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A Double Degree Program in International Communication: An Exemplary Case of Global Citizenship

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A thesis submitted in partial fulfillment of the requirements for the Master of Arts degree in Education

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Abstract

This study applies David Kolb's (1984) experiential learning theory and Lynette Schultz's critical global citizenship framework to explore whether and how students' experiences participating in an international double degree program (IDDP) in transnational communication shape them as global citizens. Fostering global citizenship has become a significant aim that is embedded in many post-secondary institutions' documents. A qualitative case study was conducted by Skype-interviewing past participants who completed the IDDP in transnational communication. The findings indicate students recognize that the value of this double degree program has positive impacts on their perceptions of global citizenship. However, both Canadian students and Chinese students reflected different types of global citizenships because they do not have the same starting points. Participant recommendations' regarding improving future students as global citizens were also provided in the end of the study, including creating a more unified curriculum, understanding the complexity of globalization, and increasing cooperation between policymakers, teachers, and students.

Keywords

Global citizenship, case study, comparative study, experiential learning, double degree program, communication

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Chapter 1: Introduction

Under the influence of globalization there is an increasing flow of ideas, technologies, and people bringing countries closer to each other than at any other point in history. In response to globalization, internationalization has become a significant theme adopted by higher-education institutions. Knight (2003) defines internationalization as the “process of integrating an international, intercultural, or global dimension into the purpose, functions, or delivery of post-secondary education” (p. 2). De Wit, Hunter, Howard, and Egron-Polak (2015) elaborate upon and redefine internationalization as an international process for improving the quality of education and research for all students and staff to make more meaningful contributions to society.

In response to internationalization, institutions are focusing more and more resources on promoting the internationalization of the curriculum (IOC), enhancing mobility, and increasing recruitment of international students (De Wit et al., 2016). All these activities have international components and might share some similar goals in the end—namely, the development of global citizenship among students, an initiative that fulfills the needs of universities with global social justice-oriented ambitions. Cultivating global citizenship is frequently mentioned as a significant aim of internationalization (Braskamp, 2008). In 2014, the Association of Universities and Colleges of Canada (AUCC) also highlighted that developing global citizenship and increasing employability in the international marketplace are some of the most important benefits of internationalization for students (AUCC, 2014). As a result, understanding how to promote global citizenship

education (GCE) among students to better transform them into global citizens in today's connected world has become a strong focus of higher education.

1.1 Context

Currently, transnational education involves the greater movement of higher-education students, academics, programs, and providers (Larsen, 2016). Knight (2014) discusses three generations of cross-border education: student mobility, program and provider mobility, and education hubs. The first generation usually refers to international students moving to a foreign country to obtain a full degree abroad or attending a semester-abroad program. The second generation involves the movement of programs across borders to establish twin programs, joint and double degree options, branch campuses, and massive open online courses. The third wave of cross-border education involves the most recently developed educational hubs, which consist of various local and international agencies building a critical mass in a specific geographic location that engages in education innovation (Knight, 2011). All three generations of cross-border education reflect that higher education in each country constantly creates and establishes new programs (e.g., branch campuses, joint/double degree programs, educational hubs, etc.) that bring international and domestic students together and create opportunities for fostering GCE.

1.2 Background and Rationale of the Study

Global citizenship is a very desirable outcome that many Canadian universities have invested in achieving by embedding global citizenship into their strategic plans. For instance, the University of Calgary (2011) has incorporated global citizenship into a framework to create a global intellectual hub for students, faculty, and staff. Promoting

global citizenship among universities is a way of increasing each institution's global impact, especially in an era where universities that internationalize are ranked highly through global ranking systems (Larsen, 2016; Spring, 2015). However, others argue that an educational approach to internationalization would develop the ability to understand different perspectives and analyse the culture and other contexts behind each perspective through a multilevel learning process (Stier, 2004). Therefore, promoting global citizenship is deemed valuable by education institutions because it aligns with both the institutions' branding and related ranking goals and their overall educational purposes.

To foster global citizenship, Canadian higher-education institutions have internalized the institutional practices and policies related to students and program and provider mobility, as noted above. In particular, we see increasing emphasis on internationalizing the curriculum. Indeed, Collin (2009) argues that it is necessary for colleges and universities to emphasize internationalization and global citizenship in their curriculums. One way that a university program can be internationalized is through the development of double degree programs. Knight (2011) gives a clear definition of a double degree program: it is a program that "awards two individual qualifications at equivalent levels upon completion of the collaborative program requirements established by the two partner institutions" (p. 4).

International double degree programs (IDDPs) play an important role in the current landscape of higher education and its active promotion of global citizenship. However, past research tends to suggest that the double degree has more instrumental than idealist aims. Providing access to jobs in more than one country and the opportunity to

experience new cultures are some of the important and heavily advertised features of many double degree programs. However, because of its content and approach, the particular program I seek to study may be better aligned with the rhetorical goal of fostering global citizenship.

As Stier (2004) proposed, idealism and instrumentalism are important internationalization ideologies that influence the adoption and implementation of internationalization policies in higher education. Idealism aims to contribute to a more just and democratic world. Therefore, the curricula should be aligned with increasing the “awareness of global life conditions and social justice” among students and staff (p. 88). On the other hand, the instrumentalism ideology views higher education as a means to maximize profit. Stier (2004) discusses that one of the dangers of instrumentalism is related to making the internationalization policy a tool to impose a way of life on others. As a result, this ideology may direct internationalization policy as an instrument to facilitate cultural conformity. By looking at the program curricula, this particular international double degree program attempts to integrate the topics of globalization, communication, culture, and social justice, all of which reflect a strong idealism internationalization ideology.

1.3 Background of This Case Study

The Canadian University’s (CU)¹ new strategic vision and motto is “engaging the world,” and it aims to integrate CU into the global community of knowledge, talent, and discovery (CU International Engagement Strategy Plan, 2013). Corresponding to the

¹ The names of the universities and participants in this study are all pseudonyms to protect the anonymity of the institutions and participants.

CU's International Engagement Strategy, the case in the following study is an MA double degree program in transnational communication at CU. The partner university for the program is the Bai University of China (BUC), which collaboratively established the program in 2013. All students involved complete their first year of study at CU and their second year at BUC. In addition, the program involves two field placements in local communities in a major Canadian city and a major Chinese city. After they have successfully completed the two years of study, students receive two graduate degrees, one from CU and one from BUC. Some of the core courses of this program include communication and global social justice, communication and global power shifts, media and Chinese society, and contemporary Asian media systems.

1.4 Research Questions

The main research question for the study is "How do students' experiences participating in an IDDP in transnational communication shape them as global citizens?" In examining this research question, the following questions guided my study:

1. Which specific experiences that students have in the program foster their development as global citizens?
2. What kind of global citizen, if any, is fostered through a global communication double degree program?
3. In terms of fostering global citizenship, how, if at all, could this program be improved?

The purpose of this study is to analyze a double degree model that appears to foster global citizenship education by interviewing past participants. The study also seeks to gain a deeper understanding of the students' experiences of participating in this global communication double degree program. The study aims to contribute to the existing literature to understand whether or not students gain new insights into global citizenship by participating in global communication double degree programs. In addition, the study seeks to comprehend how students understand global citizenship through their involvement with global communication programs, and how they consider themselves to be global citizens.

This research project is rooted in the interpretive paradigm and uses the case study method to obtain rich qualitative information about students' experiences of participating in IDDPs. Semi-structured interviews and institutional/government documents were used to collect the data. Shultz's global citizenship framework and Kolb's experiential learning theory (ELT) form the conceptual framework to help me analyze students' experiences of participating in IDDPs from different perspectives of global citizenship.

1.5 Self-Positioning

As an international student who originally came from China to Canada in 2009, I perceive my own identity as a cultural hybrid between Chinese and Canadian cultures, because I have experienced and have been shaped by both. I am surprised to see that my study-abroad experiences have had an incredibly transformative influence on me, helping shape who I am. Therefore, I am eager to understand the experiences students have had while participating in the international double communication degree program.

Specifically, I am interested in whether or not participating in IDDPs is also a transformative experience for students in relation to fostering global citizenship.

In addition, throughout my experience working and volunteering at various types of NGOs and educational institutions, I have communicated with people from different countries, which has increased my capacity for cultural/social sensitivity. Specifically, while I provided career-strategy support for new international students and domestic students, I gained a deep appreciation for how new international students' cultural norms, social backgrounds, and ethnicity intertwine to make their career decision-making increasingly complex. I also learned that I needed to shift my positionality to understand the career-related problems that domestic students face. All of my study-abroad and work experiences have helped me to develop a stronger understanding of the fluidity of positionality. This will benefit me as a researcher who is interested in understanding student experiences in an international setting, and it will allow me to better understand different students' experiences and perceptions of global citizenship. Phillips and Schiweisfurth (2008) describe the ideal international researcher as one who is intercultural, highly skilled, and holds a comparative perspective. I situate myself as an international researcher who possesses these important skills.

1.6 Assumptions

My assumptions are informed by my positionality as an international researcher and my current knowledge about global citizenship. I have listed the following summary of my personal assumptions so that I can be aware of and reflect on their influence as I conduct and write my study.

- Experiential learning brings positive change for students in helping them to understand issues critically.
- Global citizenship education (GCE) fits with the trend of globalization and will help students to be more mature emotionally and develop an understanding of their social responsibility for various global issues.
- Schools play significant roles in shaping students as global citizens.
- Education has important functions in making the world more just and equal.
- There exist complex factors that make domestic students and international students respond differently to the experience of global citizenship through the same program.

1.7 Structure of the Thesis

The goal of this case study is to gather in-depth data about student experiences in a particular communication double degree program in order to understand how the students make sense of global citizenship and how they perceive themselves as global citizens. This study is organized into six chapters. Chapter 1 provides contextual information about how this study is situated, the rationale of the study, the research questions, my assumptions, and my positionality. Chapter 2 presents a review of literature on globalization in relation to global citizenship, different approaches to global citizenship, and the relationship between program mobility and global citizenship. This is followed by a critique of gaps in the literature and how this case study contributes to filling those gaps. In addition, the theoretical framework for this case study is outlined in this chapter. Specifically, Shultz's conceptual framework of global citizenship and Kolb's (1984)

experiential learning theory (ELT) are discussed and detailed. Chapter 3 demonstrates the methodological foundations of this case study. Chapter 4 presents and examines the findings of the case study through content analysis of institutional documents and participant interviews. Chapter 5 continues to analyze data through a critical lens and identifies similarities and differences between the various levels of analysis. Finally, Chapter 6 provides conclusions and discusses the implications of the study.

Chapter 2: Literature Review

The following section provides a review of the literature in relation to global citizenship education (GCE). Firstly, I will give a brief introduction of the historical context of global citizenship and provide an overview of the wider globalized environment in which GCEs are embedded. Next, I will present a critical review of the literature on four different approaches to global citizenship: moral, cultural, environmental, and critical. This review will help readers understand the ambiguous features of global citizenship. Next, I will discuss international mobility (for IOCs and IDPs) in relation to fostering the development of GCEs. Lastly, I will discuss the gaps that currently exist in the literature and explain how my research will help fill in these gaps.

2.1 Historical Overview of Global Citizenship

The idea of global citizenship can be traced back to the Enlightenment in eighteenth-century Europe. The Enlightenment is a significant reference point for developing the idea of global citizenship. Many philosophers during the Enlightenment put great emphasis on accepting diversity and religious tolerance in attempts to develop a genuine universalism (Carter, 2016). Philosophers Hobbes, Locke, and Rousseau claimed that a social contract is “the means by which order and civil society is maintained” (Peters et al., 2008, p. 2). According to their beliefs, citizens give their consent to being managed and led by a government via a legal agreement and in return gain benefits that include freedom and certain rights. In addition, Montesquieu believed that human interest should be more important than a state’s interest, and a later Enlightenment thinker, Paine, argued that his country is the world and his religion is to do good (Carter, 2016). Taken together,

these philosophers began to assume there was a set of social values and norms that citizens should and could uphold.

Marshall was an influential sociologist in the twentieth century who played an important role in advancing and evolving the concept of citizenship. He claimed that citizenship included three dimensions: civil, social, and political rights (as cited in Torres, 2006). Civil rights link all rights to individual freedom (e.g. the right to own property, freedom of speech, and the right to justice), social rights are associated with the welfare state that gives individuals necessary rights to live a full life (e.g. access to social services and education), and political rights encompass all rights related to the electoral process (e.g. the right to vote, to elect, and be elected). Over time, Marshall's theory has been challenged by new rising social theories such as feminism, postcolonialism, and critical race theory (as cited in Torres, 2006). The competition among different theories of citizenship implies that there can be no one dominant explanation of citizenship and that the concept of citizenship is always open for discussion and revision.

2.2 Globalization and International Education

The intense development of global citizenship education is associated with the general globalization of education. Globalization has changed the world we live and work in. World cultural theorists focus on the development of a uniform global education culture that shares similar goals, education practices, and organizations (Spring, 2015). They believe that adopting the western model of education has standardized the world's educational policies and practices. Contrarily, this "neo-liberal" kind of globalization is also thought to promote the deregulation and privatization of state functions and the value

of competition (Rizvi & Lingard, 2010). Within this context, internationalization is a way to earn revenue through improving universities' global ranking and raising their international visibility, which puts universities in advantageous positions in the competitive world of education.

However, globalization is not necessarily only interpreted as homogenization. Culturalist theorists reject the growing uniformity of global policies and goals, although they acknowledge that local agencies have the ability to culturally translate ideas borrowed from the global flow of educational ideas and practices (Spring, 2015). From the culturalist perspective, culture is a fluid and continually transforming process that is shaped by the integration of economic, political, and social changes (Baker & LeTendre, 2005). Therefore, globalization is never a convergence process, and national states have strong positions in shaping policies.

As outlined above, global-local relations have become an important theme that is addressed by both world cultural theorists and culturalist theorists alike.

Similar to globalization, one significant component of internationalization is regionalization (Rumbley & Altbach, 2016). Different branch campuses and double and joint degree programs show that institutions are taking advantage of their specific expertise in creating unique programs in regional areas. From the above explanation, it is clear that the local and the global are intertwined in globalization and internationalization. Like globalization and internationalization, both global and local dimensions need to be taken into serious consideration when analyzing specific programs that foster GCE. For

instance, the western model of GCE cannot be transferred directly to eastern countries to better foster global citizenship education.

2.3 Different Approaches to Global Citizenship

2.3.1 Moral Global Citizenship

Many researchers (Cabrera, 2010; Hansen, 2008; Nussbaum, 1997; Veugelers, 2011; Waks, 2008) have approached global citizenship through the lens of moral global citizenship. These authors consider global citizenships based on humanitarian values and focus on the ideas of human rights. For instance, Nussbaum (1997) explains that being human is an individual's first identity, and since all people are from the same human community, they all deserve to be treated equally. Veugelers (2011) further elaborates upon and explains Nussbaum's idea, clarifying that citizenship education across geographical borders would be immoral because sharing, learning, and taking responsibility for all people are the fundamental values of moral global education. Moreover, Oxley and Morris (2013) explain that the global ethic is essentially universal and that it is truly effective when moral values are universally accepted. Similarly, Pike (2008) argues that global citizenship is an ethos that is fulfilled using a set of moral principles and codes of conduct. For instance, Pike (2008) explains that "an expansion of loyalty" and "acceptance of the moral responsibility of global citizenship" are two dimensions for developing the ethos of global citizenship (p. 46). These dimensions direct educators to teach people to accept and value multiple identities and loyalties, and to take actions to serve the needs of others. From the perspective of moral global

citizenship, there are certain fundamental and universal values that every individual should learn and practice for the betterment of our globalized humanity.

2.3.2 Cultural Global Citizenship

A small body of scholars (Davies, 2006; He, 2004; Phan, 2008; Waks, 2008) have approached global citizenship from the perspective of cultural global citizenship. Waks (2008) states that cultural global citizenship refers to people's tendency to maintain a greater interest in their cultural practices and reinforce these cultural practices through reading and making personal connections. They achieve this by maintaining an open-minded attitude while travelling and making personal contact with others. Similarly, De Ruyter and Spiecker (2008) explain that cultural competence is an important indicator for developing global citizenship. Having cultural competence refers to a "culturally and intellectually well-developed person who actively plays a modest part in the cultural flourishing of the society" (De Ruyter & Spiecker, 2008, p. 355). In addition, He (2004) provides an interpretation of cultural global citizenship and recognizes the critical concept of cultural equality. Cultural equality is a complicated term comprising many different ingredients. For instance, according to He (2004), "each culture has equal weight in institutional design, the idea of equal rights to interpret culture, the idea of equal access to cultural production and distribution, and the idea of equal status of cultural practice and thinking" (p. 84). Furthermore, Davis (2006) specifies that culture is "not just about origin but about current linkages, trading, and economics" (p. 8). Both He and Davis's perspectives reflect the reality that culture is a complex term that is associated with power, economics, and even politics. According to these authors,

developing global citizenship requires people to have a deep and thoughtful understanding of culture.

2.3.3 Environmental Global Citizenship

Other researchers (Dobson, 2005; Jelin, 2000; Richardson, 2008) have approached the subject of citizenship from an environmental perspective. The responsibilities of protecting nature and developing sustainability to benefit future generations are influenced by human behaviours. Current global environmental issues such as global warming both teach people an important lesson and also shape people's sense of having an obligation to address environmental problems (Dobson, 2006). This implies that environmental rights and accountabilities turn non-human issues (such as the environment) into human rights issues. Jelin (2000) stresses that it is important for sustainable development to include not just the rights of the present generation to enjoy fresh air, clean water, and a healthy environment, but also the rights of future generations to enjoy the same quality of environment. Moreover, from 2005 to 2014, UNESCO put Education for Sustainability into the international agenda, designing it into the UN's "Decade of Education for Sustainability Development" (UN Decade of Education for Sustainable Development, 2005). In addition, Misiazek (2015) indicates that having a better understanding of the connections between citizenship and environmental rights and responsibilities can lead to more effective transformative actions. Overall, environmental global citizenship education will benefit people by increasing their understanding of nature and sustainability and teaching them to respect social and environmental connections in a variety of contexts.

2.3.4 Critical Global Citizenship

Some researchers (Andreotti, 2006; Bryan & Bracken, 2011; Larsen, 2014; Pashby, 2011; Shultz, 2011; Tully, 2008; Westheimer & Kahne, 2004) have applied critical theory through a relative lens to understand the complexities of global citizenship. From a critical global citizenship perspective, global citizenship aims to promote a form of counter-hegemony through the deconstruction of oppressive global structures (Oxley & Morris, 2013). For instance, Andreotti (2006) integrates a post-colonial perspective and critical pedagogy to classify two types of global citizenship: “soft” and “critical.” From the “soft” global citizenship approach, people have a general feeling of self-importance, which has the potential to reinforce colonial assumptions. In contrast, “critical” global citizenship requires people to have multiple perspectives from multiple positionalities to understand the power relationships behind the complexities of inequality and injustice in this world. From Andreotti’s perspective, self-reflection and self-enlightenment are important for students to learn in order to develop “critical global citizenship.” Similarly, Shultz (2011) examined four quadrants of mapping GCE approaches. In quadrant four (strong structural and strong intercultural and difference analysis), she argued that students need to learn “how to engage in the relations that are surfaced in a globalized world, recognizing that it is not enough to just humanize the structures and institutions of globalization but in fact, it is necessary to transform these structures” (p. 18). I will discuss Shultz approach further below in the section on my conceptual framework.

2.4 Programs, Curriculum Mobility, and Global Citizenship Education

Many Canadian universities (UBC International Strategic Plan, 2011; Western International Action Plan, 2014; University of Alberta Plan for International Engagement, 2007; Simon Fraser University International Engagement Strategy Plan, 2013; Western University, 2014) highlight and promote global citizenship education as a significant focus in their international strategic plans. These documents indicate that post-secondary institutions have greater responsibilities and aims for educating students to become global citizens.

There has been a significant amount of research (Chickering & Braskamp, 2009; Clifford & Montgomery, 2015; Killick, 2012; Pike, 2008) discussing international mobility and the development of global citizenship. Braskamp (2010) argues that studying abroad provides opportunities that help students build an understanding of others and in turn to better understand themselves. The process of gaining a deep understanding of themselves through understanding others is beneficial to the individuals and is also an important way to meet the goal of global citizenship. Students become aware of their positionality and acquire critical skills in understanding how inequity is reproduced, which pushes them toward active citizenship (Mundel, 2004).

Meanwhile, Sheppard (2004) explains that the knowledge and skills she learned from her study-abroad experiences played a significant role in forming her global citizen identity. Similarly, Caruana (2014) states that universities perceive increasing international student mobility as a means of developing global citizens through promoting intercultural understanding among the diverse student body at universities. Moreover, Killick (2012)

classified global citizenship in terms of “self-in-the world identity” and “act-in-the world agency” (p. 382). Under these umbrellas, Killick (2012) studied students’ international mobility experiences and discovered that global citizenship identification is just a geographical extension of local citizenship. When students take the journey to connect with others, they engage in the process of becoming global citizens. All of the above research places great value on international education and strongly emphasizes the importance of cross-cultural understanding in developing global citizenship. According to Dwyer (2004) and many others, international education experiences are life-changing experiences.

Many researchers (Beelen & Jones, 2015; Clifford & Montgomery, 2015; Leask, 2009) believe that internationalizing the curriculum may integrate international perspectives and content into the curriculum and thus help prepare students to be global citizens. Larsen (2016) describes three different ways to internationalize a curriculum: by integrating global citizenship education, by infusing the curriculum with international and comparative content, and by learning foreign languages. Many Global Health university programs in Canada, for example, focus on developing global citizenship and providing adequate training for students in health professions (Hanson, 2010). In Canada, the federal government sponsored a nationwide three-year (2009 to 2012) Global Classroom Initiative to train teachers to practice global education and improve their abilities to integrate human rights, environmental awareness, and global citizenship into their teaching curriculum (Guo, 2014). Larsen (2016) indicates that these curriculum initiatives

“involve determining the qualities, skills, and understandings that a student should develop to be considered ‘globally competent’ before graduation” (p. 125).

International double degree programs (IDDPs) can be seen as an important form of an internationalized curriculum that plays a crucial role in the current landscape of higher education. In a 2014 study, the Association of Universities and Colleges of Canada (AUCC) indicated that 81% of responding universities provide international programs (AUCC, 2014). Giancarlo (2009) argues that double degree programs take full advantage of differences. Double degrees usually require students to take on a heavier workload, which requires a substantially greater time commitment (Giancarlo, 2009).

Many researchers have carefully examined how the development of IDDPs can help students gain a global perspective. Asgary and Robbert (2010) argue that double degree programs have significantly more depth and breadth than short-term, study-abroad programs in terms of the time spent abroad and offer a greater cultural influence on academics (see Figure 1 on the following page). Lefebra (2014) suggests that students’ mobility under an international dual-degree scheme would allow them to take “full advantage of two faculties, two networks, two academic communities, and two alumni networks” (p. 55).

Steber (2014) also explains that participating in a double degree program allows students to gain a deep insight into the chosen country so that they can develop the ability to solve problems from different points of view and learn to fit into a diverse cultural environment. Tan (2014) explains that the rationale for developing IDDPs at the National University of

Singapore was to help students grow intellectually and socially, develop a global outlook, and possibly acquire proficiency in some new languages. Jinghui (2014) also recognizes that IDDPs can help students gain global vision and acquire skills to succeed in the global economy. These researchers all implicitly or explicitly agree that students in IDDPs develop intercultural skills and gain a global mindset to function well in a diverse and interconnected world. However, these researchers seem to jump to this conclusion without explaining how students develop global citizenship awareness through participating in IDDPs and to what extent this growth occurs.

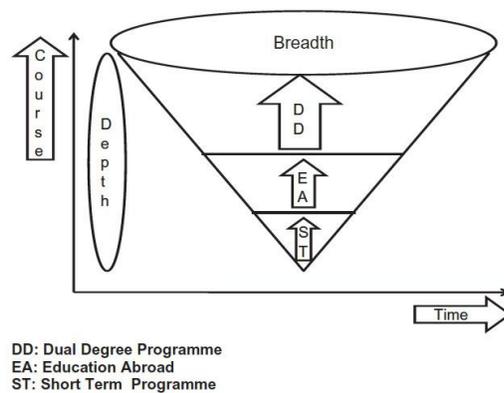


Figure 2. Comparative Depth and Breadth of International Experiential Learning Models.

Figure 1. Comparative depth and breadth of international experiential learning models (Asgary & Robbert, 2010)

2.5 Gaps in Literature

Most of the existing literature reviews on global citizens in post-secondary education is situated in an international education context and examines how international mobility and the curriculum benefit global citizens (Clifford & Montgomery, 2015; Jinghui 2014; Leask, 2009; Pike, 2008). However, there is a lack of research about students' understanding of the concept of global citizenship (Steritwiser & Gregory, 2016).

Harshman (2015) also contends that future research on GCEs should investigate how students make meaning of global citizenship and to what extent they think of themselves as being global citizens outside of the classroom.

It is important to recognize that Australia and the UK have been pioneers in transnational higher education (Altbach, 2006). However, evidence indicates that Canada has made substantial gains in strengthening international collaboration, including the development of IDDPs. In January 2014, the federal government released Canada's International Education Strategy as an important action plan for strengthening institutional research partnerships and educational exchanges to leverage people-to-people ties (Government of Canada, 2014). This government document highlights a new level of federal attention to the field of international education and implies a strong willingness to increase cooperation with the provinces and education sectors in the development of international education. In addition, 95% of Canadian universities identify internationalization as part of their strategic planning (Association of Universities and Colleges of Canada, 2014). As a result, the development of GCE should become the inevitable outcome of Canadian universities' internationalization processes.

Based on the above discussion of GCEs, the goal of this study is to address three gaps in the research literature about IDDPs: 1) GCE programs at Canadian universities, 2) students' experiences and perceptions about global citizenship, and 3) double degree models of GCE. This case study will contribute to the qualitative knowledge of GCE programs in these three areas at Canadian universities.

2.6 Conceptual Framework

The present study utilizes Shultz's (2007) conceptual framework of global citizenship in combination with Kolb's (1984) experiential learning theory (ELT) to gain valuable qualitative information in understanding students' experiences of GCE. In this section, I will explain the main concepts that are linked with Shultz and Kolb's frameworks and then justify the necessity of applying these two frameworks to my study.

2.6.1 Shultz's Conceptual Framework

As noted above, many researchers have addressed global citizenship, but there is no consensus on the definition of global citizenship (Kilinc & Korkmaz, 2015). Shultz's conceptual framework addresses three different approaches to global citizenship: the neoliberal global citizen, the radical global citizen, and the transformational global citizen.

The neoliberal approach perceives the global citizen as a traveler, thus emphasizing the importance of expanding the transnational mobility of knowledge and skills in parallel with the global economic market. Under the neoliberal approach, power and access are ignored: global citizens assume their privilege as taken for granted and have no awareness of the inequality built into the structures of society. As a result, they do not work towards emancipation for all (Shultz, 2007). Successfully participating in the global market place is the fundamental purpose that neoliberal global citizens aim for.

By contrast, the radical approach calls for people to take action to challenge and fight social inequalities and to work against unjust global corporate structures. Radical global citizens have the ability to critically analyse globalization; that is, they understand how the economy of globalization creates "deep global inequalities" (Shultz, 2007, p. 252).

Spring (2015) argues that the World Bank spreads global capitalism. For instance, although poor regions such as Africa need help, loans are usually granted to richer Western countries, which makes the rich richer and the poor poorer. Radical global citizens will address structural issues and ask for “radicalization of these institutions” (Shultz, 2007, p. 254). The transformationalist approach advocates that global citizens work to understand the complexity of social inequality in relation to the integration of social, economic, and political factors in the local, national, and international contexts.

Transformational global citizens aim to create social justice “through deep compassion and accompaniment, through creating democratic spaces for building inclusive community, and through action that links the local experiences with the shared global experiences” (Shultz, 2007, p. 255). Transformationalist global citizens not only question the economic model of globalization but are also capable of deeply understanding the intersection of social, political, economic, local, and global elements in societal inequality. It is important to be aware that an individual can be situated within more than one form of global citizenship. However, Shultz aims to educate students to be radical and transformationalist global citizens.

2.6.2 Kolb’s Experiential Learning Theory

Kolb’s experiential learning theory (ELT) highlights the importance of experience in meaningful learning (Akella, 2010). ELT is a constructivist theory that tends to understand knowledge is created and recreated by an individual’s interaction with his or her environment. In addition, ELT is highly interdisciplinary and can be applied in many different academic specialties, such as education, psychology, business management, and

medicine (Kolb & Kolb, 2005). In order to explore how students engage within the MA double degree program and how they learn global citizenship, it is necessary to review the important stages in Kolb's experiential learning cycle.

Experience is translated into learning through four stages in Kolb's 1984 ELT: Concrete Experience (CE), Reflective Observation (RO), Abstract Conceptualization (AC), and Active Experimentation (AE). In the Concrete Experience stage, learning takes place through adaptability and open-mindedness. A particular action is carried out in this stage, which creates a basis for critical reflections. During the Reflective Observation stage, students reflect back on their experiences and critically examine why and how it happened. In the following Abstract Conceptualization stage, students use logic and ideas rather than feelings to understand their situations and problems. In the final stage, Active Experiment, students test theories, make predictions about realities, and act on those predictions (Jenkins, 1998). Learners may enter the cycle at any stage, but the stages must be followed in sequence (Healey & Jenkins, 2000). This implies that learning is relearning, and it is a continuous process.

Based on ELT, students build their future learning by engaging with and reflecting on their past experiences. CE and AC are related to the modes of grasping experiences, while RO and AE are related to the modes of transforming experiences (Kolb & Kolb, 2011). Individuals grasp knowledge, then transform that knowledge through experiencing and reflection. This transformational learning process involves the practice of critical reflection. Critical analysis of experience belongs to part of the reflection process, which

contributes significantly to experiential learning (Lutterman-Aguilar & Gingerich, 2002).

Kolb's experiential learning theory is illustrated in Figure 2 below.

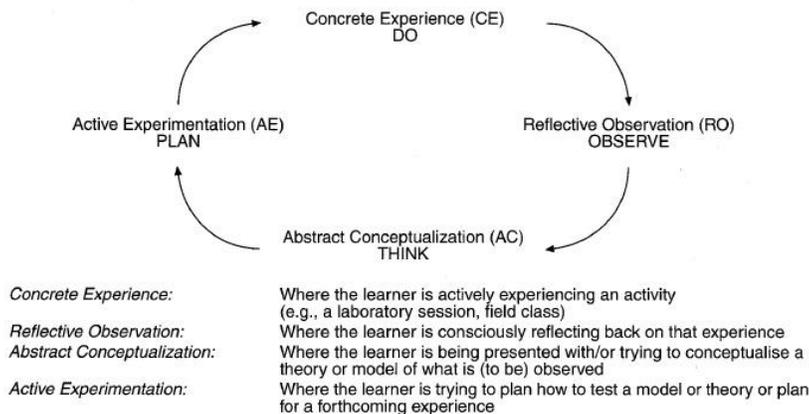


Figure 1. Kolb's experiential learning cycle (based on Jenkins [1998,43]).

Figure 2. Kolb's experiential learning theory cycle (Jenkins, 1998)

Shultz's conceptual framework of global citizenship and Kolb's ELT theory are two theoretical frameworks that will be analyzed separately in this study. Both of these theories offer mechanisms for addressing and answering my research questions.

Because experiential learning is a key feature for this transnational communication double degree program, adopting Kolb's ELT theory assists the researcher to better understand the in-depth perspectives of the students' positions. By examining participants' learning processes in the different stages of ELT, the researcher can investigate how students negotiate and reflect on the critical moments of specific experiences to understand the way they construct and reconstruct the meaning of global citizenship. Kolb's ELT theory can prepare the researcher to answer my first research question: Which of the students' specific experiences in the program foster their development as global citizens?

Shultz's three approaches to conceptualizing global citizenship create a base for analyzing students' perceptions of global citizenship and categorize students into different groups of global citizens. By interviewing participants and capturing their responses about their motivations and expectations, views on global issues, and role in and responsibility for those issues, the researcher can examine the varieties of attributes that different participants reflect on global citizenship. Approaches to global citizenship are different because of their differing intentions; Shultz's framework can benefit the researcher to connect students' intentions with the patterns they follow to become global citizens. Thus, Shultz's three approaches of global citizenship will help to answer my second research question: What kind of global citizenship, if any, is fostered through a global communication double degree program?

Chapter 3: Methodology

This research project is a qualitative, interpretivist study based on the case study method. It examines students' experiences while completing a transnational communications double degree and how it has shaped them as global citizens. This chapter outlines the interpretive paradigm and qualitative case study method, selection of participants, methods of data collection, data analysis procedures, limitations of the study, and ethical considerations.

3.1 Interpretive Paradigm

A paradigm is a philosophical and conceptual framework that helps people interpret the world. Waring (2012) explains that a person's conception of the world and his or her own position in it is reflected through a paradigm. Individuals have different paradigms informing their worldviews because each person understands and experiences the world differently. In my research, I use an interpretive paradigm to explore how students experience participation in the transnational communications double degree program and their perception of themselves as global citizens.

According to Burrell and Morgan (1979), the interpretive paradigm is a subjective approach that focuses on the sociology of regulation, which the social sciences perceive to be "nominalist, antipositivist, voluntarist, and ideographic" (p. 28). Meanwhile, ontological assumptions relate to the researcher's position in understanding the nature or reality of the social world (Waring, 2012). As I perceive myself as an international researcher who came from China to Canada, my own ontological assumptions stem from

a social constructivism perspective; I seek complexity of views and understand the subjective meaning of the world.

Within an interpretive paradigm, the nominalist position of reality is based on an individual's use of artificial creations such as names and labels to structure reality (Burrell & Morgan, 1979). Individuals' perceptions of reality are relative and dependent on the situation. Therefore, this paper's exploration of students' experiences while studying within the transnational communications double degree program will take into account their differing study experiences in the program and treat each of their experiences as real and valid. For instance, the students may experience curricula and internships differently, which will lead them to position themselves differently in relation to their awareness of global citizenship and to hold different prejudices about the development of global citizenship. Therefore, multiple realities are constructed through each individual student's experience.

Epistemology has a close relationship with ontological assumptions, but while ontological assumptions focus on the researcher's position of observation and how the world is made up, epistemology focuses on examining knowledge. In the interpretive paradigm, epistemology is anti-positivism because in this framework knowledge can only be understood by individuals who directly participate in developing knowledge (Burrell & Morgan, 1979). If knowledge is relational, there can be no absolute knowledge. Further, knowledge cannot be obtained directly because it is formed through a process of subjective interpretation (Waring, 2012). From this, we can consider all student individuals are directly involved in their experiences of studying in this program and that

they make subjective sense of the meaning and gaining of knowledge through their own interactions within the program and interpretations of those interactions. The epistemological approach, that students' understanding of their experience is based on their interactions in the program, is aligned with the ontological assumption of the subjectivity of knowledge and reality.

Ethical assumptions concern human nature and focus on the relationship between human beings and their environment (Burrell & Morgan, 1979). In this case, within an interpretive paradigm, human beings are understood to have free will and play a creative role in constructing their environments (Burrell & Morgan, 1979). This implies that human beings are in a dominant position and are not the product of their environments. From this ethical perspective, I acknowledge that my participants have free will, which constructs their understandings of their experiences with the program. Furthermore, the interpretive paradigm implies that their experiences of studying in this transnational communications double degree program is subject to change throughout the programs of their studies.

3.2 Qualitative Case Study Methodology

Case study is a popular qualitative research design that emphasizes exploring a phenomenon in a real-world context (Yin, 2014). This paper will use the case study methodology to examine students' experiences in the transnational communications double degree program in order to understand their perception of global citizenship. Their experience within the MA Double Communication Degree Program is in the real-world

context, which fits with the qualitative case study methodology. Further, their experience is not studied under controlled conditions but in a natural setting.

Yin (2014) clarifies that case studies are particularly useful in answering why and how questions, because case studies have the potential to explain or evaluate. The main research question contains “how,” which requires an explanatory answer. For this reason, the use of case studies allows for an in-depth investigation of students’ experiences in the transnational communications double degree program. This research analyzes a case study with the rationale that the research project is a revelatory case, which means there should be no previous investigation of the project. The MA Double Degree Program was collaboratively established in 2013 (Transnational Communication Inaugural Report, 2014). Therefore, there are no existing studies that I am aware of that explore students’ experiences in this specific program from the perspective of global citizenship. In addition, this research project is also an instrumental case study (Stake, 1995) that aims to provide insight into the particular ways that DDPs shape students as global citizens.

The qualitative case study methodology fits with the interpretive paradigm because of the similarities between ontology, epistemology, and ethical assumptions. For example, Stake (1995) argues that the case study approach is a constructivist paradigm that seeks a relative truth. This implies that there is no absolute truth. In this sense, “truth” is not a fixed term but rather one that depends on a person’s perspective, which aligns with the epistemological assumptions outlined above. Humans play an important role in creating meanings (Baxter & Jack, 2008). All of this information implies that the case study

methodology is highly valuable because of its subjectivity, which shares many convergences with the interpretive paradigm.

3.3 Participant Selection

For this research, the unit of analysis is individual students' experiences participating in an IDDP. Participants for this study have been chosen from students who have graduated from the MA Double Degree Program in Transnational Communication at CU and BUC. There were two specific criteria for selecting participants: students must have come from the 2013 to 2015 or 2014 to 2016 cohort of the double degree program. In addition, they must have been willing to participate in a Skype interview.

3.3.1 Sampling

Purposeful sampling was used in this study to focus on a group of students who have certain characteristics. Patton (2002) argued that purposeful sampling enables researchers to select information-rich cases for in-depth study. I recruited three Canadian and four mainland Chinese participants as well as one student from Hong Kong, all of whom have graduated from this MA Double Degree. Specifically, I used the snowball-sampling technique to recruit my participants. This procedure refers to researchers gaining access to informants through referrals by other informants (Noy, 2008). After obtaining ethical approval from the University of Western Ontario in December 2015, I used online communication (email) and social media (LinkedIn, Facebook, etc.) to contact students who had participated in the transnational communication double degree program and asked them to refer me to other students whom I could contact to participate in this study. First, I looked at the Inaugural Report that is available online on the institution's website

to find the names of students who participated in the program. In total, there are 20 students who have graduated from this program. Next, I attempted to look up each student's name and contacted him or her through social media (such as Facebook and LinkedIn) to inform them that the purpose of the invitation was to conduct research. After finding their profiles on Facebook or LinkedIn, I sent them a "friend request" so that I could send them a longer message about the study. After they agreed to participate in my research study, I asked them to assist with the study by sharing any contact information they had about other graduates. I sent an email that contained a letter of information and a consent form to the participants who had responded to me and showed interest in the study (see Appendix A for my Letter of Information and Consent Form.) They indicated their consent to participate in the study by signing the form. Both Canadian and Chinese students were selected from the sample. According to Patton (2002), "there are no rules for sample size in qualitative inquiry" (p. 244). However, I believe that eight participants made up a reasonable sample size that allowed me to gain sufficient in-depth information about their experiences within the program.

3.4 Overview of Participants

Each participant in the study belonged to the group of students who finished the transnational communications double degree program in Canada and China. All of their names have been replaced by pseudonyms to protect their confidentiality (for details see Table 1 on the following page).

Table 1. Participant information

#	<u>Pseudonyms</u>	<u>Sex</u>	<u>Ethnicity</u>	<u>Undergraduate Major</u>	<u>Language</u>	<u>Travel/Study Abroad experiences before participating in the double degree program</u>
1	Karen	F	Canadian/European	Word History	English, French, a little Chinese	Yes
2	Huang	M	Chinese	Creative Media	Chinese and English	No
3	Hui	F	Chinese	English	Chinese and English	Yes
4	Juan	F	Chinese	Interpretation and Translation	Chinese, Japanese and English	No
5	Wei	F	Chinese	Journalism	Mandarin and English	No
6	Victoria	F	Chinese (Hong Kong)	Government and Public Administration	English, Cantonese and Mandarin	Yes
7	Alice	F	Chinese Canadian	History	English, Mandarin and a little French	Yes
8	Michelle	F	Chinese Canadian	Communication	English and Mandarin and a little Cantonese	Yes

Michelle is a female Canadian student from Vancouver, British Columbia, Canada. She perceives herself as a Chinese Canadian. She completed her undergraduate degree in Communication at Simon Fraser University, and the majority of her travel experience before participating in the transnational communication double degree program was in the U.S. English is her native language, though she can speak Mandarin and a little Cantonese.

Karen was born and raised in Canada in Ottawa, Ontario. Her entire family is Caucasian. Before university, she went to Italy to study world history with a group from her high school. She completed her undergraduate degree in political science in Nova Scotia. During her undergraduate program, she visited the Republic of Guatemala to complete an international placement. English is her primary language, but she can also speak French and a little Chinese.

Huang comes from Mainland China and belongs to the Han nationality. He completed his undergraduate degree in creative media at Nanking, and he had never traveled abroad before participating in the transnational communications double degree program. He can speak Chinese and English.

Hui is a mainland Chinese student from Lanzhou, China. She completed her bachelor's degree in English journalism and communication. She had some travel experience before the program, and she studied in Taiwan for half a year as an exchange student. She can speak Chinese as well as English.

Juan is a mainland Chinese student from Beijing, China. She holds a bachelor's degree in interpretation and translation. She left China for the first time to participate in the transnational communications degree. Although Chinese is her native language, she can also speak Japanese and English.

Wei comes from Mainland China and holds a BA in journalism from Shandong University. She had never traveled or studied abroad before participating in this transnational communications double degree program. She is a native Mandarin speaker and can also speak English.

Victoria was born in Australia and raised in Hong Kong. She identifies as someone who grew up in Hong Kong and has been living in Canada for four years. She majored in government and public administration for her undergraduate degree. She was also an exchange student at the University of British Columbia during the third year of her undergraduate degree. She is a native Cantonese speaker who can also speak English and Mandarin.

Alice was born in Canada, but her ethnic background is Chinese. She completed her undergraduate degree in history at McGill University in Montreal. She worked in Malaysia in the field of international development for two months. English is her native language, but she can also speak Mandarin and some French.

3.5 Research Instruments

Triangulation, a key strategy used to strengthen data credibility in case studies, refers to “the convergence of data collected from different sources, to determine the consistency of

a finding” (Yin, 2014, p. 241). I adopted integrate methodological triangulation to increase data credibility through the analysis of documents and semi-structured open-ended interviews.

3.5.1 Document Analysis

Documents play an important role in any data collection process when the researcher uses a case study to gather information (Yin, 2014). For my study, document analysis can help me to collect background and contextual information to better understand the implementation of IDDPs. The policy documents in this study include the following: CU’s International Engagement Strategy (2013) and the Fall 2014 CU MA Double Degree Program in Transnational Communication Inaugural Report (2014). I also analyzed three syllabi in the program. These documents not only helped me discover a deeper sense of meaning- they also increased my understanding of the program under study.

3.5.2 Semi-Structured Interviews

Interviews are essential in case studies that involve human interactions, as open-ended questions provide interviewees with opportunities to express their own personal perspectives (Patton, 2002). Open-ended questions make interviews seem more like natural conversations, with interviewees answering questions by telling their personal stories. This approach offers a path to discovery and greater understanding. Having an interview guide list is necessary for the researcher to best use the limited time available in interviews (Patton, 2002). The guide for the semi-structured interviews includes a list of primary areas of exploration in each section.

In order to conduct the study, participants were provided with a two-week period to schedule an interview time with the researcher after agreeing to take part in my study.

Due to the mobility of the program and student population, I used social media (Skype) to conduct my interviews. The interview time was approximately 60 minutes. I gave Chinese-speaking participants the option to conduct the interview in Chinese if they felt more comfortable speaking in that language. As a result, three Chinese participants chose to speak in Mandarin for their interviews. The researcher provided transcripts of the interview to participants for member checking to ensure the accuracy of transcripts. In addition, all individual interviews were audio recorded in order to facilitate the data analysis process.

The semi-structured interviews consisted of the following nine parts: the participant's background; his or her motivations for participating in the program; global citizenship and the IDDP; global citizenship and awareness of cultural differences; global citizenship and awareness of global issues; global citizenship and responsibility; global citizenship and critical reflection; outcomes of the IDDP; and recommendations for improving the program (see Appendix B for a copy of the interview questions). The semi-structured interviews required students to reflect upon and discuss their understanding of global citizenship, which helped the researcher to understand all aspects of the students' experiences in the IDDP program. All the interview questions were guided by the two theoretical frameworks reviewed in Chapter 2 and aimed to answer the three research questions that guided this study.

3.6 Data Analysis

3.6.1 Coding

Unlike statistical analysis, data analysis allows for the use of many flexible formulas that can greatly assist researchers. Yin (2014) argues that researchers aim to search for patterns, insights, or concepts when they process their data analysis. The main technique I used for data analysis was pattern recognition (Patton, 2002). By carefully analyzing the transcripts of all the students' interviews, I primarily sought to find common themes that I could categorize into neoliberal, radical, and transformational conceptions of global citizenship. In addition, I examined the relevance of data gathered from the interviews to see whether the findings about students' study experiences aligned with Kolb's experiential learning theory. In order to increase the credibility of my coding, I used the process of double coding. Krefting (1991) explains that double coding refers to a research code based on a set of data created at one time that the researcher recodes after a period of time to compare the results. Thus, double coding, which is similar to analyst triangulation, allowed me to revisit the data that I collected. I completed my second coding two weeks after my initial coding.

3.6.2 Positionality & Reflexivity

As a researcher, I should develop a deeper understanding of subjectivity. Blommarert, Dong, and Jie (2010) argue that data can be influenced by contextual factors and that part of the researcher's job is to contribute his or her unique perspective to the task of interpreting it. Chavez (2008) contends that "a researcher can experience various degrees of insiderness and outsidership given how she/he is socially situated to participants

during the research process” (p. 477). Therefore, positionality is not a fixed term but is quite fluid. For instance, I saw myself as an outsider when I interviewed Western students on their perceptions of global citizenship through their experiences of the transnational communications double degree because I am from the Eastern part of the world. However, I *have* studied abroad in Canada for a long time, and as I discussed earlier, I situate myself as an international researcher who possesses intercultural skills and a comparative perspective. This often leads me to feel like I am an insider. By acknowledging my own positionality, I can develop stronger observational skills by shifting into an insider position when necessary. By exercising insight and self-awareness, I am better able to maintain neutrality as a researcher. Even though I may become an insider while conducting research, I should always focus on what I observe rather than what I know during and after the interview. This will strengthen my credibility as a researcher.

3.7 Research Concerns and Limitations

Purposeful sampling can lead to a sample that is not representative, which may have skewed the results of my study. There is also the possibility that participants who agreed to take part in my study were disproportionately motivated by positive experiences with IDDPs. In addition, I assume that due to the high cost of IDDPs, Chinese international students of higher socio-economic status were overrepresented and their perception of global citizenship may be different from students who come from lower classes. This could limit the degree to which my research can be generalized into wider contexts. In addition, semi-structured interviews over Skype did not allow me to pay attention to participants’ non-verbal cues, such as facial expressions and body language. Blommaert,

Dong, and Jie (2010) explain that the complexity of interviewing requires researchers to pay attention not only to what the interviewee says, but also how they express it to the researchers. The nature of Skype interviews limited my observation, which might have influenced my ability to gain an in-depth understanding of their experiences.

Finally, all of the data were collected from participants who have completed the program, but the participants were not all from the same cohort. Although they took the same courses under the same program structure, the second cohort may have become involved with more advanced planning with local partners during the students' internship placement. These factors may have had uncertain influences on students' experiences of this transnational communication double degree program and therefore may have impacted their perception of the global citizenship issue. In addition, since there is no pre-test to examine their perception of global citizenship before they participated in the program, it would be difficult to determine whether there were other factors that shaped their perceptions of global citizenship.

3.8 Ethical Issues

All of the information gathered during the study remained confidential, and participants were required to sign a consent form that explained the purpose of the research and provided instructions for participation. All participants were volunteers and could withdraw at any time during the study. Pseudonyms have been used in order to protect the confidentiality of each participant, and the real program names and university names were replaced by pseudonyms as well. All the electronic data, including audio recordings, has been stored on a password-protected electronic device and will be destroyed five

years after the results have been published. The data was used for research purposes only and had no influence on the students' academic performance or evaluation.

Chapter 4: Research Findings

This chapter presents the findings of the eight qualitative semi-structured interviews conducted with students who graduated from the MA Double Degree Program in Transnational Communication at CU and BUC through Skype, as well as an analysis of CU's international engagement strategy, the Fall 2014 CU MA Double Degree Program in Transnational Communication Inaugural Report, and course syllabuses. The findings that emerged through analysis included three broad thematic categories: 1) students' specific experiences in the program; 2) their understanding of global citizenship and being a global citizen; and 3) students' suggestions in developing programs that foster global citizenship. Each of these themes comprises several sub-themes, which aim to provide detailed information that will help to answer the following research questions: (1) which specific experiences that students have in the program foster their development as global citizens?; (2) what kind of global citizen, if any, is fostered through a global communication double degree program?; and (3) in terms of fostering global citizenship, how, if at all, could this program be improved?

The purpose of addressing these three themes is to capture each participant's unique insights in order to better understand the complexity of global citizenship and what type of global citizens they have developed into as a result of their participation in this program. In addition, addressing these themes will assist in developing recommendations for program improvement, which can then be used by similar programs and institutions to provide more effective ways of fostering global citizenship among future students.

4.1. Internationalization: Institution Policies and Program Background

Review of the institutional documents, including CU's international engagement strategic plan, the Fall 2014 CU MA Double Degree Program in Transnational Communication (DDP in TC) Inaugural Report, and the course syllabi provides valuable information to understand the aim of the Transnational Communication Double Degree Program, the rationale for establishing this program, and the detailed description of the courses that the students took. This background information increases the researcher's ability to capture key information on students' specific experiences and to better understand students' experiences of being global citizens through participating in this program.

CU's 2013 international education strategy defines CU's principle as follows: "CU will value international knowledge, understanding and engagement, and will seek to engender an active global citizenship among its students, faculty and staff, and to ensure that CU is an engaged partner and contributor on the international stage" (CU's International Engagement Strategic Plan, 2013, p. 3). This principle guides CU in taking initiative to develop multi-faceted partnerships within regions and beyond regions that are in need of growth of internationalization. In addition, this strategy also indicates that internationalized curricula need to incorporate international and intercultural dimensions that will help students to develop their knowledge, skills, attitudes, and habits as global citizens through engagement with their courses, programs, and various mobility experiences (CU's International Engagement Strategic Plan, 2013).

The word "global citizenship" appeared four times throughout the 30-page institutional document. The document presented global citizenship within the internationalization

framework, which stressed the development of international and intercultural competencies. Development of a global citizenship is seen as an important component of internationalized learning (CU's International Engagement Strategic Plan, 2013).

The International Engagement Strategy presents global citizenship with the aim of promoting CU's global impact. Some of the objectives for this International Engagement Strategy consist of supporting innovative academic and extracurricular activities, leveraging international research collaborations, and developing deep and multi-faceted partnerships (CU's International Engagement Strategic Plan, 2013). This strategy also encourages each unit to "develop approaches and metrics specific to the international activity of their unit and functions" (CU's International Engagement Strategic Plan, 2013, p. 29). The type of language surrounding global citizenship in the document has a strong association with developing international and intercultural skills to prepare students to be successful in the global market society. However, the document fails to address how this integrated international strategy could contribute to a more just and equitable society.

The MA Double Degree Program in Transnational Communications Inaugural Report (2014) provides an overview of the structure and achievements of the program, which gives people a more comprehensive understanding of what this program looks like. Students are required to take eight courses, write two extended essays, and do two-field placements in a two-year period. In this report, the founder director mentions, "the program not only offers students an ambitious and innovative academic curriculum, but also engages them in a transformative learning experience that enriches their cross-cultural knowledge" (MA Double Degree Program in Transnational Communication-

Inaugural Report, 2014, p. 18). An example of the cross-cultural component includes promoting cross-cultural understanding among faculty and students and engaging both the global and the local communities. The MA Double Degree Program in Transnational Communication is a concrete example corresponding to the CU's International Engagement Strategy in developing internationalization.

All the courses that students take during the first year are related to communication in a global context. For example, 'Communication and Global Power Shifts' is one of the required first-year courses at CU University. This course examines the global power shifts between the West and the rest of the world as well as between labour and capital, both of which aim to help students understand global power shifts in complex ways and to understand emerging dynamics in global communications (Communication and Global Power Shift Course Outline, 2014). The 'Communication and Global Social Justice' course uses justice as a lens to examine the relationship between communication and global power (Communication and Global Social Justice Course Outline, 2014).

Students in the second year of their studies mainly study communication in a local context, specifically in China. For example, one second-year course is called 'Media and Chinese Society: Theory, History and Practice,' and it introduces de-westernizing styles of communication theories in order to help students understand Chinese-based "local knowledge" of media and communication (Media and Chinese Society: Theory, History and Practice Course Outline, 2015).

Students are required to complete two field placements in both China and Canada. Each internship usually takes about three months. At CU, there is a list of organizations, such as the Vancouver Art Gallery and OMNI TV, which the program has connections with and placed most of the students into. In the second year at BUC, students have to find internships by themselves. Some students even did their internships at China Central Television (CCTV) and United Nations' Children's Fund (UNICEF) China.

4.2 Students' Experiences with the DDP in Transnational Communication

The standardized, open-ended Skype interviews allowed participants to recall their specific experiences and engage in reflective thinking to help the researcher gain a full understanding of what they learned from their experiences and how they connected their experiences to their understandings of global citizenship.

4.2.1 Motivations and Expectations

Understanding students' interest in, motivation for, and expectations of the transnational communication double degree program is the first step in understanding the ways that students engage with and perceive their experiences in the program. In addition, their motivations for participating in the program shape their learning experiences and also give them a different perspective on how to be global citizens. The motives for participating in this specific program vary because of different personal needs, but most participants shared similar reasons for choosing this program.

Most indicated that their main reason for pursuing this degree was their willingness to explore something new. For example, Hui stated, "I did not have any study-abroad

experiences before participating in this program, but I had the curiosity to explore and gain some experiences in Western culture.” Similarly, Wei explained, “I wanted to have the opportunity to live in a foreign country, and I thought this program could open my eyes and enrich my life by teaching me something new.” Some participants noted that they enrolled in the program in order to gain new perspectives and experience new cultures. As Alice explained, “My entire education has been in Canada. I expected to gain a different perspective, not only through the lens of a Western education, but also a more globalized perspective.”

Three out of four mainland Chinese students expressed their desire to improve their English language skills as an important motivation in choosing this double degree program. Interestingly, the student from Hong Kong and a Chinese-Canadian student chose this program because of their interest in improving their Mandarin skills. Victoria, meanwhile, described her motivation as follows:

My Mandarin is actually pretty bad, and it is something that I would really like to work on and improve. I thought this program would provide me with the background needed to improve my language skills because in Hong Kong you do not need to speak Mandarin at all. With only English and Cantonese language skills, you can still be very successful.

The participants were asked about whether they were motivated to participate in the program by a desire to better position themselves to work within the global knowledge economy. All four Chinese students noted that having the double degree credential and gaining international experiences were big motivations for them to study in this program. Hui commented that “The return students are in demand by multinational firms in China because of their world experiences and good English skills. I also thought the double

degree credential could benefit me when applying for certain jobs, as employers look favourably on this type of degree.” On the other hand, the majority of Canadian students as well as the student from Hong Kong admitted that they were attracted by the field placement opportunities that this double degree program provided, but the field placement component was not a big factor in making their decision to choose this program.

4.2.2 Critical Reflection

From a review of the course outlines, enhancing students’ critical thinking skills is one of the key components that the MA Double Degree Program in Transnational Communication aims for. The participants in this research study were asked several times about how they practice their critical thinking in this program. Oxfam (2006) defines critical thinking as an important skill for being a responsible global citizenship. Critical thinking allows individual to examine their own values as well as those of others.

All three of the Canadian students identified that writing the positionality paper was a great source for practicing their critical thinking skills and an eye-opening experience overall. Michelle said, “Writing the positionality paper was a challenging experience because it forced us to interrogate ourselves on why we were interested in the topic that we did our research on. It made me realize that every single thing I do is not necessarily influenced or affected by how I came to that particular moment.” Similarly, Alice stated, “Identifying my positionalities forced me to confront how my past experiences and cultural identities have influenced my worldview. As a result, I realized that I am more likely to question dominant narratives and engage politically in meaningful discussions

about news stories and global issues.” Karen connected her critical reflection to her positionality in helping her to realize the privilege and power she already possessed:

All the classes at SFU were discussion based; I learned different perspectives every day that I did not think about before. Writing the positionality paper and reflecting on who I was and what position I held in the world was an unforgettable experience for me. Most of my classmates did not enjoy that kind of self-reflection, but just considering where you came from, your socio-economic background as well as your racial background, and putting all of those into perspective helped me to understand my position in the world and what kind of power I held. Having the opportunity to study in China and to meet different people, I realized how much privilege I actually have. Where I sit in the world was primarily determined just because of where I was born.

As a result, we can see that participants engaged with critical thinking and gained a better sense of themselves by writing the positionality paper.

Victoria discussed her belief that her critical thinking skills were fostered through her experience as a researcher in a rural area of China. She believes that this experience has completely changed her views and has encouraged her to pay more attention to rural areas. She elaborated:

My professor talked a few of us who are interested in a project in a rural area into interviewing the villagers in Heyang Zhe Jiang province. The topic of this project was related to the Occupy Century Movement in Hong Kong. I thought there was no way that they could comment on this issue or they would not even know what had happened in Hong Kong. To my surprise, however, they actually knew a lot about the event and were able to relate it towards their own disappointment with their local government. My preconceptions were completely wrong, and I realized that people living in rural areas are actually just as important as people living in the city.

When I posed the same question to the four students from Mainland China, most of them took more time to come up with answers, as they had difficulty in articulating their ideas and could also not provide a specific example of how they practice the critical thinking

skills they learned in the MA DDP in TC. However, all four Chinese students had positive comments on how this program has helped them to develop their critical thinking skills. As Huang said, “The professors always talk about critical thinking and force us to think from different perspectives.” Wei, the only Chinese participant to give an example explaining how she developed her critical thinking, stated:

In China, we study Marxism and perceive it as an absolute truth. In Canada, we study Marxism from the Western perspective. I realized that Marxism is not the absolute truth because it has some limitations. The textbook might not have all of the right information. As a result, I learned how to question many issues because I now understand that there is oftentimes more than one right answer.

4.2.3 Multiple Perspectives

All participants strongly agreed that their internship experiences were transformational in provoking them to see that there are multiple and often divergent perspectives on various local and global issues. Hui and Huang completed their internship at Global BC and received an opportunity to join in a protest to stop Kinder Morgan’s pipeline. They both perceived this experience as shocking because this protest went against their traditional way of thinking. Hui revealed:

At the beginning, I thought the Kinder Morgan pipeline project was beneficial because it seemingly offered win-win benefits for both Canada and America. My thought process was simple in that way. However, when I participated in the protest, I realized the other opinions of the pipeline project were very different from mine, as people from Vancouver generally take environmental protection very seriously and consider it a top priority, which really shocked me. Looking at how the project would affect people at the local level, I began to realize that there are many different perspectives to see an issue; not everything is simply black and white.

Juan discussed her internship at CCTV-America in Washington State and was amazed by the intense discussions about the American dream. She said:

During my time at CCTV-America, I worked with a highly diverse team, and we would often have debates on a variety of topics. I was surprised to discover how differently Americans reacted to the concept of the 'American Dream.' For instance, an African-American reporter indicated that the American Dream began fading for her after she compared the incomes, average educational level, and career opportunities of marginalized groups and white middle-class Americans. She found that compared to white middle-class Americans, the American Dream is fading especially quickly for marginalized groups who are living in unequal situations. In contrast, an Asian-American reporter does not think that the American Dream is fading, but he graduated from a famous American university with an adequate income for living in Washington, so comparatively speaking, the American Dream is easier for him to achieve.

Victoria learned multiple perspectives on cultural differences through her involvement in LGBTQ market research at Omni TV, as she did a few focus group studies to try to understand the feedback from Chinese audiences on LGBTQ-related related programs.

She found the process of questioning the participants very interesting:

I recruited two groups of people: one that spoke Cantonese and one that spoke Mandarin. When I went through the consent form with the Cantonese group and informed them that our session would be video and audiotaped, they stated they were completely fine with it. However, the Mandarin-speaking participants from China were very concerned that the audio and videotapes would somehow be shared with the Chinese government, so they requested to do the interviews off camera. I had thought that process was going to be straightforward and easy, but I actually had to learn to adapt to the cultural differences of the Mandarin-speaking focus group.

The participants' experiences and perspectives helped them to better relate to people from other cultures. The two Canadian students, Karen and Alice, both did their field placement at the Blue Ocean Network in Beijing. The company broadcasts Chinese news to a Western audience. Karen explained that her entire application process and work environment made her feel uncomfortable because of her unfamiliarity with Chinese work cultures. However, she still appreciated this experience, stating, "One important lesson I learned is to not question if you are right or wrong but to instead have a dialogue or

conversation that can bring both parties together. Understanding the Chinese perspective helps me to understand how to fill in the gaps.”

4.3 Understanding Global Citizenship

Students’ general understanding of global citizenship, awareness of global issues, and responsibility to address global issues point to the types of global citizens that they were shaped as, including the neoliberal global citizen, radical global citizen, and transformationalist global citizen.

4.3.1 General Understanding of Global Citizenship

Participants were asked what it meant to be a global citizen, and all participants were able to give some narrow definition of global citizenship and describe some of its key characteristics. The four Chinese mainland participants believed that “open-mindedness”, “ability to communicate”, “tolerance”, “neutrality,” and “criticalness” are key characteristics that global citizens should have. Two of them provided some interesting definitions on global citizenship that were related to accessing information. Huang said, “Being a global citizen is really simple: you can be a global citizenship through the use of the Internet.” Similarly, Juan recognized the positive impact of globalization in relation to global citizenship, explaining, “Studying abroad is only one aspect of global citizenship. Information is shared globally, and you can even get knowledge of Western culture when you live in China; you can be a global citizen without experiences abroad.”

Wei and Hui tried to connect global citizenship to their positionality. Wei stated, “I cannot change my social class (social-economic background), but I can stand from one side to see and understand the other sides of different classes. To be a truly global citizen means that you have to be aware of and accept the existence of different classes. Before I

participated in this program, I always thought from my own positionality to see and understand how the society works, and I feel that most people around me are almost the same.” Hui positioned herself as a global citizen, revealing:

I am not Chinese forever, as I also began seeing myself as part Canadian after coming to Canada. I put myself into different categories when I position myself. From where I stand, I see the world differently. I need to consider the influence of politics, culture, and the environment when I see the world. I do not just like the culture from where I grew up; I respect different cultures when I see the world.

The three Canadian students and the student who came from Hong Kong (who had received a Western education) discussed the complexity of global citizenship and contributed more thoughts on the necessary attributes of global citizens. For instance, Karen said:

When I think of global citizenship, I think it is more related to gaining global experiences, being connected to different people from different countries, having empathy in different communities, connecting with different groups at a deeper level, and being able to have constructive conversations with different groups outside of their own societies.

Victoria and Michelle believe that being a global citizen is associated with something beyond national borders. Michelle elaborated:

I would say that to be a global citizen most fundamentally means being able to shift your perspective across borders; being able to understand issues that impact people not only in your own country, but also in other countries; being aware of how the world is connected; and being able to draw things that are similar and different across those contexts.

Alice was the only participant who identified the power connections to the concept of global citizenship. She stated, “To me, being a global citizen is defined by several things, but I think the most important thing is that global citizens should understand global power relations, whether historical or contemporary. They should also understand

different world views including their own, as everyone's world views are influenced by some assumptions.”

In terms of discussing certain characteristics of global citizenship, the three Canadian students and the student come from Hong Kong provided similar key words to those of the Chinese mainland students to describe some characteristics of global citizenship.

Some of the key characteristics they gave included “tolerance”, “acceptance”, and “compassion”. Moreover, Alice and Vanessa stressed the importance of “self-awareness” in being a global citizen. Alice elaborated:

It can be harmful to think of many global issues, especially social justice issues, in a very objective black and white way. I think you need to be careful about what aspects of your value system are actually assumptions that you have just taken for granted. I think someone who considers him or herself to be a global citizen needs to be aware of how privilege can create inherent bias in the knowledge that he or she produces. For me personally, I am considered privileged because I am a Canadian citizen and am from what is considered a developed country first world country, but I also consider myself disadvantaged in some ways because I am a minority in this developed country. Therefore, the relationship between privilege and disadvantage have deeply influenced my belief and value systems as well as how I approach global issues, and I think that is an important aspect of being a global citizen.

4.3.2 Understanding of Global Issues

All students were able to offer their perspectives on some global issues, such as global poverty, climate change, and social and political inequalities, but their perspectives were varied based on where and how they positioned themselves. Karen and Vanessa shared their experiences of living in two countries, especially their shared experience of the air pollution in Beijing. Karen said, “Beijing is definitely polluted, but I underestimated how many good days there would be with the blue sky.” When they discussed the air pollution in Beijing, they were able to understand that there were systematic problems that make

China polluted. As Vanessa said, “The air pollution is not necessarily solely produced in China; it is also caused by the world-consuming products that developed countries force to be produced in China.”

In terms of global poverty, many students described it as “inevitable.” All four Chinese mainland students argued that poverty is a common issue that exists everywhere in the world. Most of them were against using the term ‘Global North-South Divide’ in explaining global poverty, because this division is not accurate: there are, after all, some wealthy people in the global south and poor people in the global north. Wei and Juan were surprised to see so many poor people living in a developed country. Wei said, “When I went to Vancouver, I could see many poor homeless people living on Hastings Street. They seemed as if they were addicted to drugs because they were acting strangely. However, in the relatively nearby West Vancouver region, there are so many big and beautiful houses owned by rich people.” Hui argued the cause of poverty varies in different countries and regions: “We need to consider different contexts when we discuss different poverty issues; for example, Syria’s poverty was associated with its religion. Meanwhile, Africa has always been one of the poorest regions in the world, yet African people do not have the ability to solve their poverty issues because they lack resources.”

The Canadian students exhibited more familiarity with the Global North-South Divide in understanding global poverty issues, and they tried to connect the idea of globalization and global poverty. Karen said, “Neoliberalism is to blame for the problem of global poverty.” Similarly, Alice stated:

I think that global poverty should be viewed as a part of the critical understanding of globalization. There is a kind of understanding that global poverty and inequality are systemic issues that stem from oppressive power relations, such as colonization and neoliberal

globalization. Viewing the world as Global South vs. Global North is problematic, as it is very similar to the West vs. the Rest model of analyzing the world. It inherently assumes this superiority of the Global North or West in terms of not just poverty but human rights issues in general. This kind of model erases all of the agency or potential capacity in the Global South.

Therefore, we can see that Canadian participants, especially Karen and Alice, provided more critical perspective in understanding the complexity of global poverty by discussing globalization.

4.3.3 Understanding Communication in Terms of Local and Global

The participants were asked to explain their understanding of communication in terms of the local and global context. The majority of students were able to discuss the intertwined relationship between global and local in a communications context. Some students, however, lacked the required critical thinking skills and were unable to connect local communication and global communication. Huang said, “In the context of global communication, people should be aware of the social, economic, and political differences among different countries. However, in local communication, people do not have to consider the social, economic, and political background of other countries.” His argument was problematic because he viewed global communication and local communication as separate entities and failed to capture the fluidity of communication. Similarly, Karen was also unable to critically reflect on the relationship between local and global communication.

Victoria, however, did identify the tension between global communication and local communication and was able to elaborate: “I see the global is pushing the local in some way. The local always want to be the global, but it is an uneven

approach .” She also provided a specific example of how a more global issue, like the Occupy Central Movement in Hong Kong, affected the local villagers in Heyang. By contrast, the problems in villagers’ local context had not been heard by anyone outside of their community. Victoria’s argument implies there is a power imbalance between global and local communication. Hui mentioned ‘glocalization’ was the best term to explain communication in terms of local and global. She further stated:

For example, Google cannot survive in China because it fails to take consideration of the Chinese local context, like the Chinese culture and politics. Western companies need to adapt to the Chinese government if they want to open overseas companies in China. Overall, the local and the global cannot talk separately.

In short, we can see that many participants were able to understand that global and local were in fact connected to each other, but they held different perspectives on the power relationship between local and global communication.

4.3.4 Responsibility and the Role of Global Citizens

All participants strongly agreed that they have the responsibility to address pressing global issues, such as global poverty and climate change. Most of the participants indicated they had the desire to take action in addressing global issues by at least raising awareness of these issues. Michelle said, “I consider it my responsibility as an individual to do what I can. My work is related to social justice. As a citizen, when there is an election, I have my personal choice to vote for parties or for a government that I think will be best suited to address climate change and economic inequality.” In terms of raising awareness, Alice stated:

Coming from a global communications background, I think I have the personal responsibility to at least be aware of these issues. I think the

biggest responsibility is to approach this issue in a way that is respectful to the global community. In terms of social issues, I realize that these are potential assumptions, at the very least the construct of how I was educated or raised. To be aware of that coming into approaching these issues, I think that is really important.

The theme of ‘helping’ surfaced many times in the interviews. Many participants stated that they choose to donate to charities as a core responsibility for addressing global issues, and they feel proud and happy for doing so. For instance, Hui said, “In my company, we had a donation for a charity every November, and each of us donated five dollars. Even though the money that we raised was not enough to solve the poverty problem, we felt happy because we were at least making an effort to build a better world and increasing our awareness of poverty issues. I’ve learned that the main responsibility for me is to do the “small things.” Similarly, Wei said:

I definitely have the personal responsibility to address the poverty issue. Every time I see a news report about left-behind children in China my heart breaks, and I cannot imagine how poor they could be. I always send clothes through charities that help the children, which makes me feel better about their plight.

Several participants exhibited some confusion about their social responsibility. On one hand, they feel they have a responsibility to do something, but on the other hand they felt powerless in addressing these global issues. Huang worked for an entertainment TV station in China, and he discussed his willingness to take responsibility by addressing the LGBTQ marginalized group in front of people and speaking up for them on television. He would like to inform audiences that LGBTQ people are not monsters; they are human beings as well. However, many scenarios China are government oriented, and the government has the power to make the decision on what people should hear, so he became confused about this conflict of interest and did not know what responsibilities to

taken on to address this particular issue. Hui also provided an example to explain her sense of powerlessness in addressing global issues:

I feel I have personal responsibility for addressing many issues. However, my personal responsibilities cannot influence all the people around me. For instance, when I post something related to Kinder Morgan's pipelines on Chinese social media, many of my friends in China do not respond well to this issue. I am assuming that they do not care because they think the issue is irrelevant to them.

4.4 How the Program Fosters Global Citizenship

This section reviews the specific ways that the DDP shaped participants as global citizens. Students' economic success in the program, skill development, and recommendations for how the program could be improved will all be discussed in the following section.

4.4.1 Economic Success for Graduates of the Program

Most participants strongly agreed that the MA Double Degree Program in Transnational Communication has helped them to become more globally competitive. All four of the Chinese mainland students expressed that they would not have been able to find their current jobs without participating in the program. As Huang states, "My current job is related to international cooperation. You need to have good English skills and a diploma from another country." Similarly, Hui said, "When I searched for jobs in Beijing, both my English skills and my two master's degrees helped me to land me a job interview." Michelle is the only person who is not quite sure whether this program has helped her to be more globally competitive, but she did mention that her previous international experiences make her a more interesting candidate. Both Karen and Alice are still searching for jobs, but they are optimistic and believe this program will help them to be more globally competitive in the long run. As Alice said:

The program is very theoretical: it doesn't teach specific practical skills, but I do think the program demands certain transferable skills, like critical thinking. Personally, I am able to market myself now and in the long run, when I become more of a senior-level employee, I think a lot of the skills I developed in this program will definitely be helpful.

Along the same lines, Karen noted:

I am still waiting to start a new job, and I think in the long run this program will absolutely make me a more competitive candidate in the global market. I think that when I present my ability to interact with different cultures, employers always see this as a huge plus.

Thus, we can see that the majority of participants in this study did consider the ways in which the program enhanced their abilities to find future employment.

4.4.2 Skill Development as a Program Outcome (as Related to Becoming Global Citizens)

All participants identified that they developed certain skills, such as interpersonal and critical thinking skills, by completing this MA double degree program. Many participants strongly agree that the MA double degree program has helped them to better relate to people from other cultures. Mainland Chinese participants stated that they developed their interpersonal skills by having conversations with their classmates who came from different parts of the world. They often discussed foreign culture, which provided a space for understanding and respecting others' cultures. Wei said, "I feel I am better able to communicate with people from Western cultures now because I have become more familiar with Western thinking." Similarly, Huang stated, "I have become more confident about talking with foreigners because my double degree program experiences enabled me to be more culturally sensitive about their backgrounds." Both Huang and Wei's arguments show that the improvement of interpersonal skills was associated with their development of cultural awareness skills.

Canadian participants also said that they developed interpersonal skills by completing this MA double degree program. Karen argued that the practice of critical thinking has helped her to build constructive conversations with others. Alice shared that she became less presumptuous when she approached people from other cultures. She realized the importance of not only listening to what others said, but also paying attention to where their points came from. Both Karen and Alice identified that their development of listening and critical thinking skills helped them understand the complexity of interpersonal skills.

4.4.3 Students Recommendations for Program Improvement

When the participants were asked to list some areas that could be improved and developed in this program to better shape future students as global citizens, they provided a wide range of suggestions to make this program better. Participants suggested having stricter requirements for completing Mandarin courses, having better support systems within the universities, and receiving more comprehensive orientation.

Huang and Michelle argued that the value of peer learning is an important component of learning. Huang suggested that students should have opportunities to present themselves in front of other classmates in two weeks. As a result, each student would deeply learn about others' personal stories and backgrounds. Similarly, Michelle explained that peer learning is valuable for a double degree program with an international cohort; she recommended having more seminars or designing courses that focus more on discussions instead of lectures. She also thought this would be quite impactful because it would facilitate more intercultural communication.

Some participants compared their experiences both in China and Canada, providing more thoughts on improving the program structure. Wei, Karen, and Alice all mentioned that both institutions, especially in regards to their professors, should work together and cooperate. Wei pointed out that there is a lack of discussion among the professors in the two universities. Karen also noted, “The two schools are separated, so if we could bring the two schools together, it would be better. Having cross-cultural dialogue between both schools may be preparing somehow connecting the two research papers to both school that you would learn.” Alice offered more critical thoughts on the need to have a unified and more cohesive curriculum across the two institutions, explaining:

I think there is more focus on the global at the Canadian institution, as you learn communication and relations at the global level. I think the Chinese institution is more focused on the local, and the general feeling I got from my professors was that there was a need to prove that China was a really unique model (which it is) and it should not be studied under the framework of any Western models. For me, it's very divided, as there was not an overarching curriculum that connected both institutions. I felt I was doing one year in Canada, and one year in China. The things that I was learning were not cohesive; it was actually kind of the opposite. I would like to learn more about how my courses in China related to the rest of the world, and I would have really appreciated a better understanding of global power relations from a Chinese perspective.

Interestingly, Victoria's project experiences led her to suggest that students should be getting more experiences outside of the classroom. She stated:

I think learning about the attitudes and values in the rural areas are really important. I would expect the program to offer more opportunities to bring students to rural areas and allow students to listen to the local voices, like the Heyang project that I participated in. I believe that would have tremendous value for students to better understand the world.

4.5 Conclusion

This chapter has reviewed the main findings of this study, including the institutional policies and program structures that this program is situated in terms of corresponding to

internationalization. In addition, the main findings focus on examining students' experiences with the DDP in transnational communication. By discussing their motivations, expectations about the program, understanding of global citizenship, global issues, responsibilities of global citizenship, and recommendations for improving the program, it is clear that students are aware of their enhanced critical thinking skills and that they have gained some understanding of local-global relationships. However, based on the findings, students also show many divergent opinions about global citizenship.

In the next chapter, I analyze these findings through the lens of my conceptual framework, drawing on Kolb's experiential learning theory and Shultz's approaches to global citizenship.

Chapter 5: Discussion

Based on the findings of this study, and through the experiential learning theory (ELT) framework offered by Kolb (1984) and the critical global citizens framework offered by Schultz (2007), this chapter provides a critical analysis of the experiences that participants in the MA Double Degree Program in Transnational Communication (DDP in TC) had. This study has shown that participating in this double degree program positively reinforced students' perceptions of themselves as global citizens. A general understanding of global citizenship and global issues, curricular and institutional support, and how they engaged in experiential learning in the double degree program greatly impacted their perceptions of themselves as global citizens.

Based on Schultz's (2007) critical global citizenship framework, none of the participants reflected the radical approach to global citizenship. The Chinese mainland participants were shaped as strong neoliberal global citizens, with some leaning towards the traits of transformationalist global citizens. Canadian students and the student from Hong Kong showed signs of being neoliberal global citizens, with characteristics of transformationalist global citizens as well. Furthermore, drawing upon Kolb's ELT (1984), all participants went through the same learning cycle and were able to actively engage with what they learned about global citizenship.

The purpose of this study was to investigate how student experiences of participating in an IDDP in global communication shaped them as global citizens. This chapter will address some important ideas that have emerged from this case study in the following order. First, I will discuss the students' learning processes by drawing upon Kolb's

experiential learning theory. I will discuss how their experiential learning through the double degree program shaped and reinforced their understanding of global citizenship. Then, I will discuss the students' perceptions of global citizenship and what types of global citizens were shaped through the double degree program. Finally, I will address the students' recommendations for improving the program to help future participants understand global citizenship.

5.1 Students' Experiences in the Double Degree Program

All participants provided detailed information about how their specific experiences in this program shaped them as global citizens, and their answers cover all the program components. All of their answers also indicate that transformational learning occurred. Participants discussed their changing mindsets after the completion of two internships in two different countries. One student shifted her city-centric perspective to pay more attention to the voice of rural areas after her internship in Heyang, China, because she realized rural citizens could also contribute to the discussion of certain global issues. Others reflected how the courses they took influenced their views on global issues and their personal ideologies. Many students gained more critical perspectives, understanding more fully how complex political, social, and economic issues intersected into global issues.

Pike (2008) states that student-directed experiential learning is the best way to understand the complexity of global citizenship. All of the participants in this study expressed that participating in the DDP in TC program made them feel "differently" about their lives and the world around them, and helped to shape them as global citizens. Therefore, it is

important to understand the processes whereby students made sense of global citizenship and how they transformed what they learned in this program into their current attitudes toward global citizenship. I turn to Kolb's experiential learning theory to trace the processes associated with learning through the program under study.

5.1.1 Kolb's Experiential Learning Theory (ELT) and Students' Engagement Within the Program

Kolb's experiential learning theory (1984) connects individuals' past and present experiences, and explores the learning cycle each person goes through. McCord, Houseworth, and Micaelsen (2015) argue that Kolb's cycle of learning stresses the importance of experiences and their application in learning. Akella (2010) also indicates that the ELT model is essential for researching the ways people process and receive new information. Therefore, ELT is valuable in understanding how individuals turn their experiences into learning, and it helped the researcher gain a deeper understanding of the students engaged in the program.

In this study, each participant followed Kolb's experiential learning cycle (see Figure 3 on page 69). That is, they all went through these four stages: concrete experience, reflective observational, abstract conceptualization, and active experiment. Each participant had a concrete experience in the CU MA DDP in TC for two years. This first stage included coursework and two internships. Specifically, all participants in this program were required to study their first year in Canada and their second year in China. Many participants indicated that their experiences of living and learning in a foreign country for a year meant a great deal to them.

Kolb's concrete experience stage is the fundamental stage that the other three stages can always trace back to. The two field placements and lecture courses that students attended were examples of the concrete experience stage of Kolb's cycle. The concrete experience that students gained in their internships and courses brought awareness that provided them with a learning opportunity, which worked in conjunction with the reflective observation stage. Students critically reflected on their performance, writing reflective journals or field practice reports and discussing ways they could improve their actions and experiences with others. In the abstract conceptualization stage, students drew conclusions by writing papers and dissertations to understand and test theories. In the following stages, the active experiment stage, students applied what they learned from the program to some new situations that they had never previously experienced.

Another important reason to address Kolb's concrete experience stage is related to students learning from shocking experiences. In the experiential learning theory, conflict and disagreement drive the learning process (Kolb & Kolb, 2005). Such shocking experiences can create huge conflict, inspiring learning. Similarly, Merriam, Cafarella, and Baumgartner (2007) stated that transformative learning begins when experiences cannot be accommodated by a prior mental structure. The experiences that students encountered in their non-native countries were a "shock" for most of them and thus challenged them to adapt to and accommodate these differences in a transformational learning process. For instance, a Canadian student explained that she had struggled with her internship in China because the work was totally different from the work she was used to in Canada. She expressed that this shocking experience provided her with

opportunities to understand and respect Chinese culture. Similarly, some Chinese participants discussed some “surprising moments,” such as that the Vancouverites who participated in the protest against the Kinder Morgan pipeline expansion were more interested in protecting the environment than the economic growth of the region, that helped them to gain a wider perspective of Canada.

The second stage, reflective observational, means that the learners consciously reflect back on their concrete experiences (Jenkins, 1998). For this study, students in the DDP were able to reflect upon their internship and course experiences. Students in one of their courses had the opportunity to write a positionality paper, promoting greater awareness of where they position themselves in the world. Some even discussed how this program impacted their perception of responsibility for global issues such as poverty and climate change. Moreover, students’ interactions with people from other cultures helped them to be more effective and culturally sensitive communicators. All students indicated that they were able to apply what they learned in the program to their personal lives and work. The experiences even caused several participants to conclude that the program influenced their career choices.

In the third stage, abstract conceptualization, learners attempt to conceptualize theory and connect it to what they have personally observed (Jenkins, 1998). For instance, Juan’s dissertation discusses how China Central Television America (CCTV-America) must often negotiate conflicting news values and perspectives in its news converge. She also wrote a piece on her internship experiences at CCTV-America to integrate them into her

broader analysis of the organization's multiple news standpoints. Her writing process reflected what she had learned during the abstract conceptualization stage.

The last stage, the active experimentation stage, means that learners try to plan how to test a theory and apply it to their future experiences. In the active experimentation stage, learners change roles, transitioning from receivers to actors (McCord, Houseworth, & Michaelson, 2015). To go over the first three stages of Kolb's ELT, students are mainly in a "receiver" role to first experience an activity, then they reflect on the activity, and then they connect some theories to understand the activity. However, in the active experimentation stage, students make predictions, set their own plan, and take actions to transform the existing knowledge into new knowledge. As a result, they change their roles and become actors.

Students in this study continue to take action, actively applying what they learned from the program to their everyday lives. For example, one student explained that she learned the importance of being self-aware through the program, and that she now volunteers for a website that provides unbiased information on Canadian political parties to help readers make informed decisions on their own. Figure 3 below demonstrates how Kolb's ELT was applied to this research study.

According to Kolb (1984), not all learners follow the learning cycle in the same way, which may cause students to experience and learn about global citizenship differently. For example, three Canadian participants identified that writing a positionality paper about themselves helped them to become more self-aware, facilitating a better

understanding of the role of the individual as a global citizen. Their preference of writing the positionality paper indicates that abstract conceptualization and reflective observation were their dominant learning abilities. These students may prefer lectures and readings as a framework for understanding global citizenship.

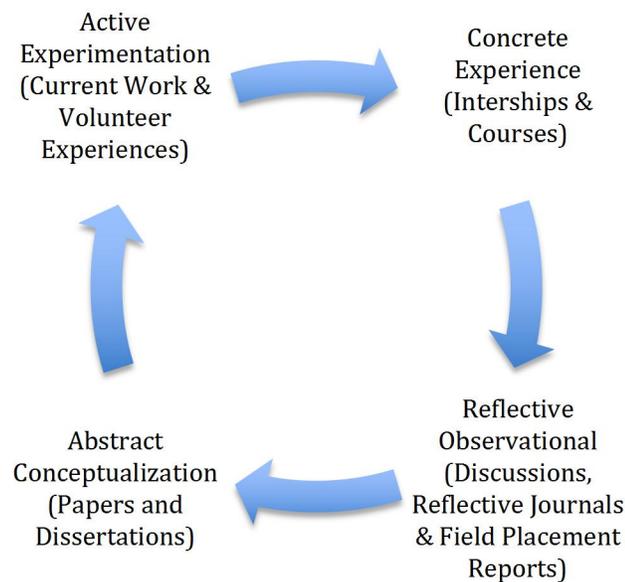


Figure 3. Applying Kolb's experiential learning theory to this double degree program

5.2 Students' Perceptions of Global Citizenship

This study found varying understandings amongst the students concerning what it means to be a global citizen. As presented in the literature review, there are many different approaches to global citizenship, including moral global citizenship, cultural global citizenship, environmental global citizenship, and critical global citizenship (Andreotti, 2005; Davies, 2006; He, 2004; Jelin, 2000; Larsen, 2014; Pashby, 2011; Richardson, 2008; Veugelers, 2011; Waks, 2008). However, the focus for this study was on the three

types of global citizens that Shultz outlines in her framework: neoliberal global citizenship, radical global citizenship, and transformationalist global citizenship. The students' responses reconfirm the complexity and diverse nature of global citizenship. Interestingly, the group of four students from Mainland China and the group of four students who were educated in the West (three Canadian students and one student from Hong Kong) expressed different ideas about global citizenship. Although they participated in the same double degree program, they understand global citizenship differently because they represent multiple locations and identities.

5.2.1 Familiarity With the Term "Global Citizenship"

All of the students were initially familiar with the term "global citizenship" and were able to provide a definition of this term. They mentioned that global citizenship appeared several times in their lectures and that the institutional documents highlight the term.

The MA DDP in TC aims to increase internationalization to impart intercultural skills and knowledge, allowing students to better function in the global market. According to Harvey (2007), the neoliberal mindset has become a dominant ideology that influences education, media, and international institutions. The discourse around the institutional document confirms Harvey's argument that equipping students with transnational knowledge and skills puts them in a stronger position in a globalized market. Therefore, there is a high probability that students understand global citizenship from the neoliberal perspective.

Interestingly, two of the mainland Chinese students stated that access to information was related to global citizenship. One states that “information is shared globally,” and the other explained that someone could become a global citizen through the use of the Internet. Both oversimplified the complexities of global citizenship and viewed Internet access as something that they take for granted. In addition, this also reflects a local conception of global citizenship, as Chinese students’ conception of global citizenship focuses much more on access to information. Power (2007) explained that technological changes and global economies bring both threats and opportunities. However, these students’ discussions about accessing information illustrated that they only recognized the positive influence of globalization, seeing globalization as a process without problems. This thought can be dangerous because it may reinforce a sense of social and economic superiority or create the illusion that their local experiences are the same as everyone else’s.

The study found that the group of three Canadian students, the student from Hong Kong, and the group of students from Mainland China both cited acceptance and compassion as key factors of global citizenship. The students from Canada and Hong Kong were able to speak more critically about their general understanding of global citizenship. For example, Karen mentioned “gaining global experiences,” and Michelle elaborated on “shifting one’s perspective across borders.” Their discourse reflects what Shultz (2007) called the global citizen as a traveler who actively creates “a place beyond traditional boundaries and local restrictions where he or she can access the political, social, economic, and environmental rewards of participation in a global society” (p. 251). Their responses also

reflected neoliberal global citizenship. The participants' dialogue, which points to the access of social and economic rewards, represents the strong influences of the neoliberal agenda on their understanding of global citizenship.

Importantly, Larsen (2014) explained that critical self-awareness is associated with the ability to recognize one's privilege and adopt knowledge about one's view of the world to interact effectively outside of one's own comfort zones. The idea of critical self-awareness aligns with Shultz's (2007) characteristics of the radical and transformationalist global citizenship. In addition, learners' critical self-awareness is used in all the stages of Kolb (1984)'s ELT theory. Guimaraes-Iosif (2011) asserted that "the only kind of education capable of liberating the oppressed is the one that originates from themselves and their reality as human beings" (p. 80). This argument implies that self-awareness has significant implications for emancipation. One Canadian student, Alice, elaborated that critical self-awareness was a necessary attribute of global citizens. She discussed how privilege creates inherent bias by examining her own position in the world, which led her to approach global issues in a certain way. Her conceptualization of global citizenship involves more critical thought by highlighting the importance of self-awareness, moving away from a neoliberal perspective and drawing attention to her own awareness of her power and privilege. Her in-depth critical understanding of global citizenship is related to her past experiences of majoring in history as an undergrad and working for two years in international development in Malaysia. According to Girard and Harris (2013), world history can improve students' understanding of the world's interconnectedness by examining the nature of the past and present. In addition, historical

skills are powerful tools for students to better understand the people of the world by acknowledging what makes up their worldview. As a result, Alice's experiences of developing historical thinking help her to understand global citizenship more critically.

5.3 Types of Global Citizenship

This research shows that the tendency for students to perceive themselves as global citizens varies. Interestingly, this variation was primarily between the group of Chinese mainland participants, the group of Canadian students, and the student from Hong Kong. This section discusses the findings using Shultz's (2007) three approaches to global citizenship to answer the main research question guiding this study: "What kind of global citizen, if any, is fostered through a global communication double degree program?" Participants' responses will be categorized into neoliberal global citizenship, radical global citizenship, and transformationalist global citizenship.

5.3.1 Neoliberal Global Citizenship

Under the neoliberal perspective, global citizenship is motivated by economic gain. Harvey (2007) explains that neoliberalism is essentially a political economic theory that advocates for the maximization of entrepreneurial freedom by encouraging individual liberty and freedom, unencumbered markets, and free trade. Shultz (2007) states that the neoliberal global citizenship represents individuals in a privileged position who strive to actively participate in the global economy.

Institutional documents, students' interview responses about their motivations and expectations for the double degree program, their economic success, their views on

global issues, and their responsibility to address those issues reflected some degree of neoliberal global citizenship. All students expressed that this double degree program would increase their competitiveness in the job market by making them more interesting and attractive potential employees. Their responses showed that part of their rationale was based on whether this program could help them become successful economically. In their responses, they displayed a sense of pride about successfully completing the double degree program that is consistent with neoliberal global citizenship, as detailed by Shultz (2007), which encourages individuals to “be able to move through the world freely, enjoying the rewards regardless of national or other boundaries” (p. 252). Thinking back to the institutional international engagement strategy, it is no surprise that students shared many similar motivations that reflect the neoliberal perspective because their responses aligned with the aim of the university’s International Engagement Strategy. The International Engagement Strategy (2013) clearly mentions that the purpose of internationalization is to prepare all graduates for “life and work in a global market of products, services, and ideas” (p. 4). This quote also reflects the neoliberal perspective.

In their responses, Chinese mainland students in particular reflected the ideas and assumptions associated with neoliberal global citizenship. Chinese mainland participants viewed global poverty as “inevitable.” This feeling of inevitability has a detrimental effect on students’ understanding of the world’s complexity and has the potential to make them give up efforts that could lead to meaningful change. Africa, for example, is consistently portrayed as a poor region lacking resources, often in need of help from other developed countries. Students from Mainland China, who tended to blame Africa

itself for its own poverty issues, reflect Andreotti's (2006) soft approach of global citizenship. As noted earlier in Chapter 2, Andreotti's concept of the soft approach to global citizenship aligns with Shultz's notion of the neoliberal global citizen.

Under the soft approach framework, the root of the problem lies in a lack of development, education, and resources. People normalize their privilege because they are capable of using resources, technology, and hard work. Pashby and Andreotti (2015) stated that Andreotti's soft approach is based on a liberal, individualistic, and meritocratic understanding of global citizenship, which parallels Shultz's (2007) neoliberal global citizenship. These students have the tendency to stereotype and misrepresent African people, normalizing the uneven economic and political positioning in different countries and regions.

A few examples of mainland Chinese students' perceptions of their responsibilities to address global issues also indicate their alignment with neoliberal global citizenship. Many participants mentioned that making donations to charity makes them feel happy, because they are helping to build a better world. In addition, Wei discussed that the fundamental solution for solving poverty is to develop countries' own economies. According to Shultz (2007), neoliberal global citizens donate to charities to "mitigate the suffering" (p. 252). Their donations to charity reflect some level of care and empathy, but this is not enough. Students should not stop at the surface; they need to take one step further to understand the structural and systematic problems of various global issues in order to aim for effective change (Andreotti, 2006; Davies, 2006; Larsen 2014; Shultz, 2007). Such frequent donations may lead Chinese students to feel that Africa owes them

something in return. Overall, neoliberal global citizenship contradicts the imperative of social justice by neglecting the complexity of systematic barriers constructed by global issues.

5.3.2 Transformationalist Global Citizenship

In discussing transformationalist global citizenship, Shultz (2007) states that “globalization has resulted in a complex and dynamic set of international, national, and local relationships that has created new patterns of inclusion and exclusion” (p. 254). The ability to critically analyze the complex and diverse relationships between the local and global has significance for transformationalist global citizens, allowing them to build just and democratic communities. This research shows that the Canadian students (Alice and Karen) and the student from Hong Kong (Victoria) were shaped as transformational global citizens and demonstrated many attributes of transformationalist global citizenship, including their critical thinking skills, recognition of multiple perspectives, and understanding of communication in both local and global terms.

All Canadian participants mentioned that writing a positionality paper was a great way to practice critical thinking and helped them understand the complexity of local and global. Guimaraes-Iosif (2011) argues that educating students on problems in their local community is a necessary first step before educating students on global issues. The positionality paper gave students the chance to be more self-aware by discussing the privileges and disadvantages that they have in relation to the world. This activity corresponds with Andreotti’s (2006) discussion of critical literacy, which is about

“providing the space for them to reflect on their context and their own and others’ epistemological and ontological assumptions” (p. 49).

In addition, both Canadian students and Chinese students explained how their internship experiences were transformational, provoking them to understand multiple perspectives on the same issues. Participants understood that there was knowledge constructed outside of their context and culture. Shultz (2007) identifies the transformationalist global citizen as one who focuses on knowledge building. For instance, Juan said that her discussion about the “American Dream” with a group of Americans broadened her horizons. The discussion involved the processes of sharing knowledge, which motivated her to adopt a critical attitude. Being able to understand multiple perspectives will better help participants to respect others and embrace diversity, thus creating a more just world. As Guimaraes-Iosif (2011) states, education for both local and global citizenship is important, as it “promotes respect for the transformative and complex dynamic of culture, diversity, knowledge, racism, language, and reality of people who are different from us and teaches that we have a lot to learn from the other”. As a result, the transformationalist global citizenship has the potential to break down the binaries between ‘us’ and ‘them’ in turn to be with other to response to injustice (Shultz, 2007).

5.3.3 Radical Global Citizenship

According to Shultz (2007), radical global citizens understand that the hegemony of economic globalization creates deep global inequality. As a result of this understanding, the radical global citizen attempts to build solidarity against global corporate structures to create a radical change in society. Research findings indicated that all participants lacked

the traits of radical global citizens. As in the previous discussion, students from Mainland China viewed globalization positively, even discussing how globalization benefitted China's position in the current global economy. Their narrow understanding of globalization caused them to ignore the fact that globalization "pulls and pushes societies in opposing directions" (Held & McGrew, 2000, p. 14).

In addition, when participants were asked their opinions on how some international non-government organizations (NGOs) deal with global poverty issues, all participants expressed that NGOs have a positive effect on the poverty problem. Their discussion focused on the administrative and organizational structures that could make NGOs more effective in dealing with some global issues, but they did not question the potential systematic problems of NGOs within the global corporate structure. According to Harvey (2007), the neoliberal mindset influenced international institutions such as the International Monetary Fund (IMF) and the World Trade Organization (WTO) to create uneven geographical developments by forcing all countries involved with these institutions to abide by certain rules. Similarly, Shultz (2007) argues that radical global citizens need to understand the connection between the economic activities of financial institutions and "social oppression and economic destruction" (p. 254). Participants were heavily influenced by neoliberalism, so they did not demand radicalization of international organizations. Thus, the findings do not demonstrate that any of the participants were shaped as radical global citizens through the double degree program that they participated in.

5.3.4 Overlapping Global Citizenship and Limitations of Shultz's Framework

According to the above discussion about the different types of global citizenship, students can be shaped into neoliberal global citizens and transformational global citizens at the same time; therefore, this finding raises a critique of Shultz's framework in suggesting that the three types of global citizens are separate (Shultz, 2007). However, students' responses reflect that there are more overlaps between the three types of global citizenship, which points to the complexities and ambiguities associated with becoming a global citizen. For instance, many participants indicated that they wanted to get a degree that could benefit them to be well positioned in the global market. At the same time, they also would like to be critical thinkers and hold responsibilities that can potentially make the world a better place. This implies that the two different approaches of global citizenships are not isolated from one another: they can both be productive in engaging people as global citizens. In addition, the radical global citizenship that emphasizes creating radical change for society is an ideal type of global citizenship, and the program is only two years, which is too short to create truly radical global citizens.

5.3.5 Critical Analysis of Chinese and Canadian Students' Perceptions of Global Citizenship

Based on the discussion above, there is overwhelming evidence to support that both the Canadian and Chinese students were shaped as neoliberal global citizens as a result of participating in the program. Although the critical and social justice perspectives of global citizenship were embedded in the program curriculum, the majority of students still fall into the neoliberal global citizen classification. Interestingly, students from

Mainland China reflected fewer attributes of the transformational global citizen than Canadian students. The following discussion will attempt to explore the reasons behind these results.

Both Canadian and Chinese students were shaped as neoliberal global citizens, reflecting society's dominant narrative of neoliberalism. According to Rizvi and Lingard (2010), the dominant view of globalization is from this neoliberal perspective, which promotes "instrumental values of competition" (p. 31). Similarly, Bourdieu notes that globalization is deeply ideological, which refers to "the performative usage of the concept of globalization—one taken to mean neoliberal globalization, which elides other more critical accounts of recent global transformations (as cited in Rizvi & Lingard, 2010, p. 33). As a result, universities are forced to engage in competition to perpetuate their positive reputations and succeed in global ranking systems. For example, Spring (2015) explains that teaching, research, citations, industry income, and international outlooks are five areas of indication for the World University Ranking. All the indicators are standardized to evaluate the quality of universities. Internationalization can be seen as a significant tool to increase institutional international visibility, effectively improving university ranking. The previous discussions of CU's International Engagement Strategy reviewed some initiatives that benefit internationalization. The development of global citizenship was one important indicator of internationalization. However, the document gave a limited definition of global citizenship connected to an increase in students' intercultural skills, which suggests that educating for global citizenship is predominantly about economic participation (Guo & Chase, 2011). As Spring (2015) indicated, the

“economization of education” describes a trend in global education towards an emphasis on work placement skills, prioritizing the accumulation of human capital. Participants’ responses were generally in line with this institutional ambition, reinforcing their status as neoliberal global citizens.

Pike (2008) argues that globalization does not nurture global citizenship. However, globalization has influenced people’s sense of identity and belonging (Rizvi & Lingard, 2010). The ways participants understood and interpreted globalization were reflected in their understanding of their positions, which in turn affected how they categorize themselves as different types of global citizens. Many participants’ responses reflected a linear understanding of globalization. For instance, many participants expressed that global problems were inevitable. Students in Mainland China cited the access of information crossing borders. Their responses indicated that their understanding of globalization was filtered either through a lens of positive or negative effects of economic globalization. As a result, both Chinese and Canadian students’ reflections on neoliberal global citizenship correspond with their limited understanding of globalization from an economic perspective.

Chinese students in particular demonstrated a less complex understanding of global citizenship, displaying fewer features of transformationalist global citizens. This trend may be related to Chinese students’ general lack of critical thinking skills. Guo and O’Sullivan (2012) discuss how the western model of critical thinking is absent in Chinese traditional philosophy. Meanwhile, Clark and Gieve (2006) assert that international students from China lack the capacity for critical thinking because of the Chinese

educational culture. Similarly, Tian and Low (2011) argue that Chinese international students have difficulty understanding how to be appropriately critical, which discourages them from engaging in critical thinking altogether. The research finding reflected that Chinese students had difficulty articulating their ideas and providing specific examples of their critical thinking over the course of the double degree program.

However, critical thinking is considered by many western scholars as a desirable skill that promotes self-awareness and self-identification of their positionality, which increases their capacity to understand the complex relationship between local and global. As mentioned previously, transformationalist global citizens are required to understand the dynamic and complex relationship between the local and global (Shultz, 2007). Chinese mainland students seem to have a relatively surface understanding of global and local relationships because they lacked the western concept of critical thinking.

In addition, the Chinese curriculum in this double degree program has a greater influence on Chinese students' perception of global citizenship. Some researchers argue that education in China fosters nationalism and patriotism (Yuxin, 2011; Tin-Yau Lo & Kingman-Chong, 2015). For instance, Shanghai's Morality and Society Curriculum Guide (2004) does not explain how the local community is linked to the global community when discussing global justice issues. Much of the content is centered on China with the explicit purpose of showing the significant achievements of the country in a global setting (Shanghai Education Commission, 2004). For this study, some participants identified the problem in the Chinese curriculum and started to question the imbalance between the local and global context within the Chinese curriculum.

One Canadian participant, Alice, expressed her opinions on having a more cohesive curriculum across the two institutions, identifying that the curriculum in China typically focused on local issues to highlight the uniqueness of China. As a result, this type of Chinese curriculum negatively influences Chinese students' perception of global citizenship by reinforcing national and global binaries.

Alice, Karen, and Vanessa exhibited some of the characteristics of the transformational global citizen, especially in terms of critical thinking and awareness of power and privilege, which indicate they have a more comprehensive understanding of global citizenship than mainland Chinese students. Their outstanding critical thinking and awareness of power and privilege may be related to their former western model of education. Global citizenship education is incorporated into many elementary and secondary subjects, such as social studies, history, and geography, in Canadian schools. World-mindedness, civil action, and critical literacy are just some of the themes that many teachers highlight to help students research local and global issues and understand a variety of perspectives (Macdonald-Vemic, Evans, Ingram, & Weber, 2015). For instance, The Ontario Curriculum: Social Studies, Grades 1 to 6 and History and Geography, Grades 7 and 8 are organized into two strands: 1) Heritage and Identity and 2) People and Environments. Specifically, in grade 6, students are required to learn how Canada interacts with the global community, which emphasizes global citizenship education. As a result, Canadian students become more familiar with the concept of global citizenship and are sensitive to capturing the importance of writing positionality

papers to develop their critical thinking skills, which enable them to be more aware of power and privilege.

Conclusion

This chapter started with applying Kolb's (1984) ELT framework to explore how students turn their personal experiences into opportunities to learn about global citizenship through participating in the double degree program. Then, drawing on Shultz's (2007) critical global citizenship framework, the study continued to develop a discussion and analysis of students' perceptions on global citizenship, and examined the different types of global citizenship that were shaped by engaging in this program. The finding indicated that Canadian students and Chinese students reflected different types of global citizenship because they did not have the same starting points.

Chapter 6: Implications and Conclusion

In this concluding chapter, I will first summarize my study. Then will I discuss some implications that include recommendations for improving the program as well as some possibilities for future research. Finally, I will conclude with some personal thoughts that are linked to my own experiences and positionality in this research.

6.1 Summary of the Study

For this research, I have been interested in examining how students' experiences of participating in an international double degree program (IDDP) in transnational communication shape them as global citizens. Specifically, the following three research questions guided this study:

1. Which specific experiences that students have in the program foster their development as global citizens?
2. What kind of global citizen, if any, is fostered through a global communication double degree program?
3. In terms of fostering global citizenship, how, if at all, could this program be improved?

Before I summarize the conceptual framework, it is important to refresh some key points regarding the research methodology. A single case-study approach in alignment with an interpretive paradigm was used to explore the multiple realities of each student's construct about being a global citizen through his or her experience of the program. The case of the study was situated in an MA Double Degree Program in Transnational

Communication at the Canadian University (CU) and Bai University of China (BUC). Pseudonyms were used for the names of the universities to protect their anonymity. The main source of information and data collection was semi-structured Skype interviews. After acquiring ethics approval from the University of Western Ontario, the research participants were chosen from among graduates of the MA Double Degree Program in Transnational Communication at CU and BUC. A purposeful sampling strategy was used to recruit the participants. Finally, four Chinese mainland students, three Canadian students, and one student from Hong Kong were selected and ultimately participated in the individual Skype interviews. This was a good representation of the total 20 students who completed this double degree program. I also used pseudonyms for the participants in order to maintain their anonymity.

According to Yin (2014), the major advantage of case study data collection is linked to the opportunity to use difference sources of evidence. In addition to the Skype semi-structural interviews, institutional policy documents were used as supplementary sources to gain some background information to better understand students' experiences of this double degree program. CU's International Engagement Strategy Plan and the Fall 2014 CU MA Double Degree Program in Transnational Communication Inaugural Report were the two main documents analyzed for this purpose. Both documents illustrate the importance of preparing students for the global economy.

Shultz's (2007) three approaches of global citizenship and Kolb's (1984) experiential learning theory (ELT) were used to analyze the research data. Kolb's ELT helped the researcher understand the processes whereby students made sense of global citizenship

through their experiential learning in the double degree program. Based on Shultz's critical global citizenship framework, my research findings illustrated that Chinese mainland students and Canadian students reflected different forms of global citizenship in this double degree program. Most reflected the neoliberal global citizen, and a few of the Canadian participants reflected the transformational approach to global citizenship. None of the participants reflected the radical approach to global citizenship.

6.2 Implications

6.2.1 Recommendations

Based on my analysis of the research findings and what I learned from this study, I offer the following recommendations for this MA Double Degree Program in Transnational Communication (DDP in TC) to better educate future students about global citizenship and help shape them as global citizens.

First of all, there is a need to strengthen the collaboration between the CU and Bai universities to create a more unified curriculum. The common finding among the students of feeling like they were studying at two completely separate universities created barriers that prevented them from fully understanding and experiencing global citizenship.

Specifically, the divided curriculums may mislead students to construct their knowledge by an us/them binary. I strongly agree with Alice's recommendation for reforming the curriculum at Bai University by adding more global components to discuss how the communication in China is related to the rest of the world. Global citizenship should be understood in an interconnected world rather than in isolation. As mentioned previously, education in China tends to focus on promoting nationalism and patriotism (Tin-Yau Lo

& Kingman-Chong, 2015; Yuxin, 2011), so I recommend bringing both nationalism and global citizenship education together into some of the class discussions. Turner (as cited in Kilinc & Korkmaz, 2015) discusses how the membership, identities, and loyalties that citizens have to their country can be transformed to function in a global context. Global citizenship does not necessarily need to conflict with local citizenship. Through the discussion of both patriotism and global citizenship, as well as examining the relationship between local and global, students will be able to break up some of their inherited binary thinking.

In the finding sections presented earlier, many of the students' responses imply that the internationalized curriculum has significant meaning for developing global citizenship. Bonds (as cited in Guo & Chase, 2011) states that the add-on approach, the curricula infusion approach, and the transformation approach are the three important strategies for internationalizing curriculum. Student responses mirrored Bond's (2011) curricula infusion approach, which involves putting international content into course materials and integrating students' experiences into learning activities. However, there is a need to go one step closer toward the transformation approach of internationalizing curriculum; as Bond (2011) argues, the transformation approach enabled students to "move between two or more worldviews and enacted a shift in the way that students understood the world" (p. 49). The transformation approach of internationalizing a curriculum has the potential to change people. Educating global citizens through the transformation approach of internationalizing curriculum will help students' transition to be what Shultz (2007) called radical and transformationalist global citizens.

My second recommendation relates to understanding the complexity of globalization. Myers (2010) argues that globalization is a powerful tool in shaping knowledge constructions and creates certain ways of perceiving the world. Shultz's (2007) three approaches of global citizenship represent different ways of understanding globalization. However, many of the students' responses indicate that they have an uncritical understanding of globalization that prevents them from recognizing its complexity (Power, 2007; Rizvi & Lingard, 2010; Spring, 2015). Therefore, teachers must address the problematization of globalization at the beginning of their courses and provide more opportunities, such as group debriefings, for students to reflect and force them to challenge social inequality and make sense of the complexity of globalization. In addition, students need more critical reflection about their positionality because this is the origin of students' certain assumptions about globalization. Students must consistently ask themselves why they have come to the conclusions that they have in order to avoid some taken-for-granted opinions.

My third recommendation coincides with Stier's (2004) call for increasing the cooperation between policymakers, teachers, and students. My research finding indicated that the discourses around institutional policies only focus on training students to acquire skills to be successful in the global economic market. This parallels Stier (2004)'s instrumentalism ideology of internationalization, which aims to meet the demands of capitalism. An institutional international plan is an attempt to guide what kinds of curriculums and types of activities institutions should implement. As a result, the instrumentalism understanding of internationalization may reinforce students'

understanding of global citizenship through a neoliberal perspective. According to Hamdon and Jorgenson (2011), policies needs to “clarify who and what is being privileged through policy and the curriculum that emerges out of or is shaped by policy” (p. 262). By including students and teachers’ voices, policymakers will be able to learn from their expectations and understanding of internationalization in order to create a more just and democratic strategic plan that in turn would benefit and improve their curriculums and faculties to better educate students about global citizenship.

6.22 Considerations for Possible Future Research

Generally, the findings of my study illustrated that students recognized the value of participating in the MA Double Degree Program in Transnational Communication, for it had transformed them into better global citizens. Although students were mainly reflected as strong neoliberal global citizens, they also shared many traits of transformationalist global citizens. This result reflected the progression from a simple to a deeper understanding of global citizenship. This study will help other social science double degree programs infuse global citizenship education into their curriculums. In addition, this research attempts to deconstruct the curriculum of the double degree program and discuss students’ experiences within each component of the program to better understand how students make sense of global citizenship. This could have a significant impact on curriculum designers to adjust their curriculums to more positively shape students as global citizens. In terms of future study, the following could be worthwhile areas to research:

- Conducting pre and post interviews with participants to get more detailed information on how their perceptions of global citizenship changed.
- Including a comparative component, by either adding an international communication double degree program that requires students to study in China or comparing this double degree program with a regular communication double degree program in Canada to examine the differences and similarities in students' perceptions of global citizenship.
- Adding the voices of different stakeholders including policymakers, faculty members, and administrators to explore their expectations and obligations for global citizenship and thereby examine how interconnected relationships between policymakers, faculty members, and administrators influence students' experiences of double degree programs in relation to understanding global citizenship.

6.23 Personal Thoughts and Closing Reflections

For this final section of the study, I would like to restate how I came to conduct this research project. I was born, raised, and completed my elementary school and high school education in Beijing, China, and I came to Canada in 2009, when I was 18. I received a bachelor's degree in undergraduate studies in criminology at Simon Fraser University, and I am currently pursuing my master's degree in the field of education at the University of Western Ontario. Recognizing the positive experiences of studying abroad that I have had has shaped who am I. As a result, I decided to examine whether or not participating in this transnational communication double degree program that involves a study-abroad

component is also a transformative experience for students in relation to fostering global citizenship.

My research findings indicated that Canadian students and Chinese students reflected different types of global citizenship even though they have participated in the same international double degree program. I believe this difference is to be expected because they did not have the same starting points. Chinese students and Canadian students have different predisposed values, attitudes, and ideas toward global citizenship because of their different historical backgrounds. As a student from China, I had never even heard about the concept of global citizenship when I completed my secondary education in China, a country in which the ultimate goal for Chinese students is to get a high grade on the gaokao and go to the best universities; the credentials of the university have a direct impact on students' future employment. According to Guo and O'Sullivan (2012), standardized-oriented education in China does not provide space for Chinese students to become critical learners. As a result, Chinese students lack critical thinking skills, which creates barriers for them to experience the IDDP to foster global citizenship.

Since students' mindsets cannot change completely solely through a two-year double degree program, I feel that Chinese education still has a long way to go in terms of educating students about global citizenship. In addition, Hyland (as cited in Parmenter, 2011) argues that the discourse around global citizenship education is "created by specific people, within specific contexts, for specific purposes and specific audiences" (p. 369). Since students' varying understanding of global citizenship confirmed this point, I think it is important for teachers to be aware of and respect different understandings of

global citizenship and possibly create activities to engage Canadian and Chinese students to understand each other on a deeper level.

For the last part of my study, I will end my discussion by answering Shultz's (as cited in Shultz, Abdi, & Richardson, 2011) questions for educators to constantly ask themselves when teaching global citizenship: "Whose knowledge counts? Whose citizenship counts? Who does knowledge serve when educating global citizens?" (p. 5). To answer the first question, all students are required to study in both China and Canada, which reflects that western and eastern knowledge are equally important; therefore, both systems of knowledge count. For the second question, both neoliberal and transformationalist global citizenship counts. Lastly, the knowledge that students learn is not just self-serving, as the ways of understanding different perspectives definitely benefit them in developing relationships with others and becoming effective communicators across different countries.

In conclusion, a double degree program plays a significant role in educating people on global citizenship because such a program not only develops learners to understand their locatedness and privilege in the world, learn about other places and cultures, and realize that knowledge is always partial, but also emancipates learners to make changes in society to be more equal and just. While this international transnational communication double degree program has some flaws, in many ways the program positively increases students' understanding of global citizenship and contributes in shaping students to possess some aspects of transformationalist global citizenship. Students become more critical thinkers and develop their interpersonal skills with others by exploring the complex global issues through both local and global lenses and examining their

positionalities to recognize the existence of multiple perspectives. Thus, in closing, this double degree program is an overall excellent program because of how well it incorporates globalization, communication, and Chinese knowledge to shape students as better global citizens.

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Appendices

Appendix A: Social Media Script for Recruitment

Subject Line: Invitation to Participate in Research – Semi-structured Skype Interviews

You are being invited to participate in a study that we, Zhe Wang (Wynn) and Dr. Marianne Larsen, are conducting. In short, this study focuses on exploring **students' experiences in international double degree programs, learning, and global citizenship education**. Your participation will provide valuable information towards understanding the significance of developing international double degree programs in shaping students as global citizens.

If you agree to participate, you will be asked to engage in a semi-structured Skype interview for approximately 60 minutes in total. There will be a maximum of ten (10) students participating in this exercise.

Participation in this study is voluntary, and you will not be compensated.

If you would like to participate in this study, please see the attached letter of information and consent form.

You will be sent a one-time reminder after the initial week of request, to indicate consent and willingness to participate. If you agree to participate, we will arrange a week convenient for you in which the interviews will be scheduled.

Thank you,

Marianne Larsen, PhD, Associate Professor
University of Western Ontario

Zhe Wang (Wynn), MA Candidate
University of Western Ontario

Appendix B: Letter of Information

Project Title: A Double Degree Program in International Communication: An Exemplary Case of Global Citizenship Education

Principal Investigator:

Marianne Larsen, PhD, Associate Professor
University of Western Ontario

Co- Investigator:

Zhe Wang (Wynn), MA Candidate
University of Western Ontario

Invitation to participate: You are invited to participate in this research study about students' experiences in international double degree programs.

Purpose of the study: The purpose of this study is to analyze a double degree model that appears to foster global citizenship education by interviewing past participants. The study also seeks to gain a deeper understanding of students' experiences of participating in global communication double degree programs. The study aims to contribute to the existing literature to understand whether or not students gain new insights into global citizenship by participating in global communication double degree programs. In addition, the study seeks to understand how students understand global citizenship through their involvement with global communication programs, and how they consider themselves to be global citizens.

Study procedures: If you agree to participate in this research, you will be asked to take part in a one-on-one semi-structured interview through Skype. It is anticipated that the entire task will take approximately 60 minutes. The schedule of the interview will be based on your availability and confirmed in advanced. The interview will focus on your reflections about the double degree program, focusing on your motivations for participating in the program, knowledge and skills gained, and thoughts about how the program could be improved with respect to shaping global citizenships. You will also be asked specific questions related to whether or not you feel the program helped to shape you as a global citizen and, if so, how that happened.

Chinese-speaking participants will have the option to conduct the interview in Chinese if they feel more comfortable speaking in that language. In addition, there is the potential for a follow-up interview with each participant after I transcribe the interviews in order to ensure the accuracy of the collected information and clarify any discrepancies in the initial interview. A project site will be established in OWL. Study participants will be asked to join the site, which will enable the researcher to use OWL's secure message system to send and receive copies of the transcripts. This process has been verified by the IT department at the Faculty of Education.

All interviews will be audio-recorded. However, if you wish to not be audio-recorded, you will still be eligible to participate in the interviews.

Inclusion and exclusion criteria: Individuals who are eligible to participate in this study must be students who have finished their double degree program in Bai University and CA University. Specifically, students must come from the 2013–2015 or 2014–2016 cohort of the double degree program. In addition, students must be willing to participate in a Skype interview. Furthermore, if you are currently participating in the double degree program but not finished your study or if you have participated in double degree programs at other institutions, you are not eligible to participate in this study.

Possible risks, harms, and benefits: There is no compensation for participating in this study. There are no known or anticipated risks and discomforts associated with participating in this research; however, there are certainly benefits to participating in this study. Participants will have opportunities to critically/deeply reflect on their experiences of participating in the double degree programs, which may help them to better understand themselves. Another possible benefit is that participation in this study might enhance your own understanding of the connection between your world views, global citizenship education, and participation in the international double degree programs. Benefits to society include enhancing curriculum design for international double degree programs in order to promote global citizenship education.

Voluntary participation: Participation in the study is **completely voluntary**. The choice to be part of this project is your own. You will not be (or should feel) pressured nor coerced by the researcher(s) nor any third party. You may decide not to participate in this study. Even after you consent, you have to right to withdraw from the study at any time. To consent to participate in the interview part of the study, see the consent form on the next page. Please sign, scan, and email it back to me by xxx.

Confidentiality: Any and all information you provide is confidential, and will not be shared with anyone or with any institution. Your name and identifiable references will be removed from the final transcriptions and report in order to keep your anonymity. The data will be electronically encrypted and stored for a period of 5 years. After that period, it will be professionally destroyed. All data collected will remain confidential and accessible only to the investigators of this study. There is the possibility of using direct (unidentified) quotes in the dissemination of findings with participants' consent. If the results are published, your name or any personal information will not be used. If you choose to withdraw from this study, your data will be removed and destroyed from our database. Representatives of The University of Western Ontario Non-Medical Research Ethics Board may contact you or require access to your study-related records to monitor the conduct of the research. You do not waive any legal right by consenting to this study.

Contact for future information

If you require any further information regarding this research project or your participation in the study, you may contact Dr. Marianne Larsen at [REDACTED] ([REDACTED]) or via email at [REDACTED], or Zhe Wang (Wynn) at [REDACTED] or [REDACTED].

If you have any questions about your rights as a research participant or the conduct of this study, you may call the Office of Human Research Ethics at [REDACTED] or contact the office via email at [REDACTED].

Appendix C: Consent Form

Project Title: A Double Degree Program in International Communication: An Exemplary Case of Global Citizenship Education

Principal Investigator and Contact:

Marianne Larsen, PhD, Associate Professor
University of Western Ontario

Co-Investigator and Contact:

Zhe Wang (Wynn), MA Candidate
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. All questions have been answered to my satisfaction.

I agree to be audio-recorded in this research:

YES NO

I consent to the use of unidentified quotes obtained during the study in the dissemination of this research:

YES NO

Participant's Name (please print):

Participant's Signature:

Date:

Person Obtaining Consent (please print):

Person Obtaining Consent (Signature):

Date:

Appendix D: Semi-Structured Interviewed Questions

A) Background OF PARTICIPANT

1. What is your ethnic/cultural background?
2. What was your undergraduate major?
3. Have you ever worked/travelled abroad?
4. What language can you speak?

B) Motivations FOR PARTICIPATING IN THE PROGRAM

5. What were your motivation(s) for participating in this double degree program? Were you motivated by a desire to be better positioned for work within the global, knowledge economy?
6. Overall, what did you expect to gain from the program?

C) GLOBAL CITIZENSHIP AND THE IDDP

7. Now, I am going to ask you some questions about global citizenship. First, can you tell me what you think it means to be a global citizen? In other words, what kinds of knowledge, competencies, values, and attitudes are characteristic of global citizens?

OK, now I am going to ask you some questions about whether you think your participation in the IDDP global communications program shaped you as a global citizen.

First, what kinds of knowledge that you gained about the world have you developed most in your experience in this International Communication double degree that reflect your understanding of what it means to be a global citizen?

What kind of skills that you gained through participating in this global communication double degree program help you to better prepare function in a globalized world? For example, do you think you can better relate to people from other cultures as a result of completing this program?

How did your experience of being co-supervised by two professors in two completely different countries help you understand the globalized nature of the world more fully?

D) GLOBAL CITIZENSHIP AND AWARENESS OF CULTURAL DIFFERENCES

8. Have any of the study experiences (internship, courses, projects, etc.) affected your understanding of people from different cultures in Canada [or China] and other places? How, if at all, have your eyes been opened about the need to value cultural differences through your participation in this program? Please give specific examples.

9. For Canadian students: What feelings did you experience when you took a Mandarin-learning course? What are some of the challenges that you faced in the language learning? Do you feel it was necessary to take a Mandarin language course?

For Chinese students: What feelings did you experience regarding having to speak English in this program? What are your opinions about the fact that English has become a global language (and did you address this in your program? If so, how so?)?

10.a): For Canadian students: How have your assumptions/beliefs about developing countries or life in China changed as a result of participating in this program?

b): For Chinese students: How have your assumptions/beliefs about developed countries or life in Canada changed as a result of participating in this program?

11. How have you learned to communicate and interact with people who are culturally different from yourself?

E) GLOBAL CITIZENSHIP AND AWARENESS OF GLOBAL ISSUES

12. How do you understand communication in terms of local and global contexts?

What are some broader implications through participating in this double degree that influence your views about global issues, such as climate change, social and political inequality, and poverty?

Reflecting on your study experiences, I am going to ask you a question related to global inequalities. Can you tell me how the IDDP helped you to better understand global poverty issues?

F) GLOBAL CITIZENSHIP AND RESPONSIBILITY

Now that we have talked about some pressing global issues, let us talk about the idea of responsibility to address these issues:

13. Let us start with 'you' — do you think you have a personal responsibility to address pressing global issues (like the one we have just discussed)? If so, how did the IDDP prepare you for this role/task? Did you learn anything specific about the moral or ethical responsibilities of someone in the global communications profession?

14. How do you view the relationship between individual and community in solving global poverty issues? Do you think the transformation is possible for lowering the gap between wealthy countries and poor countries? How can this happen?

Now I would like you to think about your role in the world as it relates to your citizenship (as a Chinese or Canadian citizen).

a) For Chinese participants: How would you describe your responsibility to the issues we just discussed as a Chinese citizen (as a global citizen)?

b) For Canadian participants: How would you describe your responsibility to the issues we just discussed as a Canadian citizen (as a global citizen)?

G) GLOBAL CITIZENSHIP AND CRITICAL REFLECTION

15. Were you encouraged to reflect in a critical way about what you were learning in the IDDP? If so, can you give a specific example about how critical reflection was used in this program and how your ideas about something (e.g. an issue or a particular group of people) changed as a result of being in this program?

16. Since returning and reflecting on your experience, did you gain a deeper meaning about your life from participating in this IDDP program? If so, how did you come to realize it?

H) OUTCOMES OF THE IDDP

17. Has the IDDP in global communication helped you be successful economically? In other words, do you think participating in this program will (or has) helped you to be more globally competitive? If so, can you explain how?

18. How have you utilized the learning that you gained from the internship and courses in your daily life/personal life and in the life of your broader community? Please provide 1–2 concrete examples here.

I) RECOMMENDATIONS FOR IMPROVING THE PROGRAM

19. In reflecting upon your overall experiences of participating in this double degree program, can you describe (a) three main areas that could be improved and developed about this program to better shape future students as global citizens?

20. Is there anything else you would like to add about how this program has (or has not) helped you to become a global citizen?

Appendix E: Ethics Approval Notice

	Western Research	Research Ethics
		
Western University Non-Medical Research Ethics Board NMREB Delegated Initial Approval Notice		
Principal Investigator: Dr. Marianne Larsen Department & Institution: Education\Faculty of Education, Western University		
NMREB File Number: 108617 Study Title: A Double Degree Program in International Communication: An Exemplary Case of Global Citizenship Education		
NMREB Initial Approval Date: December 12, 2016 NMREB Expiry Date: December 12, 2017		
Documents Approved and/or Received for Information:		
Document Name	Comments	Version Date
Western University Protocol		2016/12/12
Letter of Information & Consent		2016/12/12
Recruitment Items	Recruitment Email	2016/11/20
Instruments	Semi-Structured Interview Questions	
Other	Research Proposal - Received for Information October 17, 2016	
<p>The Western University Non-Medical Research Ethics Board (NMREB) has reviewed and approved the above named study, as of the NMREB Initial Approval Date noted above.</p> <p>NMREB approval for this study remains valid until the NMREB Expiry Date noted above, conditional to timely submission and acceptance of NMREB Continuing Ethics Review.</p> <p>The Western University NMREB operates in compliance with the Tri-Council Policy Statement Ethical Conduct for Research Involving Humans (TCPS2), the Ontario Personal Health Information Protection Act (PHIPA, 2004), and the applicable laws and regulations of Ontario.</p> <p>Members of the NMREB who are named as Investigators in research studies do not participate in discussions related to, nor vote on such studies when they are presented to the REB.</p> <p>The NMREB is registered with the U.S. Department of Health & Human Services under the IRB registration number IRB 00000941.</p>		
<div style="background-color: black; width: 150px; height: 20px; margin-bottom: 5px;"></div> <p>Ethics Officer, on behalf of Dr. Riley Hinson, NMREB Chair or delegated board member</p>		
<p>Ethics Officer: Erika Basile ___ Nicole Kasiki ___ Grace Kelly ___ Katelyn Harris <input checked="" type="checkbox"/> Vikki Traz ___ Karen Gospat ___</p>		
<p><small>Western University, Research, Support Services Bldg., Rm. 5150 London, ON, Canada N6G 1G9 t. 519.661.3036 f. 519.850.2466 www.uwo.ca/research/ethics</small></p>		

CURRICULUM VITAE

Name: Zhe Wang(Wynn)

Education and Professional Development

Educational Studies, MA Western University, London, ON	Sept 2015–Aug 2017
Criminology Major, BA Simon Fraser University, Burnaby, BC	Sept 2011–Apr 2015
University Transfer Program (Arts) Langara College, Vancouver, BC	May 2010–Aug 2011
Support Over Suicide Simon Fraser University, Burnaby, BC	July 2015

Consulting-Related Experience

Senior Career Peer Educator

SFU Career Services Aug 2013–Aug 2015

- Applied student-oriented approach with empathetic listening to provide one-to-one counseling to more than 100 international and domestic students on resume, cover letter, and interview tips
- Result: Received much positive feedback from students who significantly improved the quality of their resumes and cover letters
- Acted as a resourceful person to direct students to different services and workshops based on what they needed
- Co-facilitated and supported workshops related to career planning and job searches, such as the Big Fair and Residential Workshop
- Worked on specific goals and built up an action plan with a coach
- Worked with other peers as a team to support the recruitment process by evaluating applications and leading interviews
- Flight-tested new career peers to ensure quality of advising

Youth Worker

Baobaob Inclusive Empowerment Society Sept 2014–Dec 2014

- Mentored youth on valuable resume, cover letter, and interview skills
- Acted as a group leader to engage youth discussions and brainstorming in small groups
- Supported facilitators in preparing materials
- Provided one-to-one advising to high school youth on job-related topics

Community Engagement and Customer Service Related Experience

International and Exchange Student Centre Transitions Program Assistant

Western University

Sept 2015–Dec 2015

- Provided input/ideas on new events and activities for new international students
- Welcomed and engaged new international students to join in conversation groups
- Organized and coordinated Weekly Global Café
- Promoted international students' relevant events to give them more opportunities to build their social networks
- Reliably referred international students to various supporting services

Office Assistant

S.U.C.C.E.S.S.

Jan 2013–Feb 2013

- Accurately classified and recorded the personal information of approximately 50 clients into a computer
- Worked closely with supervisor to finish signed job tasks
- Formatted and editing various office documents
- Calculated staff's daily workday-spending by using Excel
- Prepared and organized paper documents for administration

Special Event Assistant

June 2011–June 2012

Dr. Sun Yat-Sen Classical Chinese Garden

- Ushered guests for special events comprising more than 100 attendees
- Set up special events to make sure everything was on track for customers
- Provided exemplary services by preparing and serving tea and snacks
- Sold raffle tickets to engage customers in the events