individuals is paramount to the quest for understanding their actions, deeds and words. This is more obvious in none other than Diogenes of Sinope, whose anecdotal accounts paint a forlorn person, leading a perverted life, whilst professing to teach humanistic values. These accounts also portray a society that had grown complacent to cynicism regarding decadent moral conditions. As a result, this ethical deviationism led Diogenes to proclaim his inability to find a “free” man among his contemporaries in Athens. Diogenes is even believed to have reprimanded the powerful emperor, Alexander the Great, when he paid him a visit on the street of Athens. As Alexander approached him to inquire about his reason for living on the streets instead of finding proper accommodations like any “normal” being, Diogenes responded by asking the Emperor to step aside because he was preventing him from enjoying the sunshine (Van Manen, 1990). The incident left an indelible impression on the Emperor who grew appreciative of Diogenes’ fearless

expression of views. He was impressed by his lack of intimidation, despite Alexander's status as a powerful ruler who was vehemently feared across the known world. It showed the strength of his character and the propensity to stand for what he felt was right.

This is an illustration of the metaphysical aspect of the body. The shabby fellow from Sinope was capable of reprimanding a whole city for their lack of humanistic values and to convince them into believing that his divagations were the right way to make the society a harmonious and compassionate community. This is also how he reasoned about the world as a global village, whereby people from across the planet would live in harmony through the concept of global citizenship.

6.3.2.4 Lived human-relations or relationality

The task of connecting with individuals from different backgrounds is of fundamental importance in the study-abroad programming. Although many scholars don't agree on the manner or procedures for training students with intercultural skills, and are therefore mindful of their roles in an interconnected world, it is becoming undisputable that the time spent abroad, in an environment that values cosmopolitan encounters, can provide students with myriad of opportunities for sharpening their epistemic virtues.

Consequently, the relationality aspect of this hermeneutic phenomenological study appears to reinforce the above speculation, as the time spent abroad is essentially understood as a requirement for building meaningful human relations with the host community. However, a question stands out; how does one engage in meaningful exchange within a local community when the ethos of the lands does not lend itself well to such engagement?

This is what transpires through hermeneutic understanding of Maryse's experience with study-abroad at the University of Ottawa. Maryse is a French citizen studying biology at the University of Ottawa in partnership with the University of

Grenoble. She recalls being optimistic about developing meaningful friendships within the host community and how she willingly approached people and felt rebuffed at times:

...I spent so much time wondering that I don't know whether it's me or maybe there is something about me that just doesn't permit this...the contact with people around here. People are cold...I mean local students are not that friendly. Right now, I am just finishing my academic year requirement at University of Ottawa and will fly back home to France next month. All I can say, really, I have made not a single friend with local students/community. The only friends I can truly say I have made are all international students I hanged up with. They all come from other countries. The few local students I talk to...I can't call them my friends. They are mostly students that I see working in the lab on campus. Many of international students around here will tell you the same things. I don't know whether Canadian students know that they are not that friendly or whether they know that that the impression they give to international students...

In this narrative, Maryse shared her frustration and disappointment regarding her experience in a foreign land. It is never certain, when one travels abroad, that things will go as planned. It's true that we all wish to have our dreams fulfilled whenever we engage in any venture, such as studying abroad, research, travelling or business. But every undertaking bears some unpredictability, and that can make it even more exciting because of the challenges it presents. Maryse's lamentation prompts some phenomenological questions. If the essence of her study-abroad experience lies in the expectation of building meaningful friendship or connections with the local community, does it mean that her lack of such encounters negates the value of her time spent abroad? Is it incumbent upon study-abroad programmers to facilitate those connections so that students who spend a lot of money to travel do not feel after all cheated when such encounters do not occur? Is it pragmatic to expect that local students automatically make effort to accommodate the needs of international students? Do these local students even

know that the needs of these international students are dependent on their collaborative and cooperative enthusiasm?

These questions cannot be easily answered as educators know, all too well, the complexity of educational programming. When asked about giving a very concrete example of why she believes that Canadians are not friendly or easy to connect with, Maryse relates her attempts at keeping in touch with certain people she met;

...you'll phone them and leave messages, they don't return your calls. Or maybe they return your call after a couple of days. It's hard to hang around...it's always excuses when you suggest something to do...then I realize that they are not interested at all...

Maryse's narrative presents a common difficulty in study-abroad programming. Here is a well-meaning person, who has done her part to benefit from her experience abroad, but somehow feels betrayed by the unexpected reality of such undertakings. The fact that this reflective narrative comes at the end of her time-abroad, is so alarming in terms of the inherent value of such programming. As she spoke, I could feel the sense of her disappointment, although she still thought that her time-abroad experience gave her a better understanding of the intricacies of intercultural learning.

Some researchers have criticized study-abroad programmers who have been selling these programs as a ticket to the acquisition of global citizenship (Streitwieser, B., 2009, 2010). These researchers have attacked some advertisements that deluded students, who eventually found themselves disappointed by the experiences after embracing these programs.

In her biographical article, relating her journey to South-East Asia as part of her study abroad program, Zemach-Bersin (2008) recounts how disillusioned she became

with the gap in knowledge she had when she left the USA and the lived-experiences she was confronted with while abroad:

“But once I arrived overseas, I quickly realized that studying abroad as an American student is far more complicated than simply learning how others speak and eat. International education entails navigating the social, historical, and political realities of what it means to be American in a world of undeniable difference and inequality.” (p.1)

The kind of hospitality she received from the host family, and the level of poverty she witnessed, were such that she realized that ‘acting like locals’, as she was taught, was not feasible. Initially, she came with the intention of immersing herself into the local culture; learning their language, eating the local food and mingling with them... but soon after, she was confounded by the way she was treated, the privilege of being light skinned or white in a country where colonial mentality is still so entrenched. She could not become like the locals because she could not escape the life of privilege that was bestowed on visitors from rich countries or the West. These kinds of mindsets betray the neocolonial mentality that still permeate most of the former colonies and countries that were once under the rule of European superpowers.

If coming from the US led to the privilege that Zemach-Bersin experienced in South-East Asia, so too are English speakers privileged in light of the contemporary world’s obsession for learning English as a second language. It has become evident that this is the world’s lingua franca, as the English language is utilized in every sphere of human activities, including business, academia and culture. The historical spread of the British Empire around the world, coupled with the dominance of American culture, music, and sport were key components of the global attraction to the English language.

In academia, English language plays a critical role for advancing most aspects of internationalization of higher education. Therefore, students are flocking to Anglophone institutions of higher learning. As for Anglophone students, internationalization often entails business as usual when it comes to learning another language at home and abroad. There is just no pressure to do so because of the commanding presence of English usage

in all spheres of everydayness around the world. One of my research participants even conceded that she really had to be aggressive in using French with her interlocutors in France who often preferred to address her in English. In fact, when Sophia arrived in Paris, she did not have difficulty in finding her way out. She explained that her English background turned her into a resource for colleagues who relied on her, when they needed help with writing articles in English. She explained that there are many scholars in France that prefer to publish their work in English instead of their mother tongue: French. They believed that publishing in English would widen their audience and lead to opportunities for employment in some other countries, especially in the United States where professors are reported to receive larger salaries when compared to France. The development of English as the world's lingua franca entails that Sophia had the privilege of submitting her work in English. So, she only used her French language skills in everyday conversations with colleagues and the host community. Even then, it was difficult for her because her colleagues would often prefer to speak English with her instead of helping her with the French language.

The prevalence of English in international activities is also perceptible in cotutelle partnership agreement samples provided in the annexes. These cotutelles clearly state that when the translation of the agreement is not comprehensible, the English version takes precedence. Also, Canadian students who are studying abroad can write and defend their dissertation in English. It's not the same for French students who attend Ontario universities who cannot write and defend their dissertations in their first language. This begs the question, why this double standard? Does internationalization entails Anglicization? If the purpose of internationalization is to train students whose intercultural skills prepare them for transnational settings, why is it that cotutelle agreements seem to enshrine monolingualism as the main route for communication in academia? Obviously, this stance is ambivalent, especially when considering Skutnabb-Kangas' compelling argument that multilingualism is inherent to transnational living conditions and that any attempt to suppress a language would amount to linguistic genocide (2012).

Chapter 7

Discussions of findings

As I engage the data for this study, there are persistent questions lingering in my mind that seem paramount to comprehending the historical and philosophical underpinnings for researching student mobility as one, if not the main component of the internationalization movement in the last three decades. If the dialectic of internationalization entails the entanglement of competing and concurrent ideologies (Stier, 2004; Tarc, 2013), then how does it affect the lives of the stakeholders who are forcibly compelled to walk the messy and confusing talk? Are the confusions observed in the discourse of internationalization resulting from the underpinnings of neoliberalism and/or cosmopolitanism? Can we surely conclude that most academic administrators are hooked to internationalization agendas mainly for the sake of revenue generation and for providing human capital for neoliberal exigencies as some theorists (Rizvi, 2009; Tarc, 2013) have argued. If so, how about the traditional and historical civic mission bestowed upon universities as agents for public good? Are students embracing IDDPs thrust in this endeavor for instrumental or cosmopolitan ideals (Rizvi, 2009)?

Certainly, it seems logical to me that an attempt to reflect on these questions in light of the data presented in this study will allow better grasping of the fundamentals resulting from student lived-experiences in their IDDP journeys. Therefore, I'm inclined to look at the partnership agreements, the program administrator's narrative accounts and the cotutelle students' experiences when completing their study abroad requirements with a critical eye.

First, I have to admit that it is hard to overlook the philosophical underpinnings of the cotutelle agreements from the two universities presented in this study. As I examined these documents, I walked away with a sense that IDDPs or cotutelle are very reflexive of their philosophical foundational beginnings that sought to instill integrative ethics amongst the people of continental Europe. They were initially conceived by European leaders mostly as a mean for fostering European citizenship amongst youth. This contention reinforces Habermas' argument that the European Union is the cosmopolitan

project par excellence that is ultimately destined to materialize Kantian cosmopolitan ideal of a transnational community (2012). This is so because education is traditionally a very nationalistic endeavor. That's why people often talk of, for example, a Canadian educated person. But, with the IDDPs, education is becoming transnational as neither individuals nor knowledge is confined by political borders.

For example, when Abdulla decided to begin his cotutelle study, he understood that the implications for such undertaking will probably lead to employment in France or in the European Union at large. In this case, the cotutelle is an opportunity for Abdulla to gain academic credentials in both countries. It also bestows upon him a sense of belonging to a global community that transcends the confines of a nation-state. By aiming for transnational academic credentials through cotutelle, Abdulla can fully realize that time has elapsed when an individual's education was essentially tied to a national/regional education. As a jurist, Abdulla understands that his aim of becoming an international lawyer is more attainable through a transnational education such as the cotutelle which provides, not only the opportunity for international academic credentials, but most importantly the venues for cultivating intercultural awareness through vernacular interactions with the other.

The impression I get from Abdulla's experience is somewhat reinforced by Kristina's, who was an international student from Hungary at the University of Paris, before registering for a cotutelle with Western University. Born and raised in Hungary, Kristina is a polyglot, and by far, an embodiment of the ideal cosmopolitan subject. Her journey into international education is illustrative of the ultimate goals pursued by cosmopolitan theorists who have seen student mobility programs as the key to forging an elite youth for a European society that transcends cultural parochialisms which turned Europe into warring nations for centuries. In fact, Kristina is proficient in Hungarian, German, Italian, French and English. She explained that Hungarian and German are her mother tongues but she learned Italian, French and English in school. As an undergraduate student in Paris, she was involved into a Franco-German short-term exchange study between the University of Paris and Humboldt University. She was a beneficiary of an Erasmus scholarship at the masters' level which made it possible for her

to spend a semester at Leuven University in Belgium. Now, she is completing her cotutelle partnership between Western University and the University of Paris.

Unsurprisingly, Kristina sees herself as a global citizen; a cosmopolitan subject. She contends that she is not a social justice oriented activist as she has never participated in any social justice advocacy activities. Instead, she sees herself as an individual who is fully aware of the intricacies and the demands arising from living in different cultural settings. Her understanding of cultural diversity is ultimately sustained by her strong language abilities developed through her extensive living abroad experiences. Since leaving her native Hungary at the beginning of her international education experience, she had lived seven years in France, six months in Belgium, five months in Germany and sixteen months in Canada. Kristina hopes to work as a scientist for an international agency in any country on earth or as a professor. When asked whether she felt more as a Hungarian, a European citizen or just as a global citizen, Kristina concedes that she is very much attached to her native land but does not see it as indispensable to her survival. Her parents and family are still living in Hungary. She visits them regularly. But, she affirms her intention of living anywhere on Earth where she will find a job. Kristina does not see her role, as subservient to Hungarian national loyalty. She does not shy away from claiming her internationalism. During our hermeneutical cycle, she persistently claimed: "...I'm an internationalist...science does not have borders...through my research, I pursue the common good for the entire living species...".

The cotutelle agreement is surely a venue for Kristina to reinforce her internationalist claims as she will soon graduate with two degrees; one from Western and another from the University of Paris. Given her intention of wanting to live wherever she gains the opportunity to pursue her scientific work, she can claim to be a cosmopolitan whose loyalty extends beyond her native Hungary.

Canada has developed aggressive immigration policies targeting international students like Kristina. In 2012, the Harper Government tasked a steering committee led by Amit Chakma to devise strategies for Canada to become competitive in the internationalization of higher education. This entailed attracting more international

students to Canadian universities for revenue generation and for human capital. In their study on the trends of international students that choose to embrace Canadian immigration as a source of personal development, Lu and Hou (2015) state that:

“According to a strategic plan released in early 2014, the Canadian government hopes to attract 450,000 international students by 2022, which will double the number of international students currently studying in the country. The large inflow of international students provides Canada with a large pool of well-educated individuals from which to select permanent residents.” (p.1)

This assertion illustrates the agendas shaping the internationalization of higher education movement and its catering towards neoliberal exigencies. By tasking university presidents with the mission to devise strategies for attracting international students, the Government of Canada has effectively and implicitly turned universities into neoliberal agents for advancing Canadian financial gains through high paying fee students and, most importantly, the recruitment of young human capital to offset the rapidly greying Canadian workforce. Such practice leads to deplorable brain drains, especially from mostly developing countries that helplessly stand to lose many of their most needed manpower. Anyway, the recent change in immigration policies (Chakma, 2016) makes it easier for international students to become new Canadians.

It’s important to mention here that this new and evolving partnership between the Canadian government and our universities create a tension with the longstanding historical and traditional university missions which compel them to serve as the hallmark for the public good. Universities must be concerned with the formation of a responsible citizenry who can contribute to the progress of our diverse societies. Instead, they are embracing business models which render them vulnerable in their quest for fulfilling their traditional missions. Many of these internationalization practices have come under fire from academics in the global citizenship scholarship who have called for ethical rules of engagements to reign in. *The Accord on the Internationalization of Education* by the Association of Canadian Deans of Education (2015) and the *ethical principles of*

internationalization by the Canadian Bureau of International Education (2014) are just illustrative of number of initiatives in academia that aimed at correcting the unethical practices that have poisoned the internationalization of higher education movement.

The findings for this research have revealed the extent to which the entanglement of pragmatic and ethical agendas in internationalization activities have prevented some participants from understanding the deeper meanings for engaging in IDDPs. Most participants were aware of the critical importance of intercultural skills as justifying the relevance of study-abroad programs only to the extent that these were imperative for employability in the era of global interconnectivity.

I, now, move to specifically engage the research questions for this dissertation.

7.1 What types of global citizens are fostered through IDDPs?

As I discussed in the conceptual framework chapter, it's quasi-impossible to unanimously converge on one, and to only have one understanding of what it means to be a global citizen. My ruminations have sufficiently outlined the widely diversified conceptualization of the term. So, when the President of Western University, Amit Chakma, speaks of international double degree programs as a venue for training global citizens, one must wonder about which global citizen he is talking about. From what philosophical current of global citizenship does he draw his inspiration? Is it liberal, neoliberal or critical? Is his understanding of global citizenship more in sync with formalist or vernacular cosmopolitanism?

These questions cannot be effectively answered through reading the policy documents and partnership agreements provided by Western University as these remain vague and abstract to the quest for understanding the specificity of global citizenship. I think that in order to scrutinize the spirit pervading the policy and partnership texts, one has to delve into the everydayness of conversations that the president engages with the academic community and Canadians at large in his efforts to account for internationalization activities at Western. These conversations are encapsulated in Chakma's speeches, interviews and numerous newspapers columns that appeared in the

Globe and Mail, McLean's magazines... In these interventions, Chakma appears to embrace the neoliberal political expediency by advocating for aggressive recruitment of international students as a way of providing a niche for financial and human capital gains to the Canadian economy. In essence, by increasing the number of international students, Canada will benefit from the money these students bring in. Once they complete their academic cursus, these students become a niche for immigration that Canada can tap on for a readily specialized human capital (Chakma, 2016). His views are infused in the report of the steering committee for internationalization as the strategy for enticing economic prosperity in Canada initiated by the Harper government in 2012.

If we follow Chakma's rationale, we would most likely conclude that Western University train global citizens for human capital and economic productivity. This instrumental orientation is in line with the neoliberal conceptualization of global citizenship that, I think, is in contrast with the humanistic inclination of the university's civic mission.

Unlike Chakma, who has been very vocal in the media in his efforts to inform the Canadian public about internationalization activities at Western, the President of the University of Ottawa has not provided as many materials beyond the policy documents and partnership agreements for us to scrutinize the specificity of the global citizenship orientations at his institution.

As for this study's participants, most regarded themselves as global citizens. But when asked what they understood by the term, no one could come up with a clear understanding of what it really meant to be a global citizen. Not surprisingly, some have referred to themselves based on the vernacular understanding of the term: traveling, eating at different restaurants, chatting with people of different origins... If the idea of everydayness occurrences and encounters with the 'other' is the prevalent feature of what students of IDDPs take away from their academic cursus as bestowing them their perception of global citizenship, then I am led to believe that the goals of IDDPs are to nurture vernacular cosmopolitans or people who can negotiate the intricacies of living in a culturally diversified society.

Despite the diversity in social horizons and cosmopolitan understandings, the main converging point remains the ability to survive or to cope with the 'others' in the society. This ability is sometimes called intercultural competence, cosmopolitan virtue, global competence, cosmopolitan posture... Scholars differ on the terminology for this ability just as much as they differ on the pedagogical tools to nurture cosmopolitan subjects.

All this makes it difficult to pinpoint a specific ideological global citizenship targeted by the IDDPs because the experiences and goals are subjective. Sometimes, the instrumental and idealistic/humanistic goals that participants express are intertwined. For example, when looking at Abdulla's views, one can assert that he is driven by instrumental ambitions to become an international lawyer. This neoliberal inclination is, at the same time, propelled by the humanistic one which is the desire to further his bilingualism as a person who is proud of his bi-cultural heritage. His mother is French while his father is Anglo-Canadian. The fact that he grew up in a bicultural home, he has grown appreciative of both cultures. The same can be said of Kristina who, despite her Hungarian heritage, sees herself as an internationalist globe trotter because of her extensive appreciation of transnational settings. Tim is another research participant who claimed to be a global citizen because of his inclination to strive for the goodness of the humanity as a whole. Beyond his terms abroad as an exchange student, he is a member of the ecological party in Southern France which is linked to the Green Peace movement. As a trained geologist, his goal is to advocate for a sane exploitation of minerals that respects the rights of indigenous people who often suffer from displacement and toxic dumping of hazardous residues in their natural settings. While in Canada, his research is focused on the abandoned mineral excavation sites in Northern Ontario and the implications of such sites for indigenous people. Tim is an environmentalist who firmly believes that if, as scientist, we cannot fight against human activities that endanger our planet and the peaceful coexistence among humans, then we have failed to comprehend the underlying ethics for scientific research. Consequently, I consider Tim a critical global citizen in line with Andrew Dobson's Earth citizenship.

7.2 What are the motivations for and aspirations of students undertaking IDDPs?

Although this study has demonstrated that the participants' motivations and aspirations are varied, the opportunity to develop important skills for accessing employment in this age of globalization remains the primary focus for participants in the IDDPs. This is especially crucial for students of the cotutelle, training for positions in academia and international non-governmental organizations which emphasize the skills of international collaboration and cooperation in research and the work environment. Some of my participants were forceful in declaring that they considered IDDPs an avenue for opening new horizons in their search for employment after graduation. Indeed, gaining two degrees from both countries is a demonstration that they are able to effectively cope in transnational situations. It's also a testament to their cognitive development through the mastery of another language and culture. As we live in the global times where the capacity to move across the national borders is a formidable asset, obtaining the two degrees may shield these students from the administrative barriers of converting their academic credentials if they were to seek for employment beyond their country of citizenship and training.

Beyond this, some of this research participants were motivated by the romantic vision of educational tourism. Going abroad for schooling was an opportunity to fulfil their dream of traveling to Europe for extended periods and the luxury of walking away with two degrees from two internationally reputable educational institutions.

The concept of a 'world class' university had an exceptionally strong appeal for these participants. In our hermeneutical circle, I referred to this as an example of how the historical tradition of academic excellence, combined with the newly enshrined trend of university rankings in the world, may further alienate institutions of higher learning in poor and emerging countries. In fact, the universities in poor and emerging countries cannot aspire to become major players in attracting international students because of the perceptions that they lack appropriate infrastructures and the historical reputation to lure students to their campuses, even though they may offer international double degree

program partnerships with universities in the West. This is evident in this study. After all the hype rhetoric about the merit of IDDPs, Western University has no partnership agreements with any university in the Global South, except universities in the emerging economies: Brazil, China and India. On the other hand, the University of Ottawa has partnership agreement with many universities from la Francophonie, but the pull factor for international students is mostly of a one-way direction. Most students who engage in IDDPs are from these universities who take the advantage of adding to their academic cursus the luxury of graduating with an academic credential from the University of Ottawa. As of the time I am writing this dissertation, there is no Canadian from the University of Ottawa who has gone abroad to complete their IDDPs with a university from la Francophonie in the Global South.

As for the historical tradition of academic excellence, some participants admitted to have been lured by the idea of getting a degree from a reputable university such as La Sorbone; the University of Paris. One participant said that as soon as she learned about this partnership, she was sold on the idea. The opportunity was so enticing that she harassed her parents for financial support so she could fulfil her dream. Therefore, the university reputation amassed through international ranking and historical tradition plays an important role in IDDPs.

Finally, some participants talked about the financial assistance provided as the incentive for embracing the IDDPs. These students were mostly from the University of Ottawa registered in the cotutelle because all of them were given generous funding packages that covered most of their travel expenses. There were no funding provisions for students in the IDDPs at the undergraduate and master levels. Students who registered in IDDPs at these levels had to cover their travel expenses. This was very dispiriting to many students who attacked IDDPs as elitist. In any case, there are not many students registered in IDDPs at the undergraduate and master levels. I suspect that this is mostly due to the lack of financial assistance.

7.3 What are the policy frameworks/partnership agreements regarding IDDPs

in Ontario?

As one of the strategies for student mobility, IDDPs are very well versed into most policy frameworks relating to the internationalization of higher education in Ontario. However, grasping the relevance of IDDPs requires understanding of the historical motives that led to the conception and implementation of IDDPs in Europe. Beyond these, Ontario universities are regulated by quality assurance and intellectual property policies that must be followed when enacting new student mobility partnerships with international universities.

The quality assurance issue is one of the reasons program administrators at both Western and the University of Ottawa explained their refusal to subscribe to the model of granting joint-degrees, which bestows upon student a single certificate with two seals from the two participating universities. Instead, they prefer the double degree model so that each participating university can grant its own parchment when students complete their academic cursus. Therefore, it's curious to see that universities are reluctant to appear connected on the same diploma while, at the same time, pursuing collaborative activities as a way of expanding their international reputations.

The issue of intellectual property is very important, especially when dealing with cotutelle students who are working on their doctoral research. In fact, what can happen when a student makes a scientific discovery when studying at a host university? Would both universities claim the ownership or just the university where the student made the discovery? What about the involved countries regulations on intellectual property laws? If a Canadian student were to discover something while completing the study abroad requirement at the University of Paris, which property laws should apply? These questions can be subject for future research as they were not my focus and my participants did not bring these up in our conversations.

The international double degree programs are forms of international agreements between two universities for academic collaborations and cooperation with the hope of enriching their respective communities. These agreements are initiated by the administrators but must be approved by the senate of the university before

operationalization. Most Ontario research intensive universities have engaged in partnership agreements with international universities. Western University has concluded many partnership agreements with universities around the globe at all level of academic activities. However, most IDDP agreements are made at the graduate levels. This study focused on the cotutelle which is an IDDP agreement at the doctoral level. Many students engaged in cotutelle come from the natural sciences and engineering programs.

7.4 What challenges do other stakeholders (i.e., program administrators, supervising scholars) face during the process of IDDPs?

Navigating the labyrinth of internationalization policy is probably the most torturous undertaking for IDDP administrators and supervising scholars. Just imagine the task of reading and understanding the number of partnership agreements that Western University and the University of Ottawa have signed with international partners.

For supervising scholars, there is an obligation to know, not just the rules of engagements with the corresponding international partners, but also the requirements and process for completing the academic cursus of the supervised student. One participant spoke of the fact that his supervising scholar at his host university in France did not keep in touch with his supervisor at Western to follow up on his progress after he completed his study abroad requirements. This lack of communication resulted in his program being extended for another year as certain things he did in France were not reported on time. In fact, the cotutelle requires vertical and horizontal collaborations for all supervising scholars. This entails that the supervising scholar must regularly collaborate with his/her supervisee and with the supervisor in the other international university until the end of the supervisee's academic cursus. While keeping the lines of communication open amongst these stakeholders is important, it's also recommended to remain up to date on administrative issues that may occur while completing the IDDPs. Therefore, supervising scholars have the obligations to collaborate with the administrators in charge of IDDPs at their university.

For IDDP managers, the complexity of their job results in the fact that every student of the IDDPs requires a unique partnership agreement that is individualized

according to the partnering university, program of study, academic requirements, country of destination... This requires an understanding of academic policies and practices at both institutions proposed for the specific IDDP partnership agreement. For example, Maryse who is studying for an IDDP at the University of Ottawa in partnership with the University of Paris had to have her agreement approved by both universities before completing her study abroad requirements. The agreement was initiated by her program manager at the University of Paris. After approval at her home university, the agreement was sent to the University of Ottawa where it went through the Senate approval before it became operational. This agreement took about a year before completing the whole approval process. Now, this long procedure must be done for every student who is registering in the IDDP. Students often complained about the lengthy procedure for registering in these programs. According to the international education program manager at Western, only the cotutelle agreements are quickly approved because of the partnering policies between Western and universities in France.

7.5 What are the prospects for IDDPs at Ontario Universities?

If we are to believe the students and the program administrators, the future of IDDPs is good. Despite some complaints, students were all positive and upbeat for the future of these programs. However, I see trouble on the horizon, given the level of financial burden such programming requires from students. When I asked Kira about the prospect of the cotutelle, she quickly responded that, for her, it has been an exciting experience that she will not hesitate to recommend to people. She added some advice for aspiring cotutelle students: "...start early...registration process is very long...persevere through difficulties...cultural immersion pays off...".

I agree with Kira's contentions and should also add that the route for enticing students for study abroad experiences in Canadian higher education must begin from the lower level: elementary and high school levels. This study has shown that virtually all students undertaking cotutelle have some prior connections with the French language. Most of them were once French Immersion students in their basic school years, which

means they had some understanding of the French language before going abroad to France. The Ontario curriculum requires students to take French as second language up to grade nine. Although this seems enough for Anglophone students to develop their second language skills, strategies for increasing exposure to the oral and print language should be pursued as a way of buttressing their linguistic capacities.

The concept of IDDPs leads to speak of comparative basic education in Europe whereby students are often exposed to multilingualism from an early age. The case of Kristina who learned Italian, French and English in grade school is illustrative. Kristina had the advantage of knowing these languages, which made it easier for her to select destinations for international exchange studies. Ontario students will definitely benefit from learning another international language on top of the French as second language they are mandated to learn in grade school. There is no doubt that the exposure to many other languages at an early age would prompt cognitive development susceptible to alleviate difficulty in language acquisition skills later in life. This exposure in turn will entice students to embrace study abroad in higher education without fear of confronting studies in a second or third language.

It would be incomplete to deal with the prospects of IDDPs without considering current events on the resurgence of the counter-globalization movement as expressed through the return to populist nationalism in the West, Brexit, and Trumpism. Beyond this shift, there have been accounts of the omnipresence of alt-right recruiting strategies on the internet that are seeking to increase their memberships to advance their causes. These alt-right movements are clearly competing with Muslim and Christian fundamentalists, as seen lately with the increase in number of young individuals, born in the West, but are willing to embrace Islamic radical organizations such as ISIS and Al-Qaeda with the aim of terrorizing their birth places.

Such events have led many to question the future of cosmopolitanism or the capacity for human beings to live peacefully in a society where social diversity is the norm. However, many cosmopolitan thinkers have been dismissive of the currents that paint attempts at cosmopolitanizing societies as a failure (Beck, 2013; Habermas, 2016).

For instance, Habermas does not see how Europe can go back to the agrarian society or the industrial urbanism from the nineteenth century with the social ramifications that prompted the birth of modern sociology as a science of social interactions. The demosthesis stems from the nascent sociology when theorists tended to privilege the nation-state as the site for contestations and for improving social conditions. Theorists believed that sociological problems of class, gender, ethnicity, race...ought to be resolved within the nation-state. In essence, all the problems that sprang from modernity should find solutions at the state level. This Westphalian mode of thinking stands in contrast to the cosmopolitan aspirations which aim to establish social and political rules that are respective of human rights for all as enshrined in the Universal Declaration of Human Rights.

As I mentioned earlier, some nation-states are among the worse violators of human rights. Most despots tend to rely on the Westphalian principles of state sovereignty and non-interference into internal affairs to violate the rights of their fellow-citizens. This is the reason that neo-Kantian cosmopolitans advocate for supranational organizations that are strong enough to constrain the violators of human rights within their nation-states. If these violators persist, external forces need to step into nation-states to protect the rights of abused citizens. Habermas sees the European Union as the prototype of the Kantian cosmopolitan project that will ultimately extend beyond continental Europe.

With Ulrick Beck, I believe that the level of population diversity within nation-states will compel our societies to continue evolving according to cosmopolitan values. The current winds of counter-cosmopolitanism witnessed in the West will eventually subside and education will continue to play the critical role of training future generations about the survival skills for global population interconnectivities.

7.6 What are the impacts of and challenges for IDDPs on students/graduates in relation to fostering global citizenship at Ontario Universities?

There is no doubt that any study abroad program give students the opportunity to develop skills for survival in a foreign land. Beyond this, students learn to cope with different educational systems. This implies the appreciation and examination of how things are done differently in another country. Nussbaum contends that the kind of cross-cultural skills one is likely to develop when traveling abroad is indispensable to developing cosmopolitan dispositions (1996). In other words, living in foreign countries brings with it the challenges of enticing individuals to release exceptional survival efforts and this entails finding communicative strategies with members of the host communities.

As we know, students and professors bring to school their everydayness from the society. Therefore, intermingling with them potentially leads to understanding their routines and ordinary habits. IDDP students are exposed to these interactions, which have the potential to foster intercultural skills during their study-abroad experience.

Students in this study were quick to admit that their experiences abroad allowed them to view the world differently. As Maryse said:

reading about things and hearing stories about living in a different country is never the same as actually experiencing it live. I've learned so much just from observing, meeting and talking to people in Canada...Nothing can replace my stay here...

In the following chart, I attempt to elaborate selected views of participants regarding their experiences and how these have demonstrated the impact of IDDPs on their lives:

Table 7. Participants' views

Themes	Comments
International partnership agreements	<p>-overall it was a good experience. Unfortunately, the staff at our department were not helpful at all. Most did not know about the cotutelle agreement and what it implies, even my supervisor at host university did not know much. In that sense, it was hard for me to feel welcome because I had to explain a lot about my situation and I felt different than other students, so kind of excluded because the agreement excluded tuition (I am exempted). Therefore, I wasn't eligible to access services like other students: bus pass, health coverage, rec/athletic centre...</p>
Academic added-value: intercultural/linguistic skills	<p>This experience helps me better understand the functioning of the university in Canada (administratively), and now I also know the cultural, social and work ethics differences between France and Canada.</p> <p>-in general, the interactions with host community are poor or superficial. People are generally very welcoming at first sight but it's hard to keep in touch...</p> <p>-associates concept of GCE with travels, meeting people from other places...</p>
International collaboration/cooperation Co-supervision	<p>-work with more than one supervisors from different countries...</p> <p>-double registration from home and host universities...</p>

Personal development/family ambitions/homesickness	<p>-my personal goal was to become a scientist, study abroad and become competitive on job market</p> <p>-adapting to new social environment was a challenge, to be away from family was sometimes a problem...</p>
Academic funding	<p>-funding is difficult...-got financial support \$4000 from University of Ottawa and \$5000 from French Consulate</p>
Educational exchange or study abroad	<p>-I was already bilingual when I was an exchange student at Western 3 years ago (this is also how I met my current supervisor).</p>
professional opportunities	<p>It is a great chance to travel/study/live abroad, especially if you have never done it before. And of course, from a professional point of view, it is widely recognized that students with experience abroad are more likely to find a job, partly because they have a larger professional network...</p>
Networking	<p>IDDPs allow to expand job market and connections over two countries, potentially two different systems...(e.g., double registration with two law societies: Paris-Ontario)</p>

7.7 Strengths and limitations of this research

To reflect on the strengths and limitations for this research, I turn to the long-standing quarrels that dominate the historical development of methodological research in

the humanities and social sciences. These quarrels oppose positivist to interpretivist researchers. Positivist researchers are those who have demonstrated preference for methodological approaches inherited from natural scientists while interpretivists are those attuned to qualitative research.

In the chart below, Weber (2004) captures the differences between these two modes of scholastic inquiries:

Table 8. Modes of inquiries

Metatheoretical Assumptions About	Positivism	Interpretivism
Ontology	Person (researcher) and reality are separate.	Person (researcher) and reality are inseparable (life-world).
Epistemology	Objective reality exists beyond the human mind.	Knowledge of the world is intentionally constituted through a person's lived experience.
Research Object	Research object has inherent qualities that exist independently of the researcher.	Research object is interpreted in light of meaning structure of person's (researcher's) lived experience.

Method	Statistics, content analysis.	Hermeneutics, phenomenology, etc.
Theory of Truth	Correspondence theory of truth: one-to-one mapping between research statements and reality.	Truth as intentional fulfillment: interpretations of research object match lived experience of object.
Validity	Certainty: data truly measures reality.	Defensible knowledge claims.
Reliability	Replicability: research results can be reproduced.	Interpretive awareness: researchers recognize and address implications of their subjectivity.

This study is grounded in the interpretive mode of inquiry and, therefore bears the strengths and limitations that often characterize qualitative research. From this perspective, Marshall and Rossman (2015) contend, “qualitative researchers must assert that traditional ‘gold standards’ such as generalizability, replicability, control groups, and the like are not the right criteria to aim for”.

Consequently, by studying the lived-experiences of stakeholders in the international double-degree programs, I am fully aware of the limitations of my findings.

First and foremost, the chart above shows that findings from hermeneutic phenomenological research cannot be generalized as individual experiences of a phenomenon remain fundamentally relative, unique and framed within specific socio-temporal realities. They cannot be replicated either, as lived-experiences are very much subjective in nature.

Secondly, the limited interview rounds were meant to not discourage potential participants from volunteering. Normally, a hermeneutic study allows researchers to conduct numerous interviews to the researcher's exhaustive satisfaction. However, I still feel that despite the limited interview rounds, the hermeneutic phenomenological approach provided the opportunity to unearth the deeper meanings of students/graduates' experiences in the international double degree programs.

Thirdly, this study is about students in the cotutelle. As I said earlier, cotutelle is one of the IDDPs that specifically entails doctoral students in partnership with universities in France. The cotutelle is otherwise known as double supervision which means PhD students with two thesis supervisors from two different international universities. Further studies can explore lived-experiences of students undertaking the other forms of IDDPs; namely at the undergraduate and master's levels. Future research can also focus on administrative issues that popped up in our interviews and how the program administrators coped with international collaborations, quality assurances and the possibility of academic fraud that is becoming prevalent in international education.

Fourthly, unlike the natural science methodologies that test hypotheses based on statistical accounts and mathematical reasoning, findings from hermeneutical research are speculative and, therefore present a challenge in establishing validity. Researchers in this mode of inquiry rely heavily on memories from both researchers and participants. However, we know that sometimes memories fail as people are prone to forget events or details of lived-experiences. Furthermore, there is a risk of misrepresentation as illustrated by the current saga from Brian Williams, an eminent NBC anchor who has been forced to retreat in disgrace because of his much-repeated story of having survived in a helicopter that came under enemy fire in Iraq, decade ago (The Associated Press, 2015).

Lastly, findings from hermeneutic phenomenological research may pose the problem of authenticity. This is when it's important to distinguish between descriptive phenomenology (i.e. Husserlian) and hermeneutic phenomenology (Shi, 2011). As we saw above, in a descriptive phenomenological research, efforts are made to preserve

authentic experience through bracketing and suspension of disbelief. Although debatable, at least there is a clear guideline to limit and keep out the sought-out experiences from being contaminated by the researcher's own speculations. This is not so in a hermeneutic phenomenological research whereby the findings reflect the co-constructed meaning between the researchers and the participants.

On the contrary, through these limitations, one can extol the merit and strengths of hermeneutic phenomenological research. As the researchers and participants become entangled in the meaning-making processes, there is a potential for presenting outcomes that lead to a better understanding of the phenomenon. Therefore, I believe that hermeneutic phenomenology allowed me to use my experience in international education as a stepping-stone to understanding the tenets of stakeholders in the international double degree programs.

Chapter 8

Conclusion

As I observe my daily interactions with people in our increasingly diverse society, it appears sometimes incomprehensible to elevate my imagination beyond the conceptual framework of the nation-states. I realize that this apprehension is not exclusive to me because many people, if not most, have grown to rationalize their observations in relation to the nation-state framework. Daily interactions reveal that people would want to know what country I am coming from, obviously associating my physical features with foreignness. In fact, the concept of nation-state is firmly entrenched in our psyche to the extent that it has unconsciously become the principle referent for understanding every sphere of our social, political, economic and demographic realities (Beck, 2006). For instance, the vendor at the convenience store on the corner of the street where I lived in Hamilton was referred to as the Chinese man because he is of Asian descent, never mind the fact that he might have not been Chinese but Korean or Vietnamese or of any other nationality. Furthermore, I like watching basketball games and I consider myself a fan of the Toronto Raptors. When I attend the Toronto Raptors' games at Air Canada Centre, I am often amused at an individual who is, seemingly, of East-Asian descent who excels at cheering the players because he stands out from the crowd due to his outfits. He was interviewed one day by a Toronto Star reporter; that's when I learned a bit more about him. Nav Bathia, the turban wearing Sikh, otherwise known as the Toronto Raptors' super fan for always attending the games and for cheering the team whenever they play. He is often mistaken for a Pakistani although he is actually a Canadian, with probable family roots from South Africa or the Caribbean. When looking at my own classroom in the Peel District School Board, where I teach social studies and French immersion, one may walk away with the impression that he/she has encountered a demographic tapestry of the United Nations because of the diversity in student makeup. To sustain my point, Beck (2006) argues that "national spaces have become de-nationalized, so that the national is no longer national, just as the international is no longer international" (p. 6). Those students are all Canadians in their own right, and should not be likened to any other nationality for their physical features, unless told for sure.

Stories like these that portray mistaken identities, thanks to our tendency to associate peoples' physical features with nation-state predisposition are very common in our everyday interactions. Unfortunately, they reinforce stereotypes with the potential for causing harm and unwanted prejudices. Also, these stories underscore the importance for educational reforms that would effectively respond to the prevailing sociological ontology. Therefore, Rizvi (2009, p.21) contends that:

“... if global connectivity has become a pervasive socio-cultural condition, then attempts to understand the dynamics of intercultural relations should no longer be aligned entirely to local and national requirements and prejudices, but should instead seek to become cosmopolitan”.

It's important to mention that the intensification of global connectivity, with its corollary of massive migrations towards wealthier countries, have discredited the demosthesis, rendering it irrelevant for contemporary solutions to social issues as we are not just dealing with population diversity but most importantly with a hybridization phenomenon that disrupts any functional remnant of a viable nation-state. This is what Ulrich Beck calls the age of cosmopolitization which allows the new cosmopolitan subject to rise out of a *mélange* of races, cultures, nationalities...

Beck (2012) exemplifies his argument with the new development in medicine related to the organ transplant industry:

This impure, banal, coercive cosmopolitization of fresh kidneys bridged the either/or between North and South, core and periphery, haves and have-nots. In the individualized bodyscape continents, races, classes, nations and religions all become fused. Muslim kidneys purify Christian blood. White races breathe with the aid of a black lung. The blond manager gazes out at the world through the eyes of an African street urchin. A Catholic priest survives thanks to the liver carved from a prostitute living in a Brazilian favela. The bodies of the rich become patchwork rugs. Poor people, in contrast, are becoming actual or

potential one-eyed or one-kidneyed depositories of square parts. The piecemeal sale of their organs is their life-insurance. At the other end of the line evolves the bio-political world citizen- a white, male body, fit or fat, with an Indian kidney or Muslim eye (p. 4).

This excerpt clearly shows the unbreakable argument that internationalization is more than connecting countries and groups around the world. It's rather becoming a process that renders possible the kinds of identity hybridization which crosses race, nationality, gender, social class... In a study on the sociological impact of student mobility programs in Europe since the advent of Erasmus in 1987, De la Mure has demonstrated that over 27 million students across Europe have participated and that over one million babies of couples formed between students of different nationalities were born because of this mobility (2017). Consequently, in thirty years of Erasmus, the number of the babies born from couples of mixed nationalities is big enough to fill the city of Brussels which is the capital of the European Union.

Given the level of human hybridization and interconnectivity around the world, it becomes imperative for universities to train individuals capable of comprehending our contemporary sociological problems. The international double degree programs seem to have been conceived in response to the need of training students to think, not in terms of nation-state framework, but to develop solutions for cosmopolitan times. Beck would have said that, with the international double degree programs, education is becoming de-nationalized and, simultaneously de-internationalized. This is obviously asserted in the missions of all Ontario research intensive universities. Western University's international education slogan of '*The world is your classroom*' goes along with the latent wish of seeing this formerly regional based university rise into a bastion of an increasingly diversified campus in the image of the United Nations. As I pointed out earlier, this university changed its name to demonstrate its commitment to internationalization and to crystalize its departure from a fundamentally local university to its international aspirations (Tarc, 2013).

Although it didn't opt for nomenclature change, the University of Ottawa claims similar aspirations. Located at the heart of the national capital and close to Parliament Hill, this institution of higher learning is proud of its longstanding traditions of striving to connect the two founding cultures of Canada: English and French. Its slogan of '*At the cross-roads of cultures*' betrays its highly publicized symbol of being the first bilingual university in North America and its penchant for nurturing Wilfrid Laurier's art of compromising when dealing with cultural misunderstandings. The University of Ottawa is also the most advanced institution of higher learning in providing IDDPs, first as a tool for promoting Canadian national subjects who are capable of functioning in the two official languages, and secondly as a tool for nurturing cosmopolitan subjects.

Most students I interviewed from the University of Ottawa were very positive about their experiences in the international double degree programs. All of them had some form of financial assistance to offset the cost of studying abroad. This generous funding was commonly cited as an incentive by many students registered in the international double degree programs. Students were also motivated by the possibility of widening their employment chances after graduation and the opportunity for traveling to visit Europe while fulfilling their academic requirements. Beyond all this, my participants were insistent on the fact that the university provided them with ample information to make up their minds. They knew exactly where to go for information and assistance whenever needs arose. For example, the international office at the University of Ottawa had two administrators dealing specifically with students of international double degree programs. Also, the website was clear about the process and details needed for administrative issues.

However, many students found the information more relevant only for administrative purposes. They bemoaned the lack of provision for activities and guidance for intercultural encounters, which should have been important aspects of these programs. For instance, when one participant from France was asked whether she made any friends after completing a full academic year at the University of Ottawa as part of her study abroad requirement, she complained about the lack of opportunities for doing so. She also derided attitudes of some local students who she found aloof and unfriendly. She said that

local students tended to stay away from international students, even when it came to grouping for certain assignments. She instead voiced that the only friends she made were all international students from other countries. Living on campus did not help her either in learning local culture as she was paired with another international student for a room in residence.

The experience of this participant differed from another student who, instead of living on campus, rented a room in the basement of a Canadian family. She relates the stories of how the rapport between them evolved to such extent that she felt as though she had become a member of that host family. She would be often invited for dinner, for family gatherings such as weddings, church, excursions to Blue Mountain and she has been at their cottage in northern Ontario. Being a French international student in Canada, she claimed that her English enormously improved because of these daily interactions with the host family. She learned many Canadian idioms and stories that contributed to her understanding of Canadian cultures.

On another front, some Canadian students have had to deal with other forms of adaptation challenges while completing their study abroad requirements. Because universities in France have a long tradition of welcoming international students, most of our participants agree that the services provided were very well organized and rapidly accessible whenever needed. Participants related how they were in touch with the international offices which arranged for administrative papers, accommodations, and transportation from the airport. Before leaving Canada, they received mail which contained all of the directions needed for an easy landing on campus. One participant talked about how she was greeted at the airport in Paris, despite a huge delay of her flight. She was impressed that the welcoming committee did not give up on her after arriving hours late.

Obviously, traveling abroad is, in itself, an important experiential learning opportunity for any individual. The history of humanity has well established examples of scholars as travelers in the quest for knowledge and understanding of how things are done in foreign lands. From Herodotus through Descartes to our contemporary scholars,

traveling is considered an imperative scholastic endeavor. It allows one to widen their intellectual horizons through critical thinking. It obliges one to be self-critical and receptive to how things are done differently in other geographical spaces.

It is therefore not surprising that the internationalization of higher education has focused mostly on student and scholar mobility. Although we sometimes tend to think of this trend as resultant of the intensification of global connectivity from the nineteen nineties, this is obviously a historical current of intellectualism that has occasionally gone latent. Understanding study abroad as a tool for nurturing our intellect must be emphasized for every student to realize that this is not about educational tourism or elitism but an existential imperative for our times.

In our hermeneutical circles, I engaged participants about their feelings, their apprehensions for embracing study abroad programming, especially IDDPs that require longer terms in foreign lands. I also wanted to extol the relevancy of these programs for their daily lives. Obviously, some participants came up short on the program relevancy as they clearly focused on the relatively popularized ethos of seeing any study abroad program as an educational tourism opportunity. However, I became heartened with the level of understanding we walked away with. As our hermeneutical circle evolved, some of my participants were re-energized about the prospect of IDDPs when they became familiar with the genesis and the hope these programs inspired in nurturing a cosmopolitan Europe. Therefore, my participants learned about how political leaders in Europe dreamed of harnessing the ties between nations across the continent as a leverage against any possible conflicts that would culminate into another major war. In essence, the European leaders learned from the devastation of two major wars that besieged the continent in the first half of the twentieth century. They also realized that the only way to prepare for a peaceful Europe is to provide an education that allows youth to understand their role and place, not as citizen of a nation, but as a citizen of Europe. Of course, Europeans understood that nationalism was the curse that led to these devastations. Accordingly, “since wars begin in the minds of people” (UNESCO, 2015), education mobility became the strategy for raising younger generations to see themselves beyond the nation-state affiliations.

My participants understood how the IDDPs were born as a result of European educational policies such as the Erasmus, the Erasmus Mundus and the Bologna Process. Since the European Union is an ambitious supranational organization that many scholars have projected to become the truly worldwide cosmopolitan project, it has extended its educational strategies across the planet to the extent that Ontario Universities have joined the movement.

Understanding that the primal goal for embracing the IDDPs was to foster their cosmopolitan skills was so important for my participants. One has voiced the fact that she spent most of her time in the lab working on her biochemistry projects instead of mingling with other students or host community off campus. She worried about the time her projects required; that if she had gone off task, she might never finish as she only had a year to spend abroad. Although some levels of intercultural encounters may potentially cultivate cosmopolitan postures in this environment, this is obviously one of the major problems that I pointed out earlier, because IDDPs are mostly administrative agreements that do not go beyond curricular requirement for completing an academic cursus.

The downside of international double degree programs resides in the fact that the administrators working to put partnership agreements in place only look at responding to the academic cursus requirement for graduating at the two partnering universities without considerations for provisions beyond the classroom. However, the academic courses I examined lacked subject-matters that dealt with cosmopolitan virtues as advocated by scholars such as Nussbaum, Appiah and Rizvi. Furthermore, there is no mention of intercultural activities beyond academic requirements for graduation, although these non-programmed elements seem critical to reaching the aims of potential exposure for cultivating cosmopolitan outlooks.

In sum, when I set my sights on researching the international double degree programs as a strategy for internationalizing higher education in Canada, I was engulfed by the excitement of walking into a terrain that was still evolving and less travelled on the Canadian scholarship landscape. This was evident by the number of academic publications on the topic or related subject-matters that were available at the time.

Notwithstanding the two academic publications by Fred Hall and Jane Knight, which dealt essentially with the administrative aspects of international double degree programs in Canada, the field seemed inviting for researchers, especially for those of us who are novice academics impassioned with the development of study-abroad programming for the triumph of cosmopolitan fellowships in this era of cultural, economic and political globalization. My hope then was to find a niche through which my modest intervention can lay claim to some meaningful contributions while, simultaneously, allowing my growth in deciphering some lingering questions that have always traversed my mind during my existential journey into international education. In fact, my trajectory in international education is illustrative of an enduring milestone in transformative cosmopolitan actions that ascend like the Hegelian dialectics from my very impoverished schooling in the heart of Africa, in the Democratic Republic of Congo, through my academic training at Canadian universities and my pedagogic career as a public-school teacher in Ontario. So, given the precarious state of research in exploring the lived-experiences of students undertaking international double degree programs in Canada, I felt compelled to orient my research towards examining this phenomenon.

Henceforth, this research has proven to be a hermeneutic phenomenological invitation to unpacking existential journeys susceptible to provide a glimpse of avenues in the quest for cosmopolitan subjects or global citizenry. In this research, I began by locating the strategic position that the phenomenon occupies on the landscape of international education. I then moved to excavate the underlying motivation for delving into such programming in academia in relation to the longstanding traditional roles for universities which are embedded in the civic missions of every institution of higher learning. In my speculations, I underlined the prevailing neoliberal movement that has essentially hijacked the civic mission of universities in a delusional economic impression of performative management, which unfortunately resides in the quest for profit making or maximization of revenues to patch the shortfall incurred from the dwindling public funding that we have come to contemplate in the last three decades (Beck, 2012; 2013).

It is therefore fair to suggest that the dialectics of internationalization is fraught with numerous deceiving understatements. This study undoubtedly uncovered the

ontological complexities and doubleness that confront the users of international double degree programs. If these programs are advertised as the future of internationalization, we have seen how shallow many administrative issues have proven to be constrained in negotiating international partnerships that respond to the ambitious ideals of institutions of higher learning in this age of neoliberal expediency, while at the same time claiming to honor the ineffable traditional roles of universities. I struggled speculating on how these seemingly contradictory roles have remained unshaken despite the loud voices in academia that have deplored the prevalence of pitiful ramifications of most reforms on public education.

If we believe, as it should very well be, that universities must remain the institutions serving the public good for the advancement of our society, we then must make sure that these are not just vain words that authorities, in charge of executing this vision, would pronounce whenever they feel besieged by questions. We know how this vision is critical for the improvement of social conditions and the development of responsible citizenry. We also realize that providing a good public education is not just an obligation for any responsible government but also a human right that must be guaranteed to any citizen. Furthermore, the concept of basic public education has been shifting with the advances humanity has made in the last decade of the twentieth century. The high-tech revolution has almost rendered irrelevant the confinement of basic education to primary and secondary school. Nowadays, a university undergraduate degree should be considered the equivalent of what was formerly known as the basic education requirement. Transforming undergraduate programs into basic education will open opportunities for many people as this will entail free education. As we saw with some participants in this study, funding and financial supports were some of the major problems that discouraged Canadian students from embracing international double degree programs.

Many Canadian students feel priced out of university experience. This contention gives steam to the new political shift by the Ontario Premier, Kathlyn Wynne, who has taken some measures to alleviate the burden of post-secondary education for some segment of lower earning families in the province. The constantly climbing school fees

further alienate a huge chunk of the population, turning university access into one of the major social justice issues in contemporary Canada. Many students from lower and middle-class families cannot afford to attend university. Those who do, have to deal with the ramifications of graduating with mammoth student loans that ultimately impede their financial health for a number of their post-graduation years. So, if for the simple undergraduate programs, people feel excluded, how about the predicament of adding study-abroad terms to their programs when contemplating acquisition of the most sought-out intercultural skills required for the prevailing transnational employment settings? This is a serious problem, as those who can afford to study-abroad become an elite club in the society. We saw that, despite this hyperbolic rhetoric on the merit of studying abroad, Canadians are lagging far behind any developed nation on Earth. The Canadian Bureau for International Education contends that only 3 percent of Canadian students were capable of adding that experience to their degree programming (2014). This is dismal when compared to the United States (15%) which probably share the same financial constraints with Canada from student funding formulas and academic fee requirements.

In the Canadian context, we have seen individual researchers and academic organizations rising to strongly object to these neoliberal practices (Beck, 2012). From the Association of the Canadian Deans of Education to the Canadian Bureau of International Education that have called loudly for ethical considerations to reign into the flourishing practices of the internationalization of higher education movement, this study has shown how the students undertaking international double degree programs are confronted with the deceiving gaps in expectations on the ontological terrains. Indeed, the problems are myriad: financial which impedes access to this indispensable education given the emphasis in this age of intercultural exigencies, and the curricular programming that mainly ignores meaningful intercultural encounters.

I propose that these two aspects are the main challenges for Canadian students who are willing to embrace study abroad programs, especially international double degree programs, in their quests for global citizenry. This is evident in the partnership agreements Canadian universities sign with European partners whereby decisions are expressly made to exempt European students from school fees when attending their

portion of study abroad requirements at Canadian universities. Given the fact that university fees are insignificant in Europe, Canadian universities have no choice but to exempt these students from the burden of high fees in Canada if they intend to attract them. As for intercultural encounters, I have seen some changes recently as recounted by administrators at Western University and the University of Ottawa. Current reforms at Western University and University of Ottawa have reinvigorated the role of the international office in internationalization activities and the results are beginning to yield positive reactions from students.

A variety of activities are being organized for international students to intermingle with their host communities through the international offices. This is critical, as some of my participants have voiced their disappointments with what they perceived as the lack of enthusiasm for social engagements from their host community. Although the progress on this front is becoming evident, there is a need for curricular reform so that intercultural concepts are imbedded into the main curricula; I mean the academic cursus. I do not contend that the idea of providing programming such as the certificate in global skills from Western is wrong. The embeddedness of global skills into the main curricula of study will definitely allow all students to benefit from this instruction and conceive of it, not as a separate academic endeavor, but as an integral part of any schooling program.

As an individual firmly aware of the complexity of this undertaking, I concede that the outcomes of this research could not aspire to generalizations. However, the practicality of any hermeneutic phenomenological research lies in the subjectivities that have the potential to test the credibility of envisioned goals and outcomes in curricular programming and educational initiatives such as the ones at task here. In other words, how else can policy makers and educational practitioners grasp the relevance of international double degree programs in the process of internationalizing higher education if not by delving into the meanings produced by and for its intended targets and users? In this regard, deeper understandings of the experiences of students/graduates of international double degree programs hold the keys.

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Appendices

1. University of Ottawa and the Universite Grenoble
2. Western University and the Universite Aix-Marseille
3. Ethics documents
4. Interview questionnaire
5. Curriculum vitae

UNIVERSITÉ GRENOBLE ALPES
COTUTELLE DOCTORAL PROGRAM AGREEMENT



uOttawa

Between,

The **University of Ottawa**, (550, Cumberland Street, Ottawa, Ontario, K1N 6N5, Canada, represented by the Dean of the Faculty of Graduate and Postdoctoral Studies (FGPS),

and

The **Université de Grenoble**

Universitaire, 38400 Saint-Martin
 (e.doctoral@renoble-univ.fr), represented by the *Administrateur*

Given the Cotutelle Doctoral Program Policy adopted by the University of Ottawa Senate in December 2008

AND

Given the Order (arrêté) of 3rd September 1998 relating to the Thesis Charter; Order (arrêté) of 6th January 2005 relating to the international cotutelle of doctoral theses; Order (arrêté) of 7th August 2006 relating to doctoral studies.

The two signatory institutions support this cotutelle doctoral research to be conducted and defended under the responsibility of both institutions and in accordance with the following terms and conditions:

The candidate entering into this agreement is: *[Name]*
 of *[City]*, Canada, Canadian nationality.

The two institutions recognize the validity of the cotutelle implemented and that of the degree defended (PhD).

ADMINISTRATIVE TERMS AND CONDITIONS

The doctoral candidate's home institution is the University of Ottawa and the partner institution is the Université de Grenoble

Article 1 – Registration and Fees

Registration

The doctoral candidate initially registers with the home institution. After the signature of the cotutelle agreement, the candidate will then need to register full-time in both institutions, until the completion of the doctorate degree. When the University of Ottawa is the home institution, the residency period must be met according to the General Regulations section B.1.

The doctoral candidate is registered at the **University of Ottawa** in the experimental psychology doctoral program as of September 2013 and shall be registered at the **Université de Grenoble** in the Ingénierie de la santé, la cognition, l'environnement doctoral program (EDISCE).

The doctoral candidate will academically form part of the Neurocognition Lab at the University of Ottawa

and

the Reception Team (équipe d'accueil) Cognitive Sciences, Cognitive Psychology, and Neurocognition of the research unit EDISCE.

Fees

Doctoral fees will be paid in one or the other country, and at least once at the Université de Grenoble. The Institution which is granting exemption from fees must receive proof of payment made to the partner Institution.

Academic Year 2013/2014 (year 1): Fees paid to University of Ottawa
 Academic Year 2014/2015 (year 2): Fees paid to University de Grenoble univ. year)
 Academic Years 2015/2016, 2016/2017, 2017/2018 (years 3 to 5): Fees paid to University of Ottawa

Article 2 – Academic Program and thesis

The thesis topic of the doctoral candidate is :

At the University of Ottawa, the expected duration of the doctoral candidate's course of studies and research work is normally **four** years. It may be extended up to six years without any modifications to the agreement.

At the Université de Grenoble, the expected duration of the doctoral candidate's course of studies and research work is normally **three** years. It may be extended up to **two** years without any modifications to the agreement.

Beyond the five statutory doctoral years, an Additional Agreement stipulating the extension of the agreement and attached conditions will be drawn up and signed by the

two partner universities.

The doctoral candidate carries out the course of studies and research work alternately between the two institutions, for predetermined periods mutually agreed upon by both thesis supervisors and in accordance with the following conditions:

- A period of at least three sessions in both institutions;
- however, for doctoral candidates whose home institution is the University of Ottawa, full-time registration for at least six sessions (two years) is required;

Protection of the thesis topic, as well as the publication, use and protection of research data stemming from the doctoral candidate's work at both institutions are subject to the regulations in effect and are ensured in accordance with the procedures specific to each institution involved in the cotutelle.

Article 3 - Health coverage and legal liability

The doctoral candidate must ensure his or her own health coverage at each institution and must take out liability insurance. For the period to be spent in Ottawa, all international students must participate in the University Health Insurance Plan (UHIP). French legislation requires that students under the age of 28 be affiliated to French social security even if abroad for the whole year.

Article 4 - Thesis supervisors and cotutelle project

The doctoral candidate carries out his or her course of studies and research work under the responsibility of both a thesis supervisor at the University of Ottawa and a thesis supervisor from The Université de Grenoble.

This thesis is supervised by *Parvinder Kaur*, of the University of Ottawa's School of Psychology

and

by *Christophe*, of the Université de Grenoble School of Psychology who are committed to fulfilling their role as tutors to the doctoral candidate.

They both exercise the responsibilities assigned to thesis or coursework supervisors.

Article 5 - Doctoral project

Appendix 1 describes the project to lead to the doctoral thesis (maximum 1 page).

Article 6 - Academic path

At the University of Ottawa, the doctoral candidate must meet all the doctoral program

requirements, with the understanding that some activities (e.g., seminars) successfully completed at the partner institution can be credited toward the Ottawa program.

The required sessions and activities at the Université de Grenoble are determined by the two thesis supervisors and by the doctoral program **authorities** at both institutions. This is to be decided in advance and described in Appendix 2 (detailed academic path in both institutions).

Article 7 - Appointment of board members

The examining committee is appointed by mutual agreement by both partner institutions. It consists of academics appointed in normally equal numbers by the partner institutions. It includes at least four members (one per institution), plus two members who are external to the two universities, for a maximum of 8 members total. Each university will select an external member. The UdeG will request its external to submit a report. This report will be forwarded to the UofO as soon as possible. The UofO will request its external to submit a report. This report will be forwarded to the UdeG as soon as possible.

Each institution will appoint its members by its own rules. For the University of Ottawa the examining committee cannot include a thesis supervisor, therefore if a thesis supervisor is part of the committee it will be in addition to the normal committee membership requirements, and the vote of that supervisor will not be considered for the verdict on the University of Ottawa degree. The form "List of examiners for the evaluation of the thesis" must be submitted to the thesis office of the FGPS at the University of Ottawa, at least one month before submitting the thesis. The same List of examiners and a preliminary dossier preceding the oral examination must be available and approved at the Université de Grenoble two months before the date of the formal defense. The internals will be requested by the UofO to submit a report according to the UofO regulations.

Article 8 - Submission of thesis for evaluation

The student submits the thesis to the home institution, according to the regulations of both institutions. A copy of the thesis must also be sent to the partner institution.

Article 9 - Evaluation of the thesis

There will be an evaluation of the thesis prior to the defense. The latter should be similar to the process required by the University of Ottawa. The evaluation process is described in the General Regulations of the FGPS, Section G (www.etudesup.uottawa.ca).

The Thesis Sectors of both institutions must consult. The email address at the University of Ottawa is thesis@uottawa.ca. The address of the thesis sector of the Université de Grenoble is edisce@u-f-renoble.fr. Each participating institutions must send to the partner institution copies of all correspondence in regards to the evaluation of the thesis.

Once the evaluation process is complete and satisfactory to both institutions, the home institution may conduct the defense.

Article 10 - Defense

The thesis leads to a single oral defence, at the home institution, recognized by both participating institutions.

The Chairperson of the examining committee will draw up a Report of the examination which will be countersigned by the other members of the committee.

Additional costs arise from expenses related to the thesis defense. These costs will be shared among the participating institutions as follows:

- The UofO (where the defense will happen) bears the costs of travel, accommodation (3 nights maximum) and living expenses of the external examiner chosen by them.
- The UdeG bears the costs of travel, accommodation and living expenses of the external examiner chosen by them.
- The UdeG assumes travel costs of the jury member from its ranks.
- The UofO pays for accommodation (3 nights maximum) of the UdeG internal jury member (excluding the supervisor).

The costs for the thesis supervisors to attend the defense are their own responsibility.

Article 11 - Language of the thesis and summary

The thesis will be written in English and defended in English.
A summary of the thesis will be written in French (of around 30 pages).

Article 12 - Issuance of Diplomas

After the formal doctoral examination, on the proposal of the committee, the two contracting institutions can award, in conformity with the regulations in force in each country a simultaneous doctoral degree for each institution :

- The University of Ottawa shall confer a doctoral degree to [redacted] in the subject area : Experimental Psychology.
- The Université de Grenoble shall confer a doctoral degree to [redacted] in the subject area : Ingénierie de la santé, la cognition, l'environnement.

In both cases, the international cotutelle must figure on the two doctoral degree certificates.

Ph.D. degree with recognition of professional bilingual competence is available at the University of Ottawa. The requirements are available at:

<http://www.rad.uottawa.ca/Default.aspx?tabid=1727&monControl=Programmes&ProId=579>

Article 13 - Submission description and reproduction of the thesis

These must be conducted according to the regulations in effect at each institution. For the regulations of the FGPS at the University of Ottawa, refer to *General regulations* (Section G) and to the guide titled *Preparing a Thesis or a Research Paper* (www.etudesu.uottawa.ca).

Article 14 - Dissolution of a cotutelle

In the event of premature dissolution of the cotutelle agreement, it is understood that the student can remain enrolled in only one of the partner institutions. Partner institutions undertake to inform each other of the registration status of the student.

To dissolve the agreement of cotutelle, the student must petition for dissolution of the cotutelle in writing to both institutions.

The letter of request to revoke must:

- 1) indicate where he/she chooses to pursue his/her doctoral studies;
- 2) confirm the list of inventions and creations to date in the research

This letter should be sent to the head of programs, supervisors and authorities governing the cotutelle agreement in each partner institutions.

The cotutelle will only be dissolved following an agreement stipulating the respective contributions of stakeholders (supervisors and student) to intellectual property created during the project.

In the event where a student would choose to not continue his studies at the University of Ottawa, all scholarships and funding received by the student from the University of Ottawa will stop at the date of the dissolution of the cotutelle agreement.

APPENDIX 2

Academic path of doctoral cotutelle candidate

	Residency at
<p>Year 1 (Sept 2013)</p> <p>First session: (Sept-Dec 2013)</p> <ul style="list-style-type: none"> • Second Language Requirements • PSY5120 Advanced statistics in psychology • PSY6191B Seminars in Psychology: Cognitive, neural, developmental, and social perspectives • PSY6042 Practicum in basic research Equivalence granted (3 cr.) • PSY optional courses Equivalence granted (9 cr.) • PSY9999 Doctoral Thesis • Teaching assistantship for PSY2150G Child Development • Research assistantship for P. Davidson's Neuropsychology Lab <p>Second session: (Jan – April 2014)</p> <ul style="list-style-type: none"> • Definition and setup of proposed cotutelle • PSY5121 Advanced statistics in psychology • PSY6191G Seminars in psychology: History and Systems Replaces PSY4130 • PSY9999 Doctoral Thesis • Teaching assistantship for PSY3377B Cognition <p>Third session: (May-August 2014)</p> <ul style="list-style-type: none"> • Develop research paradigms and begin testing • PSY9999 Doctoral Thesis 	University of Ottawa
<p>Year 2 (Sept 2014)</p> <p>First session: (Sept – Dec 2014) Canada</p> <ul style="list-style-type: none"> • PSY9998 PhD comprehensive examination • PSY9999 Doctoral Thesis • PSY5103 Fundamentals of behavioural neuroscience <p>Second session: (Jan – April 2015)</p> <ul style="list-style-type: none"> • Signing of cotutelle agreement • PSY9999 Doctoral Thesis • PSY9998 PhD comprehensive examination 	University of Ottawa

	Residency at
Third session: (May – Aug 2015) <ul style="list-style-type: none"> • PSY9999 Doctoral Thesis • PSY9998 PhD comprehensive examination • Begin testing in France 	Université de Grenoble
Year 3 (Sept 2015) First session: (Sept – Dec 2015) Canada <ul style="list-style-type: none"> • PSY9999 Doctoral Thesis • Defend comprehensive examination (September) • Thesis proposal • PSY5105 Fundamentals in cognitive psychology 	University of Ottawa
Second session: (Jan – April 2016) France <ul style="list-style-type: none"> • PSY9999 Doctoral Thesis • Formation professionnelle, Formation générale, et Formation scientifique 	Université de Grenoble
Third session: (May – August 2016) Canada <ul style="list-style-type: none"> • PSY9999 Doctoral Thesis 	University of Ottawa
Year 4 (Sept 2016) First session: (Sept – Dec 2016) France <ul style="list-style-type: none"> • PSY9999 Doctoral Thesis 	Université de Grenoble
Second session: (Jan – April 2017) Canada <ul style="list-style-type: none"> • PSY9999 Doctoral Thesis 	University of Ottawa
Third session: (May – Aug 2017) France <ul style="list-style-type: none"> • PSY9999 Doctoral Thesis 	Université de Grenoble
Year 5 (Sept 2017) First session: (Sept – Dec 2017) Canada <ul style="list-style-type: none"> • PSY9999 Doctoral Thesis Second session: (Jan – April 2018) Canada <ul style="list-style-type: none"> • PSY9999 Doctoral Thesis Third session: (May – June 2018) Canada <ul style="list-style-type: none"> • Doctoral thesis defense 	University of Ottawa

**CONVENTION DE COTUTELLE INTERNATIONALE DE THESE
AGREEMENT FOR AN INTERNATIONAL JOINT SUPERVISION PhD**

This Agreement has been prepared in English and French. In the event of any disagreement arising over the interpretation of the agreement, reference should be made to the English version

Vu l'arrêté du 3 septembre 1998 relatif à la charte des thèses,
Vu l'arrêté du 6 janvier 2005 relatif à la cotutelle internationale de thèse,
Vu l'arrêté du 7 août 2006 relatif à la formation doctorale,
Vu l'arrêté du 7 août 2006 relatif aux modalités de dépôt, de signalement, de reproduction, de diffusion et de conservation des thèses ou des travaux présentés en soutenance en vue du doctorat,
Vu la charte de la thèse de doctorat adoptée par le Conseil Scientifique d' Aix-Marseille Université du 18 septembre 2012.
Vu les directives adoptées par le Sénat de Western University du 1er Juillet 2010 pour les accords de « co-tutelle » avec des universités en France.

In accordance with :

- the French decree of September 3, 1998 regarding the Thesis Agreement,
- the French decree of January 6, 2005 regarding the international joint supervision PhD,
- the French decree of August 7, 2006 regarding the doctoral studies,
- the French decree of August 7, 2006 regarding the registration, the reproduction, the dissemination and the preservation of thesis,
- the Thesis Agreement adopted on September 18, 2012 by the Scientific Board of Aix-Marseille University,
- The University of Western Ontario Senate guidelines of July 1, 2010 for Dual Doctorate ("co-tutelle") agreements with Universities in France

Entre
L'Université d'Aix-Marseille,

Between
The University of Aix-Marseille.

Et
The University of Western Ontario

And
The University of Western Ontario

ci-après dénommée Western University
représentée par son Provost et Vice-Président
Académique Dr. Janice Deakin et la Secrétaire
Universitaire, Ms. Irene Birrell

hereafter called Western University
represented by its Provost and Vice-President
Academic Dr. Janice Deakin and University
Secretary, Ms. Irene Birrell

Il est établi une convention de cotutelle de thèse
concernant ...
nationalité française.

An agreement for a joint supervision of a PhD is
established in the case of ...
of French nationality.

Titre 1 – MODALITES ADMINISTRATIVES

Item 1 – ADMINISTRATIVE DETAILS

Art. 1.1 - Date de l'inscription en cotutelle de thèse, intitulé du sujet et durée prévisionnelle des travaux de recherche

Art. 1.1 – Date of the registration for the PhD, title and estimated duration of the research tasks

est inscrit en cotutelle de thèse

is enrolled in a co-tutelle doctoral

(ED 251 Sciences de l'Environnement – AMU / *program (Geophysics (Planetary Science)– Western / Doctoral Program ED 251 Environmental Sciences at AMU) from the 2014-2015 academic year (starting November, 1st, 2014), to the 2016-2017 ac. year (finishing October, 31st, 2017). A fourth year between November 2017 and October 2018 is possible.*

Le sujet de thèse déposé par le doctorant est :

The subject of dissertation is :

La durée prévisionnelle du programme doctoral est de 4 années universitaires. Elle pourra être prolongée, à titre dérogatoire, par accord spécifique entre les deux établissements, sous réserve d'une garantie financière.

The duration of the doctoral program is 4 years. This can be prolonged, by special dispensation, by specific agreement between both institutions and under funding guarantee.

Art. 1.2 – Durée des périodes de travail dans chaque établissement

Art. 1.2 – Duration of the work periods in each institution

La durée des périodes de travail dans chacun des établissements est prévue comme suit :

The time spent in each institution is planned as follows :

- Novembre 2014 à Mai 2015 : AMU (fin du travail sur l'étude du cratère Haughton, rédaction et soumission d'une publication)
- Juin 2015 à Juin 2016 : Western University (mission sur la structure Tunnunik, post-traitement, étude d'autres structures au Canada comme celle de Sudbury)
- Juillet 2016 à Octobre 2017 : AMU (modélisation numérique des anomalies géophysiques de Tunnunik, rédaction manuscrit) sauf ~3 mois (à définir) à Western University (rédaction publication sur Tunnunik et/ou dernières analyses de laboratoire)
- Si besoin, une quatrième année est envisageable entre Novembre 2017 et Octobre 2018, probablement à Western University.

- Nov 2014 to May 2015: AMU to finish Haughton study, writing and submission of a publication

- Jun 2015 to Jun 2016: Western University to prepare and perform Tunnunik campaign, and afterwards to study samples, to visit Sudbury and other craters

- Jul 2016 to Oct 2017 at AMU to model geophysical anomalies at Tunnunik, to write his thesis proposal, except ~3 months (to be defined) at Western to write a publication and/or to perform additional laboratory observations.

- If needed, a fourth year is possible between November 2017 and October 2018, probably at Western University.

Une modulation de la durée de ces périodes sera autorisée en fonction des nécessités matérielles ou d'opportunités scientifiques dictées par l'état d'avancement des travaux de thèse.

Adjustment of the duration of these periods will be authorized according to material necessities or scientific opportunities dictated by the progress of thesis work.

Art. 1.3 – Université dans laquelle le doctorant paie les droits d'inscription

Art. 1.3 – University where the PhD student will pay tuition

Le doctorant sera inscrit en même temps dans les deux établissements. L'inscription devra être renouvelée au début de chaque année universitaire selon les modalités suivantes :

11/2014 à 10/2017 : les droits d'inscription seront payés auprès d'Aix-Marseille Université, Western University acceptant d'exonérer des droits d'inscription.

The student will be enrolled at the same time in both institutions. Registration must be renewed at the beginning of each academic year as follows :

11/2014 to 10/2017: tuition fees will be paid to Aix-Marseille University, Western University agreeing to exempt the student from all tuition and fees.

11/2017 to 10/2018: tuition fees will be paid to Western University. AMU agreeing to exempt the student from all tuition and fees.

11/2017 to 10/2018 : les droits d'inscription seront payés auprès de Western University, AMU acceptant d'exonérer des droits d'inscription.

Lors de la première inscription en doctorat, la charte des thèses est signée par le doctorant, les directeurs de thèse et le responsable de l'unité ou de l'équipe d'accueil.

Art. 1.4 – Couverture sociale du doctorant lors de son séjour dans le pays d'accueil

Durant son séjour à l'AMU :

- le doctorant peut bénéficier de la couverture sociale étudiante pendant une durée maximale de 4 ans,
- Pendant ses études à Western University, le doctorant doit souscrire à une assurance dans le cadre du Programme d'assurance-maladie universitaire (UHIP)

Art. 1.5 – Hébergement de l'étudiant dans le pays d'accueil et aides financières dont il bénéficie éventuellement pour son séjour à l'étranger (pour un étudiant français) ou en France (pour un étudiant étranger)

..... prendra en charge tout son hébergement en France et au Canada.

Titre 2 – MODALITES PEDAGOGIQUES

Art. 2.1 – Directeurs de thèse

..... préparera sa thèse de doctorat sous la direction de (DR CNRS) et co-direction de Dr. (Maitre de Conférences) à AMU, et sous la direction de Dr. (Associate Professor, Earth Sciences) à Western University.

Ceux-ci s'engagent à exercer pleinement et en collaboration la fonction de directeur de thèse auprès du doctorant.

La comité de suivi comprendra Dr. et Dr.

Art. 2.2 – Jury de soutenance de la thèse

Le jury de soutenance sera composé à parité par des représentants scientifiques des deux pays. Il comprendra au moins quatre membres dont les deux directeurs de thèse et le co-directeur, n'excédera pas huit membres, et comprendra des personnalités extérieures aux établissements

from all tuition and fees.

When enrolling at AMU for the first time, the PhD student, the PhD Thesis Advisors and the head of the department or the host team sign the Thesis Agreement.

Art. 1.4 – Social benefit coverage of the PhD student during his/her stay in the host country

During his/her stay at AMU :

- the PhD student may be covered by the student social benefit coverage, for up to four years,
- While studying at Western University, the doctoral student must purchase insurance coverage under the University Health Insurance Program (UHIP)

Art. 1.5 – Accommodation of the PhD student in the host country and financial support he/she might benefit during his/her stay abroad (for a French student) or in France (for a foreign student)

..... is responsible for all costs associated with his accommodation in France and Canada.

Item 2 - PEDAGOGICAL DETAILS

Art. 2.1 – PhD Dissertation Advisors

..... will perform his PhD thesis under the supervision of Dr. (Senior Scientist, CNRS) and co-supervision of Dr. (Ass. Prof., AMU) at Aix-Marseille University, and under the supervision of Dr. Associate Professor (Earth Sciences) at Western University.

The aforementioned persons undertake to exercise fully and in collaboration the function of dissertation advisor of the PhD student.

The dissertation advisory committee will include: Dr.

Art. 2.2 – Doctoral examination committee

The doctoral committee will be equally composed of scientific representatives of both countries. It will consist of a minimum of four members including the thesis advisors and co-advisor, will not exceed a maximum of eight members and will include external experts (external from the two institutions). It will be

contractants. Il sera désigné d'un commun accord *jointly assigned by the two institutions.*
par les deux universités partenaires.

La composition du jury de thèse respectera les *The composition of the doctoral committee will conform to the current policy regulations in both institutions.*
exigences réglementaires des deux institutions.

La répartition de la prise en charge des frais de *The sharing of expenses for thesis defense (transport and accommodation) will be specified at the time of submission of the thesis, in collaboration with the research director(s) and the relevant authorities.*
soutenance (transport et hébergement) devra être précisée lors du dépôt du dossier de soutenance, en liaison avec le(s) directeur de(s) recherche et les autorités concernées.
Une soutenance par visioconférence pourra être envisagée. *A defense by videoconference may be considered.*

Art. 2.3 – Lieu de soutenance de la thèse

La thèse donnera lieu à une soutenance unique reconnue par les deux établissements et aura lieu à Université d'Aix-Marseille

Art. 2.3 – Place of the doctoral defense

A single doctoral defense, recognized by both institutions will take place on the Aix Marseille University campus.

Art. 2.4 – Langue retenue pour la rédaction et la soutenance de la thèse

La thèse sera rédigée et soutenue en anglais. La thèse sera complétée par un résumé écrit substantiel et un résumé oral en langue française. La soutenance sera en anglais et si nécessaire l'étudiant a la capacité de répondre aux questions dans les deux langues.

Art. 2.4 – Language for the thesis

The dissertation will be written in English and will be accompanied by a substantial written and oral summary in French. The oral defense will be in English but the student is able to answer questions in both languages if necessary.

Art. 2.5 – Délivrance des diplômes

Chacune des deux universités s'engage, sur le rapport d'une soutenance réussie, à délivrer le diplôme de docteur en Sciences de l'Environnement pour l'AMU et le diplôme Ph.D. in Geophysics (Planetary Science) pour Western University.

Art. 2.5 – Conferal of degrees

Both universities engaged in this agreement will, upon successful defense of the doctoral thesis, award the degree of "Docteur en Sciences de l'environnement" from Aix -Marseille Université and PhD in Geophysics (Planetary Science) from the University of Western Ontario.

Art. 2.6 – Modalités de dépôt, de signalement, de reproduction, de diffusion et de conservation de la thèse

Elles sont régies pour l'AMU par l'Arrêté du 7 août 2006 relatif aux modalités de dépôt, de signalement, de reproduction, de diffusion et de conservation des thèses ou des travaux présentés en soutenance en vue du doctorat

Pour Western University elles sont régies par la réglementation applicable dans cet établissement en utilisant le procédé EDT

Art. 2.6 – Registration and reproduction of the doctoral thesis

The requirements for registration and reproduction of the thesis for AMU are described by the decree of 07 August 2006 relative to registration, and reproduction and conservation of PhD theses and the works presented during the PhD defense.

The doctoral thesis will conform to the requirements of the Western University format and will be submitted as per current regulations, using the ETD process.

Art. 2.7 – Propriété intellectuelle

La protection du sujet de thèse ainsi que la publication, l'exploitation et la protection des résultats de recherche issus des travaux du doctorant dans les deux établissements sont assujetties à la réglementation en vigueur et assurées conformément aux procédures spécifiques à chaque pays impliqué dans la cotutelle.
(Les dispositions relatives à la protection et à

Art. 2.7 – Intellectual property

*The protection of the thesis subject, including the publication, the dissemination and protection of the PhD student's research work in both institutions is subject to the existing regulations, and will be enforced according to procedures specific to each country engaged in the joint supervision.
(Arrangements relating to the protection and exploitation of the intellectual property rights may be*

Appendix 3

Project Title: Double Degree Programs at Ontario Universities: Challenges and Prospects for Global Citizenship

Principal Investigator: Paul Tarc, PhD, Education, Western University

Student Investigator: Desire Yamutuale, Education, Western University

Letter of Information

1. Invitation to Participate

You are invited to participate in a research project examining the internationalization of higher education through double degree programs because of your past and current experiences in the double degree programs.

2. Purpose of the Letter

The purpose of this letter is to provide you with information required for you to make an informed decision regarding participation in this study.

3. Purpose of this Study

The purpose of this research project is to investigate the relevancy of policy initiatives and curricular programming in the internationalization of higher education. Double degree programs are an important strategy for internationalizing higher education. These

programs are embraced as initiatives to forge academic cooperation, research collaboration and venues for infusing international dimensions in the curriculum and learning process in order to train global citizens or individual who can effectively function in transnational settings. Therefore, looking at stakeholders' experiences in the double degree programs may forge understanding of challenges that arise in the course of policy and curricular implementations.

4. Inclusion Criteria

The criteria for participating in this study are:

- Be a stakeholder (student, graduate, scholar, liaison agent and program administrator) of double degree programs.
- Be available for the two interviews (an hour each) and two focus study (two hours) at a mutually convenient location, date and time.
- Consent to participate

5. Study Procedures

If you agree to participate, you will be asked to:

- Participate in two interview series and one focus group which may take place online, in person, by telephone or via skype.
- Each participant will be asked to write a reflexive journal during this research data collection timespan. Reflexive journal will ideally contain at least ten short entries (200 words max for each entry); detailing recollections of experiences or things done during the DDPs that can enrich ideas/concepts discussed during interviews and focus group.
- The first interview will be general in nature, regarding your experiences in the double degree programs and will take about an hour.
- A second interview, also about an hour long, will take place a few weeks later and will expand on your responses to the first interview.
- You will be asked to take part in an hour focus group in a mutually convenient location, date, and time with other participants from your university (focus group participants will include students/graduates, faculty and administration).
- Ideally, all interviews and focus groups will be audio-recorded and transcribed into written format. Participants may wish to opt out of

audio-recording. You will be provided with a copy of your transcripts and asked to look them over for accuracy. This will take about 30 minutes.

6. Possible Risks and Harms

There are no known or anticipated risks or discomforts associated with participating in this study.

7. Possible Benefits

You may further your own personal understanding of double degree aims, relevancy of educational policies and curricular programming in the internationalization of higher education movement.

9. Compensation

Participants will not be compensated.

10. Voluntary Participation

Participation in this study is voluntary. You may refuse to participate, refuse to answer any questions or withdraw from the study at any time with no effect on your future academic status or employment.

11. Confidentiality

All data collected will remain confidential and accessible only to the investigators of this study. If the results are published, your name will not be used. If you choose to withdraw from this study, your data will be removed and destroyed from our database. While we will do our best to protect your information there is no guarantee that we will be able to do so. Representatives of The University of Western Ontario Non-Medical Research Ethics Board may require access to your study-related records to monitor the conduct of the research.

12. Contacts for Further Information

If you require any further information regarding this research project or your participation in the study you may contact:

Desire Yamutuale,
Dr. Paul Tarc,

If you have any questions about your rights as a research participant or the conduct of this study, you may contact The Office of Research Ethics

13. Publication

If the results of the study are published, your name will not be used. If you would like to receive a copy of any potential study results, please contact:

Dr. Paul Tarc,
Desire Yamutuale

14. Consent

Included with this Letter of Information is a Consent Form that you must sign in order to participate. This letter will be kept for future reference. We also welcome verbal consent for Skype and telephone interviews.

By signing this Consent Form, you agree to participate in one, two, all, or none of the interviews, and recording of the interviews as indicated by the checked boxes on the Consent Form. However you can remove your consent to participate in either of these at any time.

This letter is yours to keep for future reference.

Consent Form

Project Title: Double Degree Programs at Ontario Universities: Challenges and Prospects for Global Citizenship

Principal Investigator: Paul Tarc, PhD, Education, University of Western Ontario

Student investigator: Desire Yamutuale, PhD candidate, Education, University of Western Ontario

I have read the Letter of Information, I have had the nature of the study explained to me and I agree to participate in interviews that are audio recorded. All questions have been answered to my satisfaction.

Participant's Name (please print):

Participant's Signature:

Date:

Person Obtaining Informed Consent (please print):

Signature:

Date:

Appendix 4

Questions for empirical research

Double Degree Programs at Ontario Universities: Challenges and Prospects for Global Citizenship

P.I.: Dr. Paul Tarc

PhD student: Desire Yamutuale

Student:

1. How did you learn about the double degree programs (DDP)?
2. What motivated you for getting involved in the DDP?
3. Was it a difficult decision to take? Why?
4. How did you understand the aims of DDP (national/university policy and partnership frameworks)?
5. Tell me about your experience in the DDP? Were university staff (academic adviser, liaison agent) helpful in assisting you in this journey?
6. How did your experience abroad prepare you for effective functioning in transnational situations?
7. What would you say were majors challenges in the course of your DDP?
8. How did you fulfill the language component for studying at abroad? How would you qualify your social interactions with peers at overseas university and people from the host community?
9. What advice would you suggest for improving student's experiences in the DDP?
10. Would you recommend DDP to prospective students?

Program administrators:

1. How long have you been involved with DDP? How did your involvement in the DDP improve your ability to work in transnational situations? Are you satisfied? Why?
2. What are the national/provincial/institutional policies regulating DDP in Ontario?
3. What are the DDP partnership frameworks you have worked on?
4. How are these DDP partnership frameworks conceived, negotiated and implemented? Who get involved? Why?
5. What are the mechanisms for mutual recognition of the curriculum, degree and quality assurance?
6. What are the challenges you faced in the course of conceiving, negotiating and implementing DDP partnerships?
7. Why are specific programs (e.g., engineering), and institutional partners (e.g. university of Paris) chosen for piloting DDP?
8. What are the student success rates in the DDP? What are the benefits?
9. How are DDP advertised?
10. How do you see the future of DDP?

Scholar/academic advisor:

1. When and how did you learn about the DDP?
2. What motivated you for getting involved in the DDP?
3. What are the level of collaboration do you have with scholars from partnering university in term of collaborative research and teaching?
4. What are the supports (financial and training) provided by the university?
5. How are programs and curricular harmonization done with partnering university?
6. What have you gained from this experience?
7. What are the benefits for students in the DDP?
8. What are the challenges you face in the course of supervising students in the DDP?
9. What would be your suggestions for improving policy and practice of DDP?

Liaison agents:

1. What is your involvement with the DDPs?
2. How are DDPs advertised for recruiting potential candidates?
3. What are the requirements for students to undertake study abroad?
4. What are the mechanisms in place for receiving international students involved in the DDP?
5. How do you collaborate with liaison agents from partnering universities?
6. What are the challenges you face in the course of advising students for international learning experiences?
7. What are the major benefits for students to embark on study abroad?

Focus group questions

1. When and how did you learn about the double degree programs (DDP)?
2. What were/are your motivations for getting involved into DDP?
3. What are the DDP partnerships that are popular at this university? Why?
4. Tell me about your experience in DDP and how this aligns with the aims outlined by the universities.
5. What are the interactions between stakeholders in the DDP?
6. How do you see your experiences are critical for enabling you with global citizenship abilities (international mindedness)?
7. What are the challenges you faced during the course of your involvement in the DDP?
8. If you were asked to contribute toward improving DDP programming and policy initiatives, what would you suggest?
9. What would be your gains from your experience in the DDP?
10. Are you all satisfied for getting involved in the DDP?

Curriculum Vitae

Name: Desire Yamutuale

Post-secondary Education and Degrees: **Western University**
London, Ontario, Canada
2013-2017 PhD Critical Policy, Equity and Leadership Studies

The Ontario Institute for Studies in Education
The University of Toronto
Toronto, Ontario, Canada
2000-2002 M.A. Curriculum Studies

The University of Ottawa
Ottawa, Ontario, Canada
1998-1999 B.Ed.

Honours and Awards:

Related Work Experience Teacher
Peel District School Board (2000- 2017)
Toronto District School Board (1998-2000)

Publications: