

Post Secondary Internationalization and Hyper-diverse City Contexts

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Abstract

The purpose of this study is to contribute to an understanding of particular trends in internationalization in post-secondary education. The thesis posits that the field is immured in a discursive crisis and raises the hypothesis that emancipatory, humanistic, or social aspects of internationalization are largely invisible. A dominant theme is the apparent predominance in the field of a theoretical paradigm that, when combined with globalization, privileges commodification to the detriment of nurturing enlightened cosmopolitanism.

This dissertation suggests that the real existing life worlds and cosmopolitan potential of global hyper-diverse cities offer the possibility of more humane kinds of internationalization of the universities. The study further proposes that if we are poised to enter a period of increasing planetary urbanization, the role of post-secondary internationalization in engendering inclusive intercultural sensibilities and cooperation within the context of diverse cities may become increasingly important.

The dissertation seeks to synergistically link emerging theories of cosmopolitanism, internationalization, and global city systems, thereby unlocking the interdisciplinary potential inherent in the intersections of these fields. The thesis suggests internationalization's gaze cannot 'see' the diverse global city in its entirety due to the field's current fixity in a hegemonic methodologically nationalist capitalist framework that excludes the emancipatory requirements of the myriad fluid hybridities of diverse cities and their banal cosmopolitanism.

In proposing that internationalization adopt methodological cosmopolitanism as a replacement theoretical framework the study offers a way forward for the much-diminished humane tendencies in the field, potential for further research, and support for the equitable development of global cities.

Keywords: International education; internationalization; cosmopolitanism; global cities; methodological nationalism; multiculturalism; public good

To my cosmopolitan mother and father.

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Glossary

- International Education:** a field of study that includes multiple portfolio elements such as: international academic mobility, international curriculum development, international student recruitment and retention, international research networks, international sales of educational products and services, etc.
- Internationalism:** an approach that views all aspects of the human world as worthy of study and essential if we are to avoid parochialism.
- Internationalisation:** the process of embedding an international and intercultural dimension into all or particular aspects of institutions of post-secondary education.
- Cosmopolitanisation:** the latent process by which people and places become more cosmopolitan in their constructions, perspectives, and configurations.
- Global Cities:** a term used to denote cities with an international presence across the globe due to their transnational functions, image, reach, or compositions and tendency to transcend nation-state boundaries. Sassen (2004) describes the term as “the specificity of the global as it gets structured in the contemporary period” (p. 171).
- Hyper-diverse Global Cities:** global cities in which the diversity of communities derived from around the world continues to expand exponentially and in which cultural diversity is the defining characteristic effectively denationalising the city. Hyper-diverse cities are generally defined as having over 20% of their population born outside the country.
- Research University:** a university with significant research programs. In this dissertation I refer to research universities listed in the global rankings of the Shanghai Jiao Tong and the Times Higher Education Supplement.
- Transnational:** describes the lifestyles or spatial relationships of people and/or organisations that are rooted in more than one nation or city and move easily among and between them having a significant presence and domicile in multiple countries at once.

Quotations

...I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would be;...

Heard the heavens roll with shouting, and there rain'd a ghastly dew
From the nations' airy navies grappling in the central blue;...

Till the war-drum throbb'd no longer, and the battle-flags were fur'd
In the Parliament of man, the Federation of the world.

There the common sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber, lapt in universal law.

(Tennyson, n.d.)

For nations vague as weed,
For nomads among stones,
Small-statured cross-faced tribes
And cobble-close families
In mill-towns on dark mornings
Life is slow dying.

So are their separate ways
Of building, benediction,
Measuring love and money
Ways of slow dying.
The day spent hunting pig
Or holding a garden-party,

Hours giving evidence
Or birth, advance
On death equally slowly.
And saying so to some
Means nothing; others it leaves
Nothing to be said.

(Larkin, 1964)

Preface

The particular learning struggle that is both the focus and narrative of this study begins with my own perpetual reflective questions concerning the complexities, opportunities, and dangers of a world in flux; a borderland place I experience as the joining together of the formerly distinct, where mobility is constant and new forms of business, identity, and communication arise by the minute. A world described by Foucault's notion of *dispositifs* wherein numerous heterogeneous elements construct power and agency in a kaleidoscopic multiverse of ever-changing shapes and interfaces, and in which a *dispositif's* *dispositivo* can be "both word and things and everything in between" (Ploger, 2008, p. 59).

"Where and what?" I continually ask myself (and have done so for as long as I can remember), are the resources and the discourses that will provide us with the means to interrogate our new increasingly borderless realities so we may be empowered to navigate our present and understand what is happening to our species, and our planet, and what might be our own roles in creating, affecting, and considering our collective futures? Morin (2001) articulates a perspective akin to my own as follows: "Humanity is no longer an abstract notion, it is a vital reality because now, for the first time, it is threatened by death. Humanity is no longer an ideal notion, it has become a community of fate and only the conscience of that community can lead it to a community of life. Humanity has become a supremely ethical notion: it is what must be accomplished by and in each and every one" (p. 94).

I continually and continuously pursue these questions through reading, watching, listening, and dialogue, and it seems this is a constant for me at every juncture of every day; a character trait I am sure is quite tiresome to those with whom I interact! Nevertheless it is my authentic self, pursuing these questions and this dissertation represents an attempt to question the work in which I have been engaged for most of my adult life, in a field I consider may have relevance and utility for some of the larger questions facing a world "ever more global, transnational, multidimensional, transversal, poly-disciplinary, and planetary" (Morin, 2001, p. 29).

I note this thesis is woven together and underwritten by autobiography. It is informed as much by my personal experience as through attempts at objective observation, the reading of various literatures, and the application of theoretical perspectives. This may be taken as a disclaimer; however, the converse is true. I choose by stating my own agency in this work from the outset to actively claim the place and space for my own voice in this thesis and, through my non-solipsistic declaration of the primacy of myself in this study, I am both disclaiming complete objectivity and accepting my own authorship and presence. This approach comes out of a personal conviction that praxis and theory must be connected. McLaren (1994)

in relation to debates over multiculturalism puts it as follows: "(they) cannot afford to have connection to wider material relations occulted by a focus on theoretical issues" (p.194). My intention is to ground this learning quest in lived experience and the concrete apparatuses or assemblages (to employ two of the multiple translations of *dispositif*) of life, and thus attempt to retain a utilitarian perspective that is not "occulted" by abstraction. In this thesis I attempt to blend theory and praxis and seek to avoid a disconnected abstract theorisation; I therefore begin with the self, as does every human endeavour, and offer a brief introductory outline of my life thus far.

I was born in a small northern English town, and lived as a child in England and East Africa. I then attended boarding school on the outskirts of the seedy northern English holiday resort of Blackpool, travelling during holidays to the various points of the globe in which my parents were working and living. My mother and father were the children of working-class men and women whose horizons were extended beyond their home villages by the post Second World War massification and educational equity initiatives of the Labour party in Britain. Like many of their generation they were the first in their families not to go to work in local factories or on farms at 16, and both attended higher education institutions.

The lifeworlds my parents occupied that have informed and formed me took place at the interspaces between colonisation and independence and in the post-colonial endeavours to construct soft power, thereby retaining for Britain some of the positionality, and wealth colonisation had created. My father worked for The British Council, a quasi-governmental agency with the somewhat dubious mission of promoting British culture abroad. My mother was the dutiful spouse who followed from post to post, taking care of family life whatever the location. Undoubtedly the experience of being raised in the light of waning colonial power and post-colonial metamorphoses is elemental to an understanding of my own agency, approaches, interests, and inherent conflicts.

My peripatetic upbringing has clearly formed and informed me, and the choices I have made. I have spent my working life in as an educational traveller and have been variously employed as an ESL instructor in Italy, high school teacher in Europe, Botswana, and Canada, director of research at small Canadian university, and international education administrator at a number of large universities and colleges in four Canadian provinces. At present I am the vice-president for community programs at a large urban community college, a role that includes responsibility for international education, immigrant programs, Continuing Studies, and the School of Language Studies. Although I have lived in both rural and urban areas my preference has always been for large cities of migration where worlds from all over the planet collide and meld. I have lived in, and visited for extended periods, many of these world cities, including: Toronto,

Turin, Vancouver, Djakarta, Paris, Manchester, Johannesburg, and Nairobi.

This thesis emanates from accumulated lived experiences in post-secondary institutions worldwide, from world city dwelling, the life-worlds of each setting, and (to borrow again from Foucault) everything in between. The cumulative effect of these experiences, and my own need to analyse and understand the multiple underpinnings, structures, ideologies, and systems that were in play to create the conditions and effects for the work I was doing, caused me to explore numerous questions about internationalisation in post-secondary education, and its relationship to diverse cities.

The search for an improved understanding of this arena was driven by a desire to escape "the subjective and accidental character of uncomprehended events" (Habermas, 1999, p.79). My own lack of comprehension was experienced as a sense that the cosmopolitan utopian rhetoric of the field was not reflected in its programs and projects, a visceral palpable discomfort I had neither analysed nor explored. I felt, and still feel, a deeply personal need and responsibility to articulate this disconnect and its structural foundations, to demonstrate the moral inconsistencies which in my opinion are being produced, and to offer my own view of an alternative way forward that would perhaps restore a renewed moral vigour to the field in a context and time period underwritten by "an exhaustion of utopian energies" (Habermas, 1999, p. 287).

I consider the search for meaning in both life and work are connected by what "Foucault defines as 'techniques of the self' or 'arts of existence' as 'those reflective and voluntary practices by which men not only set themselves rules of conduct, but seek to transform themselves, to change themselves in their singular being, and to make of their life into an oeuvre that carries certain aesthetic values and meets certain stylistic criteria'" (michel-foucault.com, "The Arts of Existence," para. 1). Thus although this thesis is a work of scholarly endeavor, it is also a component in the construction of my own life as a work in progress.

1. Introduction: Transnational Conversations and Encounters

The point of this study is to critically appraise the field internationalisation in higher or post-secondary education in regard to the apparent lack of dissenting emancipatory or liberationist tendencies, particularly in relation to the disparities present in world cities. I consider that empirical evidence indicates the polymorphous field of internationalisation is increasingly concerned with technical productive functions associated with the reproduction and replication of hegemonies of power and is exponentially disengaged from the work of civic globality and emancipatory social change with which I consider some of its multiple aspects have been associated at certain periods, most notably in the early 1990s. I contend this was a socially purposive internationalisation which Schoorinan (1999) conceptualised as a field which: “encompasses the goal of social transformation based on a social vision of a better world, which values democracy and equality on a global scale, where all nations and people are viewed as members of the same system” (p. 24).

I hold the view that education is at the centre of all social change and the complexities of a rapidly internationalising world, whose current apogee I suggest may be found in the cosmopolitanising hyper-diverse metropolitan cities that are both functions and creations of globalisation, demands the attention of an internationalisation of emancipation. I consider the emergence, or perhaps re-emergence, of a moral theme in post-secondary internationalisation is necessary, essential even, since as Singer (2002) suggests: “how well we come through an era of globalization (perhaps whether we come through it at all) will depend on how we respond ethically to the idea we live in one world” (p. 13). Since internationalisation and globalisation are inextricably entwined, I suggest the question of how internationalisation responds to both the idea and reality we live on one increasingly borderless small planet is of considerable importance.

Although I consider globalisation leaves no corner of our world unaffected, rather than attempting to embrace the entire globe with my text I choose to focus my sights on the relationship of post-secondary internationalisation to the particular city sites known as world or global cities. I contend these are metropolises at the forefront of the inexorable movement towards borderlessness and they are therefore of particular relevance to issues of internationalisation in post-secondary education. They are places hyper-diverse in their taxonomies with respect to cultures, structures, and communities and therefore would appear to be suitable hermeneutical backdrops against and within which to reconsider internationalisation in higher or post-secondary education.

Drawing on my own experience and observations of internationalisation in post-secondary education and of hyper-diverse cities as well as a critical review of various literatures, I seek to provide a normative argument for a critical theory for the humane aspects of internationalisation in post-secondary education that presupposes a future in which cultural and geographical factors separating humans are increasingly less present. I contend an examination of the ontological and epistemological issues facing internationalisation and the search for a new or renewed theoretical foundation may open the field to the exigencies, opportunities, and responsibilities associated with the internationalisation of the fluid spaces of diverse cities.

The compulsion for this study came out of my own lived experience and felt conviction that many of the cities I had visited and lived in were clearly assemblages of myriad global or international parts, co-existing, melding, and morphing yet most constituent components of which appeared to elude the gaze¹, practice, and study of internationalisation in research universities; the institutional foci of my study. I thus sought to understand whether my experience was reflective of a systemic phenomenon and to analyse why this lack of apparently common-sense connectivity was not occurring.

¹ I use the term “gaze” in the Foucaultian sense of the term to denote a view that attempts to take in everything about that which is in view or under consideration employing an outlook that is a “rare admixture of skepticism and hermeneutics” (Franchetti, 2011, p. 88).

This questing struggle and learning journey begins with the real-time experience that drove this dissertation into being. I invite you to come along with me.

The air-conditioning ran cold. The verges along the road were more verdant than at home, and the grass a much looser variety, vermilion earth knuckled through its open weave. The foraging Technicolor birds, beaks spiking insects through these loose lawns, sported brighter plumage and cackled more raucously than the monochrome scolding crows, hip-hopping sideways across the grass outside my office. The scabbed eucalyptus trees were not part of the familiar rain forest flora; a dry talcum of dust covered the leaves and their faint sour perfume, redolent of urinal pucks, pricked at my nostrils. A microscopic desert blanket caused the whorlscape on my skin to catch and stutter then slide as I rubbed forefinger and thumb together.

Without this visual, tactile, and olfactory evidence, my eyes closed tight in a vain attempt to squeeze out some of the fatigue brought on by a 13-hour date-line crossing flight, the voice and narrative coming from the driver's seat could easily delude I hadn't left home at all. I might still be on the way to YVR, Vancouver's airport, conversing with the same taxi driver, ploughing through driven sheets of cold rain; the heater dispensing clammy warmth.

Hanif had similar inflections and garb to his co-worker in Vancouver, Punjabi singsong, turban, weary eyes. There were subtle differences: he drove a larger car than would be used as a Vancouver taxi, the interior was punctuated with advertisements inserted into pexiglass frames, a slight Australian drawl elasticised some of his vowels, and arcane commonwealth language suffused the cab's legal permit attached to the back of the seat with comical grandiosity. We were in Brisbane.

Unless it is obvious a taxi driver has no interest in the passenger (a fact usually immediately and abundantly clear), I generally attempt to make conversation. I consider it to be a courtesy and acknowledgement that the person behind the wheel is not a piece of machinery, but an individual with a life to be acknowledged and engaged with. Furthermore I am genuinely interested in everyone's story; this is my nature and how I make sense of the world.

The remarkable thing in this particular case was the similarity of the chat I was having in the Brisbane taxi to the conversation I had with my last cab driver taking me to the Vancouver airport, 20 hours, half the material world, and an aerial ocean-crossing dateline away. The stories of cautious yet bewildered optimism laced with disappointments, drudgery, exclusion, loss, unfulfilled expectations, and occasionally

resignation, mirrored one another to an alarming degree. In my sleep-deprived state these real and memorised happenings, temporal situations, and cityscapes, slid disconcertingly together; overlapping, interacting, melding, and combining.



Figure 1.1. *The Author and "Mr Geography,"² a Toronto Cab Driver.*

The next evening in my hotel room I pondered these trans-Pacific conversations having returned from the conference I was attending to the suburban hotel in which I was staying in a taxi driven by another displaced South Asian. As I trawled my mind-space a similar chat presented itself, this time from a battered Saab in Malmo, not too far from the Arctic Circle and about as far away from Brisbane as one can get on our planet's surface. In this case the driver was bundled up in a parka, boiled-wool Afghani

² "Mr. Geography" is a Toronto taxi driver who has become well known in the Canadian media for his extensive knowledge of world geography. The image is used with his permission. <http://www.canada.com/cityguides/toronto/story.html?id=360cbcff-ce60-4d85-a746-e015a807ce85&k=93725>

hat with a rolled brim, slumped grey-faced in his cab seat. Hail skittered off the windshield onto the grimed-ice veneer of the Swedish sidewalk. A salwar kameez shirt protruded from beneath his fur-trimmed parka and no doubt his thin cotton salwar pyjama bottoms bunched up beneath the grey track-pants.

The remembered Malmo conversation was remarkably similar to the Vancouver and Brisbane cabbies' outpourings, and indeed to numerous other conversations I have had in cities with large immigrant populations the world over albeit in Englishes inflected by diverse mother tongues and peppered with locally adopted cadences, constructions, and vocabulary; conversations with remarkable people such as Mr Geography who is depicted in Figure 1.1. Why? I began to wonder, had I not considered or even encountered these people and their lifeworlds as part and parcel of the work and discourse of internationalisation? Why were they not present in internationalisation texts, research agendas, and programmes? And where were they on our campuses? After all, they had all crossed borders, experienced the effects of international displacement, and they linked continents one to another across latitude and longitude. Surely they were internationalists, and "internationalizers," and therefore both products and creators of internationalisation?

Mr. Geography (depicted above in Figure 1.1.) is illustrative of many migrants. Prior to arriving in Canada he had a professional career yet has been restricted to driving a cab since emigrating as a result of the inability of the post-secondary system to recognize his credentials thereby essentially requiring him to repeat much of the education he has already acquired in order to gain an equivalent Canadian credential. Despite this setback Mr. Geography has become a North American phenomenon, demonstrating his exhaustive knowledge of global geography on popular television shows like Letterman.

1.1. Ordinary Migrants and Latent Cosmopolitanisation: Catalytic Questions for Internationalisation in Post-secondary Education

The taxi drivers who set my thought processes to work were not frequent flyers shuttling across and between continents, they were folk who Beck (2006) calls “ordinary migrants.” He uses the term to denote the vast majority of internationally mobile people who move from their country of origin to a new country and stay in place, while retaining connections to their homelands, and who cleave to diasporic communities with the same or similar origins. In the context of this dissertation, I employ the word “ordinary” to differentiate this group of migrants from the far smaller group of cosmopolitan transnationals, the internationally mobile elites who continually transit between multiple locations and generally wield far more power, authority, and wealth than their cohabitants. I argue in this dissertation, degrees from internationally recognised universities are increasingly common identifiers of this group and post-secondary internationalisation within these institutions is presently increasingly oriented to transnational elites rather than to the mass international mobility of ordinary migrants.

Vandrick (2011) suggests transnational students are “part of the new global economic and cultural elite” (p.160). Sassen (2006) proposes, in and among world cities, the distinctions between ordinary migrants and transnational elites are a feature of “transnational hierarchies” (p. 157) between and among world cities resulting in “sharp, social, earnings, and often racial or ethnic segmentation” (p. 175). Sassen (2006) also notes the majority of ordinary migrants are employed in the low wage “service economy” (p. 157). This study focuses on the relationship of internationalisation in post-secondary education to the world cities to which most ordinary migrants gravitate, and partially emanates from questions concerning the role of internationalisation in both creating and interrogating the segmentations that Sassen (2000, 2004, 2006) suggests characterise world cities.

In the course of my travels I have been privileged to speak with hundreds of migrant folk in the service economy to which Sassen (2006) refers. Whether we were talking in Miami, Manchester, or Vienna, and my fellow conversationalists were originally from Pakistan, Iran, India, Cote D’Ivoire, and countless more countries than I can

mention here, most were more than happy to share their stories. The tales they told were of travel, or escape, from their homelands for a wide variety of reasons. Some had left in order to survive, taking flight from war or sectarian and tribal conflict, which made any semblance of normal life untenable, or to flee grinding poverty, hunger, and life-threatening environmental degradation. Others had chosen to leave, not because they had to for reasons of survival but because they wanted something *better* than their home country could offer for them, their children, very occasionally for their spouses, and sometimes their parents. “Better” could mean more freedom for women and girls, more opportunity to do business, cleaner air, higher quality education, a more secure livelihood, and so forth. Their quests were for an improved life for themselves and their families; imagined futures that would be achieved either by making a new home in the host country, remitting money to the family or community members remaining in the country of their birth, and often a combination of both.

It wasn't only taxi drivers who regaled me with their tales. A few of the many other migrants I have encountered were the Iranian pasta counter server in Cape Town who was an avionics technician by trade, the Polish janitor in Manchester who had a degree in music, the Filipino caregiver at the gym with her Alzheimer patient charge in Toronto, the Pakistani gas station owner in Cape Breton. And then there is the smiling Russian woman handing out free newspapers at my local Vancouver sky-train station; she greets me every workday morning and shyly hands me a free newspaper. She is an engineer with a Ph.D.

It is, of course, these types of encounters that give rise to articles in the press of neurosurgeons flipping hamburgers, engineers working as so-called oil-change technicians, and nurses employed as nannies and day-care attendants. More often than not, media coverage of these human travails is accompanied by sensational reportage of clashes between parents and children, debates over burqas, frenzied morbid coverage of *honour* killings, and so many more. The fact these narratives have become media clichés in English, Swedish, German, and many other languages, speaks to their ubiquity. The reportage of these now commonplace stories, in my estimation, tends to focus almost exclusively on the unequal incorporation of these newcomers into their adopted homelands and the consequent banal wrenching realities of negotiating the daily realities of living in a new place. Donald (2007) calls this the “everyday agonism of

metropolitan life” (p. 294), describing the inherent stress of urban living that, for these ordinary migrants is I suggest, multiplied by their unfamiliarity with local norms and practices, as well as their economic and social marginalisation.

With the media’s almost exclusive focus on the difficulties experienced by newcomers, it seems to me the hopeful side of these transported lives and their agency in creating new identities and places is rarely communicated. Despite what I consider to be a propensity to report the negative, these are admittedly rarely stories in which migratory transitions are made easily and well. The pre-departure imagined *better* is hardly ever achieved without struggle and the continuum of agonism is broad. For some it appears the frictions, sadness, grief of exile, and adoption of new places, foods, customs, and societal norms are accepted silently, fatalistically even. My experience has been for others the struggle is more public, more railed against, a rawness that never fully heals and is always on display.

This is not to say all migrants experience difficulty. My observation has been, those privileged few who may be considered transnational, the frequent flyers who in effect live astride many locations and cultures, experience little transitional struggle since their stay in their new country (or indeed countries), is for the most part intentionally impermanent, and the need to adapt to the locality is minimal. This is in marked contrast to the ordinary migrant who must adapt and assimilate in order to succeed and survive. I note social media, Internet connectivity, and information technology in general, bolsters the transnationalism of transnationals and their wealth allows them not only to be physical mobile but to continuously upgrade the technologies that enable their transnationalism in increasingly sophisticated modalities. I also acknowledge that technologies enable ordinary migrants to bridge cultures but suggest in the dissertation the primary effect is to retain continued connections to their original culture rather than enabling global reach, as is the case with manner in which the transnational class employ technological advances.

I consider international students in global research universities are mostly and increasingly transnational, and posit they and the universities themselves may occupy a transnational space that inevitably separates itself from the ordinary migrants and the fixity of the in-place internationalisation of world cities; a contention I explore throughout

this dissertation. I acknowledge diasporic students who retain international connectivity through community and technological connections often demonstrate some of the transnational characteristics of transnational international students and recognise the divide between groups is a complex and nuanced border constantly in flux. Nevertheless I contend, despite some outliers in the form of scholarship students whose international fees are subsidised, international students with the means to gain admission and who form the majority of the international student body in research universities are, by and large, members of the transnational class. Vandrick (2011) calls these “students of the new global elite” (p. 160).

It is true a handful of the ordinary migrants I have come across in the encounters I describe earlier were humbly and entirely grateful for the escape from dire or untenable situations to relative freedom and for the opportunity to work, whatever the job happened to be. They fatalistically accepted their lives were as they were and did not question their lot. Most of this particular group of pliant folk had, prior to emigrating, accumulated few transferable formal skills as adults, had little or no ambition to achieve anything in the work place beyond their present job, and had migrated in anticipation of a better future for their families; their aspirations and sacrifices were for their children.

These are the people who have moved from the *majority world* (I prefer this term to “developing” or “third world” and refer to the countries of the world who form the majority of the human population) who populate the metropolitan landscapes of cities the world over, undertaking the menial work not being undertaken by domestic populations due to a combination of choice and demographics. Locals either don’t want to do this work and those who do are too few to fill the labour market demand. They are the Sikh blueberry pickers in Canadian fields, Baluchi cleaners in airports around the world, Filipino cooks and caregivers in the night kitchens and in homes for the elderly in so many world cities.

In a treatise on post-secondary internationalisation entitled “The Structure and Silence of the Cognotariat,” Newfield (2011) suggests these ordinary migrants form a large proportion of a new Third Estate and include “blue collar workers in construction, agriculture and hospitality” (p. 17). Newfield’s thesis is internationalisation creates and replicates both societal segregation and structuration between and within universities

that need to re-imagine and articulate their broad social and cultural missions and to assume “a post-Kantian parity” (p. 17) among themselves and internally between disciplines. Newfield (2011) suggests those in the Third Estate may have access to education in teaching universities and community colleges but this is a minimal societal requirement that does not imply or offer social mobility, and there is a chasm between those who gain credentials from these institutions and those who have access to the major research universities that are the focus for this dissertation. I address the issues of segmentation and collusion in the relationship between post-secondary education internationalisation and globalisation throughout the dissertation. Regrettably a detailed exploration of Newfield’s (2011) sweeping scope concerning how knowledge is produced and owned within cognitive capitalism (p. 16) and how this affects the entire higher education sector is beyond the purview of this dissertation.

In encountering the passivity of these folk I experience considerable internal tensions. My own privileged male Western background and perspectives cause me to admire their selfless sacrifice yet also recognizes that I consider these commitments problematic since they often run counter to the Western norms which inform me, in which individual aspiration and selfish endeavour is generally privileged over collective responsibility and personal sacrifice. A further inner tension results from my personal observation, and direct experience, that Western social and educational systems are both ill-equipped and often obstructive in respect of considering and responding to the learning needs of these groups. This is underpinned by a conviction that most national migration and economic policies in the wealthy nations rely upon this echelon of society to remain undereducated and low-waged so they may continue feeding the numerous service industries which increasingly rely on low-waged passive migrants, and which sustain the cities that are the geographical and societal sites for this study.

Although there are many in these cities that accept their low-wage menial status unquestioningly, those with whom I have spoken who had few skills and limited horizons were, however, in the minority. The majority of the people while grateful for their escape from the issues of their former homes, had not had an easy time of it and were often bruised by their experience, to put it mildly. They spoke of the subtle and sometimes head-on cultural clashes punctuating their lives, and the associated familial tensions and struggles to bridge to the new life, new place, and alien climate. A particularly frequent

tale was the recounting of the difficulties associated with achieving status commensurate with the position they had left behind, often due to the inability of educational systems to assess credentials earned elsewhere, accommodate their particular learning gaps, and provide training plans that incorporated what they already knew. An issue I consider internationalisation programs largely appear to ignore.

The difficulties of providing immigrants with employment opportunities commensurate with their education and experience, and the associated foreign credential and experience recognition issues, has been an interest and focus of mine for over a decade. I have been directly involved with many initiatives in this arena in a number of locations in Canada as project leader, researcher, and community advocate. I consider the multiple issues associated with credential and prior learning recognition across borders are, in part, indicative of a failure in the internationalisation processes of universities and indeed the entire education complex. A system that largely continues to exclude approaches which ensure the international portability of credentials and retains a stance that most credentials are local currency which generally lose value beyond their locality but have more value than incoming credentials, with a few exceptions. The exceptions are credentials obtained from a handful of elite institutions within certain sectors, which are accepted around the world and come at a premium to the student. Here I am thinking about degrees from certain *name schools*, the “Ivy League” universities being the most obvious example, with brand recognition worldwide; a concept I explore throughout the dissertation.

Despite narrating their difficulties, the people with whom I spoke frequently described their new homes fondly and displayed their newfound affiliations proudly. These embryonic affections manifested in multiple ways: a Canadian flag accompanying Shiva on the dashboard, a miniature plastic cricket bat hanging from the rear-view mirror alongside a Coptic cross, bhangra interspersed with classic rock on the radio, photos of turbaned hockey-stick, ski-board, skateboard or surfboard wielding teenagers taped to the car’s visor. Combinations of icons and symbols representing the global webs that transformed them, their new homes, the places from whence they came (and to which they were still linked), and the other global locations to which others from their communities of origin had travelled.

The phone calls the cabbies with whom I rode often took, interrupting our chat and upon which I had no choice but to eavesdrop from the backseat of a cab, were truly transnational conversations. They could come from a relative in any number of cities of migration around the globe, the home village in a rural setting (I have heard donkeys braying through the miniscule phone speaker), or the multi-family suburban family home just down the street. The hybridisation of their languages often meant, at least in English-speaking countries, I could get the gist of some parts of their conversation from the smattering of English words peppering their conversations in Punjabi, Farsi, Arabic, Mandarin, and many others.

Although exposing the stories of marginalisation is undoubtedly critical and the generalised experiences of ordinary migrants are difficult, what I consider is often lost in feeding the media's appetite for tales of migratory angst, are the common stories of transcendent metamorphosis, of emergent internationalisation if you will. Stories of lives transforming out of which may emerge the rejoiced "mongrelization" captured in Salman Rushdie's *Satanic Verses* as "hybridity, impurity, intermingling, the transformation that comes of new and unexpected combinations of human beings, cultures, ideas, politics, movies, songs" (Waldron, 2000, p. 93). These are narratives which when woven together are producing new forms of global city and city dweller. Places and people in-becoming that are, I consider, more hopeful than dystopic, despite the one-sided picture frequently painted of diverse cities as sprawling towers of babble, populated by antagonistic and separated ethnic and faith-based communities, infused with a foreboding of incipient dysfunction and imminent collapse.

I give you these introductory vignettes and associated commentary, this collage of particular extraordinary ordinary peoples' lives and the places they make (and which mould them) to illustrate the events, contexts, and puzzlement provided the spark and impetus from which my questions and their subsequent exploration emanated. The people I met, some of whom I respectfully write about here, were demonstrating phenomena in places triggering thoughts and questions leading me to attempt to understand why their experiences were apparently disconnected from my own work in internationalisation; a field with which I associate the historically humane grand design of embracing national, cultural, and social differences across the world through teaching, learning, and research. As I consider the arena of post-secondary internationalisation to

be concerned with the interplay between cultures, institutions, places, and people, it was confusing and confounding to be constantly presented with *internationalising* individuals and internationalising cities absent from the daily work or theoretical discourses of the internationalisation arena within which I worked. This conundrum led to the questions, which prompted and informed the research and theoretical propositions that comprise this dissertation.

The cognitive dissonance emanating from the apparent disconnect between my observations concerning global cities and migrants and the discourses, programs, and initiatives of the field in which I worked, and was now studying, resulted in a process that caused me to imagine and explore a place within internationalisation for those carried along by the tides of globalisation into “latent cosmopolitanization”³ (Beck, 2006). An internationalisation informed by border pedagogy attentive to developing a democratic philosophy. Aronowitz and Giroux (1991) offer the following description:

It pre-supposes not merely an acknowledgement of the shifting borders that both undermine and re-territorialize different configurations of power and knowledge; but also links the notion of pedagogy to a more substantive struggle for a democratic society. It is a pedagogy that attempts to link the emancipatory notion of modernism with a postmodernism of resistance.

(p. 118)

Beck’s (2006) argument, with which I agree, is that unlike transnational elites, ordinary migrants and the places they inhabit become cosmopolitan unintentionally. Like Beck (2006) and Sassen (2004), I observe that increased migration is producing ever more internationalised urban spaces and “transnational urban system(s)” (Sassen, 2004, p. 171) in which unintentional cosmopolitans incorporate multiple intercultural elements and in turn internationalize or *cosmopolitanize* the city through their own agency. I suggest these new forms of transversal, multidimensional, transnational, intercultural,

³ Beck’s notion of latent cosmopolitanization concerns the process whereby migrants unintentionally become interculturally hybrid, unintentionally taking on cosmopolitan traits as a result of their cultural displacement.

and global urban spaces, created by and for people, demand a renewed paradigm for an expansive liberatory internationalisation in post-secondary education in which all migrants are acknowledged in an inclusive process that not only recognizes their latent role in cosmopolitanisation but also provides the opportunity of agency.

1.2. International Education and the Global City: Blind or Blinkered?

The conversational skeins and thought processes which wove threads linking Malmo, Brisbane, and Vancouver, and set this questing project in motion, enchained themselves in my mind at a particularly pivotal time in my life. These places and associated experiences establish the political, geographical, and cultural contexts for this study. I have chosen these three cities since they suggested themselves to me that day in Brisbane but they are illustrative loci, I could just as easily have drawn on experiences in a number of other similar cities to which I have travelled.

The Brisbane trip took place when I was a senior administrator overseeing internationalisation programs at a medium-sized Canadian research university. While working full-time in international education I was also a doctoral student and the assigned readings, personal exploration, and class discussions provided much food for troubling and liberating thought as the examination of my work, and the work itself, bled into one another. Troubling because I was forced, through reflection and research, to face some truths about internationalisation causing me to question its very foundations. Liberating because I was able to discern some of the possible reasons for the deep-seated feelings of doubt I had begun to experience concerning the purposive foundations of the field in which I was employed and was now examining as an object of inquiry.

This sector, in which I have been engaged for much of my working life, is intrinsically international in content and scope. *International education* is currently used as an omnibus term in post-secondary education for many widely divergent items including international studies, comparative education, student and faculty mobility, and

some types of international development assistance project. As Sylvester (2002) states “the term international education has been in continuous use since the 1860s” (p. 91). Sylvester (2002) also suggests a result of the longevity of the field is “among the most distinctive problems in international education research is limiting the term “international education within a realistic field of vision” (p. 92), or as Kehm and Teichler (2007) propose “the thematic area is somewhat fuzzy” (p. 261). Although the history and diverse taxonomy of international education is a fascinating and rich research area, for the purposes of this thesis I focus on internationalisation as a field generally understood to mean the process of integrating an intercultural or international dimension into the tripartite mission of teaching, research, and service functions of higher or post-secondary education (e.g., Knight, 2004; Rizvi, 2009; Scott, Agnew, Soja, & Storper, 2001).

I have held a variety of jobs in the field over a 20-year period at diverse post-secondary institutions in Canada, and occasionally on overseas assignment at other institutions in the Czech Republic, Ghana, Nigeria, Colombia, Indonesia, and China. I have also had multiple short-term stints in universities, colleges, NGOs, and government agencies the world over and have been privileged to travel widely in support of numerous internationalisation initiatives. These activities include: the pursuit of linkages with other institutions for the purpose of developing and administering student or faculty exchanges, managing joint transnational research projects, overseeing capacity-building initiatives in developing countries, and promoting educational products and services at recruitment fairs and other venues, along with many other items in the internationalisation panoply.

In the work I carried out I found many internal tensions in regard to some of the initiatives and practices I was involved in which appeared to increase as my career progressed. At the time I lacked the skills, acumen, and venue to explore and understand the sources and reasons for these discomforts. This dissertation constitutes, in part, my own journey towards understanding, dissecting, analyzing, and responding to the orbit of the work of internationalisation in which I have been engaged. A trajectory that became increasingly puzzling for me over time due perhaps in part to the fact it has morphed into an increasingly complex field which Hartmann (2011), in describing the

varied and variegated landscape of the arena, (and here we find Foucault again), refers to as the “dispositif of the internationalization of higher education” (p. 5).

In essence for all of the various roles I took on as a university and college based agent of internationalisation I was tasked with developing and supporting initiatives and processes designed to propel the institution I was working for, and its constituents, towards more *worldly attitudes* and expanding activities and relationships into new locations across the globe. At the start of my career these programs and processes could be characterised as encompassing a wide range of humanitarian and academic activities. In recent times, I consider there has been a significant move towards commercial and instrumental initiatives and away from transformative projects with a social purpose. When I began to work in international education in the 1990s, the field appeared to be largely informed by internationalism as a process of international learning, development and assistance, and cultural exchange; programs designed in the service of developing globally aware students and citizens that Schoorinan (1999) defined as “an educational process, continuous and ongoing, comprehensive and counterhegemonic” (pp. 38-39).

Writing in 1999 about the status of internationalisation in Canada (where I have spent almost my entire career), Jim Shute, who was something of a mentor to me, observed, “although uneven in consistency, mixed in motivation, and occasionally delayed in development, the internationalisation of Canadian universities has been impressive and possibly the most comprehensive and balanced to be found anywhere” (p. 42). In the same piece; however, Shute (1999) warned:

the dangers that threaten this balance, however, are that some universities may abandon their partners in the South for lack of resources to sustain the links and that others may simply see the links as commercial opportunities in an era of continued financial stress. (p. 43)

What are particularly interesting about these observations are both just how the dangers Shute warns of appear to have come to pass and the extent to which development assistance, which I argue underpinned internationalisation in Canadian universities almost from the outset, hardly features on the landscape of internationalisation at all today. I note two of the major foundational authors working in internationalisation, Hans

de Wit and Jane Knight, both cut their teeth in international development before doctoral studies led them to becoming seminal figures in the field over the past three decades. In recent times despite some interesting and thought provoking Canadian studies on internationalisation (e.g. Beck, 2012) I consider that Canadian scholarship has not achieved the global reach of the 1990s exemplified in the work of Jane Knight. An empirical study tracking the trajectory and influence of international development on internationalisation in Canada and elsewhere could prove most interesting but is unfortunately beyond the scope of this study.

My own observation is internationalisation has transformed in recent years into an arena largely allied with corporatism with consequent growth in the technical-productive functions associated with globalised system of production. Thus internationalisation now focuses on the sale of educational products and services, institutional hierarchical positioning, the globalisation of research networks, and technical-economic programming. I suggest it increasingly overshadows a diminishing, and increasingly limited, set of international learning initiatives focused on catalyzing social change through teaching and learning events, improved understanding between and among cultures, communities, locations, and institutions, and international development projects aimed at building local capacity in post-secondary education.

Despite what I observed and experienced to be a paradigmatic shift over a 30-year period away from programming underpinned by internationalism to a process driven by accumulative tendencies, *internationalisation* continues to be the term employed to describe the process of shifting institutional programming towards increased international content, contact, or presence. I note here internationalisation is also a term used by corporations to denote the globalisation of the reach of business operations and, indeed, I consider it to be no coincidence the internationalisation of education has increasingly become a simulacrum of the globalisation of business (as noted by: Brites & Peters, 2010; Teichler, 2004; van der Wende, 2007). I suggest this shift has occurred boldly under its nose without the field paying due to attention to the dialectic nature of the opposite and contradictory tendencies of globalisation and internationalisation. As Gacel-Avila (2005) notes:

The concept of internationalisation differ dialectically for that of globalisation because it refers to the relationship between nation-states, which promotes recognition of and respect for their own difference and traditions. By contrast the phenomenon of globalisation does not tend to respect differences and borders. (p. 124)

I suggest world cities offer sites where the dialectic opposition between national relationships and borderless globalisation is palpably present and they thus provide hermeneutical possibilities for considering new forms of internationalisation or a renewal of threads in the field that appear to have lost currency and traction.

The transformation of internationalisation in post-secondary education from a process concerned mostly with learning and knowledge transfer, to one increasingly focused on business transactions, occurred over decades; the scope and scale of the metamorphosis was not obvious to me until I began to consider the arena as a student and researcher. Nevertheless this shift was, as I have noted, apparent to me prior to analysis even though I had not yet unpacked the reasons for my discomfort with this change, nor attempted to engage in an objective analysis of what was taking place. It will thus not be a surprise that one of the motivations behind this dissertation is an attempt to discern why and how this trend may have occurred and ascertain whether there might be ways to rebalance the field with counterweights which are more about learning and teaching actions “careful measured and humane” (Nixon, 2011, p. 64) in service of the public good, and less concerned with the corporate sale of goods and services, and ascending the international hierarchy of institutions.

1.3. Average Migrants and Internationalisation

As I stated earlier in the chapter, the populations that piqued my interest, catalyzed my questions, and precipitated my subsequent research were the “average immigrants” (Beck, 2006) who migrate to the peripheral margins of world cities both in terms of social position and income, and frequently in respect of the suburban locations of the neighbourhoods in which they create communities. According to global city theorists (e.g., Hall, 1969; Hannerz, 2006; Sassen, 2004; Saunders, 2010), patterns of

migration are producing global cities where large groups of average migrants work in service industries that support a transnational elite class at the power cores of these cities. This elite group moves easily and freely between and among these cities. Research (e.g., Hall, 1969; Sassen, 2004) suggests the ordinary migrants have very limited opportunities of graduating to this transnational global world traveler *frequent flyer class*, yet nevertheless are themselves forming new intercultural categories locally and internationally by linking to networks worldwide in myriad ways.

Much has been written about the particular cosmopolitanism and power of the elite transnational bourgeoisie, my main interest and focus is on the far larger group who support their ascendance, accumulative propensities, and mobility in and among world cities. Nevertheless the *transnationals* are present in my consciousness and argument since I suspect elite research universities may in fact be more allied with their worlds than those of ordinary migrants, thereby colluding in creating and sustaining the power topographies that obtain in global cities, particularly those in the so-called developed countries. I explore and expand upon this theme throughout the study. I also acknowledge my own transnationalism and membership of the frequent flier elites and through reflection and praxis continually attempt to escape the “spectatorial detachment of those postmodern free-floating intellectuals who, despite their claim to be part of a collective deconstructive project, often fail to mobilize intellectual work in the interest of liberatory praxis “ (McLaren, 1994, p.193); a damning invective that, despite its hyperbole, well describes my own conflicts and perhaps those of many in the field who seek an emancipatory internationalisation.

I consider the “ordinary” migrants, from whom I take my cues for this dissertation, are anything but ordinary. According to Beck (2006) with whom I agree, they are “the model of an experimental cosmopolitanism of the powerless in which the capacity to change perspectives, dialogical imagination, and creative handling of contradictions are indispensable survival skills” (p. 104). Ossman (2007) dubs these capabilities “the chameleon techniques required to live successful lives of serial migration” (p. 15). These capacities and techniques appear to be simulacra of the very competencies some tendencies in university-based internationalisation have historically aspired to engender in respect of internationalism and global citizenship, which Gacel-Avila (2005) describes

as “perspective consciousness, state of the planet awareness, cross-cultural awareness, knowledge of global dynamics, and awareness of human choices” (p. 126).

Surely, I surmised, any group demonstrating these shape-shifting qualities had some relevance to the study, process, and artefacts of internationalisation in the education sector. Furthermore I consider the implicitly humane underpinnings of at least some aspects of internationalisation, particularly Freireian notions of social justice, liberation, and critical pedagogy, would necessarily identify and combine with the inequities inherent in the narratives of subjugated migration. Aspects of internationalisation Gacel-Avila (2005) suggests “are the foundation of solidarity and peaceful coexistence among nations and of true global citizenship” (p. 123). These musings were the initial catalysts that prompted the exploration of what appeared to be a significant oversight, or shift of focus, in the field. Simply put, the internationalisation or cosmopolitanisation I experienced as an inextricable element and defining feature of the cities I both lived in and visited didn’t seem to appear on the internationalisation agendas of the research universities with which I was familiar and wasn’t on the radar as a marginal item.

Beck (2006, 2009) suggests the world in general is experiencing a wave of “experimental cosmopolitanism” that manifests itself in, and creates new forms of, diverse global city and citizen. I consider these urban identities, forms, and formations are real and existing manifestations of new types of locally present internationalisation that surround, confront, and are present to universities located in these urban spaces. Many of these universities, particularly those termed *research universities*, purport to be global institutions with international reach; most have internationalisation agendas through which they explicitly intend to develop a global presence and international institutional characteristics. Having spent over two decades in the field, my experience has been their international education and internationalisation strategies do not appear to view global cities as relevant to these endeavours despite the real existing cosmopolitanism they manifest. These cities are concrete realisations of globalisation and, as such, I agree they “challenge the imaginary of the national state as a sovereign unity, with consequences for the role of universities” (Hartmann, 2011, p. 2). The concept that these cities challenge the imaginary of the national state is central to the contention I explore throughout the dissertation—that humanistic post-secondary

internationalisation is challenged by the borderlessness of world cities since the field continues to locate within a worldview in which the state is the starting point for its oeuvre.

These personally seismic and somewhat daunting thoughts produced in hotel rooms, taxis, and classrooms, and in solitary communion with books and electronic text were interwoven and juxtaposed with questions concerning the structures and living reality of the rapidly changing cities beyond the walls of the academy. These musings suggested my own experience may indicate a lack of theoretical and empirical connectivity between aspects of internationalisation and the real existing cosmopolitanisation of diverse cities; questions that were underpinned by the sense of: “an urgent and immediate need for a semantic and conceptual discussion of education” (Portera, 2011, p. 27) and a belief internationalisation may offer “a key strategy” (Gacel-Avila, 2005, p. 123) in this context through which to link the global to local internationalisation. Marginson (2008) calls this linkage “glonocal.”

As I have already suggested, despite what would appear to be obvious connections between the world-in-a-city realities of many modern cities and internationalisation, my experience has been that the global city has gone largely ignored in the field. Nevertheless I considered it might be the case, as my own particular experience was limited to a few institutions and sets of practice, I may well be unaware of discourses and practices that connected university internationalisation to internationalising cities. I therefore sought out the theories and connective narratives, as well as the projects and programs that I imagined would naturally underpin and link post-secondary internationalisation to the multiple internationalisations of diverse cities.

1.4. Questioning the Disconnect between Internationalisation and Global Cities

On the Brisbane trip I refer to in the introductory paragraphs, I was attending a conference at a Queensland university and, in my hotel room on a February evening in 2011, my thoughts serendipitously began to organize themselves around the taxi drivers,

their fellow “ordinary” global pilgrims, and the ever more diverse cities in which they lived, and to which they contributed. They were clearly living intercultural lives, and therefore appeared, to me at least, to be agents, and exemplifications of evolving internationalisation. Why then, I began to wonder, were they and their lifeworlds, as constituents, and creators of these diverse cities, and the cities themselves, apparently not discussed, studied, engaged, or acknowledged in either the practice or scholarship of internationalisation?

My thoughts ranged beyond the people who catalyzed my thinking, and I pondered my own experience of the multiple hybrid realities of global cities as heterotopias that Ploger (2008) describes as “a plurality; a multiplicity” (p. 54) in discussing Foucault’s dispositive and the city. Not only were they comprised of *hybridising* people but also of buildings, green space, and other items of the built environment that frequently combined elements from the multiple architectural, artisanal, horticultural, and artistic traditions of the global transplants now living there. These constituent parts are not only contributed to the conurbation by the frequent flyers who import elements learned or acquired abroad but also by immigrants who seek to replicate and incorporate elements of home places into their new cities; immigrants who are much greater in number, and apparently more kinetically influential with respect to the nature of these cities than the small number of transnational cosmopolitan power brokers at the pinnacle of the social pyramid. These cities are not exclusively interspatial ideas, they are real-existing manifestations of global internationalisation, concrete, brick, wood, glass, stone; they can be touched, smelled, tasted, and seen. They are not creations of the mind that can be dismissed as so many chimeras, and this thought perplexed me more and more as I contemplated post-secondary internationalisation and its’ apparent blindness to the inescapable presence of world cities.

As I have suggested, from my perspective, and lived experience, the hyper-diverse global cities to which I refer, are living daily-encountered spaces of shape-shifting internationalisation or “critical trans-culturalism,” in which “our identities and cultures (are) now changing more rapidly and intensely than ever before, mostly as a result of their interactions and identities that potentially span the world” (Rizvi, 2009, p. 264). I note there are many instances in which local entrenched identities are solidifying in reaction to global flows and acknowledge the process of globalisation is

complex and characterised by retrenchment, reaction, and anti-cosmopolitanism as well as innovation and renewal. By no means is it a smooth passage forward, it is messy, convoluted, and inherently human.

Notwithstanding the fact that intercultural change in the context of world cities is non-linear I speculated as sites of internationalisation they would necessarily be considered part and parcel of the theoretical foundation, narrative continuum, and praxis of international education that includes institution-based internationalisation. This assumption is driven by my admittedly postmodern and personal conviction concerning the “importance of practice and everyday culture for the constitution of theoretical knowledge” (Aronowitz, 1991, p. 15), an approach I consider traces its lineage to John Dewey. Beck (2006) proposes the global city offers “a space of possibilities” (p. 105) for extended cosmopolitan boundaries “because in it transnational and local networks and publics form both a contradictory and an uncontrollable opposition and coexistence of seemingly incompatible worlds and certainties” (p. 105). Sassen (2004) also considers the city as concrete representation and heuristic device for new form of identity, *belonging*, and systems. With the global city as a fulcrum for exploration I thus began to examine the nature of the actual and theoretical relationships between the rapidly internationalising city, and institutionalised internationalisation in the post-secondary sector.

In order to test whether my own lived experience concerning the apparent lack of connectivity between the global city and the theories and practices of post-secondary internationalisation was borne out in what institutions were actually saying and doing, I surveyed the international education offerings and internationalisation policies and programs of 20 research universities located in global cities. I examined the websites, and policies and programs available and accessible on the Internet of these institutions, paying particular attention to internationalisation policies and programming. It was apparent there was indeed a void; in only a few instances was I able to find a clear example of the connectivity I sought. Most of these took the form of either grandiose mission statements concerning “engagement” with no associated programming, or small singular initiatives. In addition to examining the texts from these institutions I also looked through the past 10 years of proceedings from the two largest annual conferences focusing on internationalisation in higher education: EAIE (www.eaie.org), and NAFSA

(www.nafsa.org). In perusing over 5,000 workshops only a handful could be considered to be even tangentially concerned with the relationship between internationalisation and locality.

One of the few examples I came across is in the form of an experiential course that explores the link between diaspora in the city within which the particular university was located and study abroad programs which engaged the countries from whence the particular diaspora originated. Interestingly this particular course is offered at one of the very few universities where a cluster of scholars espoused emancipatory internationalisation in the 1980s and 1990s. I consider the history of internationalisation at this particular institution would prove a rich arena for research, given what may be emergent new strands of internationalisation in the context of world cities hark back to a liberationist internationalisation tradition.

Having determined at a policy and programmatic level, at least in as far as the information available to me indicated, my own experience concerning the apparent lack of a connection between theory, practice, and the empirical realities of the city appeared to be borne out, I turned my attention to text. Through an initial review of international education literature, it quickly became clear there was limited extant scholarship connecting the field to world or diverse cities, other than in the context of the links between education and the internationalisation of business, thereby suggesting the relationship may be under-theorised and examined rarely. A contention supported by Kehm and Teichler (2007) who state in regard to research on internationalisation in higher education: “any attempt to gather information on the state of systematic knowledge with regard to the international dimensions of higher education is hampered by the fact that research in this domain is not easily accessible” (p. 261).

As Kehm and Teichler (2007) suggest, considering internationalisation “cannot easily be addressed through the typical strategies in literature research” (p. 261), in order to seek out actual and potential connectivity I needed to venture further afield. I therefore explored the relational literatures of global geography, critical pedagogy, multiculturalism, intercultural initiatives, immigration and migration, global cities and world city systems, alongside the scholarship of international education, in the expectation these fields might provide me with some clues, and in the hope authors in

fields outside international education had made the connections to the global city, which those writing in international education had apparently not.

My initial forays into these various disciplines provided a plethora of interesting information, data, and multiple avenues for exploration. It became apparent to me there was some promising albeit limited connectivity between the fields of international education and multiculturalism, critical pedagogy, world cities theory, and cosmopolitanism. Although the number and scope of the connective texts could not be said to be extensive, rich, and deep, in each segmented relationship nevertheless I divined emergent possibilities and considered there to be synergistic potential to consider connecting these strands in a network of interdisciplinarity.

I surmised recent cosmopolitan discourses concerning the need for common frameworks for humanity in the context of borderlessness might offer a connective bridge with the potential to catalyze the relationship of internationalisation to these other fields and thus to the city itself. I speculated these renewed cosmopolitanisms might provide a theoretical and dialogic portal that would perhaps allow post-secondary internationalisation to open itself reflexively to the rich possibilities of the city and to respond to the moral obligations it suggests. In this regard I find particular utility in Ulrich Beck's *Cosmopolitan Vision* (2006) from which I draw considerably in this dissertation. I also draw extensively on the work of the urban geographer Saskia Sassen (2000, 2003, 2004, 2006) in exploring the structures, systems, and networks of global cities.

1.5. Overview of the Thesis

In order to ascertain the reasons for the apparent lack of significant discourses concerning the real and theoretical relationship between post-secondary international education and global or world cities, I first explore the literature of internationalisation in Chapter 2. I trace its historical origins to the present day, paying particular attention to the relationship between internationalisation and globalisation. I then explore texts considering the nature of the relationship between internationalisation and multiculturalism, given the obvious commonalities it may be imagined connect these

fields and the observed reality that, in many global cities, localised multicultural communities and recently arrived migrants live side by side. The coda to reviewing the internationalisation literature of post-secondary education is a focus on the recent emergent discursive thread in which a handful of authors consider the relationship between cosmopolitanism and internationalisation and propose an alternative “cosmopolitical” vision for the university (Britez & Peters, 2010).

In Chapter 3, I turn to an examination of the history of cosmopolitanism and its myriad strands with a particular focus on recent scholarship and the notion of cosmopolitanisation, as conceived by Ulrich Beck (2006) and others. I also reference other similar perspectives and approaches that elucidate an empirically adaptive cosmopolitanism as an emergent reality, which is not limited by a universalism “based on the abstract equivalence of human beings rather than as always incomplete but richly open building of more and hopefully better social connections” (Calhoun, 2008, p. 112). I pay particular attention to the notion of methodological cosmopolitanism in opposition to methodological nationalism as I consider humane post-secondary internationalisation may find both an explanation for its stasis, and a way forward, in this tension.

As Saski Sassen suggests (2003), “the city has long been a strategic site for the exploration of many major subjects confronting society and sociology” (p. 143) and I posit it also offers a heuristic site for the examination of university-based internationalisation, a lens and locus to explore its dilemmas. Having explored the relational literature of in-place internationalisation and cosmopolitanism I therefore turn, in Chapter 4, to a review of global cities literature, focusing on the unique features of global hyper-diverse cities. I pay particular attention to theories concerning the centre-margin topographies of class and power in these cities for they may have relevance for the dormant emancipatory aspects of internationalisation.

In Chapter 5, I offer concluding summative thoughts on the structural and theoretical reasons that may prevent humanistic post-secondary internationalisation from engaging with the latent real existing cosmopolitanisation of world cities. I propose the inexorable cosmopolitanising realities of the hyper-diverse global city, and its unavoidable international/intercultural presence, requires the field of internationalisation to consider its oeuvre and to engage in a reflexive discourse to discover why it does not

appear to acknowledge its presence, possibilities, and responsibilities. I draw on both cosmopolitan and world cities theory to suggest additional reasons for the blindness of internationalisation to the city, and in particular the hybridity of ordinary migrants as an integral and essential constituency. Finally I propose a radical epistemological shift for internationalisation as a potential path forward for the field and offer future suggestions for research directions not within the scope of this study but which emanate from the theoretical shift I offer.

As may already be obvious, one of the major dilemmas I encounter in writing about the fluidities associated with new forms of identity, global culture, social construction, and metamorphosing places are lexical. Although it may appear to be a tangential issue, the fluidity of lexis is indicative of the changing nature of the fields I am examining and, therefore, a short digression into this particular arena is also merited.

Finding adequate and effective terms, categories, and descriptors is elusive and in emergent contexts is particularly fraught, given as Giroux and McLaren (1994) suggest “language provides the self-definitions upon which people act, negotiate various subject positions, and undertake a process of naming and renaming relations between, themselves, others, and the world” (p. 16). I consider the difficulty with discovering and creating useful language to describe and categorize the newly emergent and ever changing *hybridities* produced by globalisation, mobility, and migration, is symptomatic of the fact, in the global city, something truly new is coming into being at the scale of the individual, community, city, and system and, as such, it is a site of contestation and claiming.

I suggest these emergent forms are so new they have not yet been adequately or effectively named or perhaps elude naming due to their constant fluidity and permanent states of becoming. I also consider as Giroux and McLaren (1994) suggest, language is “the cultural mask of hegemony” (p. 16) and posit these lexical difficulties may be explained by the notion “language is being mobilized within a populist authoritarian ideology ties it in tidy relation among national identity, culture and literacy” (p. 16). Thus language itself is hegemonic and struggling to find new language is a combative counter-hegemonic act, yet an essential one if world cities and their populations are to be adequately described with language that does not subjugate or reify. Inherent in the

notion of hegemonic language is the reification and ideological binding I suggest subverts post-secondary internationalisation itself with its present-day utilisation as a bracketing term used mostly to refer to the globalisation of educational sales and research products.

To return to the people who prompted me to write this particular dissertation Chambers (1994) in commenting on the lives of migrants, reflects the need for the type of illustrative text I have initially employed in this document to situate my work in the absence of adequate language and methodologies to demonstrate the emergent hopeful hybridities of real people in real time. He suggests “language calls out for a voice, a body. Such a summons propels us beyond the limited refrain of instrumental speech and writing into song, dance, and dream” (p. 132).

Chamber’s (1994) notion of the inadequacies of language to “inhabit construct, and extend realities” (p, 133) when considering lived *cosmopolitanising* lives at the level of the individual is reflected in Hannerz’s (2004) comment with regard to examining the relationship between the global and the local that “the anthropology of cosmopolitanism has not yet come very far” (p. 70). Sassen’s (2003) rumination on the inadequacy of the vocabulary available to describe world cities as denationalised sub-national spaces, also indicates the novel nature of this emergent new world. Sassen posits:

because the national is highly institutionalized and is marked by socio-cultural thickness, structurations of the global inside the national entail a partial, typically highly specialized and specific denationalization of particular components of the national: is the analytic vocabulary of transnationalism, post-coloniality and hybridity enough or adequate to map these formations and dynamics? I am not so sure. There is much work to be done. (p. 15)

I employ these preceding references from multiple disciplines that acknowledge the fluid nature of this arena, exemplified in the inadequacies of language to communicate the taxonomy of emergence, to convey the sense this particular learning journey takes place at the intersection of many evolving items and ideas requiring “a new conceptual architecture for the study of globalization” (Sassen, 2004, p. 170). In the process of becoming, evolving theories, identities, spaces, ideas, and structures often defy definition and lack precision (although perhaps these are permanent qualities of our

new reality!). I agree with Chambers (1994) and Sassen, (2003), the analytic vocabulary of what I will call transitional cosmopolitanism is inadequate and, therefore in seeking to explore and communicate within, from, and about this sphere, I thus employ multiple modalities including prose, poetry, and anecdote to convey my own personal experiences as clearly as possible, and occasionally to seek new lexis.

In this syncretic study I explore “a set of relevant links among phenomena that are quite salient today but that are not often connected” (Friedman, 2004, p. 180). A necessarily eclectic hybrid of personal reflection and multi-disciplinary research based in text and focussed on emergent scholarship in varied disciplines, this dissertation is an admittedly small yet hopeful contribution to the “much work,” to echo Sassen (2003), which in my consideration needs be done. An endeavour that surely must be undertaken if internationalisation in post-secondary education is to renew itself and play a role in understanding and contributing to the creation and sustenance of hopefully humane internationalising cityscapes and their networks.

1.6. Limitations

As I have stated, this thesis is by way of an attempt to explore the foundational reasons for the humane strain of internationalisation’s apparent blindness to the breadth of cosmopolitanisation in world cities. My work aims to examine the intersections of multiple perspectives that may explain apparent lack of connectivity between humanistic internationalisation and internationalising cities. I acknowledge an empirical study may have offered evidence to either support or refute my contentions; however, I have chosen to explore theoretical perspectives as I consider the evidence of a rupture is clear and an exploration of possible theoretical reasons for the phenomena I experience may be of some utility to the field. The preponderance of scholarship in post-secondary internationalisation focuses on empirical studies and this is my own albeit modest attempt to apply a broad theoretical perspective to an arena already well served by multiple analyses of its practices and programmes.

This thesis focuses on the field of internationalisation in post-secondary education, its theoretical cosmopolitan foundations, multiple practices, and processes. It considers the sites of global or world city networks, and hyper-diverse cities in particular, as *locational catalysts* for a reconsidered theory for internationalisation. Clearly the scope and scale for the study is wide and the multiple disciplinary fields from which I derive knowledge are broad and rich. In order to keep this dissertation within reasonable bounds I have therefore imposed certain limitations and chosen particular focal points.

With respect to international education itself and internationalisation as the process of moving it forward, I focus on those aspects of the field associated with engendering trans and cross-cultural solidarity of the public good. I refer to these as the humanistic aspects of the field. Although I do recognize and consider the corporate elements of international education and the internationalisation(s) associated with them, these are not the principal focus of the study.

In regard to city sites the focus is mainly on global hyper-diverse cities, and their associated city systems, as exemplars of diverse spaces, systems, and global flows. Sassen (2004) suggests: “at present there are approximately 40 global cities although the number continues to expand exponentially” (p. 171).

Within the sphere of post-secondary education, the institutions that are the focus of this study are research universities with global reach located in world cities, particularly those institutions ranked internationally through either the Times Higher Education Supplement and Shanghai Jiao Tong indices.⁴ I have chosen these academic centres as I consider them to be linked into global city networks by virtue of their positionality and because in most cases they have adopted explicit plans for internationalisation, which incidentally is one of the metrics considered in constructing global rankings. There is much work to be done on the hyper diverse-city relationship to

⁴ The Times Higher Education Supplement and Shanghai Jiao Tong University provide annual global rankings of universities that use multiple sources to provide league tables for universities worldwide. Further information may be found respectively at: <http://www.timeshighereducation.co.uk/world-university-rankings/> and <http://www.arwu.org/>

other types of university and post-secondary education in general, but this is not within the scope of this dissertation.

With regard to the exploration of cosmopolitanism, I have chosen to focus on recent examples of *imperfect* empirically derived cosmopolitanisms. I do provide some background on the underpinnings of current strands in cosmopolitan thought but this is limited to major discursive threads.

Finally this thesis focuses on the issue of whether theoretical constructs prevent the humane tradition within internationalisation in post-secondary education from engaging effectively with the internationalisation of global cities. A review of internationalisation literature indicates this issue has been hardly addressed suggesting that, were an empirical survey of internationalisation engagement with internationalising cities at universities undertaken, little would be found. As I note in the introduction there are very occasional instances in which mission statements or single courses address the issue but these are rare. Nevertheless I acknowledge an empirical study would support and bolster my argument and regret it is not within the scope of this particular dissertation.

2. Internationalisation: Past, Present, and Future

In recent publications, many authoritative figures in the field of post-secondary internationalisation (e.g., Brandenburg & de Wit, 2011; Knight 2011; Marginson, 2004, 2006b; van der Wende, 2007) decry what they consider to be an overwhelmingly neo-liberal commercial trend. They propose internationalisation in higher education is at a juncture where it is only understood in a “one-dimensional economic sense” (Beck, 2006, p. 135). Multiple commentaries from many of the same authors variously contend the field is dead (Brandenburg & de Wit, 2011) or, at very least, has lost its way, perhaps irrevocably, as a result of what Brandenburg and de Wit (2011) term “the devaluation of internationalization” (p. 16).

The disarray in the internationalisation discourse finds an illustration in the results of a recent plenary debate at the Canadian Bureau for International Education’s⁵ (CBIE) 2011 annual conference; an event attended by over 1,000 international education professionals and academics mostly from Canadian colleges and universities, but with a respectable number of international visitors present. The debated proposition was international education is off track, a contention upheld by a majority of the audience. They overwhelmingly voted in favour of the proponents of arguments demonstrating the almost complete replacement of internationalisation as a humanistic cosmopolitan social endeavour with a transactional business model. In this perspective, internationalisation as “a critical position encompassing the political, social, and cultural dimensions relevant

⁵ CBIE is a Canadian NGO concerned with supporting and promoting international education activities in Canada and abroad. Membership spans schools and post-secondary institutions in both the public and private sector: www.cbie.ca

to the practice and experience of being a world citizen” (Britez & Peters, 2010, p. 40) has been replaced with a commercialised and commodified internationalisation in which education is packaged and sold as a portfolio of tradable goods and services.

Despite a clear declamation of this trend by the audience at the CBIE event, there was also a sense of resignation concerning its apparently inexorable inevitability. No ensuing debate or discourse occurred focusing on reclaiming or remaking internationalisation as an aspirational, moral, and ethical educational process, causing one to concur that perhaps the obituaries regarding the death of the field were not premature. I note Hans de Wit,⁶ co-author of the article referred to earlier reporting the “death” of internationalisation, was a discussant in the CBIE debate.

One may take the view that claims in the field suggesting education is being commercialised, and therefore devalued by globalisation, is representative of the defeatist global babble Ong and Roy (2011) write about; a notion that suggests multiple noisy critiques are being offered without accompanying solutions or even plausible analyses. Although I agree with Ong and Roy’s perspective, I also support the notion that the humane aspects of international education are indeed in the doldrums and face some fundamental existential challenges. I submit these foundational dilemmas, as Brandenburg and de Wit (2011) suggest, require us to “rethink and redefine the way we look at the internationalization of higher education” (p. 17). Or as Portera (2011) states in regard to the entire educational landscape: “the global and pluralistic society, fraught with uncertainty and a prevailing culture of economic force (money, consumerism and appearances are all “musts”) needs to rediscover its reference points and it is necessary to start again from education” (p. 26). I consider this is particularly true for internationalisation in higher education.

⁶ Hans de Wit is a Professor of International Education at Groningen University in the Netherlands. He is considered to be one of the present-day founders of internationalization as a field of study, <http://www.linkedin.com/pub/hans-wit/6/786/422>

In this synopsis of elements of the literature I first provide a brief overview of the field, then turn to its current status with a focus on what appears to be the diminution of those threads in the field which consider and structure internationalisation as a transformative humanistic process. I seek to discern some of the reasons for the current crisis in these aspects of the field and suggest some possible solutions for practitioners and theorists who hope to regain traction for an internationalisation focused on human cooperation and understanding.

I begin by reviewing the literature of post-secondary internationalisation, tracing its history from ancient times to the present day. I then examine the relationship between globalisation and internationalisation. Following this, I look to the future of the field as an arena for scholarship and praxis with a focus on processes that aim to bring multiculturalism and internationalisation together. I end with an exploration of emergent discourses concerning the potential role for “methodological cosmopolitanism” (Beck, 2006, p. 17) within a “cosmopolitan imaginary” (Nixon, 2011, p. 52) as a potential way forward for humanistic internationalisation.

2.1. Internationalisation or Re-internationalisation?

International education research over the past 30 years suggests using the term “internationalisation” in relation to education is representative of a new phenomenon, exemplified in Jane Knight’s (2004) frequently quoted definition of internationalisation as “the process of embedding an international dimension into all aspects of the institution” (p. 7). I agree with Kehm and Teichler (2007) that post-secondary internationalisation as a field of study and intentionally constructed process, deliberate practice, and object of research is a recent development within the broad field education research and programming.

Despite conceding that as a field of study and practice internationalisation in post-secondary education has recent origins, I suggest the migration of scholars and ideas and the itinerant nature of educational travelers of old indicate trans-boundary exchanges and international scholarship have been a function of educational institutions

and the practice of higher learning for many centuries. I consider the international aspects and contexts of higher or post-secondary education are multi-dimensional arenas with multiple histories. These narratives extend back in time beyond internationalisation as a function of the globalisation paradigm which currently appears to be predominant but will inevitably be replaced by future contingent internationalisations as yet unimagined.

I propose that the monolithic, bureaucratised, and nationally bound institutions we consider to be traditional universities are in fact a creation of the recent past. I posit an exploration of their international dimensions and internationalisation stances should always be considered within the context of their relationship to the historical trajectory and to their contextual location. In the case of this dissertation, I explore the relationship of inexorable urban development and the context of cities to internationalisation in post-secondary education.

I concur with Altbach, Reisberg, and Rumbley (2010), “universities have always been affected by international trends to a certain degree operated within a broader international community” (p. 7). As Vinokur (2011) proposes, “knowledge ideas, students and academics did not wait for the neo-liberal creed and policies to cross national frontiers. Higher learning went global long before capital did” (p. 37). Indeed Teichler (2004) suggests “re-internationalization” might be a more appropriate term than internationalisation. I agree with this proposition since evidence indicates low mobility and other indicators of internationalisation are restricted to “two hundred years of national state dominance, in the 19th and 20th century” (p. 8). Prior to this period, internationalisation appears to have been more expansive and less parochial than has been the case for the 200 years preceding its recent re-emergence. I suggest the relationship of nation-state dominance to internationalisation, referred to by Teichler (2004), is critical to an understanding of current trends in internationalisation. I further propose that the concept of methodological nationalism, explored in Chapter 3, offers an understanding of the underpinnings and effects of the development and rise of the nation-state on the field and its apparent blindness to the borderlessness of world cities that challenge state sovereignty in myriad ways. I consider the relationship of internationalisation to the nation-state is critical to understanding present-day dynamics in the field and explore this notion throughout the dissertation.

Altbach and Knight (2007) echo Teichler's (2004) contention of re-internationalisation, positing a return to internationalisation is presently underway in which "academe has regained its international scope and direction" (Altbach & Knight, 2007, p. 303). I agree the level or volume of interaction has resumed and indeed may have increased; however, I posit the "direction" has not reverted to its past incarnation wherein academic interaction was the main modus operandi but has in fact been re-oriented by the trade-winds of globalisation towards commodification.

The history of internationalisation in higher education spans the globe with rich upwelling occurring quite literally "all over the map" and along the time continuum. I argue that in recent times a fissure in the continuity of history and modernities, perpetuated and punctuated by post-modern perspectives, has caused a shear in the narrative continuum of internationalisation, which this thesis attempts in part to interrogate and address. I posit cosmopolitanism has been similarly ruptured and its post-modern fragmented and emergent threads, exemplified in the work of Beck and others, offer keys to explain and explore the disruptions in post-secondary internationalisation.

Britez and Peters (2010) trace the history of international education prior to the present era noting "internationalization in the ancient world was a common feature of the first academies in Pakistan, India, Egypt, China, and Persia (Takschashila, Nalanda, Al-Azhar, Yuelu, Gandhishapur) in the 7th and 9th centuries" (p. 37). In 12th Century West Africa they report that, during the period when the first European university was founded in Bologna, the University of Timbuktu already drew 25,000 scholars and students from the entire continent and beyond. These were the world cities of their time and, as Britez and Peters (2010) note, their status was often indicated by the presence of a university and associated library that drew an international audience of scholars and students.

Many authors (e.g., Altbach, Kelly, & Kelly, 1981; Britez & Peters, 2010; Hanna & Latchem, 2002) suggest international exchanges were a feature of the Greek academic tradition, the medieval European universities, and cathedral schools. Britez and Peters (2010) posit that, in many cases, nomadic scholars were paid for their services on a commercial basis, perhaps foreshadowing present-day commercialisation or

commodification; a trend that currently appears to dominate the field and provides the battleground for much combative discourse.

Each of the histories of internationalisation has contingent characteristics. For example, the Hellenisation of Syria and the founding of Gandhishapur⁷ enables us to understand the comingling of Greek science with Arab scholarship, and the insertion of Christian writers and scholars into this learning current. Colonisation and expansionist religious wars drew international educational network maps onto the global map of empires. Edward Said (2003) coined the term, “orientalism,” for the colonisation process that I consider drove the internationalisation of educational systems across colonial empires and in which “the ethos and structure of emerging colonial systems of higher education mirrored those of the colonial centre” (Said cited in Rizvi, 2009, p. 256). In the case of the expansion of the British Empire, Said (2003) proposed education as an essential tool of colonial occupation, with Oxford and Cambridge secondary school exams extending far beyond the geographical footprint of the commonwealth. In a similar fashion, I suggest baccalaureate exams reinforced French values throughout the colonised West and North Africa, and elsewhere. At the heart of the colonial networks were world cities from which great universities controlled international academic networks, the Sorbonne in Paris and the University of London being two examples.

Religious expansionism was also instrumental in perpetuating international learning. Catholic university models were replicated from Brussels to Buenos Aires and Manila. Islamic *jihad* and the corresponding creation of *madrassah*,⁸ learning centres, and universities, resulted in the building of educational institutions across large swaths of Africa, the Middle East, Asia, and southern Europe. Scholars and students were drawn to these faith-based centres of learning from across the world. Within their walls, and in

⁷ The Persian academy in the 6th and 7th Centuries brought together Persia, Zoroastrian, European and Indian learning and was considered to be the most important global centre for medicine at the time.

⁸ Islamic places of learning within communities for the study of religious texts and related knowledge, much like the *schule* in the Jewish tradition.

the cities surrounding them, people drawn from multiple locations, cultures, and faith traditions in Europe and the Orient mingled.

I suggest many of these historic institutions, whatever their origins and affiliations, have been instrumental in creating cosmopolitan or world cities throughout history. What would Alexandria, Babylon, Bologna, Vienna, and Kiev been without great universities? Universities appear to have had a crucial role in producing vital world cities, a part that commentators such as Richard Florida (2005) suggest they continue play in present day. I return to the theme of the long-standing symbiotic relationship between universities and cities in Chapters 4 and 5.

An essential facet of internationalisation and the vector for internationalisation is, of course, mobility, emigration and immigration resulting from many conditions including war, colonisation, religious expansionism, political, and economic ideologies. The global to-and-fro of students, academicians, educational models, ideas, and educational products has myriad narratives and has clearly been present throughout history. These movements are facilitated by continuous advances in transportation and information technology and, of course, the ever-present mystery of human wanderlust; all factors that are also essential contributions to the phenomena of world cities and their associated networks.

In recent times mobility, both actual and virtual, has increased and consequently the opportunity and possibilities of international interaction have expanded exponentially and continue to accelerate in scope, scale, and type. In the post-secondary arena, I argue the resultant plethora of international activities attracted attention, required analysis, and demanded management, and this led to the recent creation of the field we know as internationalisation that I describe in the following section.

2.2. Internationalisation: The Status Quo

Jane Knight and Hans de Wit are widely acknowledged to have provided the universally referenced foundational definitions of internationalisation in the 1990s (see Table 2.1) that characterize and inform the internationalisation of the recent past. Almost

thirty years later both suggest the term has become a phrase “losing its meaning and direction” (Knight, 2011, p. 11).

Table 2.1. Conceptualisation of Internationalisation in Higher Education

View of internationalization	Definition/Perspective	Source
Integration of the international dimension	Internationalisation at the national sector and institutional levels is defined as the process of integrating an international, intercultural, or global dimension into the purpose, functions, or delivery of postsecondary education.	Knight & de Wit, 2004
Enhancing the quality of HE	Increasing focus on international education raises the quality of HE in the global labour market, but equally raises issues about how to measure quality.	Van Damme, 2001
Focus in international education	Ranges from traditional study abroad, which allow students to learn about other cultures, providing access to higher education in countries where local institutions cannot meet the demand. Other activities stress upgrading the international perspectives and skills of students, enhancing foreign language programs, and providing cross-cultural understanding.	Altbach & Knight, 2006
Growth of enterprise, entrepreneurialism, and managerialism in HE	...internationalisation is as crucial for universities to retain competitiveness through university business models which underpin an entrepreneurial culture...universities as entirely business entities.	Marginson, 2008
Overseas student recruitment and staff mobility focus	...flows of students and staff in both directions, strategic alliances, joint programmes with external institutions.	Fielden, 2008
Partnership development in HE	...a focus on the development of partnerships to reduce risk, increase competitiveness, enhance image, and broaden the knowledge base for research, enterprise, and education.	Teichler, 2004

Note. Adapted from Maringe, 2010 (p. 26).

Rather than lamenting the state of internationalisation, in the manner of Brandenburg and de Wit (2011), and Knight (2011), Maringe and Foskett (2010) take a constructive tack and suggest it is disingenuous to assert internationalisation is lost. Maringe and Foskett (2010) consider internationalisation is challenged by its lack of a solid foundational theory suggesting, “as yet, we do not have a coherent theory of (globalization and) internationalization in HE [higher education]” (p. 20). Britez and Peters (2010) take a similar perspective and posit “internationalization is a set of

processes in search of a concept and theory of internationalism that has yet to be articulated” (p. 37). I submit the concept that internationalisation is undermined by a theoretical deficit, which is critical to an understanding of the existential dilemma I contend the field faces, and I return to this theme throughout this dissertation. I also note internationalisation is in the same fluid lexical company as Sassen (2004) and Beck (2006) suggest is the case with world cities and their associated taxonomies, a notion to which I refer in the opening chapter of this study.

Joanna Al-Youssef (2010) proposes the multiple approaches to internationalisation when taken together “resulted in a prescriptive approach that did not seem to account for the multiplicity of interpretations in internationalization but approached it as a single entity, a target” (p. 192). I concur with Al-Yousef (2010) that the field is fluid and disparate. Maringe (2010) outlines the current range of definitions and perspectives from major authors in the field (see Table 2.1). The table illustrates the broad range of internationalisations from the skills and perspectives foci of de Wit and Knight, to the commercialisation and enterprise paradigms illustrated by Fielden, Marginson, and Teichler. In surveying internationalisation research, Kehm and Teichler (2007) add an additional dimension to the taxonomy suggesting there has been a changing of the guard with respect to the thought leaders in the field:

In looking at authors addressing the international dimension of higher education, we often find references to persons such as—in alphabetical order—Philip.G. Altbach, Jane Knight, Peter Scott, Ulrich Teichler, Marijk van der Wende, and Hans de Wit. In the more recent literature we note references to a broader range of experts, for example, in Europe to Ivar Bleiklie, Ase Gornitzka, Barbara M. Kehm, and others. (p. 263)

Despite a new set of emerging authors, critiques, and reflexive revisions of their perspective, Maringe and Foskett (2010) acknowledge “it is Knight and de Wit’s integration of an international or intercultural dimension into the tripartite mission of universities in teaching, research, and enterprise that seems to have struck a resonance with scholars and practitioners in this area” (p. 28). Although Knight and de Wit’s *prescriptive* to borrow Al-Youssef’s (2010) term “conceptualisation of internationalization” was seminal, I suggest the lack of an identified and articulated theoretical foundation has proved problematic for their internationalisation paradigm.

In the absence of a coherent theory for their particular brand of humanistic internationalisation I argue that, for Knight and de Wit writing in the 1990s, internationalisation implied processes whereby study abroad, exchanges, research partnerships, internationalising curricula, and teaching intercultural competencies would implicitly lead to the development of students who would become more cosmopolitan and inherently humane global citizens. In effect, I consider their view of the field was premised on a Western vision of internationalisation; a bounded process in the tradition of universities as “key cultural institutions responsible for public enlightenment” (Altbach et al., 2010, p. 160). A proposition I suggest is rooted in what is essentially a Rawlsian notion of liberalism.

As Knight (2011) and de Wit (2009) now state, internationalisation has metamorphosed into a much less epistemologically-tidy project than they had envisaged. Marketisation has overshadowed, co-opted, and tainted their original vision of internationalisation as a project principally of, and for, the *public good*, albeit situated in an elitist hegemonic Western model (Knight, 2011; de Wit, 2011). In hindsight, if a coherent cosmopolitan vision and associated theoretical framework had been developed and adopted at the outset, one can speculate the metamorphosis in the field towards a business orientation may have been less complete or at least received a more robust critical resistance.

It is not only Knight (2011) and de Wit (2011) who have come to consider internationalisation to be at a critical point. At the turn of the last century some, such as Taylor (2004), still contended both the public good and *enterprise tenets* remained present in internationalisation and argued, “for most universities, the drive towards internationalization reflects both their core ideals and philosophies of higher education and a firm grasp of practical and contemporary realities in the contemporary world” (Taylor, 2004, p. 153). Others maintained, “the jury is still out on whether altruism or commercialism will prevail in internationalization” (Hanna & Latchem, 2002, p. 128). While some still hopefully clung to the notion of internationalisation as an essentially and epistemologically “cosmopolitical” (Britez & Peters, 2010, p. 36) project, there was acknowledgement of a deep conflict between the notions of “internationalization as a budgetary strategy, rather than a cultural and learning strategy” (Altbach & Welch, 2011, p. 22). At least in the West, the internationalisation discourse is now, as Altbach and

Welch (2011) suggest, about nothing less than “the struggle for the soul of higher education” (p.158); a tension which in and of itself denotes the space this dissertation occupies.

Despite suggestions that the struggle in the field is still very much in play, I propose the evidence is now clear concerning the current direction of internationalisation. It is apparent the pendulum is firmly oriented in the direction of managerialism and commercialisation as stated by Marginson (2008) and Teichler (2004). Teichler (2004) suggested the bias in the debate on global phenomena in higher education is so entrenched it can be found in the widespread adoption of terminology that “focuses on marketization, competition, and management in higher education” (p. 23). He provides evidence that “other terms, such as knowledge society, global village, global understanding or global learning, are hardly taken into consideration” (p. 23).

As has already been noted, in 2000 and 2004, Taylor contended altruism and marketisation were somewhat in balance. He more recently suggested: “ideas of competition and competitiveness dominate the thinking of higher education policy makers” (Taylor, 2010, p. 87). Britez and Peters (2010) propose:

the dominant discourse of internationalization of higher education institutions operates as a marketing strategy of corporate universities informed by neo-liberalism, rather than a critical position encompassing the political, social and cultural dimensions relevant to the practice and experience of being a world citizen. (p. 40)

One lonely but notable exception is the fledgling Talloires network⁹ that aims to develop a global network of socially engaged post-secondary institutions.

Despite what I consider to be an obvious and overwhelming neo-liberal trend towards commercialism, the prescriptive institutional internationalisation practiced at those universities with internationalisation agendas continues to include in its portfolio

⁹ <http://www.tufts.edu/talloiresnetwork>

items, such as study abroad, internationalised curricula, and international academic partnerships. These operate in much diminished form alongside international student recruitment, the development of international research, and multiple for-profit initiatives that tend to receive exponentially more attention and resources than other elements. The balance between the academic and business aspects of the internationalisation portfolio will of course differ from country to country and among institutions, but it appears at present it is internationalisation for trade or capital accumulation that holds most sway at the level of the institution and system as a whole.

As I have suggested, internationalisation in post-secondary education is a relatively new field of study even if aspects of its practice go back a long way in history. It is thus not surprising commentators widely disagree on its definitions, theoretical base, and taxonomy. Many researchers and practitioners are clearly disturbed by the increased mixture of activities subsumed under the term that, in the absence of a theoretical framework, essentially functions as an omnibus bracket for multiple competing concepts and programmes with the dominant theme being commercially oriented.

If, as I propose, commercialism is the dominant paradigm in current modalities of post-secondary internationalisation then, as is the case within all markets, product differentiation and stratified values will emerge and become consolidated among like units and between clusters of grouped agencies. I agree with Marginson (2008), stratification within the field is producing a structuration of international institutional hierarchies and this is an increasingly important and possibly dominant emergent dimension of the field as it is presently constituted. The relationship of internationalisation to the positionality of institutions and the stratification of higher education as a function of international rankings and the association of education with networks of power is, I suggest, one of the most prevalent emergent trends and discourses in the field. It is to an examination of this phenomenon I next turn as I speculate there may be a relationship between stratification, globalisation, and the pyramidal or orbital societal structures of world cities.

2.3. The Ascendance of Stratification and Rankings

Stratification appears to be one of the salient features of present-day internationalisation. The creation of multiple-layered global university stratae and networks that concentrate power, shape institutional behaviour, and reinforce and exacerbate inequities is of great significance. I suggest the issue of institutional stratification on a global-scale as an effect of internationalisation driven by globalisation is increasingly apparent and critical to the internationalisation discourse. Global institutional hierarchies may provide a partial explanation for the lack of locally-engaged forms of internationalisation that embrace the expanse of diversity in global cities. Stratification may reinforce and replicate class, income, and racial segmentations within world cities of the type to which Sassen (2006) refers and within which I locate the vignettes described in the introduction.

In keeping with Sassen's (2006) analysis, writing about internationalisation in post-secondary education, Newfield (2011) proposes knowledge stratification "leads to a new version of the ancient regime's Three Estates" (p. 8). The third estate is the mass of workers and labourers who produce wealth and support the needs of the other two estates without sharing the benefits. The small elite controls power and wealth and is supported by a second and larger tier of powerbrokers who feed off and aspire to the elite class. Newfield's perspective is post-secondary education itself now follows and replicates this stratification with elite universities increasingly becoming the purview of the first estate, with second tier universities responding to the second estate, thereby leaving community colleges and low-ranked teaching universities to provide only the essential skills necessary to the third tier that enable them to support the much smaller elites. I argue the global rankings themselves resonate with Newfield's (2011) notion of institutional hierarchies associated with power and control.

The global rankings are a product of globalisation-internationalisation. They are part and parcel of the quality assessment and competitive positioning metrics that proliferate and have meaning in the international marketplace. Marginson (2008), whose perspective within internationalisation is illustrated in Table 2.1, proposes the "rankings of the Shanghai Jiao Tong and *Times* Higher Education Supplement have accumulated significant authority in worldwide higher education" (p. 123). These *league tables* have

many vociferous critics. Hazelkorn (2011) and Altbach and Welch (2011), deconstruct the methodologies employed and declaim the effect they are having as more universities, often urged on and financed by their governments, seek to climb the rankings as the primary aim of their internationalisation strategies. The methodologies that drive the rankings reward particular types of academic endeavour as Robertson (2011) suggests: “The Shanghai Jiao Tong privileges a particular form of knowledge production and its circulation: disciplines such as science, mathematics and technology, Nobel prize holders, the presence of international students and citations” (p. 31). Notwithstanding the critics, “if rankings did not exist someone would invent them” (Altbach & Welch, 2011, p. 118) as the “cosmopolitan visibility of the international rankings” (Leite, 2011, p. 55) is undeniably attractive to institutions and national governments alike.

I agree “rankings are an inevitable result of mass education and of competition and commercialization in postsecondary education worldwide” (Marginson, 2008, p. 2). Although Marginson is himself a critic of rankings, he does not deny their power and makes a convincing case that stratification is producing global networks in which the elite universities as *positional goods* are less subject to market forces than those with lower ranking values for whom market pressures exponentially increase. Marginson (2008) claims the corollary effect is a segregated hierarchy of global university strata. Leite (2011), in examining the effects of globalisation and educational stratification on Brazilian higher education, considers they both create and replicate “segregated democratization” (p.119). The effects are not only felt in the global South. In relation to the situation in France, Vinokur (2011) suggests the effect is “almost watertight stratification between an HE for the elite, and an HE for plebeians” (p. 43). A contention I suggest is in line with Newfield’s (2011) notion of ancient regime “estates” and implies a correlation to the segregations and segmentations of global cities to which Sassen (2004) refers and, I speculate, indicates a potentially collusive relationship that may be viewed in the relationship between university hierarchies and city stratae.

According to Marginson (2008), Hazelkorn (2011), and others, what seems to be occurring is the formation of global university strata that exist within and among nations as well as to some extent outside national spheres of influence. This has resulted in the emergence of “super-elite leagues” comprised of alliances among institutions in the top

rungs of global university rankings, followed by a hierarchical helix of strata closely aligned with the league tables. Some commentators (e.g., Jöns & Hoyler, 2009) suggest the proliferation and types of transnational university networks and alliances as strategies of internationalisation are also directly related to rankings hierarchies. In this perspective, universities within similar echelons of the rankings come together, much like multinational business consortia, and create international networks such as Universitas 21.¹⁰ I posit rankings may also influence the make-up of national consortia, such as the Russell Group,¹¹ in that inclusion or exclusion appears to be based in part on global positionality rather than nationally derived metrics since, as Robertson (2011) states “the HE sector is now embedded in the global circuit of capital and shifting geo-strategic interests” (p. 31). I suggest these networks may contribute to and reflexively produce and concretize stratification.

Employing Bourdieu’s notion of differentiating fields of power, Marginson (2008) argues the top 20 universities in the world, according to the rankings, are able to exercise “agency freedom” (p. 305) as a result of their global positioning. Following the theory of positional goods, the ascendance of universities in the elite *clubs* rests on the subordination of other institutions and entire nations (Marginson, 2008). I suggest Marginson’s analysis would be enhanced by a consideration of the role of global city systems in relation to the interface between global city rankings, university rankings, and the relationships among and between universities, in particular, echelons of global city networks (in respect of their power and reach). Thus, for example, I speculate the linkages of high-ranked research universities, allied transnationally through global research networks and other alliances to their particular cities, will differ from teaching universities in those same cities that are not part of international “league tables,” perhaps resulting in the elite/plebeian higher education divide Vinokur (2011) discusses, and to which I referred to earlier.

¹⁰ Universitas 21 is an organization of 23 major research universities from 15 countries. More information can be found at www.universitas21.com

¹¹ The Russell group is a consortium of top ranked UK universities. More information can be found at <http://www.russellgroup.ac.uk>

This speculative notion comes from my own experience that exacerbated separation of university types as a result of global positioning is in fact occurring. In three world cities (Toronto, Melbourne, and London) with which I am familiar, the top ranked research universities have strong relationships among themselves across continents, but hardly any meaningful links to the unranked local universities. I consider this personal observation to be reflective of the “vertical split” between “grandes ecoles and the university for the undergraduate students” (Vinokur, 2011, p. 43) or the Three Estates proposed by Newfield (2011) in which “the Third Estate and its institutions support the other two” (p. 17). Newfield’s thesis is in the First Estate “international-level and corporate executive enjoy a very limited accountability to the national population at large” (p.16) and their ascendance to the transnational elite is frequently a result of attending “Ivy League plus” (p. 16) institutions. In the context of world cities, one may thus imagine a bi- or tri-furcated stratification in which the First Estate institutions are increasingly borderless but linked to other First Estate institutions in powerful world cities; whereas institutions with no global reach are left behind and perpetuate “increasing insecurity and political helplessness” (Newfield, 2011, p. 16). It would seem these are precisely the types of segregations and divisions to which Sassen (2000, 2004, 2006) refers in her numerous publications on world cities and world city systems.

Marginson (2008) makes the point there are far-reaching ramifications of the rankings in that those countries without bridgeheads to, or association with, elite or even second- and third-tier universities (within the top 100-300 in the rankings), will be increasingly marginalised. I suggest the overlay of global city networks may reinforce this effect. Thus the instrumental power wielded by major research universities located in and associated with powerful global cities and networks mutually bolsters their power and further distances these institutions and their city hosts from less powerful institutions in cities with less global clout. There may be a further *knock-on* effect in distancing powerful universities in world cities from their local nation-state neighbours, thereby producing localised segregations as well as international stratification. Thus the major research university in any given city may focus resources on building international linkages to similar leading universities in other global cities and, in essence, become more global than local with the effect that it develops tunnel vision—seeing other universities in other global cities as its community thereby ignoring local issues and

dimensions. Leite (2011) speculates the eventual effects of this trend may be a global university that is “an amorphous institution without a country, a chapter that begins as a consequence of the interdependencies constructed by globalisation managed by private interests” (p. 53).

Despite creating multiple localised or city-based impacts, the effects of stratification are considered to be truly global and may also polarize entire continents. Altbach and Knight (2007) note as internationalisation webs crisscross and some emerging economies forge international strategies to replicate and link with institutions in the rankings hierarchy, an entire continent is left demonstrably behind as “Africa, with the partial exception of South Africa, shows the fewest international and cross-border initiatives” (p. 297). I note global disparities of this type are also reflected in the fact that, generally speaking, the vast cities of developing countries are far less diverse than the world cities located in developed nations, and this may ultimately further exacerbate inequities. I explore this idea in Chapter 4.

I suggest many developing countries across the global south are challenged and compromised by stratification, although marginalisation is not as continentally complete as is the case with Africa. Countries such as Brazil, India, Saudi Arabia, and China have internationalisation plans (and the resources) focused on strategically improving their rankings positions through a combination of investments in the sector and the forging of alliances with upper-echelon universities outside their countries. I posit these investments will further reinforce the rankings and skew inequities as the limited resources available for education in these countries will be assigned to positioning a few universities in the global rankings rather than ensuring progress made in regard to universal elementary education for all, equity of inclusion for girls and women in education, and so forth.

Altbach et al. (2010) state “the enormous challenge ahead in the post-secondary arena is the uneven distribution of human capital and funds that will allow some nations to take full advantage of new opportunities while other nations drift further and further behind” (p. 161). Not only will these inequities will be exacerbated and replicated between and among the powerful and less powerful nations and their allies I suggest, but also in, among, and within global city networks and systems and the polarised

margin/periphery inequities of the cities themselves. Furthermore I propose the inequities in and between nations, continues to be replicated within national boundaries, and the relationship of global cities to their nation-state exemplifies increasing global-local polarisation within countries. I explore this issue in Chapter 4.

Stratification in higher education is a function of globalisation but is not the only effect produced by the action of globalised functions and structures on the education sector. I regard the multiple strands and nuances of the internecine relationship between post-secondary internationalisation, globalised capitalism, and global cities as essential to an understanding of the forces presently shaping and challenging internationalisation and will continue to do so for the foreseeable future.

I suggest the stratifying and reinforcing effects of the relationship between globalisation and internationalisation may be seen when viewing the Global Cities Index¹² (Foreign Policy, 2008), which clearly demonstrates the powerful global cities are mostly situated in the developed world and the global city rankings closely mirror the international university rankings of Shanghai Jiao Tong and the *Times* Higher Education Supplement with universities located in global cities occupying the top slots. In referring to global cities, I am considering both cities and city corridors thus, although not in urban centres for example, MIT, Harvard, and Yale are nonetheless within the Boston–New York corridor. The concept of urban corridors and regions is explored and explained in Chapter 4.

International rankings and post-secondary education are clearly a function of globalisation and it is to an exploration of the apparent symbiosis between globalisation, global power networks, and post-secondary internationalisation I turn in the next section.

¹² http://www.foreignpolicy.com/articles/2008/10/15/the_2008_global_cities_index

2.4. Globalisation and Internationalisation in Post-Secondary Education

As Mok (2007) suggests, there is a general consensus that globalisation is key to understanding the current state of internationalisation. Globalisation and internationalisation are often taken to be synonymous; however, Maringe and Foskett (2010) propose contemporary internationalisation in higher education is a set of “key strategic responses to globalization” (p. 2) and not an independent process. I agree and suggest any discussion of the current meaning of internationalisation must take a bearing on globalisation in relation to post-secondary education.

In relation to globalisation, Mok (2007) considers “what is really new today is the intensity and extent of internationalization activities taking place in contemporary universities” (p. 35). Friedman (2004), with whom I concur, echoes Teichler’s (2007) concept of re-internationalization, referred to earlier in the chapter in suggesting globalisation itself and its taxonomies has always been present in various incarnations albeit in different configurations and scales. He contends that:

categories such as globalization, cosmopolitan elites, national elites, middle classes, immigrant minorities, and indigenous populations are not categories that appear in a particular historical era. They are basic features of the capitalist state system and more specifically the nation state system. Their salience may vary over time, but they exist at least potentially, throughout the history of the system. (Friedman, 2004, p. 7)

Although I agree with Friedman these categories have always existed albeit in different volume, scope, and scale and with a varied nomenclature, in the present era I suggest these are exacerbated as global flows supercharge melding, mobility, and planetary human interchange. The concept that globalisation and post-secondary internationalisation are both constantly being remade and therefore their interaction is always a *difference engine* I consider to be central to an understanding of internationalisation and its current incarnation as well as its future shapes and flows.

The present-day version of globalisation differs from past movements since it pervasively reaches into all corners of the world and all human lives, to greater and lesser degrees, in ways previously restricted by the limitations of time, space,

technology, and human development. Further, as Rizvi (2009) proposes, contemporary globalisation differs markedly from past iterations driven by trade, spiritual, or colonial aspirations. He suggests: “in the contemporary era it describes an empirical reality resulting from the ease with which goods, finance, people, ideas, and media are now able to flow across the world” (p. 257).

Globalisation has myriad meanings, definitions, and interpretations within multiple fields, disciplines, and contexts in both the public and private spheres. Altbach et al. (2010) define this phenomenon in regard to post-secondary education as:

the reality shaped by an increasingly integrated world economy, new information and communications technology, the emergence of an international knowledge network, the role of the English language and other forces beyond the control of academic institutions. (p. 7)

Like Eggins (2003), Hanna and Latchem (2002), Taylor (2004), van der Wende (2007), and Zajda (2005), I agree globalisation is currently the most powerful transformative force in higher education. I postulate “all universities are subject to the processes of globalization—partly as objects, victims even, of these processes, but partly as subjects or key agents of globalization” (Scott et al., 2001, p. 122).

The concept of globalisation as a force acting on the tertiary sector is perhaps no more concisely asserted than by Altbach and Knight (2007), who define globalisation as “the economic, political and societal forces pushing twenty-first century higher education toward greater international involvement” (p. 290). The predominant “push-pull” view of internationalisation as a response to globalisation in regard to tertiary education brackets internationalisation as a *process-spectrum* (my term) of reactions manifested in policies, programs, projects, and myriad initiatives at the pan-national, national, regional, system, local, institutional, agency, or individual level. Table 2.2 provides what I consider to be a useful summary of key definitions of globalisation indicating the range of perspectives that I argue mirror the continuum of stances in post-secondary internationalisation.

Table 2.2. Conceptualisation of Globalisation

View of globalisation	Illustrative definition	Source
As a capitalist world system	...the process, completed in the 20 th Century, by which capitalist world systems spread across the globe	Wallerstein, 1998
As world economic integration	...a process associated with increasing economic openness, growing economic interdependence, and deepening economic integration in the world economy	Deepak Nayyar, 2006
As increasing social, political, and ideological interdependence between nations	...the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa characterised by the notion of a “runaway world”	Giddens, 2000
As a multi-dimensional concept defining the deepening of interdependencies	As a multi-dimensional set of social processes that create, multiply, stretch, and intensify worldwide social interdependencies and exchanges, while at the same time fostering in people a growing awareness of deepening connections between the local and the distant	Steger, 2003
As a neo-liberal philosophy	...the development of international relations based on the values of the free market	Harvey, 2003

Note. Adapted from Maringe, 2010 (p. 23).

Although a Newtonian view of globalisation as gravitational pull is attractive in its simplicity, I prefer the less elegant but more appropriately complex analyses offered by Marginson (2008), Cantwell and Maldonado-Maldonado (2009), and others. They propose that even if the global is conceived as universally transcendent and external, local tertiary systems should be seen as agency positioned within the global structure with consequent relational fluidity. I note here the confluence of this notion with Sassen’s (2004) contention that global cities represent the “specificity of the global as it gets structured in the contemporary period” (p. 171), a concept I explore in Chapter 4. I concur with the perspective, explicated by Cantwell and Maldonado-Maldonado (2009) using Foucault’s theory of power and governance and Giddens’s theory of structuration, that “globalization is understood as a dynamic set of processes in which the global and local interact complexly and in which the construction and reconstruction of social structure become(s) possible” (p. 304). I propose world cities are the veritable crucibles where the interaction of the global and local is palpably present and, as such, they demand the attention of post-secondary internationalisation.

If globalisation is pervasively present as commentators in the field clearly agree, there is also agreement on its underpinnings, overarching purposes, and possible effects as seen in Table 2.2. There are inevitably similarly wide-ranging disagreements on its effects, impacts, and possible futures in regard to tertiary education.

Globalisation is universally seen to be a process driven by the cross-border mobility of capital that creates global markets enabled by technologies and advances in transportation, with corollary transformative effects on civil society, the mobility of people, information, and ideas, and the removal or blurring of borders. As Robertson (2011) suggests, the transcendence of borders is a critical element in both understanding global inter-connectivity in the contemporary era and “explaining (post-secondary) internationalization in the context of the intensification of consciousness of a world as a whole” (p. 257).

Globalisation is about markets and free-trade, it is not a humane project intended to improve human well-being and as such is not designed to enable humanistic internationalisation, although some suggest societal benefits do accrue naturally as a function of markets. As a project of a *laissez-faire* free trade world in which education becomes a de-facto commodity, education as a public good or liberating process has little traction. Marginson (2004) suggests: “in the neo-liberal imagination, society, culture and personality are mere outcomes of the economy; and global educational strategy is nothing more than a map of opportunities for self enrichment” (p. 3). Rizvi (2009) proposes internationalisation is inextricably bound up in the concept that, through international education “in the era of globalization, mobile individuals are able to develop flexible notions of citizenship as strategies to accumulate capital and power” (p. 260). Marginson (2006a) further expands upon this notion in his description of universities as positional goods, a concept referred to earlier in reference to stratification and rankings. I agree with Vandrick (2011), acquiring university degrees from high-ranking universities mostly located in global cities and gaining entrance to the their alumni networks not only privileges elite transnationals, but presents a barrier to ordinary migrants who lack the means and agency to effectively compete for and accumulate university degrees from prestigious institutions.

McLaren (1994) supports the view of internationalisation as a capitalist project contending: “neoliberal globalization is unifying the world into a single mode of production and bringing about the organic integration of different countries and regions into a single global economy through the logic of capital accumulation on a world scale” (p. 12). That global free trade in tertiary education produces results for the market and engenders corollary effects in political, social, and civic systems and institutions is not in question. Whether and how globalisation may serendipitously lead to improvements or inequities in the human condition through free market education is where there appears to be much disagreement in the globalisation-internationalisation discourse.

In regard to the effects of globalisation on tertiary education, there are those who view its macro-impacts as positive asserting that, on a global scale, it increases access, improves quality, and widens participation with consequent effects on wealth creation, health outcomes, gender inequity, and poverty. They suggest the market produces “more rational resource allocation and cost savings but also greater responsiveness to both students and the society at large” (Smith, 2004, p. 69). Stiglitz (2003) and Eggins (2003) assert the massification of tertiary education has allowed access to multitudes of people previously excluded by elitist hierarchies.

Critiques of globalisation’s effects on post-secondary education (e.g., Britz & Peters, 2010; Cantwell & Maldonado-Maldonado, 2009; McLaren, 1994) view globalisation as value-free hyper-marketisation, wherein the sole motivation is the bottom-line with consequent inequities and deleterious effects, perpetuated and exacerbated by global flows. Purported consequences include: the increased marginalisation of the already marginalised, homogenisation of culture, and the diminution of cultural diversity as a result of the concomitant promulgation of Western culture, including the embrace of English as the global *lingua academia* and *lingua franca*.

Added to critiques of marketisation is the concept put forward by Marginson (2004), Maringe and Foskett (2010), and McLaren (1994), that globalisation and internationalisation are currently entwined in a symbiotic relationship that reinforces, privileges, and replicates Western models. I suggest the global university rankings exemplify this symbiosis, reinforcing and extending the power of Western models as a

function of hegemonic capitalism. Rizvi (2009) proposes the “privileging” of Western educational concepts and structures is a function of post-colonial colonialism and is consistent with Edward Said’s (2003) concept of *Orientalism* in which the main aim “was the development of a global consciousness consistent with the economic and political interests of the colonial powers” (p. 256). I suggest this privileging may be reinforced by trans-nationalism in the context of world city networks, whereby hegemonic educational models become part of the currency, narrative, and socio-cultural capital of world city network development and power acquisition. I explore this contention in Chapters 4 and 5.

I consider the supposition that internationalisation, driven by globalisation, privileges Western models is one of the major contemporary critical discursive fulcrums in the field. Marginson (2004) pursues this perspective and proposes the privileged model is essentially North American. I agree with Marginson; it appears the US model is currently transcendent. This is evidenced by many indicators (Hartmann, 2011), such as China’s recent affirmation of 4-year American models of undergraduate education in preference to the European Bologna Process system-model, in which the 3-year initial degree is the basic building block. Further evidence of American hegemony in the field is demonstrated by the predominance in the increasingly influential global university rankings to which I have already referred, of US universities, US affiliates, and institutions abroad modelled on the US blueprint. Despite the present-day dominance of the US model, the soft power of colonial historical links means the Bologna Process has some traction, particularly in Latin America where the far-reaching neo-colonial consequences of adopting a European model for reformed HE “could mean many things, such as a change in the balance of power between Chilean and Mexican universities and central government” (Figueroa, 2011, p. 85).

Despite clear testimony proposing globalisation has myriad negative impacts in creating global asymmetries and greater segmentation in the educational arena, I concur with Altbach et al. (2010): that at least in purely quantitative terms the positives of internationalisation driven by globalisation appear to outweigh the negatives. These include the following: overall increased participation in post-secondary education, significant improvements in the inclusion of girls and women, and increased dedicated expenditures in most countries (Altbach 2004; Organization for Economic Co-operation

and Development [OECD], 2008; Stiglitz 2003). I note however, quantitative gains in participation rates continue to mask persistent systemic equalities that cause international bodies such as UNESCO to “call for the implementation of the equality of opportunities norm” (Goastellec, 2011, p. 119).

Clearly more people are participating in higher education than ever before. Teichler’s (2004) contends: “by and large scholars analyzing the internationalization of higher education tend to share the view internationalization opens up more desirable opportunities than it produces” (p. 6). I suggest these supposedly positive features also include: improved access, increased mobility, heightened attentiveness to quality and standards, and the increased possibilities of innovation that may occur due to increased mobility and consequent confluence of people, ideas, and cultural positions. I argue internationalisation driven by globalisation results in increased educational participation as education, in effect, becomes a passport to physical and social mobility both locally and internationally. However as many authors note (e.g., Altbach, 2010; Goastellec, 2011; Hartmann, 2011) there are signs that, although massification has increased participation in higher education, there are indications increases in gross numbers may be accompanied by stratification which, in effect, means improved access does not translate into improved civic equity but perpetuates inequities at local and global levels.

Altbach et al. (2010) report: “although global enrollment in tertiary education grew from 19% to 26% between 2000 and 2007, the growth rate in low-income countries was only 5%” (p. 38). In regard to the massification of post-secondary education, I concur access has been improved; however I suggest this has little to do with international education as Altbach et al. (2010) imply, and to credit the field with improved macro outcomes is a rather disingenuous instance of conflation.

Globalisation’s role as an accelerant for quantitative change in higher education is not in question; however, I suggest it would be far too easy to assume we are marching isomorphically towards a borderless world of homogeneity. Although I agree “political, cultural, ideological, and economic homogeneity” (Maringe & Foskett, 2010, p. 32) are possible outcomes of globalisation with consequent effects on education systems, I am sceptical of Maringe and Foskett’s suggestions that this will be all pervasive and ubiquitous.

I side with Marginson (2008) in proposing the force exerted by globalisation is inconsistent and subject to flows and eddies; an organic and dynamic process that is “in continuous formation, the map of positions is in continually being reworked and novel positions are emerging” (p. 313). I also agree with Marginson’s Gramscian view that, even if there are current hegemonic and homogenising forces at work in higher education’s response to globalisation, hegemony and therefore, homogeneity, will be temporary since the hegemonic project will inevitably be remade until “its capacity for renewal is finally, undermined fragmented or exhausted” (Marginson, 2008, p. 313).

I suggest globalised commodification and marketisation are currently predominant in international education, have some deleterious effects, and do create and exacerbate global inequalities. I submit however that the view of hegemonic monolithic Western-dominated globalisation, driven by a singular ideology with a clear trajectory and inevitable outcomes, is an oversimplification. I further propose foundational mainstream views of internationalisation formulated in the 1990s (e.g., Altbach, de Wit, Knight) may be fixated in a similarly simplistic perspective. I side with Scott et al. (2001), who propose: “globalization and neo-liberalism are not the same thing, despite their current historical conjunction” (p. 7). Their argument is all markets are historically specific and, as change occurs they are open to negotiation with “viable alternatives to neo-liberalism waiting in the wings (in) some form of social democratic or social market system of regulation” (Scott et al, 2001, p. 7).

The view that “viable alternatives” to globalisation are available, and it does not inevitably lead to an internationalisation inextricably and reflexively aligned with global capitalism, is represented by Gacel-Avila (2005). She suggests internationalisation can be itself “complementary or compensatory to globalizing tendencies” (p. 124) and is inherently counter hegemonic although its critical possibilities have not been fully realised.

I agree the theoretical possibility of a critical internationalisation in opposition to globalisation exists and occasional “alternatives of practice” (Cantwell & Maldonado-Maldonado, 2009, p. 304) are emerging. I suggest however, by and large there seems to be a great deal of hand-wringing within the academy, as demonstrated by Altbach et al. (2010), Brandenburg and de Wit (2011), and Knight (2011), but few effective proposals

for viable alternatives. The 2011 Winter issue of *International Higher Education* is replete with critical appraisals of internationalisation and calls for new approaches and stances I consider ineffectual given that they are located within existing paradigms. I suggest considering the hegemonic nature of the powerful relationship between capitalist neo-liberalism and internationalisation, the way forward requires “an alternative and emergent version of democratic cosmopolitanism be imagined against the dominant version of ‘neo-liberal’ or ‘corporate’ cosmopolitanism” (Nixon, 2011, p. 54). I further propose the best hope for a counter-hegemonic internationalisation is a remodelling that occurs in and within the hybrid contexts of world cities.

I agree with Beck (2006) and Sassen (2006), the fluidity of global cities offers the possibility of emergent alternatives to hegemonic constructs and potential for internationalisation in post-secondary education. In effect, world cities provide both a hermeneutic and practical possibility for considering internationalisation as they are crucibles of new forms of civic social organisation that sit between nation and a nationless future. They are tangible notwithstanding their globality, and are, after all, local spaces to the majority of those, who live and work in them, and rarely leave. As Sassen (2000) suggests, “many of the resources necessary for global economic activities are not hypermobile and are, indeed, deeply embedded in place, notably places such as global cities and export processing zones” (p. 79).

Despite the obvious force and magnitude of globalisation, the blurring of borders, and the emergence of global city networks as a new form of international structure, like Altbach et al. (2010) I consider it is essential to be reminded that:

although higher education is increasingly affected by global trends, institutions with few exceptions still function within national boundaries. Higher education remains an essentially national phenomenon. Universities function within nations and for the most part serve local, regional and national interests. (p. 4)

As Maringe and Foskett (2010) point out with regard to higher education institutions, notwithstanding the undeniable importance of internationalisation: “their key accountabilities lie within their own national boundaries” (p. 20).

I concur with the perspective that national contexts remain the major *container* within which institutions function but suggest, although undoubtedly the nation remains the major foundational influence, the effect of hyper-diverse cities and global city networks on those institutions located within them is significant and warrants attention and analysis. I also note these cities function outside national boundaries while being located within them. I contend the perspectives and analyses that focus on macro issues and international systems and institutions ignore the “denationalization” (Sassen, 2003) impacts of globalisation on locally embedded processes; in particular, the rise of global cities and their associated networks. The idea that cities operate outside national scales and dimensionality is a concept I consider crucial to understanding the present state of internationalisation and its possible futures, and one I explore throughout this dissertation.

I suggest despite overarching global trends and increased alignments, local diversity will ensure the education sector flourishes and metamorphoses in interesting and unexpected ways. Even if globalisation is an inexorable force, its impact on internationalisation is unpredictable since internationalisation is “the product of a complicated set of contestations between global forces and countervailing local forces” (Kehm & Teichler, 2007, p. 292); a concept Marginson (2004) terms “glonocal.” Sassen (2003) suggests the “terrain where a multiplicity of globalization processes assume concrete forms” (p. 147) is the global city, which provides a site to consider the emergence of new forms melded from the global and local. I posit the global city is an example of the concretised glonocal and, therefore, a suitable focus for the attention of internationalisation in post-secondary education.

I submit the glonocal as exemplified in world cities provides a focused heuristic to explore and reimagine internationalisation in new or renewed ways. In these spaces locally derived diversities interact with globally derived elements. The apparently common sense notion that multiculturalism as a field of study and praxis and internationalisation would have commonalities and potential syntheses in that they are representative of the glonocal continuum of diversity has been explored by some practitioners and commentators. It is to this emergent thread of possibility that I turn next.

2.5. So Close yet so Far Apart: Multicultural/Intercultural Education and Internationalisation in Post-Secondary Education

In order to illustrate both the possibilities and difficulties inherent in rethinking and remaking internationalisation in post-secondary education, pragmatically and ethically, I turn to the attempts to bring internationalisation and multiculturalism together through the creation of a vernacular construct Donald (2007) calls “multicultural cosmopolitanism (or cosmopolitan multiculturalism)” (p. 292). I suggest the attempt to develop interdisciplinarity and solidarity between multiculturalism and humanistic internationalisation may be instructive in regard to the issues at play that continue to *box in* international education, such as institutional structures, academic silos, disciplinary territorialism, and political-historical contexts. I consider seeking an interspace for these apparently ontologically similar disciplines in the context of diverse cities becomes palpable and necessary given the seemingly common purposes inherent in multiculturalism and humanistic international education in that, while respecting difference, both seek understanding, collaboration, and cooperation across cultures.

I propose that engagement with new social formations wherein cultures come together, contest, meld, interact, and live cheek-by-jowl has long been the focus of multicultural education both as a discipline and practice. Much like the “real existing cosmopolitanization” of Beck (2006), multiculturalism has been produced by and worked with realities of real cultural interaction in real situations mediated by political, racial, ethnic, spiritual, and other diversities. Just as it would seem logical for internationalisation to embrace the global city as a workshop and exemplar for the formation of theory and the embedding of practice, it would also appear a common sense proposition that internationalisation in post-secondary education and the field of multiculturalism would look to one another for renewal, programming, research, and overall synergistic interaction. I considered this would be particularly true in the context of diverse cities that have long been the historical meeting place of both global and internal migrants from diverse groups within nations or regions.

In one of the very few studies on this topic, the American Council on Education (ACE; 2007) produced a working paper entitled “At Home in the World: Bridging the Gap

between Internationalization and Multicultural Education.” The paper “explores the conceptual frameworks underlying internationalization and multicultural education and the relationship between these two frameworks” (p. iv) and builds on a premise that “multicultural education and internationalization can complement and enhance each other” (p. v).

In the ACE (2007) project, the authors began with the apparently common sense notion that combining internationalisation and multicultural agendas would result in a synthesis, bringing the global and local together in meaningful ways that have social, economic, academic, and institutional rationales “beyond the generally accepted need for students to more fully understand difference and the difference that differences can make” (p. 1). They proposed the following rationale for “working in the overlap” (p. 1).

Working at the intersection of internationalization and multicultural education provide creative opportunities for faculty, staff, and administrators to:

- help students understand multiculturalism and social justice in a global context
 - develop intercultural skills
 - broaden attitudes to appreciate the complexity of the world
 - examine values, attitudes and responsibilities for local/global citizenship
 - disrupt silence and make visible hidden issues not explicit in networks of relationships
 - see how power and privilege are shifting in the local/global context
 - experience conflicts and develop skills to work together
 - prepare students to cooperate and compete in a multicultural and global workplace.
- (p. 1)

In addition to providing a rationale for working in the *interspace* between internationalisation and multiculturalism, the authors suggested both fields have commonalities in that they are: generally marginalised in the institution, are rarely seen as core concerns, have to some extent evolved as interdisciplinary or multi-disciplinary areas, and both feature experiential learning as a critical pedagogy.

Despite the apparent similarities between the fields, the ACE (2007) report shows the project attempting to bridge the divide failed spectacularly. In referring to “bridging the gap,” the title of the report is instructive and indicative of the inevitability of

failure. There is indeed a gap, a chasm so wide that, at many institutions that were part of a major national project to promote global learning (which began in 2003 and from the study of which the paper emanated), the divide between multiculturalists and internationalists “resulted in tensions that stymied efforts to promote either initiative” (p. iii). I suggest in analyzing the failure of this admittedly laudable initiative, we may find some of the structural reasons that inhibit humanistic internationalisation from achieving a renaissance in an increasingly internationalised world.

In aiming to ascertain the structural differences that continue to keep multiculturalism and international education apart, I suggest a brief synoptic view of multiculturalism is necessary as the underpinnings and characteristics of internationalisation have already been laid out earlier in the study. Given that the ACE (2007) study refers to the US, I use US sources to explore the field. Banks (2004) suggests multicultural education within the US has its beginnings in ethnic studies and the civil rights movement, and is essentially rooted in a social justice ethos that has evolved over time. Chambers (1994) proposes ethnic studies provided the field’s foundation followed by ethnic and multi-ethnic education, which then became multicultural education in which race, gender, sexual orientation, and spirituality were incorporated. This was followed by a transition to the current phase in which comparative approaches examine connections between and among race, ethnicity, gender, and class. Multicultural education is thus “both an educational and social reform movement that seeks to establish equity and equality, the elimination of social oppression, and the acceptance and valuing of human diversity” (ACE, 2007, p. 18).

I consider multicultural education to be grounded in an emancipatory and purposive ethos. Internationalisation, on the other hand, is a bracketing term that has multiple and often contradictory purposes without a singular theoretical foundation or framework, as has been suggested earlier in the chapter. The often contradictory purposes of internationalisation are illustrated by the contention in the ACE (2007) report that, in the US, internationalisation is informed by “Western/European perspectives, and was motivated by apparently contrary desires to promote international peace and understanding on the one hand, and to bolster strategic U.S. interests on the other” (p. 18). In the notion internationalisation is considered to be about peace between nations as opposed to between cultures, I suggest we may see one of the essential differences

between internationalisation and multiculturalism. I consider world cities provide a context in which the nation-culture dichotomy cannot be retained, and we must seek ways to meld local intercultural bridging with international bridging since both the multiple cultures of nations, particularly in the US and Canada, and the international cultures of migrants now co-exist in world city spaces.

A particularly difficult issue facing this disciplinary blending is that, unlike multiculturalism, internationalisation cannot claim a singular liberative root and narrative thread and requires a “multidimensional understanding” (Britez & Peters, 2007, p. 37). Britez and Peters note internationalisations must be understood as being “mediated by an historical diversity reflecting their colonial past, contemporary geopolitics, and global location” (p. 37). I suggest it is in the ambiguity surrounding the multiple ideological underpinnings of internationalisation that some of the difficulties inherent in combining the fields, as reported by ACE, may be found.

The current status of internationalisation and multiculturalism may also offer an understanding of the vociferous opposition to linking these disciplines encountered in the process of ACE’s attempts to bring them together resulted in a fear it could lead to “amorphous conflation of the two fields” (Cortes as cited in ACE, 2007, p. 10). Since 2007 when the ACE paper was published, reflecting a process that began at the beginning of the 2000s, it is clear the commercial aspects of internationalisation have almost completely overshadowed those who consider internationalisation to be about “a commitment to global vision, intercultural understanding and ‘making the world a better place’” (Bennett & Bennett as quoted in ACE, 2007, p. 20). Multiculturalists are perhaps thus understandably wary of the *internationalizers* since the term is an omnibus that increasingly includes far more *free marketeers* than those few (e.g., Arinowitz & Giroux, 1991; Schoorinan, 1999) who embrace critical pedagogy as essential to internationalisation in post-secondary education.

Ironically, just as humanistic internationalisation seems to suffer from a theoretical deficit resulting in stagnation due to its inability to break out of a discursive helix, it does appear to have at least this facet in common with one of multicultural education’s most recent incarnations, intercultural education. According to some commentators, for example Coulby (2011), the field of intercultural education is

“restricted in its access to the wider theoretical literature and insensitive to the political understandings implicit in culture itself, Intercultural Education is in danger of becoming a theoretical backwater” (p. 108).

The ACE (2007) report indicated that, at least within the US polarisation between these fields is clear and problematic, there appears to be an absence of further attempts at conciliation. Nevertheless, there are signs elsewhere that new possibilities of interaction are occurring. Donald (2007) suggests multiculturalism in Australia has moved away from “a prejudice towards community-as-destiny” (p. 291), positing many multicultural theorists “eschew essentialism or the reification of culture and embrace the historical and contingent variability of culturally or ethnically identified groups” (p. 291). He proposes internationalisation must move away from its own essentialism and entwine itself with multiculturalism if it is to regain traction.

I suggest Australian world cities, particularly Melbourne and Sydney, offer crucibles that may catalyze this blending. I note Donald (2007) is speaking within the context of Australian multiculturalism which, I suggest, is far more contingently founded in patterns of recent migration from abroad and the experience of hyper-diverse cities than in the combination of recent migrants and the liberation of citizens, who have been resident for many generations as is the case in much of the U.S. Donald does not address the issue of where Australian indigenous people fit in his scheme of things, and I note this as a problematic *lacuna* for the field as a whole and is not within the scope of this dissertation. Despite the limitations of his contextual binding, I suggest Donald’s (2007) perspective may offer a way forward for internationalisation theorists, practitioners, and multiculturalists to come together in an interdisciplinary and intercultural symbiosis propagated by the ripe conditions of the world city.

While offering a theoretical proposition that may provide a path to an improved symbiosis among disciplines, Donald (2007) suggests the organisational structures embedded in stagnant theoretical frameworks of the university itself are one significant factor hindering the interlacing post-secondary internationalisation and multiculturalism, since a hybrid of this type:

undermines the idea of an uncomplicated and unambiguous national, ethnic or cultural identity and in doing so it pulls the rug from under the

idea that the responsibility of a university education is either to bolster a unitary national identity or to affirm as equally and unarguably valid multiple cultural identities. (p. 295)

Donald's analysis illustrates the foundational reified entrenchment and separation of status quo international education and multiculturalism in the university's view of its role. I suggest his perspective, with which I agree, finds a theoretical explanation in Ulrich Beck's (2006) conception of methodological nationalism that I explore extensively in Chapter 3 and touch on in the next section.

Beck (2006) describes both multicultural and internationalist perspectives as "container model(s) of plurality" he contends are equally absurd, but proposes the "territorial ontology of difference" (p. 30) can only be overcome through a cosmopolitan outlook that attempts to stand outside the national and (by association) international view. It is in this perspective I posit the theoretical means may be found to overcome the considerable barriers between internationalisation and multiculturalism in an intercultural stance not bound by the national imaginary. I suggest this notion harkens back to the radical critical pedagogies of Aronowitz, Giroux, and McLaren, writing in the early 1990s, in which "students need to develop a relationship on non-identity with their own subject positions and the multiple cultural, political and social codes that constitute established boundaries of power, dependency, and possibility" (Aronowitz & Giroux, 1991, p. 120). I consider the notion of human rights, freedoms, and capabilities that are required *prima facie*, if true liberal pluralism achieved, are cosmopolitan ideas that lead back to Kant. The relationship of cosmopolitanism to post-secondary internationalisation is beginning to receive some attention and I examine these emergent discourses in the next section.

2.6. Cosmopolitanism and Internationalisation in Post-Secondary Education

In their introduction to *Knowledge Society vs. Knowledge Economy*, Sorlin and Vessuri (2007) propose globalisation has resulted in the commodification of knowledge that is increasingly pitted against the social foundations of a knowledge society, thereby resulting in "a democratic deficit" (p. 3). Others such as Gacel-Avila (2005) agree and

more starkly insist, globalisation has resulted in a higher education paradigm in which there are “the “globalisers” and the “globalised” (p. 121) or as Marginson (2004) proposes “the social pyramid becomes the educational pyramid” (p. 14). The concept of the social pyramid resonates with Newfield’s (2011) notion of the educational Third Estate referred to earlier in the chapter, and with the centre-margin theories of structuration in world city systems I explore in Chapter 4.

Education and global socio-economic strata are increasingly intertwined. I suggest the outcome for the higher education sector may be increased marginalisation, not only for institutions in the global south, but also for those migrants from the global south to world cities who remain on the periphery. This, I contend, is among the most significant of the multiple challenges for those who would have internationalisation as a humane project of enlightenment rather than a consort of capital markets, or as Britez and Peters (2010) suggest “a cosmopolitical project of the university as alternative to the one implicit in neoliberal internationalization strategies” (p. 35). Rizvi (2009) mirrors Britez and Peters’ (2010) concept in his own iteration of a reflexive cosmopolitan internationalisation that exists “within a pedagogically open framework explores the dynamics of cultural interactions in an ongoing fashion” (Rizvi, 2009, p. 267).

Britez and Peters (2010) state the current iteration of internationalisation in higher education is “informed by the demands of neoliberal capitalist economies and by a neoliberal cosmopolitical concept of the university” (p. 35). Like Teichler (2004) to whom I refer earlier, they suggest re-internationalisation is occurring but also propose that, “if the University is to fulfill any of its historic tasks concerning the creation of globally aware citizens” (p. 36), a return to cosmopolitanism is required. The lost cosmopolitanism they refer to is “the one explicitly adopted by Derrida (2001); recuperating ancient concepts of friendship, the ethics of hospitality, forgiveness, and the gift, the invitation the outlines his account of responsibility to the other” (Britez & Peters, 2010, p. 8).

The concept of re-engaging internationalisation with the cosmopolitanism of historical internationalisation, albeit to a rooted and vernacular cosmopolitan imaginary of the present, appears to be an emergent strand in the field and, I suggest, offers a way forward for considering a renewed humanistic internationalisation. These discourses

follow the Derridian and Appian tradition proposed by Britez and Peters (2010), which are echoed by Donald (2007), Cantwell and Maldonado-Maldonado (2009), and Rizvi (2009). I posit their perspectives are captured by Gacel-Avila's (2005) suggestion that internationalisation in post-secondary education must be underpinned by the premise that "comprehension between humans is the first requirement for intellectual and moral solidarity on earth" (p. 126).

These purportedly new approaches are not myriad revivals of classical cosmopolitanism in the service of internationalisation; rather they are practical cosmopolitan hybrids melding new forms and theoretical propositions, much like the hybridity of diverse cities themselves. Rizvi (2009) proposes revised cosmopolitanism offers a reinterpretation of:

the old idea of cosmopolitanism, interpreting it not so much as a universal model principle, nor a prescription recommending a particular form of political configuration—nor indeed a transnational lifestyle—but a mode of learning about, and ethically engaging with, new social formations.

(p. 254)

Beck (2006) proposes institutional constructs cannot respond to the ambiguities of hybridising cultures due to their fixity in a nationally-bound perspective that views culture and *otherness* as separate, distinct, and reified. Donald's (2007) argument, with which I also agree, is an effective appreciation for diversity would entail a capacity for William Connolly's concept of "agonistic respect" (as cited in Donald, 2007, p. 295) in which "cosmopolitically informed, locally-enacted negotiations about values, ends, means and meanings might actually be possible" (p. 295).

In Beck's (2006) theory and Donald's (2007) argument we may find one of the reasons for the apparent blindness of institutional internationalisation to local real cosmopolitanisation in city contexts. If the university is rooted in both creating and supporting nation-building and reinforcing and preserving separate and distinct identities, then the blended porous realities of world cities present an empirical reality mocking their reification of nationalistic endeavour and cultural taxonomies. I submit institutions resist hybridity since to accept the unbound fluidity of identities increasingly present in global cities would be to also accept that disciplinary silos and the complicity of the

university as an institution in support of nation-building are fundamentally flawed and riddled with redundancies.

Beck's (2006) notion of institutional fixity in what he calls "zombie" structures and obsolete constructs is, I suggest, preceded by Iain Chambers (1994). Rigid adherence to *passé* structures and concepts provides a compelling explanation for internationalisation's view of migrancy, culture, and identity (Chambers, 1994), and its blindness to the breadth of the hyper-diverse global city. Chamber's view is of a Western "authoritative testimony that has always regarded cultural fragmentation and mobility with horror" (p. 5). Chambers suggests Western obsession with "authenticity" is the reason for a perspective that, "in disavowing the discontinuous tempos and culture of the city, commerce and modernity, this critical tradition has persistently sought radical alternatives in the assumed continuities of folk cultures, 'authentic' habits and 'genuine' communities" (p. 71). I concur and propose Chambers' concept provides a partial explanation for the myopia of internationalisation in regard to the global city since, I argue, the internationalists within internationalisation are bound by the obsession with authenticity to which Chambers refers. The prison of supposed authenticity thus causes them to dismiss world city hybridities, as well as the disassociated cultural enclaves in world cities that represent an imagined nostalgic ideal construction of the past for communities of exile, which remain in suspended animation and bear little resemblance to the present of the country, city, or village left behind.

In suggesting a way forward for humanistic internationalisation, Donald (2007) refers to a blend he rather awkwardly terms "multicultural cosmopolitanism (or cosmopolitan multiculturalism)" (p. 292). He contends this amalgam "identifies an imaginative and self-questioning encounter with extrinsic cultures through which individuals and collectivities develop a self-defining relationship to a globalised, culturally complex here and now" (p. 292). Donald is writing here about internationalising curricula in higher education and suggests the aim of a curricula founded in multicultural cosmopolitanism should be developing "consciousness of living in a mixed-up world and having a mixed-up self" (p. 299).

In order for the concept of multicultural cosmopolitanism to gain traction, I suggest the field of internationalisation in post-secondary education must reclaim what

Britez and Peters (2010) categorize as internationalism, by which they mean cultivation of a cosmopolitan perspective as opposed to internationalisation that they contend has now come to mean “a greater international presence by the dominant economic and political powers, usually guided by principles of marketing and competition” (Stromquist as quoted in Britez & Peters, 2010, p. 39).

The central question Britez and Peters (2010) ask is “what of (sic) universities considered in relation to internationalism rather than internationalization” (p. 43). They contend and I agree, neo-liberal economic cosmopolitanism has no answers when it comes to the social role of universities in managing social spaces. Britez and Peters suggest the alternative perspective can be found in reclaiming Kantian moral and political cosmopolitanism. Although I agree cosmopolitanism offers a potential route forward, I disagree the abstractions of Kantian universalism are the key and posit that a *realpolitik* Habermasian stance is more appropriate given its amalgam of pragmatism and ideology, which I argue is required for internationalisation to regain utility. A concept I explore further in Chapter 3.

2.7. Moving Forward

As we have seen, Knight’s (2003) definition of internationalisation is widely referenced as the seminal text throughout the field, and I have used her texts as foundational to my praxis for over two decades. However as I gained insights into the role of theory and philosophical perspectives in educational design and development, I began to take note of the notion that Knight (2003, 2004, 2011) and the majority of the other major foundational authors (e.g., de Wit, van der Wende, Teichler), who in 1990s underwrote the prescriptive structures for internationalisation, did not appear to have made explicit the underlying epistemologies of their version of internationalisation. According to Schoorinan (1999), they focused on the pragmatic and liberal rationales for internationalisation and neglected the civic inherently counterhegemonic rationale “aimed at developing students’ ability to act as global citizens in the pursuit of global democracy” (p. 24).

I suggest the major foundational figures in internationalisation (Knight et al.) had not provided foundational guideposts, underpinnings Rizvi (2009) and other scholars (Calhoun, 2002, 2003, 2008; Donald 2007) considering internationalisation more recently, term “epistemic virtues” (Rizvi, 2009). My own epistemology is similar to that held by Rizvi (2009) and Calhoun (2002, 2003, 2008) in that I consider the primary purpose of internationalisation in higher education should be the development of humane perspectives focused on fostering understanding and human solidarity across cultures, inequities, and manufactured differences.

Donald (2007) has a somewhat more mechanistic perspective than I hold, suggesting that, “through internationalization students will develop entrepreneurial skills that have global application, an appreciation and respect for diversity, and a capacity to work with and contribute to the global community” (p. 290). This view of internationalisation provides a decent gloss on the status quo exemplified in Knight’s (2003) definition, but also illustrates the lack of rootedness in an explicit epistemological stance I refer to earlier; a void I suggest may be a factor at the heart of current schisms in the internationalisation arena, which provides a partial explanation for the lack of a relational discourse between internationalisation and locality.

If internationalisation is to respond to global challenges in service of the public good, I suggest a foundational epistemology is required. At present, *mainstream* internationalisation (e.g., Altbach, 2004; de Wit, 2009; Knight, 2011) appears to be mired in a backward-looking “prescriptive” framework. I propose the emergent new developments that link cosmopolitanism and practice to the field may offer an epistemology and methodology and theoretical framework to extricate humanistic internationalisation from its dialogic and epistemological crisis. The cosmopolitanism I refer to is “not some kind of ethical abstract but involves recognition of our global interconnectivities and interdependencies and an acknowledgement of the need for collective responses to challenges that although global are experienced as local and contingent”(Nixon, 2011, p. 64). I suggest we find the most immediate incarnation of the global as it is experienced locally in world cities and that cosmopolitanism is inextricably linked to global cities both as a notional descriptor and erstwhile description. It is to an examination of cosmopolitanism and its potential for a reconsidered humane internationalisation of higher education that I next turn my attention.

3. The New Cosmopolitanism: A Potential Lens for Reconsidered and Renewed Internationalisation

A number of researchers (e.g., Britez & Peters, 2010; Donald, 2007; Schoorinan, 1999) have suggested internationalisation in post secondary education should consider the prospect of “a form of internationalization tied to political purposes inherent in notions of cosmopolitanism and the cosmopolitical university” (Britez & Peters, 2010, p. 39). Britez and Peters (2010) propose this notion as a counterhegemonic challenge to “a cosmopolitical neoliberalism that looks at the cultivation of students as consumers” (p. 34), indicative of their contention that internationalisation has “become subordinated to a neoliberal metanarrative of development that contains a particular understanding of globalization and cosmopolitanism” (p. 36). I consider recent developments concerning cosmopolitan discourses may offer a key to explaining the apparent lack of connectivity and engagement between post-secondary internationalisation and world cities, as well as a potential framework for re-humanising internationalisation in higher education.

I suggest internationalisation and cosmopolitanism have clear commonalities, since cosmopolitan approaches are concerned with the inexorable fact that humans live on a spherical planet requiring we interact and, take as essential, that we must find ways to work together, live together, and create together. Indeed it is surprising so little research in the field focuses on what would seem to be a natural relationship.

Much like internationalisation, cosmopolitanism exhibits many tendencies. The myriad cosmopolitan discourses, past and present, hinge on multiple divergent perspectives. These run the epistemological gamut, from deeply held convictions that there is an essential empathetic humanity capable and desirous of global citizenship and perpetual peace within us all, to perspectives that view this as a utopian universalist impossibility given our essentially brutish natures. Much like internationalisation, the term

“cosmopolitanism” has been applied to multiple conditions, approaches, and purposes suggesting a range of interpretations of the term, which includes a reading of cosmopolitanism as a desired state of equality and freedom for all humans, as well an adjectival prefix or suffix that implies global movement of capital, labour, and borderless systems in a “post-political world (in which) the multinational corporation becomes the model for all conduct” (Habermas, 1999, p. 125).

Despite divergent views and varying positions on human nature and cosmopolitan potential, I propose the fact remains that we need transactional processes to survive living side-by-side on the sphere we call earth; particularly so in an era in which our self-destructive capacities continue to increase exponentially (Beck, 2006). Building on Habermas (1999), Beck’s contention is that we are collectively conjoined in a “risk society” underpinned by “the brutal fact of ontological insecurity” (p. 7), which requires us to cooperate if we are to resist the risks of disease, terrorism, and climate change, which knows no boundaries and threatens us all. According to Beck (2006), it is the universality of risk that requires cosmopolitanism as a survival strategy, whether we are engineered for empathy or not. I contend the need for mitigating strategies is particularly urgent in the context of world cities where frictions and risk are concentrated and focused.

In the concept that global risks concern and affect us all we may find a worthwhile project for internationalisation in higher education. Contending with these risks will require the common perspectives, international research endeavours, and human solidarity that could emanate from a revitalised humane internationalisation. An internationalisation that, through intercultural learning and strategies of solidarity seeks to create knowledge across and between cultural boundaries, and aims to mitigate the risks inherent in the technologies and political-economic systems we have constructed, which present borderless threats to health, well-being, security, and to the cultural clashes that have become globalised.

Appiah (2006) with whom I also agree, proposes cosmopolitanism “begins with the simple idea that in the human community, as in national communities, we need to develop habits of co-existence: conversation in its older meaning, of living together, association” (p. xix). Beck (2006) outlines cosmopolitanism as a set of social strategies

that, in dealing with difference, “do not exclude but actually mutually presuppose, correct, limit and support each other” (p. 57). I note Beck’s notion is based in a view that cosmopolitanism is a necessary utility, whereas Appiah (2006) suggests it is a desirable and delightful state to which we should aspire and this motivation alone will reduce the risk of parochialism. Appiah’s perspective is a scholarly elitist’s view of a dilettante cosmopolitanism, whereas Beck’s (2006) perspective is taken from a gaze, in the Foucaultian sense of the term, which considers existing interactions at global and local levels that produce risk and frictions and require mediation. In these two divergent perspectives, I suggest we see the continuum of cosmopolitanism.

In this chapter, I explore the history of *cosmopolitanisms* and, I agree, we are “better off speaking of cosmopolitanisms in the plural form” (Hannerz, 2004, p. 72), and focussing on some of the major historical strands and divergent positions. I then turn to recent developments in which authors (Beck, 2006; Donald, 2007; and Calhoun, 2003, 2008) propose “realistic cosmopolitan” (Beck, 2006, p. 57) concepts, which reflect the increasingly *cosmopolitanised* nature of world society that I suggest are exemplified, concentrated, and most obviously present in world cities. These writers attempt to find perspectives and approaches that both transcend and accept difference, while inching forward towards a less contentious pluralism than increasingly presents in tensions and eruptions among and between cultural communities.

In the concept of practical vernacular cosmopolitanism, which aims towards “imagining the nation-state as transnational as interlocked, mutually constituting” (Beck, 2006, p. 63), I suggest the social-civic aspects of internationalisation in post-secondary education may find a theoretical proposition to unlock its current stasis and reset:

the narrative of cosmopolitanism that dominates the discourse of internationalization of higher education institutions operates as a marketing strategy of corporate universities informed by neoliberalism, rather than a critical position encompassing the political, social and cultural dimensions relevant to the practice and experience of being a world citizen. (Britez & Peters, 2010, p. 40)

I argue that cosmopolitanism, in its various forms, is inextricably linked to the trajectory of internationalisation in higher education and that an exploration of the history of cosmopolitanism, juxtaposed with the development of internationalisation over time,

offers insights into the present state of internationalisation and potential remediation in regard to its humanistic endeavours.

3.1. A Brief History of Cosmopolitanism

Cosmopolitanism is a very old idea, as indeed is internationalisation in higher education, a concept discussed in Chapter 2. The cosmopolitan conversation goes back a long way in human history; Wallace Brown (2009) suggests the first recorded instance of the idea dates back to 1375 BC “to the Egyptian Akhnaton, who advocated a universal monotheism where all humans owed each other equal moral duties” (p. 4). The narrative then crosses the Mediterranean, takes root in Athens (perhaps one of the first world cities), and is found in Diogenes’ concept of *kosmopolites*, from which the term “cosmopolitan” itself is derived. Diogenes’ assertion that he was a citizen of the world (*kosmopolites*) is, ironically, reportedly attributed to his Garbo-like wish to be left alone as a citizen of the world rather than as a manifestation of his embrace of the entire family of humankind. We may consider this tension concerning the balance between the freedom of the individual to act as she wishes and the creation of necessary conditions for this to occur vis-à-vis the need for social and legal contracts, as representative of the fundamental strands of over 2,000 years of cosmopolitan discourse.

The historical thread continues, according to Brown (2009), Fine (2009), and Woodward, Skrbiš, and Kendall (2009), through Stoic philosophy. As the dark ages take hold, it takes an extended break after the death of Marcus Aurelius has a revival in the 16th and 17th Centuries with las Casas, de Vitoria, Bacon, Voltaire, Grotius, Locke, Paine, Montaigne, and others, and finds its most recent critical nexus with Kant’s (1796) development of cosmopolitan theory outlined in *Perpetual Peace*. Kant’s treatise focused on the notion that “with men the fate of nature (*flatus naturalis*) is not a fate of peace, but of war “ (p. 11). Essentially, Kant’s proposition was nations must come to an understanding in a cosmopolitan order and abolish war. Given Kant’s motivation was to achieve perpetual peace as opposed to the permanent state of war, which presented risks to the development and liberty of the nation-state during his times, I suggest this

has something in common with Habermas' and Beck's notions of global risk referred to earlier.

It may be argued that Kant's cosmopolitanism is the root from which the majority of Western cosmopolitan discourses are propagated. Cheng Peah (2009) calls Kant "the true inaugurator of modern cosmopolitanism" (p. 487). Martha Nussbaum (1997) agrees but also contends Kantian cosmopolitanism is not an original concept, as she considers a direct line can be drawn back from Kant to the Stoics themselves. She suggests Kant appropriates the "deep core" of his cosmopolitanism from the Stoic idea of "a kingdom of free rational beings equal in humanity" (Nussbaum, 1997, p. 12) but "without its teleology" (p. 18).

Despite general agreement on Kant's centrality to the current discourse, there have been recent departures, most notably in the last century with Habermas. Habermas (1999) acknowledges Kant's foundational influence, but takes the position that "Kant's idea of cosmopolitan vision must be reformulated if it is not to lose touch with a global situation that has changed fundamentally" (p. 178), and proposes "the stratification of world society and the globalization of dangers necessitate a reconceptualization of what is meant by peace" (p. 179). Mertens (1996) considers Habermas, whom he terms one of the most influential of current social philosophers on the issue of cosmopolitanism, "is most certainly not faithful to Kant's heritage" (p. 329) due to Habermas' contention that, in the process of becoming defunct, the nation-state is a notion which cannot be reconciled with Kant's own construct of a cosmopolis of nations. I return to this critical schism, illustrative of what I consider to be a bifurcation in Western cosmopolitan discourses, later in the chapter.

The majority of texts concerned with both historical and contemporary cosmopolitanism restrict themselves to a narrative suggesting it is almost exclusively a Euro-Mediterranean concept. Hannerz (2004) suggests, "somewhat paradoxically, in a field of debate over cosmopolitanism largely populated by scholars and intellectuals from North America and Europe, there is sometimes, not least in generalizing theoretical statements, a rather uncosmopolitan disregard for other parts of the world" (p. 83). Increasingly however, a limited number of authors (e.g., Appiah, 2006; Ananta Giri, 2006) are paying attention to non-European historical cosmopolitan traditions, such as

Islamic cosmopolitanism and the writings of Confucius, Tagore, Gandhi, and many others. Confucius' concept that "the highest ideal in the social order, refers to a golden age in which the world was shared in common by all (tian xia wei gong)" (Fine, 2009, p. 29) is clearly cosmopolitan in perspective, as are those of myriad traditions and authors from all points on the spherical earth.

Not only is there a growing albeit limited call to view historical cosmopolitanism as having a global pedigree with a presence in multiple cultural contexts throughout history, there are also those who consider the current cosmopolitan discursive arena as a dangerously hegemonic construct. Some are highly critical of what they view as a Euro-centric perspective and call "for multiple transformations in Western cosmopolitan discourses to make them more genuinely cosmopolitan, less Western parochial and more aware of their requirement for cultural and self-development" (Giri as quoted in Gasper, 2006, p. 2). Others, such as Calhoun (2002), suggest cosmopolitanism is not only a Western philosophical regime but has also been co-opted by neo-liberal capitalism. He proposes: "cosmopolitanism and democracy have both been intertwined with capitalism and Western hegemony. If cosmopolitan democracy is to flourish and be fully open to human beings of diverse circumstances and identities, then it needs to disentangle itself from neoliberal capitalism" (p. 24). I would add there is also a need to distance cosmopolitan thought from the constraints of methodological nationalism, which is inextricable from Western capitalism, as Beck (2006) suggests.

Although I agree that cosmopolitanism includes multiple traditions and perspectives, a broader global view of the literature and critiques is not contained within this dissertation. At present, "cosmopolitanism is a discourse centred in a Western view of the world" (Calhoun, 2002, p. 873) and, given my own locus, identity, and praxis, I reluctantly restrict myself to the *northern* or Western tradition. I acknowledge there are clear limitations in focusing on the Western tradition of cosmopolitanism in post-secondary education given an inter-subjective examination of global cosmopolitan philosophies would strengthen the foundations of a truly global internationalisation approach. Furthermore, bridging strata and cultural segregation within world cities will require an interface between cosmopolitan traditions from multiple cultural and faith traditions and this would be a worthwhile endeavour for future internationalisation research and practice.

Despite agreeing with Calhoun's (2002) perspective concerning the origins and hegemony of cosmopolitan thought, I also concur with Beck (2006) that cosmopolitanism is "neither alien nor irrelevant to non-Western cultures" (p. 60) since, as he says, using human rights law as an example, "local groups connect and affirm local and national sources of power through contextual interpretations of human rights and that draw on their own cultural and political traditions and religions" (p. 60). I take the view that a modified vernacular cosmopolitan vision must, can, and will inevitably provide a space and interface for all global cosmopolitan traditions, histories, and discourses, and should be open to probing critique from all quarters. As world cities are non-theoretical spaces in which real existing cosmopolitanism happens, they are the places in which a vernacular cosmopolitanism is both necessary and possible. The challenge of finding a framework for peaceful co-existence in a globalised world is central to a purposive redefined humanistic internationalisation within post-secondary education. Western cosmopolitanism traditions and the variations that are currently developing in response to a rapidly changing world offer some cues for redirecting and re-energising an internationalisation of the public good, while recognising a far broader inclusive intercultural cosmopolitanism will eventually be necessary.

3.2. Western Cosmopolitanism: The Fundamentals

In attempting to provide a synoptic summary of the Western cosmopolitan tradition, Brown (2009) provides a framework encompassing the variety of perspectives of cosmopolitan theorists. He suggests most contemporary influencers share three general principles: individualism, egalitarianism, and universalism.

First, cosmopolitanism maintains that the unit of ultimate moral concern are individual human beings. Second, cosmopolitan theories share the element that this moral concern should be equally applied to all humans. Third, cosmopolitanism proclaims that humans are the ultimate moral concern for everyone regardless of race, nationality, social status and religious belief. (p. 10)

Founded in notions of moral concern, I posit this framework is of great relevance to the discourse on internationalisation in post-secondary education. One of the principle reasons commercial internationalisation has become ascendant is because a clear moral foundation for humanistic internationalisation has not been articulated as yet, and thus there has been no anchor for these aspects of the field, which have therefore atrophied in the strong winds of capitalist tendencies. I argue cosmopolitanism may offer this anchor, albeit tethered to a pragmatic cosmopolitan of the present.

According to Kennedy (2011) with whom I agree, the common principles of Western cosmopolitanism can be grouped into two orientations. These are “the classical cosmopolitanisms [that], drawing on the philosophers of classical antiquity and Kant, gesture to the importance of pluralism, but prioritize universal rights and the shared values of common humanity” (p. 64), and the recently emergent commentators, who focus on the “lived condition of “actually existing cosmopolitanism” (p. 64).

Cosmopolitan theorists are deeply divided with respect to their a priori perspectives however, I side with Woodward et al. (2009) and “do not see cosmopolitan scholarship advanced when the world is seen as caught up in a Manichean dialectic between Kantian cosmopolitan perpetual peace and a brutish Hobbesian order” (p. 46). I thus approach the literature and discourses of the field as a hopeful exploration of an untidy pluralistic cosmopolitanism of lived experience and gradual emergence. Nevertheless, I suggest a reading of the fields’ fractured underpinnings is critical to an understanding of the challenges and opportunities presented by and to cosmopolitanism, and it is to this task that I briefly turn my attention.

There is widespread agreement that critical shifts are occurring in our world in response to globalisation, and these affect and inform the cosmopolitan discourse. The central problem in regard to Western cosmopolitan discussants appears to be “whether we live in a world that is interconnected enough to generate institutions that have a global reach and a global solidarity that can influence their functioning” (Cheah, 2006, p. 1) and whether, even in ideal conditions, a global state is possible or desirable. I suggest that focusing on the discursive continuum, which both connects and separates Emmanuel Kant and Jurgen Habermas, may illuminate the essence of the divergent positions.

Mertens (1996) considers for Kant, “the international realm should consist of a plurality of independent political communities” (p. 332) thereby creating “a cosmopolis of homelands” (p. 343). Kant’s focus was on creating the conditions for a world of republics that would co-exist in a state of perpetual peace. His goal was the abolition of war through a cosmopolitan system of agreements and mutual understanding among states. Despite its continued importance, Habermas (1999) suggests Kant’s proposition was of its time and that:

a fundamental conceptual revision of Kant’s proposal must focus on three aspects: (1) the external sovereignty of states and the altered character of relations between them; (2) the internal sovereignty of states and the normative limitations of classical power politics; and (3) the stratification of world society and the globalization of dangers that necessitate a reconceptualization of what is meant by “peace.” (p. 179)

Habermas (1999) does not disagree with Kant’s core concept of a single original right to equal individual liberties, nor with Kant’s proposal for perpetual peace, but suggests the inexorably changed global conditions and the potential “demise of a world of nation-states” (p. 124) render some of Kant’s proposals redundant given the foundational nature of the nation-state in his theses. Habermas’ main issue with Kantian proposals hinges on the notion that for Kant the state was inviolable, which for Habermas is inconsistent with the guarantee of freedom that is the goal of perpetual peace. Although Kantian ideals still have much to offer, Habermas (1999) argues the notion of equal and free world citizenship cannot be trumped by the sovereignty of states. Nation-states are heading towards obsolescence and, “the arrival of world citizenship is no longer merely a phantom, though we are still far from achieving it” (Mertens, 1996, p. 334). Habermas (1999) contends our current territorial and social boundaries are contingent and “it is our moral obligation to abandon the nation-state and aim at an abstract kind of legally mediated solidarity” (Mertens, 1996, p. 338). This will occur, according to Habermas, through “reflexive universalism based on communicative action” (as cited in Beck & Grande, 2007, p. 71). I suggest the concept of a cosmopolitanism re-contextualised by contingent boundaries offers a perspective that may prise post-secondary internationalisation from its fixity in notions of impermeable sovereign states, which I argue hampers its redevelopment.

The various mainstream cosmopolitan commentators tend to line up either as Kantian purists, or what I will call Habermasian pragmatists. Brown (2009) is clearly Kantian in his orientation in writing about notions of global citizenship and the potential role of post-secondary education. He suggests, “as the world becomes increasingly more interdependent and socially interactive, cosmopolitan concerns for peaceful coexistence and cohabitation seem to be concerns that need to be philosophically addressed” (p. 3). He further posits that globalisation creates a “need for some form of regulating normative order” (p. 3), and proposes that Kantian cosmopolitanism offers the best possibility of a global environment that supports the co-existence of various cultural identities under an umbrella of cosmopolitan law, which may eventually lead to a more robust sense of national and universal citizenship without the strict demand for bounded and homogenous cultural identities.

In Brown’s (2009) case, his work provides a vigorous and thoughtful defense of Kant’s cosmopolitanism essentially claiming that it is “preoccupied with providing the normative principles that are meant to ground the motivation, the formation and the maintenance of a cosmopolitan matrix” (p. 51). He acknowledges the complexity and difficulty of Kant’s project, but states that “just because a theory has a degree of difficulty does not mean that it is not something we should strive to do” (p. 212). Although he agrees that Kant provides the fulcrum of the majority of current cosmopolitanisms, Fine (2007) proposes this has particular limitations since the cosmopolitan discourse has not “cut its roots with (Kant’s) natural law theory ... and remains firmly within the premises of natural law” (p. xi).

Martha Nussbaum (1997, 2006, 2012) is perhaps the major Kantian figure in present-day cosmopolitan philosophy, and to whom the majority of commentators refer, although they do not always defer. She looks to antiquity as the inspiration for cosmopolitanism, with its apogee being “Zeno’s ‘cosmopolis’—a world city based on a common law for all humanity in which even barbarians and slaves could be citizens” (as cited in Fine, 2007, p. 14). I note here the centrality of the city to cosmopolitan discourses. Nussbaum’s perspective is based in a view that “love of humanity is not a further stage of moral development that comes after one learns to love one’s family or community, but is always already present in love of parents, community, tribe, race, or nation” (as quoted in van Hooft, 2009, p. 26). Nussbaum’s (2012) most recent oeuvre is

her activism, in consort with Amartya Sen, on the concept of central human capabilities that should be available to all people. These are clearly Kantian in origin and include the capability of “being able to live the end of a human life of normal length,” “being able to move freely from place to place,” “being able to use the senses to imagine, think and reason” (Nussbaum, 2012).

Unsurprisingly, Nussbaum’s derisory views that consider patriotism as a secondary and problematic affiliation hampering cosmopolitan progress have often been contested in the U.S. and many *cosmopolitanists* (Calhoun, 2003; Scheffler, 2001) oppose her “extreme cosmopolitanism” (Calhoun, 2003, p. 538) as it “takes world citizenship as fundamental, clearly and always superior to more local bonds” (p. 538). Despite her vocal detractors, many commentators such as Woodward et al. (2009) and Gasper (2006) suggest Martha Nussbaum is singularly responsible for “the recent resurgence of interest in the area” (Calhoun, 2003, p. 538). I agree she is a central figure in the recent revitalisation of interest in cosmopolitanism, but argue her universalist perspectives reinforce an internationalisation of post-secondary education in which the local is ignored and, while her views are admirably idealistic, they remain practically improbable.

Justice is at the heart of her ethics and, in *Frontiers of Justice* (Nussbaum, 2006a), she exhibits her human rights approach. In doing so, Nussbaum distances herself from others in the field, such as Sen’s (2009) *laissez faire* view of freedom and Rawls’ (2005) theory of international justice that neglects the inviolability of each person. By taking a strong and idiosyncratic position, Nussbaum has laid herself open to criticism of imperialism with suggestions she only speaks to a Western intellectual audience.

One of the many criticisms levelled at Nussbaum is she is often viewed as an abstract dispassionate thinker. She rejects this view stating, “among philosophers I am one of the least abstract! Indeed Kantians often worry that my approach is too anthropological because it focuses so much on the actual situations of people” (Nussbaum, 2006b, p. 1318), thereby echoing the existing concept of cosmopolitanism that characterizes many of the more recent cosmopolitan discourses. This perspective is in my opinion unintentionally ironic, given it appears to be almost Habermasian in tone

from a Kantian acolyte. One of the critical tensions in the intellectual and philosophical Kantian tradition exemplified by Nussbaum despite her protestations is, I propose, the abstract nature of their constructs, which present challenges when attempting to apply them to the practice of internationalisation in post-secondary education. I consider Habermas' approach to cosmopolitanism to provide more pertinent methods and approaches for internationalisation. Habermas' (1999) notion of "contingent cosmopolitanism" as a corollary to post-secondary internationalisation and its inherent connection and applicability to modern situation is explored in the next section.

3.3. Contingent Cosmopolitanism

Despite its clear aura of philosophical abstraction, I suggest Western cosmopolitanism and its various incarnations cannot be disassociated from the web of history. I agree with Woodward et al. (2009) who propose cosmopolitanism should be located in a perspective that "the history of human social systems is a history of constant articulation and re-articulation of the question of belonging" (p. 33). In the concept of the re-articulation of belonging, one may hear the echo of re-internationalisation or for that matter re-globalisation, which have already been described in preceding chapters. Everything old is new again, and cosmopolitanism is no exception.

The recent resurgence of interest in cosmopolitanism can be seen as a response to being "on the threshold of a new era" (Woodward et al., 2009, p. 35). Indeed, cosmopolitan developments throughout history may be aligned with the steppingstones or winds of historical change. For example, Fine (2007) proposes the current surge of interest in cosmopolitanism emanated from the events surrounding the 1989 dismantling of the Berlin Wall. He suggests this event "marked the emergence of a new intellectual and political movement that is in itself international and places human rights, international law, global governance and peaceful relations between states at the centre of its vision for the world" (p. 1). Calhoun (2002) contests that recently, and for very different reasons, the World Trade Centre murders also call attention to cosmopolitanism from "the non-cosmopolitan side of globalization" (p. 871). I propose anti-cosmopolitanism suggests a worthy project for a remade internationalisation. One of the

challenges of world city spaces (and beyond) will be in the inevitable resistance to cosmopolitanisation that will require the redoubling of educational initiatives to bridge difference and forge understanding across cultural, socioeconomic, and spiritual divides.

Beck (2006) extensively explores the notion of the risks inherent in the tension of the anti-cosmopolitanisation and cosmopolitanisation as fundamental to defining the politics of the future. I agree with Beck's argument that, even if the cosmopolitanism he proposes emanates from a Western tradition, the risks of our risk society encompass all humans whether they result from cultural tensions, technologies, or mobility and require the approach to common humanity that cosmopolitanism offers. Where I disagree is on his apparent disavowal of the need to promote dialogue among diverse global cosmopolitan traditions in order to contend with these risks. He appears blind to risk is itself being a culturally located concept that requires discourse and agreement across cultural, social, economic, and physical borders.

In addition to events, globalisation and technology, communications technologies, and social media in particular, other discourses also have a radical and emergent effect on human life and cosmopolitan identity. Some, such as Beck (2006) and Nowicka (2006), propose modern cosmopolitanism must be considered in the context of a spatial change. They suggest this development emerges from new technologies, mobilities, and hybridities, and results in a shift from 2-dimensional Euclidian space to a multi-dimensional global space within which "localities, regions, nation-states, environments and cultures are transformed in a way in which social is no longer imaginable as merely society (durable structure) but as mobility (structure-in-becoming)" (Urry as quoted in Nowicka, 2006, p. 17).

The notion of spatial change is most palpably present in hyper-diverse world cities and is very much akin to Foucault's concept of *dispositifs*, referred to earlier; a concept Ploger (2008) suggests is of critical importance when considering the world city in respect of "the constitution of disciplinarian forces through relations of power, where to Foucault, space is active" (p. 52). Ploger suggests the dispositive interrogates the "spatial ordering of everyday lives" (p.53) in cities and generates segregations that are reflected by Sassen's (2006) notion of world cities structured according to multiple hierarchical systems. I propose the concept of spatial reconfiguration is essential to a

reconsidered internationalisation in post-secondary education that remains fixed in a linear Euclidean spatial paradigm.

I have suggested cosmopolitanism cannot be disassociated from the turn of history and changes in our social arrangements and technoscapes and it cannot be separated from lived lives and lived experiences. Despite multiple attempts, Brown (2009) laments “it would seem that humanity refuses to learn from history and that the world is largely unwilling to embrace anything closely resembling a system of mutual public right and global justice” (p. 210). A contrary view, with which I agree, is provided by Woodward et al. (2009), who plead for patience and posit we are in the process of cosmopolitanising; “its uptake and accretion is naturally gradual, but is also uncertain and driven by contradictory binary forces” (p. 157). It is on the notion of gradual cosmopolitanizing, the cosmopolitanism-in-becoming exemplified in Beck’s (2006) notion of cosmopolitanisation, which I now wish to focus.

A number of authors (e.g., Beck, 2006; Beck & Grande, 2009; Calhoun, 2008; Kennedy, 2011; Woodward et al., 2009) have taken on the task of engaging with practical or “imperfect cosmopolitanism” (Kennedy, 2011, p. 64). Acknowledging Todd as the re-framer of *realcosmopolitanism* (my term), Kennedy describes it as “the process of engaging in the interminable work of redefining, rights, citizenship and democracy in a plural world” (p. 64). Todd (2009), Benhabib (2002, 2004), and Butler (2000) all articulate cosmopolitanism as a process of rights in becoming, analogous to a continuous process of tense but hopeful birth.

Necessarily, accompanying the imperfection of *real-time* cosmopolitanism is a realistic ambiguity towards modernism present in much of Habermas’ writings, and illustrated by Seyla Benhabib’s (2002) work. Drawing in her scholarship on Arendt and Habermas, her “deliberative democratic model” (p. 80) it seems to me, offers a realistic yet tough-minded style to advancing cosmopolitanism. Her approach respects the abstract theories and attempts to find encompassing arrangements but considers cosmopolitanism as an untidy transformative human project; it:

views individuals as beings capable of cultural narration and resignification, who through their actions reappropriate and transform their cultural legacies. As opposed to the one-sided effort of

contemporary liberal theory to find a juridical answer to multicultural dilemmas, I emphasize processes of cultural communication, contestation and resignification occurring within civil society. Legal measures and guidelines surely have a crucial role in framing the limits within which our actions ought to unfold; however cross-cultural understanding is furthered primarily by processes of understanding and communication within civil society. (p. 81)

Brown (2009) echoes Benhabib's (2002) focus on civil society and proposes a view of cosmopolitanism in which "a robust civil society has acted as an insurgent element, which challenges the current global order and forces grass-root global concerns to be addressed by international institutions" (Brown, p. 210). Calhoun (2003) proposes cosmopolitanism by itself is inadequate and "needs the complement of greater attention to social solidarities" (p. 550). I explore the relationship of grass-roots movements and social solidarities to internationalisation in Chapter 5.

A perhaps tangential but nonetheless important strand of contemporary applied cosmopolitanism can be seen in attempts to utilize cosmopolitan tools to address current practical dilemmas. According to Nussbaum (2006b), the UNDP Human Development Report is a case in point with Mahbub ul Haq and Amartya Sen as the main architects of the methodologically cosmopolitan approaches embedded in this treatise; they propose cosmopolitan constructs suggesting a framework of common rights and intercultural mediation in pursuit of specific development goals.

Another example of the practical application of cosmopolitanism to a particular present and current political dilemmas is Beck and Grande's (2007) "Cosmopolitanism: Europe's Way Out of Crisis." In this application of cosmopolitanism to the collective dilemmas of the European Union, they explore the "principle of differentiated integration" (p. 72) in which otherness is recognised and honoured. Not only do Beck and Grande outline a series of practical cosmopolitan principles to underwrite the process of reimagining Europe, they also propose a set of electoral reforms and referenda through which "European politics must be returned to European society and the citizens of Europe must be made the subjects of the European political process, rather than mere objects without a voice" (p. 81).

It is apparent there is a flourishing cluster of those who embrace real existing cosmopolitanism as a means for interrogating and resolving global and local problems; a process for untangling dilemmas and facing the daily conundrums posed by issues constantly emerging in our ever more proximate lives. In my view, this discursive tack will inevitably prove to be a rich and thick ground for research and practice in post-secondary internationalisation as proximities abound and metamorphose. Just as emerging cosmopolitanisms offer new approaches and perspectives to the real world dilemmas of decreasing distances, both real and allegorical, between peoples and places, I suggest these new visions and ways of thinking about cosmopolitanism may offer opportunities for jump-starting humanistic internationalisation in higher education from its current paralysis. Pragmatic cosmopolitanism offers a way forward for humanistic internationalisation, which I suggest has been historically loosely wedded to a Kantian paradigm in which an abstract global citizenship is the desired end state. I propose the practical realities of negotiating the internationalisation dilemmas of world cities require humanistic internationalisation part ways with the abstraction of idealistic cosmopolitanism and embrace the radical pragmatism of imperfect (by which I mean not idealistic in that they seek perfection) cosmopolitan approaches that are contextualised, tempered by, and emerging from current conditions.

3.4. Radical Cosmopolitanism and Post-Secondary Internationalisation

Cheah (2009) suggests: “whatever its shortcomings contemporary transnationalism furnishes the material conditions for new radical cosmopolitanisms” (p. 11). I concur and posit that, although there are multiple abstract philosophical discourses occurring, pragmatic and imperfect rooted cosmopolitan frameworks are emerging which offer practical possibilities for tackling the daily dilemmas of bridging difference. I contend these new cosmopolitanisms have relevance to the aspects of internationalisation in post-secondary education that Donald (2007) suggests has the task of developing and adaptable and ethical citizen, who is both “multiculturally savvy and a functional cosmopolitan” (p. 290).

Because the cosmopolitan discourse spectrum is so broad and ranges from abstract universalism to mundane practicality, the perspective Fine (2007) offers is a useful way of approaching the current plethora of ideas and applications. He suggests there are two faces to modern cosmopolitanism, “the cosmopolitan outlook and the cosmopolitan condition” (p. 134) and posits the cosmopolitan outlook refers to “a way of seeing the world, a form of consciousness, an emerging paradigm of sociological analysis” (p. 134). Hansen et al. (2009) take a similar perspective: “cosmopolitanism is the name for an outlook towards the challenges and opportunities of being a person or community dwelling in a world of ongoing social transformation” (p. 587). Fine (2007) suggests the cosmopolitan condition is “an existing social reality, a set of properties belonging to our age” (p. 134) or as Nixon (2011) states: “reality is becoming cosmopolitan” (p. 60). As Sassen (2004, 2006) and Sandercock (2003) propose, nowhere is reality becoming more cosmopolitan than in the global city and I argue the social and structural aspects of this development must capture the attention of the practitioners and architects of internationalisation in post-secondary education, who appear to be presently exclusively occupied with its business endeavours. I suggest the notion of developing a cosmopolitan outlook offers the possibility of renewal to humanistic internationalisation. Here is a clear purpose that suggests reconstructive possibilities and may revitalize the dormant humane aspects of post secondary internationalisation.

The challenge for linking cosmopolitan discourses with post-secondary internationalisation, I argue, is to attempt to reconcile outlook and condition in a political sense both as a theoretical framework for imagining future possibilities and as a method for interrogating current and emergent realities. Todd (2009) has a particular slant on the cosmopolitan outlook I find compelling, given its call to action which I submit offers a communicative vehicle for cosmopolitan praxis. She rejects cosmopolitanism as a noun and replaces it with the active voice of “thinking cosmopolitan,” which radically revises cosmopolitanism as a call to action and thought. As Kennedy (2011) suggests, “in Todd’s hands thinking cosmopolitan exemplifies the ethics of mutual exchange in a plural world” (p. 65). Reverberating with the lexical dilemmas I refer to in my introduction, I propose Todd’s (2009) semantic revision may provide a link between the abstract discourses of Kantians and Habermasians, and allow them symbiosis while applying

realistic cosmopolitan perspectives to workaday issues and events; in this way vernacular cosmopolitanisation locates itself “between humanist ideal and grounded social category” (Skrbiš, Kendall, & Woodward, 2004, p. iii). With respect to post-secondary internationalisation, I propose that thinking (and acting) cosmopolitan should be the goal of a process focused on developing social perspectives, rather than developing cross-border techniques and knowledge to exploit and infiltrate markets.

Appiah (2006) suggests, ultimately, cosmopolitanism is a conversation of humanity that “doesn’t have to lead to consensus about anything, especially not values; it’s enough that it helps people get used to one another” (p. 85). His theory is universal proposals for common agreements are well and good and provide a target for what we *ought* to do but, in the end, the process of socialising ideas through conversation is how cosmopolitanism will advance and it is through the proliferation of conversations common agreements will be constructed. Conversations that I contend need to populate the internationalisation discourse and re-humanize the arena that is presently, almost exclusively, occupied with a series of interlocking competitive conversations, which remind one of the merchandising babble of stock exchange floor, and reduce internationalisation to the numeric abstract configurations of stocks and margins in which knowledge is commodified and the value of universities are quantified in monetary rather than social terms.

Despite agreeing with the concepts of thinking cosmopolitan and grounding cosmopolitanism in real existing contexts are essential, I suggest only a radicalised cosmopolitanism of action will suffice if a positive trajectory is to be achieved and the stranglehold of the market on post-secondary education is to be loosened and balanced with a humanistic approach. In this regard, I find Ulrich Beck (2000, 2006, 2011) goes further than the majority of commentators in this arena and provides the most compelling vision for the future of the field and the potential key to unlocking humane internationalisation in education from its stagnation, as well as engaging with the real issues of the cosmopolitanising city.

Drawing on Habermas, Beck (2006) provides both an epistemology and methodology for transforming a latent cosmopolitanism he considers is “despotic in its imposition of choices” (p. 44) into what I consider to be a realistic cosmopolitanism,

which is emancipatory in its public recognition of both the impact of this sustained coercion and the possibility of collective action premised on free choice. I propose tinkering at the edges of cosmopolitanism will not achieve momentum and Beck offers a critical perspective and methodological approach that provides a visionary key to the dilemmas presented by an increasingly cosmopolitan future. I note Beck is not without critics as Cottle (1998) suggests “the grand speculative sweep and abstract level of Beck’s social theory does not always sit comfortably with the more theoretically focused and empirically grounded interests of most mass communication researchers” (p. 6). Although the critique has some validity in that Beck’s rhetoric could be considered grandiose and unhinged, I suggest post-secondary internationalisation is in need of a grand theory if its foundations are to be shaken in the fundamental manner I propose is necessary for a humanistic construct to re-emerge in the field.

Echoing Habermas, in *Cosmopolitan Vision* Beck (2006) proposes that a cosmopolitan perspective is essential if we are to survive the “world risk society” we have created for ourselves in which “what is at stake is the compulsive pretence of control over the uncontrollable” (p. 22). He begins with the premise, “the human condition itself has become cosmopolitan” (p. 2). In an appreciative review, Gille (2007) provides the following gloss with which I concur:

Beck creates an ideal-typical before-and-after picture, in which the “before” is characterized by the containment of society by the nation-state, by the sovereignty (or at least its theoretical possibility) of the nation-state, and thus by a choice in degrees of exchange and interaction with other nation-states. In the “after” picture, Beck does not deny the role the state plays in facilitating cosmopolitanization and globalization, and he does not say the state has lost all its importance; rather, he argues that we must now see politics at that scale as influenced ex-ternally. He proposes not the abandonment of thinking and acting in nation-state terms, but integrating it within a cosmopolitan outlook and politics. The shift is so profound that traditional dichotomies, such as universalism/relativism, nationalism/internationalism, lose their original meanings, and much of the book is dedicated to their shortcomings and to proposing a panoply of new concepts: among others, contextual uni-versalism, ethnic cosmopolitanism, NGO cosmopolitanism, and banal cosmopolitanism.
(p. 264)

Beck (2006) considers we need to view global society as having moved into a “second modernity” (p. 21). He suggests the “first modernity” that our institutions and

approaches remain rooted is founded in “methodological nationalism (in which) the future implication of a nationally divided past are in the foreground” (p. 78), whereas “methodological cosmopolitanism” (p. 78) (the second modernity) is “concerned with the implications in the present of a globally shared future” (p. 78). He proposes that:

in the cosmopolitan outlook, methodologically understood, there resides the latent potential to break out of the self-centred narcissism of the national outlook and the dull incomprehension with which it infects thoughts and action, and thereby enlighten the human beings concerning the real, internal cosmopolitanization of their lifeworlds and institutions.
(p. 2)

I agree with Beck’s outlook, although the blunt rhetoric stings since my agreement with his vision also implies my own complicity in dull narcissistic compliant plodding. As I state in the introduction this dissertation is itself a partial attempt to address this on a personal level and, also, to seek out new approaches for the field.

Beck’s (2006) view is we are caught in a “false opposition between the national and the transnational” (p. 6); he proposes a “counter-image to the territorial prison theory of identity society and politics” (p. 7) in five interconnected constitutive principles of the cosmopolitan outlook:

- first, the principle of *the experience of crisis in world society* [emphasis mine]: the awareness of interdependence and the resulting “civilizational community of fate” induced by global risks and crises, which overcomes the boundaries between internal and external, us and them the national and international;
- second, the principle of *recognition of cosmopolitan differences* and the resulting *cosmopolitan conflict character* [emphasis mine] and the (limited) curiosity concerning differences of cultural identity;
- third, the principle of *cosmopolitan empathy* and of *perspective-taking* [emphasis mine] and the virtual interchangeability of situations (as both an opportunity and a threat);
- fourth, the principle of the *impossibility of living in a world society* [emphasis mine] without borders and the resulting compulsion to redraw old boundaries and rebuild old walls;
- fifth, *the mélange principle* [emphasis mine] that local, national, ethnic, religious and cosmopolitan cultures and traditions interpenetrate, interconnect and intermingle—cosmopolitanism without provincialism is empty, provincialism without cosmopolitanism is blind.

(p. 7)

Beck's (2006) vision is based in what he considers to be a cosmopolitan reality that we are actually living and experiencing in the here and now and of which many are conscious but unequipped to respond to. He cautions that we must recognize "global awareness of a shared collective future is an awareness to which there are currently no corresponding forms of practice" (p. 78), thereby acknowledging the wrenching difficulties associated with trusting his vision. The commentary concerning there being no corresponding forms of practice for a shared collective future, resonates with the notion that post-secondary internationalisation has stagnated and a paradigmatic shift is essential if new praxis is to emerge. I consider Beck's five principles could be adopted and adapted as foundational principles for a renewed framework of internationalisation for post-secondary internationalisation, a notion I explore in the concluding chapter of this dissertation.

Beck (2006) suggests institutions, including universities, are themselves located within a disappearing epoch in which "the nation state produced a monological imaginary centred on the demarcation and exclusion of others and aliens" (p. 79). He proposes the cosmopolitan age "is founded on a dialogical imaginary of the internalized other" (p. 79), where a Nietzschean "interpenetration" of cultural comingling occurs and "the cosmopolitan outlook breaks with the seductive insularity of national consciousness by opening itself up to the world of other by respecting an internalizing their point of view" (p. 79). Beck (2006) considers a breaking from the shackles of "a backward looking" (p. 78) nationalism must be approached as follows: "a methodological cosmopolitanism not only has to solve the problem of the starting point—the unit of investigation—and the problem of comparison. It must also redefine the conceptual framework of the social sciences" (p. 79). No small task then, but one I suggest offers a possibility for resetting, reframing, and repurposing internationalisation.

I note Beck's (2006) radicalism may be considered in the context of post-secondary internationalisation to stand alongside the critical pedagogical stances of Aronowitz and Giroux (1991), McLaren (2005), and others who propose:

a border pedagogy that can fruitfully work to break down those ideologies, cultural codes and social practices that prevent students from recognizing how social forms at particular historical junctures operate to repress

alternative readings from their own experiences, society, and the world.
(Aronowitz & Giroux, 1991, p. 121)

I posit the depth of Beck's (2006) radicalism is exemplified in his response to the supposedly cutting edge post-modern views of the modern world as a place of flows and scapes, multifaceted currents of ideas, processes, places, the idea of transnationalism, and the notion that connectivity is an adequate explanation for the effects of globalisation. Beck (2006) considers methodological cosmopolitanism requires the myths underpinning three prominent strands of empirical research on globalisation, namely "interconnectedness," "liquidity," and "transnationalism," must be dispelled. He suggests these terms, which appear to denote a radically different view of interconnectedness, do not represent a paradigmatic shift to a place consisting entirely of connectivity since these modalities remain bounded by the a priori foundation that there must be a place of permanence from which and to which to connect, or from which and to which the supposedly new liquidities flow.

From Beck's (2006) perspective, research on the interconnectedness of nations and structures as solutions does not "break with methodological nationalism by promoting the conceptual disclosure and empirical elucidation of the growing interconnectedness of national spaces" (p. 79) since they remain rooted in state units and national societies as a point of departure. Similarly, the concept of liquidity or a work in which the world is conceived as a sea of "flows" (Appadurai, 1990) is criticised as ignoring the agency of "national spaces and their institutional concretization" (p. 80) in directing, creating, and inhibiting these "streams" (p. 80). Beck (2006) considers transnationalism to be "the different ways in which the bridging of boundaries by people, texts, discourses and representations is placed on a permanent footing" (p. 81). Although he praises those working on the notion of flows and scapes for "many stimulating and methodologically instructive studies" (p. 82), he also criticizes their framework as being a concept created from an *observed* perspective, and not from the perspective of both actor and observer in a "new politics of perspectives" that Beck proposes must be "multiperspectival" (p. 82). I suggest the notion of transnationalism as a normative permanent state requires internationalisation respond to its permanence, particularly within the context of its main habitat, the world city. Thus, transnationalism would become a recognised tenet in the research and practice of post-secondary

internationalisation alongside, and interfacing with, the paradigm of continuous impermanence of inter-cultural and inter-national “visiting” that presently underpins the field.

Beck (2006) proposes methodological cosmopolitanism “must observe and investigate the boundary-transcending and boundary-effacing multiperspectivalism of social and political agents through very different lenses” (p. 82). From his point of view, “a single phenomenon can, perhaps even must be analysed both locally and nationally and transnationally and translocally and globally” (p. 82). He sets out the following schematic and examples:

- with a **local focus** (e.g., transnational lifestyle of Turks in London; global cooperation and conflict with the World Trade Organization, the American government or NGOs; conflict between national and communal governments over fertility policy; anti-poverty initiatives in New Delhi; the impact of the BSE risk on an agricultural community in Scotland);
- with a **national focus** (e.g., transnational forms of marriage and family in different countries; the modes and frequency of transnational communication in the USA, Russia, China, North Korea and South Africa; the nationalities and languages of schoolchildren in different countries etc.);
- with a **transnational (or translocal) focus** (e.g., German Turks who have developed a transnational lifestyle moving between Berlin and Istanbul are being researched in both Berlin and Istanbul: this involves an exchange of perspectives which sets the nation-state framings of Turkey and Germany into systematic relation with each other—as regards values, administrative regulations, cultural stereotypes etc., which determine, facilitate or prevent transnationalization; the transnational dynamics of risk and conflict of the BSE crisis and their cultural perception and evaluation in different countries are now being investigated in a comparative study);
- with a **global focus** (how far advanced is the internal and external cosmopolitanization of national domains of experience in particular countries, what implications does this have, and what the theoretical, empirical and political conclusions can be drawn from it?). (p. 82)

In the concept of multiperspectivity (which I see as akin to Foucault’s notion of a dispositive gaze) I suggest may be found one of the keys to remaking humanistic internationalisation. I propose a multi-perspectival (as opposed to inter-disciplinary) internationalisation may draw on much of the work of internationalisation done to date, while remaking the field and allowing it to break the bounds of methodological nationalism. I further suggest that an internationalisation model built around Beck’s

(2006) five foci and principles offers an interesting prospect for the field; a proposition I explore in Chapter 5.

What I experience as the babble of voices—claiming cosmopolitan as universal ideal, practical reinvention, or trampoline to a new modernity—all contribute to valuable discourse. I argue with such a plethora of often competing and opposed myriad strands, semantical discourses, and quantum leaps forward in methodological propositions, there is a danger that analytical tools and perspectives will become lost in an un-tethered cacophony. I propose the world city offers a real place to hermeneutically and practically consider these ideas, and find some clarity in the chaos. I suggest post-secondary internationalisation may find its renewal through adopting a pragmatic cosmopolitanism that allows it to interrogate and engage with the internationalised world city spaces.

I agree with Hannerz (2004) “cosmopolitanism has to do with the sense of the world as one but the really existing world is one structured in considerable inequity” (p. 83). Like Hannerz (2004), I consider “an attempt to understand cosmopolitanism as a contemporary global key term must be set in the context of the structure of centre and periphery” (p. 83). I contend that the concretisation of centre-periphery relationships are found in cities, with global cities providing the most compelling real living examples of these dynamics on a global and world system scale. I suggest considering the city as hermeneutic dialogic locus and catalyst may ground and offer empirical anchors for the cacophony and resultant potentially chaotic discourses of cosmopolitanism, and as a corollary for those in post-secondary internationalisation.

Sassen (2000), with whom I agree, contends “the city is once again emerging as a strategic site for understanding major new trends that are reconfiguring the social order” (p. 143) and in which new approaches can be tested that “seek to locate the new frontiers that demand new forms of theorization and research” (p. 144). Here, I posit, is a clear call to post-secondary internationalisation that presently remains largely unanswered and which this thesis in a modest way attempts to address. Sassen (2004) suggests the world city should be considered as:

a node in a grid of trans-boundary processes. Further, this type of city cannot be located simply in a scalar hierarchy that places it beneath the

national, regional and global. It is one the spaces of the global, and it engages the global directly, often bypassing the national. (p. 146)

If the emergent world city is novel in form and function and requires new outlooks, theories, and practices, then I suggest this obligation is also true of internationalisation if it is to engage with the their novelties. In order to provide a backdrop against which to consider post-secondary internationalisation in the context of these new forms, I turn to an examination of the literature concerning global cities, their histories, present states, imagined futures, and relevance to post-secondary education.

4. Global Cities as Loci for a Reconsidered Internationalisation

Cities are where most humans now live. The most diverse of these remarkable creations developed unique cultures, political constructs, and social practices over millennia. World cities are acknowledged as the powerful engines of global capitalism and the crucibles in which inter-subjectivities, intercultural communication, and interfaith dialogues as well as myriad other fusions occur. They are also spaces of tension, conservatism, and resistance as individuals and communities seek to combat homogenisation and the influence of proximities, the sharing of spaces, systems, and services. They are places I contend may be considered harbingers of obsolescence for the containerised cosmopolitanism which many aspects of internationalisation programs at universities with internationalisation agendas seek to engender through study abroad, internationalising curricula, exchanges, courses in intercultural communication, and the like. I posit the real-existing cosmopolitanism of world cities confounds existing approaches to internationalisation that are premised on paradigms of the internationalism of long distance travel, cultural containers, and international diplomacy. In these cities, the continuous process of internationalisation now happens on a single street, in a restaurant, and in multiple forms of proximate civic discourse and interchange.

Despite the apparent redundancy of the internationalisation paradigm of international interchange in the context of these cities, it nevertheless appears clear that the humanistic development of intercultural knowledge and understanding underpinning some forms of post-secondary internationalisation will be essential if the altered forms of intercultural tension, racialised poverty, and social segregations that exist within them are to be addressed. The tenets of global citizenship and cultural savvy inherent in former modalities of internationalisation that were seen as beneficial to engender

international understanding across boundaries may now be redeployed to negotiate the political, economic, and cultural cityscape. Thus, the implied retreat to one's own culture from the space of otherness in former internationalisation constructs will no longer be available. In the brave new world of global cities, internationalisation will be an omnipresent state and the skills, tenets, and gaze attuned to intercultural understanding and negotiation will always be switched on.

As has already been referenced multiple times in this dissertation, we are living in capitalist times where markets dominate, and it should be no surprise that this paradigm is predominant in the discourse on global cities. In an extensive report on competitive cities in the global economy, the OECD (2006) points out: "large cities have acquired growing economic and demographic importance, and function as the key loci of transnational flows on the international market. Thus, they are often referred to as 'a common market of metropolitan economies'" (p. 17). The report also refers to the critical importance of higher education in the success of cities and in a nod to some aspects of Internationalisation points to the role of post-secondary institutions in unlocking the "major potential advantage of metro-regions in harnessing pluralism and diversity in knowledge" (p. 19). While recognising "tertiary education's widening roles" (p. 329) in innovation and economic development, the OECD is silent on the role of education in relation to issues of segregation and poverty despite acknowledging:

Exclusion and poverty in most OECD countries have become urban phenomena. These issues are prominent not only in less-advanced metro regions like Mexico City (about 50% of the population are in a situation of poverty), partly due to rural migration, but also in cities that have faced strong industrial restructuring (Rotterdam, Lille, Detroit) as well as in the suburbs of some of the richest metro-regions (Paris, London, New York). Exclusion does not, of course, take the same form or intensity in every city but most metro regions, including the wealthiest ones, have pockets of population with low standards of living and which experience social problems. (p. 18)

It appears clear the world cities and education are symbiotically linked, whether one takes the position that education is an essential tool in creating a competitive edge within the capitalist *laissez-faire* markets in an among world cities, or considers education may offer the key to breaking the multiple segregations that proliferate in these glonocal spaces through analysis, solidarity, and critical pedagogies.

At various times over the past 30 years, I have lived for extended periods in cities within which co-exist multiple ethnicities, cultural communities, faith traditions, eclectic assemblages of global architectures and, of course, global corporations. These global or world cities are often characterised as being “hyper-diverse” (Price & Benton-Short, 2008, p. 15) in that “no one country of origin accounts for 25 percent or more of the immigrant stock and immigrants come from all regions of the world” (p. 15). My perspectives on world cities emanates both from my lived experience and a reading of the literature.

Toronto, where I have lived for over 5 years at various times, is a hyper-diverse city (OECD, 2006; Sassen, 2002). At present over 50% of her citizens were born abroad in over 120 countries (Government of Ontario, 2010), and now reside in her neighbourhoods, attend her schools, and labour in her places of work. This is a global city with multiple inter-connected communities derived from all points of the globe living there, connected more deeply and consistently to other similar cities and myriad points on the earth by networks of technology, business, and familial relationships than to Canadian places and people. I consider Toronto exemplifies the world city in which cultures, races, and religions are no longer separated spatially and in which the formerly geographically dispersed realities of global inequities can now be observed and experienced within close proximity.

World or global cities are defined by Knox (1995) as: “powerful centres of economic and cultural authority” (p. 7); he characterizes them as “pre-eminent centres of commercial innovation and corporate control, undisputed centres of taste making, crucibles of consumer sensibility, and seedbeds of material culture” (p. 7). Sassen (2004) considers they represent strategic examples of the “incipient unbundling of the exclusive authority over territory and people we have long associated with the nation state” (p. 168). As such, I posit they present a paradigmatic challenge to post-secondary internationalisation given its foundational and structural relationship to methodological nationalism.

The more diverse of these cities such as: Toronto, Melbourne, Miami, Munich, Malmo, Brisbane, and Vancouver (and an ever-growing list of others), are increasingly prevalent. The OECD (2006) reports over 20 cities had 1 million residents born outside

the country with over 80 additional cities reporting at least 100,000 born elsewhere; and, as the phenomenon grows, doubtless more have been added since the report was published.

The most eclectic of these remarkable places contain myriad hybridised neighbourhood versions of their residents' countries of origin. These *micro-nations* are linked in a simulacrum of global diversity within a single conjoined built environment and services, but with international connections that enrobe the globe in a möbius loop of iterative paths that together can be said to constitute a "world-system" (Knox & Taylor, 1995). Inhabiting and visiting many of these conurbations as I have been privileged to do, I perceived patterns; phenomena that presented themselves in similar ways across these urban spaces in Europe, Oceania, North America, and South America. I have experienced them as cities that appear to mirror one another in their diversity and in the altered simulacra of their recreated homelands as neighbourhoods, the power gradients that simultaneously separate and connect communities, and the hopeful emergent hybridities that are constantly being created.

I consider they represent a new confederation of conurbations that confound and transcend national boundaries creating a new dimension, a planar city network that sits apart from the boundaries of nation states and geographically fixed identities with increasingly tenuous ties to their own space-time tethers. These "mongrel"¹³ (Sandercock, 2003) hyper-diverse cities are fascinating places in which someone like me, a "frequent flyer" who has had the privilege of travelling to many corners of the world, can find the (somewhat altered) textures and sounds of many familiar far-flung places, all available within the confines of one city accessible by a single urban transit system.

¹³ I note that the term "mongrel" is in some contexts taken to be derogatory, however I employ the word as does Sandercock (2003) following Rushdie, indicative of a celebratory mash-up of identities.

I contend hyper-diverse cities are per-force internationalising cities. Spaces in which migrant communities meld and produce new cultural forms and artefacts, and the city itself is remade through “the transmigration of cultural forms, the re-territorialization of ‘local’ subcultures” (Sassen, 2000, p. 151) both in terms of its diverse make-up and place in the world as “differentiations between internal and external, national and international, us and them, lose their validity” (Beck, 2006, p. 14). I suggest they are sites that require an adjusted humanistic internationalisation of post-secondary education, able to respond to the internationalisations of proximity they represent.

Universities have been a longstanding element in city identity, prestige, and global position. As Wernick (2006) points out, the university is part and parcel of city history, inter-city interchange, the creation and maintenance of hierarchies of power since “from the Lyceum to the University of Beijing, it has served to acculturate social elites and as a privileged gateway to prestigious occupations and posts” (p. 537). Wernick also points out: “if universities have been normally aligned with the economic and political powers on which their material existence depends, they have also been periodic incubators of heresy and oppositional thought and, at all times, subject to ideological controls” (p. 558). In the tension between the historical notion of the university as both complicit in power relations and acting as crucible for critiques of these dynamics, we may see the oppositional tendencies in post-secondary internationalisation between the economic agenda and the promulgators of global citizenship in an anti-capitalist perspective.

In this exploration of the literature, I consider the history of diverse cities and global cities in particular as a phenomenon of the present and look to texts speculating about the future of these cities and city systems. In relation to university-based internationalisation, I comment on the diverse nature of global cities and associated networks, and their relevance to the field. I also theorize about the relationship between universities, social structures, and power differentials in, among, and between global cities.

4.1. Imagining the Cosmopolitan City

What is the city over the mountains
Cracks and reforms and bursts in the
violet air
Falling towers
Jerusalem Athens Alexandria
Vienna London
Unreal

(Eliot, 1922, lines 371-376)

I consider the city to be as much fiction as fact, as conceptual as it is concrete, as idealised as decried; in short, a truly fantastic imperfect yet fascinating human creation. I thus approach the city as both chimera and hard, tangible, built space. I posit that the conception of city as both a real space and imagined idea is critical to an understanding of post-secondary internationalisation in the context of world cities. On the one hand, cities represent the real existing facts of global capital flows, the mobility of people, their inter-cultural life-worlds, and the architectures and civic structures that flow from these; on the other hand, they hold the imaginary aspirational possibility of a cosmopolitan future locus of equity, beauty, and harmonious diversity.

Historical texts and world literatures are replete with narratives and references to great cities and their function as crossroads of the world. Here people from diverse cultures met, sometimes settled, traded goods, sold services, developed ideas, created culture, made love, waged war, prostheletised, set out on voyages of discovery, and established new outposts. As Southall (1998) states, “all the most admirable and desirable human achievements have been intensified in the city, as have the worst horrors” (p. 1).

Myriad images, and aural, olfactory, and tactile experiences of iconic cities as meeting places for the world crowd our documented and imagined histories. Babylon marks the place where, many argue, cities were born at the confluence of the Tigris and Euphrates. Mecca is an ever-present site of global Islamic homage. Paris serves as a pre-Food Channel kitchen of the world in Orwell’s journals. The dark city-canyons of imaginary Gotham present a popularised view of a diverse global city protected by an androgynous cosmopolitan, trans-species superhero in a rubberised *burqa*. Samarkand

acts as a sandalwood-scented metaphorical crossroads at the roof of the world. Timbuktu presents itself as the *caravanserai* rallying point at the desert's edge for Africans and Arabs. The great port cities of urban maritime legend, Venice, Hong Kong, Rotterdam, and Yokohama, provide sea-lanes to places of mosaic, wonder, and polyglot spaces for global travellers. For the cosmopolitan literary voyeur, Isherwood's seedy multi-sexual Berlin offers us a salacious vista of myriad sexual freedoms and possibilities.

As loci of intensity in which imagined boundaries between fact and fiction are blurred, I posit one way these cities should be considered are as metaphysical blends of real and conjured spaces, as much imaginary entities as real places. Many authors (e.g., Fitzgerald, Dreiser, Zadie Smith) take up the theme of the city as a bridge between the concrete and metaphysical worlds. Nowicka (2006) in a Foucaultian manner suggests cities are increasingly sites where “we now live in an almost/not quite world—a world of almost/not quite subjects, almost/not quite selves, and almost/not quite spaces and times” (p. 70).

Hannerz (2006) proposes the world city is both sensual experience and tangible place “and [it is] this inseparability of sense from place helps keep the world city a world city” (p. 312). Reverberating with the theme of city as sensory experience, Henri Lefebvre proposes cities are rhythmic symphonies and understanding them requires “rythmanalysis” of their “ceaseless contrapuntal rhythms” (defined in Beaumont & Dart, 2010, p. ix). Sandercock (2003) echoes this concept and appropriates the Australian aboriginal tradition of “songlines” (p. 207) to suggest the city as a place to be sung, which sings itself into being. Post-structuralist actor-network theories argue that the “filamental materiality” (Smith, 2007, p. 258), in a process akin to weaving song-lines, subsumes both intrinsic and extrinsic analyses of city making.

In a similar vein, Appadurai (2006) suggests the fixity of current surroundings is being replaced by an imaginary sphere in which globalisation has led to a supra-national lifeworld of “institutional, discursive symbolic structures guid[ing] styles of communication and obligation amongst its members” (Woodward et al., 2009, p. 131). Appadurai (2006) illustrates this concept through his notion of “scapes” that are heuristic devices for thinking about the form and feel of a global economy he insists cannot be separated

from what he calls a global cultural economy, and which Woodward et al., (2009) propose are “constituted by a number of interrelated and overlapping dimensions founded on a series of networked ‘scapes’” (p. 130). I referred to Beck’s (2006) critique of this notion in the previous chapter.

Cities can thus, I propose, be experienced as so many meta-fictitious creations that shimmer and shimmy in our imaginations. In regard to the city as fiction, Focas (2005) warns us to beware of taking the cosmopolitan nature of these cities as anything more than imaginary constructions, since “the cosmopolitan escape from national restrictions of various kinds was a markedly literary modality” (p. 132). Sandercock (2003) contends imagining cities as cosmopolitan is a necessary and honourable tradition, proclaiming:

this author is not ashamed to take her place in a long line of utopian thinking about cities. I am dreaming cosmopolis, my utopia, a construction site of the mind, a city/region in which there is genuine acceptance of, connection with, and respect and space for the cultural Other. (p. 2)

I suggest Sandercock’s (2003) “dreaming cosmopolis” has parallels with the global citizenship utopia envisaged by foundational cosmopolitans and the post-secondary internationalisation models that are underpinned by this aspiration. As an architect and planner, where Sandercock joins with geographers, social scientists, and the philosophers of real existing cosmopolitanisation is in (what I consider to be) her authentic engagement with the messy mongrelised internationalising of the cities she describes.

Like those who espouse critical pedagogy and consider internationalisation to be a cosmopolitical project of cosmopolitan endeavour (e.g., Aronowitz & Giroux, 1991; Britez & Peters, 2010; Gacel-Avila, 2005) Sandercock (2003, 2004) suggests that dominant Western ways of knowing cities needs to be contested since epistemologies of technical rationality are limited and exclusionary and the need for insurgent epistemologies is critical; a perspective echoed by others, such as Petrella (2006) and Hannerz (2006). I posit this call for contestation mirrors both the critical pedagogy approaches to post-secondary internationalisation of those, such as Aronowitz and Giroux (1991) and McLaren (2005), and the cosmopolitan radicalism Beck (2009)

proposes is essential if we are to mitigate a dystopic future lived in conflict and opposition with one another in the diverse spaces of global cities and, indeed, the world as a whole.

I agree on the need for contestation and argue one of the major questions concerning the theory and practice of post-secondary internationalisation with respect to large diverse cities is just how closely their eclectic living assemblages resemble the often mythologised, imaginary, idealised, egalitarian, yet diverse oases of the supposedly cosmopolitan city. I further suggest that, given its association with Kantian idealised human citizenship and the notion of perpetual peace, serious consideration needs to be given as to whether the term “cosmopolitan,” often used to describe these diverse metropolises, is an appropriate prefix for messy urban places with their asymmetrical topographies of power or whether “cosmopolitanising” would be more apt. Beck’s (2006) term in my estimation more appropriately denotes a perpetual and incomplete process, which better describes the constant change marking the blend that is the global city. *Cosmopolitan*, I suggest, should nevertheless be retained as indicative of an ideal state to be imagined and strived for.

I propose the tension between the mythological idealised cosmopolitan city and the perpetually incomplete cosmopolitanising world cities of the 21st Century is critical to gaining an understanding of internationalisation in present-state post-secondary education and its social role in promoting a more cosmopolitan ethos and educating for a more interconnected and equitable world. I argue focusing on these cities as venues for internationalisation is appropriate, because they are spaces created by transnational economic and cultural interaction but, also, due to the inexorable fact that our species has an almost entirely urban future.

Saunders (2010) suggests we are living in a century in which the vast majority of humanity will become city dwellers. The cities in which most already live are massive conurbations and are set to become even larger according to Sassen (2006) and Saunders (2010). As most of us will be urban in short order and the diversity of nations will be contained within the world cities that make up many of these urban centres I propose a brief exploration of the phenomenon is appropriate to an understanding of the need for a renewed internationalisation.

Throughout history the characteristics of cities, real or imagined, are that of size and scale, whether we look to early multi-faith Damascus, the sprawling *Jungle* of Sinclair and Eby's¹⁴ (2003) 1906 Chicago, the massive reach of contemporary metropolitan London, or the world-in-microcosm neighbourhoods of present-day Toronto. City-living is rapidly becoming the norm and cities are massive, becoming increasingly large, and frequently more diverse. In order to provide a context for post-secondary internationalisation in relation to cities in general, and diverse cities in particular, I discuss the rise in planetary urbanisation in general and the scope, scale, and eclectic make-up of world cities in the next section.

4.2. The Urban Future of Humanity

Today a great many people are born and die in cities without ever leaving their environs, never having experienced *natureside* (a term I consider more adequate than countryside). Until the last century, cities were oases set within rural landscapes, and it was possible to cross even the largest of them on foot in a day or two. Today the psycho-geography of urban places (Self & Steadman, 2007) is transformed and traversing many cities would occupy a full week of walking. Some polycentric (OECD, 2006) global city regions, such as the Ruhr, New York, and its network of urban tentacles, or Johannesburg and its many satellites, would require a far longer ramble. For increasing numbers of people, the world is a city and, as many commentators posit, the vast majority of humankind will live in ever-larger cities within the foreseeable future. Saunders (2010) suggests we are presently witnessing the final great migration in which rural living for humans is to all intents and purposes coming to an end. Thus cities will be the exclusive *de facto* sites for post-secondary internationalisation in the not too distant future.

¹⁴ Upton Sinclair's *The Jungle* describes industrial Chicago in the 1930s from the perspective of immigrants working the city's stockyards and abattoirs.

These massive cities and city-systems continue to grow and reflect an increasingly urban planet. We appear to be at a global inflection point; half the world's population is now urban and, by the end of the century, we will almost all be urban dwellers (Saunders, 2010). The growth of massive cities and city regions is unprecedented, and creates new agglomerations of people in numbers and diversity previously unimagined. As Appiah (2006) illustrates, “if I walk down New York’s Fifth Avenue on an ordinary day, I will have within sight more human beings than most of those pre-historic hunter gatherers saw in a lifetime” (p. xii).

Despite the predominance of narratives of large cities where the world now meets in our literary canons and collective imaginations, the scope and scale of historical urban centres was minuscule when compared to the size and relative diversity of most of today’s cities. As Appiah (2006) illustrates: “the population of classical Athens when Socrates died at the end of the fifth century BC, could have lived in a few large skyscrapers” (p. xii). When contemplating the diverse nature of large urban cities and regions of today I suggest it is critical to explore their sheer size and the concomitant scale and substance of their diversity indices. Large world cities grow and are replenished through migration and emigration and, in some cases, this process creates the type of diverse spaces that are referred to as global or world cities. In the context of post-secondary internationalisation, I posit these cities should now be as elemental as nation-states in the construction of discourses and programmes that encompass both transactional and educational processes.

In 1900 only 10% of the global population lived in cities whereas, “at the turn of the millennium over half the world’s population was located in urban settings” (Brenner & Keil, 2006, p. 4). In 1950, there were only 83 cities with populations of over 1 million whereas, in 1990, there were almost 300 (Scott et al., 2001). Cities continue to grow in size and the most accelerated growth takes place in the developing world or “global south,” as witnessed by Mexico City (23 million) and Mumbai (25 million), to name only two megalopolises. The scale of these increasingly massive cities is often demonstrated by the suffocation of their iconic cityscapes, as Saunders (2010) illustrates in reference to Istanbul:

the Istanbul of literature and legend, the entirety of Byzantium and Constantinople, is today little more than a flash of greenery and historic domes along the banks of the Bosphorus, a tiny museum trapped within a dense, uninterrupted crystalline growth of human settlement many times its size. (p. 162)

In the notion of overwhelming iconic buildings by city growth, I consider we may find a way of thinking about post-secondary internationalisation. I suggest humanistic internationalisation clings to a nostalgic view of spaces that remain central to its narrative. Thus, Istanbul is still the city of the Topkapi and the Blue Mosque; Rome is represented by architectures that suggest an unbroken historic line to the past; and London is a city of Anglo-Saxon classical structures belied by its current skyline, which now includes turrets, minarets, and the shapes of architectural modernity that dwarf and render quaint St Paul's, Tower Bridge, and the like.

In recent times then, *large* has come to mean, and manifest, something quite different than it has for most of human history. How do we understand the inexorable growth in the size of cities; and how is this related to the creation of diverse and urban, centres and systems? The first factor in city growth is universally accepted to be the rise in overall gross planetary population as a result of advances in hygiene, health care, and food production. Tellier (2009) argues that in addition to food and health security improvements, growth in the size of cities also directly correlates to the development of modes of transportation and can be linked to the "change from animal transportation to relay and motorized transportation" (p. 559). He posits the history of transportation development leads to the congruent story of migrations to cities, and emigration from them, as increasingly reliable and inexpensive mass transportation made mobility ever more possible over time.

Tellier (2009) suggests the rapid expansion of cities, a process that he dubs "urbexplosions," may also be viewed as a history of conurbations at the junctures of "different mobility conditions" (p. 554). These are generally:

at the interface between continent and the ocean, as in the cases of Amsterdam, London, New York City, Tokyo or Constantinople-Istanbul, but also at different times at the interface between desert and arable land, as in the case of Damascus and Marrakech. (p. 554)

Tellier (2009) posits these cities are embedded within what he terms, “topodynamic corridors” (p. 14), which promote migration in that they link peoples via trade routes along corridors that generally follow geographical features. Tellier (2009) describes three corridors: the Great Corridor that joins the “fertile crescent” in the Middle East to Europe through sea, river, and mountain passes; the Asian Corridor that essentially follows the Silk Road route; and the Mongolo-American corridor that joins North and Central America and Eurasia as linked regions. I suggest these trade routes are also scholarship routes that provided the means for the first iterations of internationalisation in higher education.

Many authors including Tellier (2009) and Sassen (2003) contend migration and diversity have always been essential dynamics of the cities located in these corridors. Tellier (2009) proposes cities located in these “corridors” experience population drifts and naturally become diverse, since they “follow Ravensteins’ second law, which says populations locate according to a process of sedimentation nurtured by the flow of goods, services and persons” (p. 557). In a similar argument, Scott et al. (2001) suggest that, rather than being isolated urban islands, these cities are components of systems and are characterised in the present day by “cultural and demographic heterogeneity induced by large scale migration into global-city regions” (p. 18). They propose in the 21st Century: “migration has been oriented most insistently to the largest city-regions, creating some of the most culturally diverse urban agglomerations in history” (p. 18). These cities and city regions are the locus for this dissertation.

Sassen (2000) posits migration “is one of the constitutive process of globalization, even though not recognized or represented as such in mainstream accounts of the global economy” (p. 147). I would add it is similarly unacknowledged in the discourses of post-secondary internationalisation, and posit this is a lacuna that should be addressed with respect to the history, present, and future of the field.

The theme of cities as systems is taken up by other authorities, such as Taylor (2007), who argues the history of modern Europe, rather than being the history of the formation of nation-states and their embedded cities, “is a history of the formation of city networks” (p. 3). Taylor proposes the great cities were the centres and nexae of interconnected *tradeways* and pathways, a perspective echoed by Jane Jacobs (2002)

who suggests “a city always seems to have implied a group of cities in trade with one another” (p. 35). Taylor (2007) posits “cities transcend states transhistorically” (p. 10), an interpretation and perspective I share and, which I posit, finds company in Sassen’s (2006) notion of world cities being exogenous to national boundaries. In the concept of cities’ historical transcendence of states, we may find the suggestion that the methodological nationalism that currently informs post-secondary internationalisation is a phase, which was predated by an internationalisation located in and between cities rather than nations, an idea I suggest has interesting possibilities but is beyond the scope of this study.

Just as modern urban centres are not all diverse, not all cities in history were significant centres of migratory flows. Historical cities such as Charlemagne’s empire capital, Aix en Chappelle, existed in a closed state, isolated and small. Such cities were neither large nor eclectic. Aix was a city of only 2,000 or 3,000, in contrast to the trading-hub of Venice that, at the same time in history, had a multicultural population of 45,000 drawn from around the Mediterranean. Venice was linked to a Mediterranean network of ports including Constantinople, which was in turn linked via a Black Sea corridor via Odessa to Kiev; a city of similar size and diversity and the centre of a Russo-Oriental city network that was also a passageway to northern Europe via its Viking founders. In an example of the centrality of universities to historical world cities and interlinked cities, Kiev hosted the Kyiv-Mohyla Collegium that drew orthodox Christian students from Greece to Poland, an institution that continues to educate students to this day.

The concept of interlinked city systems is taken up by many commentators in the field (e.g., Friedmann, 2002; Lo & Yeung, 1998; Sassen, 2006), and continues to dominate the global urban city discourse. Authorities suggest the power and ascendance of particular city systems have risen and fallen in cyclical patterns over time. Arrighi (1994) proposes the history of city systems is the history of systemic accumulation cycles in the capitalist world economy. He suggests the following historical progression: the Genoese cycle from the late 15th Century to the early 16th Century, the Dutch cycle from the late 16th through the 18th Century, the British cycle from the second half of the 18th Century to the early 20th Century, and the American cycle from the late 19th Century to the present. Sassen (2000) concurs but posits the caveat that the rise and fall of city networks’ cycles took place “to a large extent within empires, or over the last century

especially, within the inter-state system where the key articulators were nation states” (p. xi) in contrast to current city networks, which she proposes exist outside national systems and constitute a departure from historical precedents. I propose the emergence of global international city networks, which are novel forms of human organisation, is critical to discourses on the future of internationalisation in post-secondary education, as the current paradigm is rooted in national and post-colonial structurations and appears incapable of responding to city systems that exist outside the familiar constructs of nation states and indeed of bounded cities themselves.

Recognising that these historical city networks were much smaller entities than the sprawling global city regions of the present day nevertheless, the history of cities as network hubs foreshadowed the creation of the present-day “skein of the urban in a transnational system of spatially connected human settlements” (Friedman, 2004, p. 6). Sassen (2000) underscores this concept and asserts a critical distinction that separates modern urban centres from the past. She contends:

there is no such entity as the global city. This is one important difference with the capitals of earlier empires or particular world cities in earlier periods. The global city is a function of a cross border network of strategic sites. (p. 348)

With respect to the connectivity of universities to one another within and across these city networks, I posit that they operate in tandem with international capital networks at an elite transnational level but are disconnected from ordinary immigrants. This may be one of the reasons for a lack of attention to localised humanistic internationalisation in post-secondary education. The internationalisation that is taking place appears to be between and among elite sectoral scalar strata, rather than between the cities as bounded and complete entities. Thus the financial, educational, and corporate networks interact globally within the cross-border city network, but the interactions are stratified with respect to power, wealth, and cultural identity. These interactions appear to be connected at the level of stratae across boundaries, but largely disconnected from the messy composite realities of cosmopolitanisation in the city immediately before and around them.

There appears to be general agreement that the growth and proliferation of diverse large cities functions within corridors of the type proposed by Tellier (2009) and now constituted into city systems that transcend national boundaries, such as those described by Sassen (2000) and others. It is also clear these cities and city systems are becoming ever larger and interconnected as the global population is increasingly mobile across the world, and as rural populations leave the country for the city; a process that is particularly rapid in the global South. These metropolises have much in common as a sheer function of their size and as locations for diverse agglomerations of ethnic, cultural, and linguistic groups. They do, however, exhibit many differences when it comes to their taxonomies. They are worlds within cities and as such, I argue, demand the attention of an internationalisation that stubbornly continues to operate as though they are concentrated centres of singular cultures and national identities and, thus, are largely irrelevant to the process and analysis of university-based internationalisation. In the next section, I explore the nature of these cities and their relevance to internationalisation in post-secondary education.

4.3. Global Cities, World Cities?

As has already been noted earlier in the chapter, cities and city regions are becoming increasingly large; however, not all large cities and their networks are considered to have global presence and reach and nor are they similarly diverse. The inadequacies of language (a constant theme in this study) to describe the emergent phenomena of these metropolises and their underpinnings is particularly present in this case as one of the inevitable effects of increases in city size, diversity, and interconnectivity and has been the search for lexis for these new forms of urbanity. Much scholarship focuses on the search for a methodology and taxonomy that differentiates large cities with global presence from those with largely national, regional, or localised footprints and also indicates their relative power along with the scope and scale of the eclectic ethnic, racial, and cultural constructions that characterize them.

Debates over the use of “cosmopolitan” are a case in point when considering appropriate terminology and terms for these places. Although the term is often used in

global city theorising and descriptions of the life of the transnational global traveler class, who circulate through the global city networks, it is not often employed to describe the real lived situations of diverse cities as a whole. This may be due to its utopian etymology and, indeed as I have noted, most commentators (e.g. Sandercock, 2003; Sassen 2006) suggest a truly cosmopolitan city is a chimera. In a notion akin to the concept that internationalisation should be about striving for intercultural understanding in the service of a planet on which all humans have equal opportunity to fully realize their capabilities, Appiah (2006) posits cosmopolitanism “is the name not of the solution but of the challenge” (p. xv).

In regard to the notion of the cosmopolitan city as ideal, Schneider (1960) describes it “as a place whose radiance spreads out into the world, and a place where the world congregates” (p. 289). He adds “and such a definition would seem to make more sense than mere statistics” (p. 289), thereby illustrating his descriptive use of the term “cosmopolitan” as a proxy for a mixed metropolis. I suggest the idealised adjectival use of the term as a gloss for imaginary diverse cities is acceptable, though caution against using it to apply to real existing cities in which cosmopolitanisation is occurring.

King (2006) illustrates just how far cities are from a cosmopolitan ideal: “in all world cities (at the time of writing at least) there is a numerically dominant population from the host country” (p. 322). King (2006) contends a truly cosmopolitan city in which all people have equal rights and opportunities and are representative of all of our species diversity is likely an impossibility, and “no so-called world city can or ever will approximate towards it” (p. 322). Nevertheless, the ideal provides a guide light for cosmopolitan striving and is, I posit, essential to retain as a beacon.

King’s (2006) critique is taken from a perspective that views city hierarchies, developments, and differentiators as functions of a post-colonial world in which a dispositive of inequities are perpetuated, distorted, and concentrated. He urges us to utilize the post-colonial criticism of scholars, such as “Arjun Appadurai, Homi Babha, Dipesh Chakrabarty, Edward Said, Gayatri Spivak and other in achieving alternative perspectives on diverse cities” (King, 2006, p. 323). I offer the notion that, within internationalisation discourses and curricula, King’s suggested texts should be read alongside the proponents of critical pedagogy and cosmopolitanisation, to which I have

previously referred, in order to provide a body of critical literature concerning the humane aspects of internationalisation.

If as I posit “cosmopolitan” is inappropriately co-opted to describe plural migrant/emigrant cities then the question remains, what should we call these diverse but differentiated conurbations? I prefer Leonie Sandercock’s (2006) utilitarian term “mongrel city” for “cosmopolitan metropolises, or metropolises characterized by significant cultural (racial, ethnic and sexual) diversity” (p. 311). I note Sandercock’s (1991) term, which echoes Salman Rushdie (1991) who is widely quoted as describing his oeuvre as love songs “to our mongrel selves” (p. 394) in which surprising and joyous hybridities may be reproduced, is a concept I refer to in the introduction. Despite my personal preference for lyrical and allegorically descriptive terms, the fact remains that instrumental labels are prevalent in the literature and it is the search for commonly accepted terms and categories to which I return.

As Hubbard (2007) points out, the term “world city” was first employed by Geddes in 1915 to describe cities in which a disproportionate amount of world trade was carried out. Hubbard considers multiple authors “have reworked this definition in various ways alerting us to the global economic and political power of a select cadre of cities (London, New York, and Tokyo) which act as command centres for the global economy” (p. 188). I consider the relationship of the powerful universities associated with these cities to the cities themselves, and one another reinforce and replicate these power dynamics.

Hubbard (2007) suggests that world cities can be divided into five tiers with exponentially diminishing global reach as their local links become proportionally more characteristic of the cityscape than are their international connections. Thus for example: London is considered a first tier city; Los Angeles is determined to be a second tier city; Milan a fourth tier centre; and Columbus Ohio (due to the presence of UPS headquarters!) in the fifth echelon; and so forth. Accompanying the nested hierarchy of city scales and their networks are naming conventions. Table 4.1 outlines key theoretical approaches and the major authors of these perspectives.

Table 4.1. Main Theoretical Approaches in the Study of a Transnational Urban Network

	World Cities	Global Cities	Global City-Regions
Key author	Friedmann	Sassen	Scott
Function	Power	Advanced servicing	Production
Key agents	Multinational corporations	Producer service firms	Firms embedded in post-Fordist production networks
Network structure	Reproduces (tripolar) spatial inequality in the capitalist world system	New geography of centrality and marginality cutting across existing core/periphery patterns	Archipelago structure replacing existing core/periphery patterns
Territorial basis	Metropolitan region	Traditional CBD on a grid of intense business activity ^a	(Metropolitan) region ^b

^a The spatial demarcation depends on the specific form of the territorialisation of the core dynamics behind global city formation. This implies that both the continuation of traditional CBDs (New York) and a new pattern centred on a grid of intense business activity (Zurich) are possible. However, the proper unit of analysis is clearly smaller than the 'metropolitan region' as a whole.

^b Although most global city-regions have one or more cities at their core, there is no conceptual need for functional centrality.

Note. Adapted from Derruder, 2007 (p. 276).

Sassen (2000) suggests the term “global city” denotes “the specificity of the global as it gets structured in the contemporary period” (p. xix). She differentiates global cities of the present from world cities of the past, which had presence in that they were known worldwide (e.g., Venice, Samarkand, Timbuktu, Peking), but their connectivity remained within empires and regions. I adopt Sassen’s meaning of global city as referring to the cities that are my focus of interest and are the heuristic loci for this dissertation. Sassen puts forward the notion cities are the local locus for the global and that global cities are the “new international,” which is central to my contention that internationalisation in post-secondary education must recognize them, but is also indicative of the difficulty for the field of breaking out of existing paradigms. The concept of international being present and proximate runs counter to an internationalisation premised on international being founded in “inters” that require an elsewhere, an “other,” and a series of comparative and contained cultural spaces.

Table 4.1. provides a synopsis of the main theoretical approaches to the networks, functions, and characteristics of world and global cities and their associated

regions. Saskia Sassen's notion of a new geography of centrality and marginality is of particular relevance to the study of the relationship between these cities and post-secondary internationalisation (Table 4.1, column 3). Sassen's (2004) perspective is that global cities are formed by "the combination of spatial dispersal and global integration that has created a new strategic role for major cities" (p. 3). She theorizes these entirely new roles emerged from changes in the global economy resulting from: the demise of the industrial centres of the UK, USA, and Japan; the accelerated industrialisation of emerging nations; and the rapid internationalisation of the financial industry into a worldwide network of transactions. Her thesis is, beyond their long history as trading and banking loci, cities function in four uniquely novel ways:

first as highly concentrated command points in the organization of the world economy; second as key locations for finance and for specialized service firms, which have replaced manufacturing as the leading economic sectors; third as sites of production, including the production of innovations, in these leading industries; and fourth, as markets for the products and innovations produced. (Sassen, 2004, p. 4)

The emergence of global cities as organising foci in which power is concentrated and transcendent with respect to the nation-state is, I suggest, being mirrored by processes in which global universities are beginning to demonstrate tendencies that separate them from the nation-state and move them into globalised networks of power described in Figure 4.1. Juxtaposed with Sassen's (2004) perspective is Bishop's (2006) description of the relationship of what he terms, "global research universities," to the military-industrial complex:

global R and D universities, modeled on those in the USA, share a set of agendas similar enough that it might be accurately labeled a 'universal' endeavor (though 'global' is probably more accurate). But this agenda is not the one that is often commonly assumed, namely a teleology toward truth and knowledge aided and abetted by a powerful, centralized state. Rather it is a complex set of agendas predicated on R and D strategies set by a host of economic, technological, geopolitical, and military concerns, which at times might be central to state policy and other times antithetical to it. The global R and D university serves the military-industrial-entertainment complex and now adds itself as the integral fourth portion of the assemblage while simultaneously operating as an archive of 'knowledge-past' and cultural heritage, producer of corporate workers/citizens/consumers. (p. 564)

Bishop's (2006) contention is illustrative of the extent to which scholarship focused on global cities is sharply divided along ideological lines in a similar manner to post-secondary internationalisation. Those such as Sassen (2003, 2004, 2006) and Friedman (2002, 2004) construct a market-driven perspective of cities as networks in which economic power is constituted and concentrated with gradations of power networks centre-margin dynamic systems. Opponents of this view, such as King (2006), suggest this positivist perspective and declaim the "overly economic nature of this interpretation driving the "world city paradigm" and its framing within a narrowly restrictive framework of urban political economy" (p. 321). I agree with Marcuse (2006) who proposes that whatever semantic niceties are parsed and subtle theories promulgated concerning global city theory, when all is said and done, "the character of contemporary cities can be traced to one crucial fundamental aspect they share: they are all phenomena of the Capitalist City" (p. 367). I speculate that a reason for humanistic post-secondary internationalisation's tendency to ignore the global city maybe its inherent capitalist signature. Perhaps internationalisation would far rather remain attached to notions of abstract goodness that bridges differences rather than trades in the messy realities of capitalist urbanity.

GaWC panregions: regional World Cities

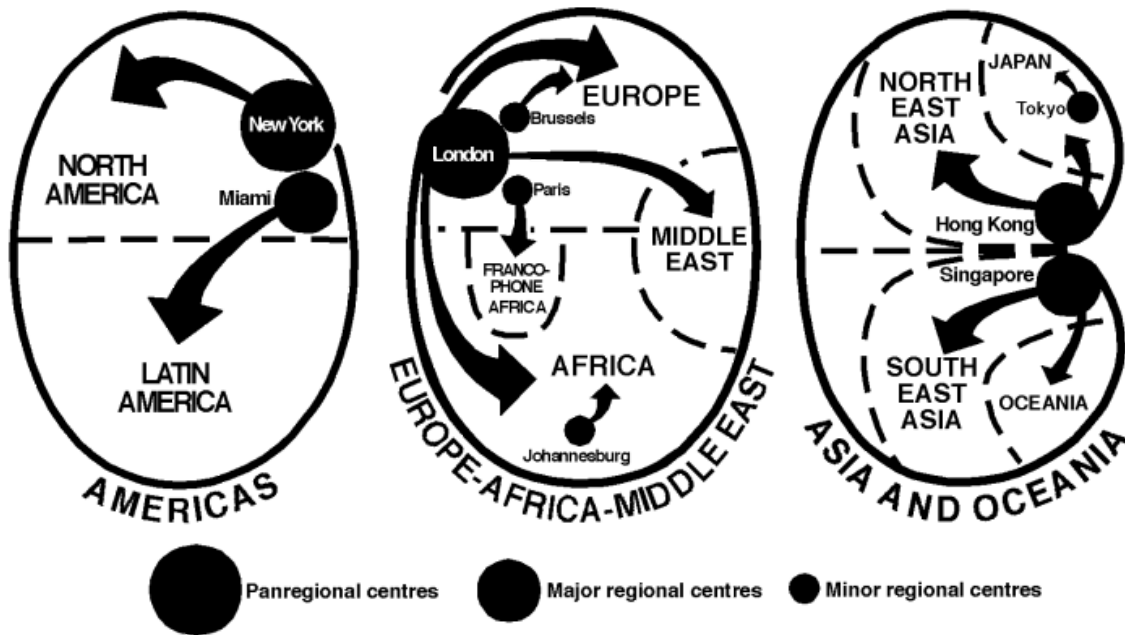


Figure 4.1. Core World Cities and Their Peripheral Spheres¹⁵

The concept of city networks suffused with power dynamics and replicating capitalist hegemonies and post-colonial affiliation are captured in Figure 4.1, which illustrates the generally agreed-upon arrangement of core world cities and their peripheral spheres.

Amen, Archer, and Bosman (2006) suggest the discourse that views cities as essential products of capitalism is limited and, in their opinion, misguided. Their perspective is captured in the agency-driven approach of Smith (2007), who they suggest:

rejects the essentialist character that underlies such a hierarchy of nested cities whose positions are based on their success in doing the bidding of global capitalism. The global city is a social construct he contends, not a place or object consisting of essential properties. (p. 8)

¹⁵ Used with permission; retrieved from <http://www.lboro.ac.uk/gawc/world2008c.html>

Smith declaims the usefulness of a global cities thesis, suggesting the entire discourse “actually creates the powerlessness that it projects by contributing to the hegemony of prevailing globalization metaphors of capitalism’s global reach, local penetration and placeless logic” (p. 379).

Sandercock (2003) posits these divergent views point to the inescapable conclusion that:

contemporary cities are sites of struggles over space, which are really two kinds of struggle: one a struggle of life space against economic space, the other a struggle over belonging. Who belongs where and with what citizenship rights in the mongrel cities of the 21st century? (p. 4)

Her perspective clearly speaks to issues at the heart of pluralist cities, and I acknowledge the terms “global city” or “world city” may in and of themselves contribute to hegemonic perspectives and understanding of global power differentials. Sandercock’s (2003) view that cities are sites of struggle, starkly illustrates my belief stated throughout this dissertation: the struggle for space and belonging should be taken up by the proponents of humane post-secondary internationalisation within world cities as a cosmopolitical project. One possible outcome of internationalisation’s engagement with this particular struggle could be the inclusion of ordinary migrants in the engagement and educational activities of universities located in these spaces.

Despite counter-hegemonic discourses it is apparent that in the major narratives on global cities the Western-dominated economic perspective is ascendant “with politics often added and culture (not entirely) forgotten” (Smith, 2006, p. 205), a concept I posit clearly echoes the overarching trend in post-secondary internationalisation towards corporatism, explored in Chapter 2 and revisited throughout the study. Smith suggests we must “re-place the urban, reconfiguring the city from a global epiphenomenon to a fluid site of contested social relations of meaning and power” (p. 381). He states cities should be viewed in the fullness of their particular linkages with the worlds outside their boundaries. I suggest that, for internationalisation in post-secondary education, this implies engagement with the entire continuum of cosmopolitanisation, not just elite transnationals and those in the First Estate.

Migration is of course a major source and path for the linkages to which Smith (2006) refers, as well as a major locus for contestations of power and social relations creating the locally specific city cultures and centre-margin dynamics (Sassen, 2006), which are integral to the type of transglobal urbanism Smith (2006) describes. Furthermore, I consider there is a clearly implied relationship between migration and city-based internationalisation, and it is to an examination of this relationship that I now turn.

4.4. Cities, Immigration, and Migration

Here is a population, low-class and mostly foreign, hanging always on the verge of starvation and dependent for its opportunities of life upon the whim of men every bit as brutal and unscrupulous as the old-time slave drivers; under such circumstances, immorality is exactly as inevitable, and as prevalent, as it is under the system of chattel slavery.

(Sinclair & Eby, 2003, p. 126)

At the turn of the 20th Century Upton Sinclair's meat plant workers in migrant-driven Chicago were regarded as foreigners, sub-humans characterised as challenged in regard to language and obviously cultural outliers. As an aside, I note the meat packing plants of modern-day Alberta, whose killing floors are largely staffed by Africans, may be considered as simulacra of 19th Century Chicago with (admittedly) some improvements. Sociologists, anthropologists, health scientists, and statisticians, all study the Albertan diaspora, there is no apparent dialogue about them among international educators, many of whom conduct internationalisation projects in the very African countries from which the newcomers to Alberta migrate.

In regard to immigration and diversity, the concept that cities and their systems predate and transcend nation-states has significant ramifications since, as Price and Benton-Short (2008) note, the idea of the immigrant is itself relatively modern since "immigrants only exist in a system of recognized territorial states" (p. 27). I suggest there is a possible relationship here to the concept of methodological nationalism in that the idea of the immigrant is itself a function of a relatively recently constructed world of reified national-tribal structures embedded in geographies with robustly imagined and

concretised boundaries, in which migrants and emigrants are conceived as visitors and the visited. I posit that this construction of immigrants partially explains why people before they migrate are within the gaze of internationalisation in post-secondary internationalisation, which then loses sight of them after they leave their particular cultural container and become a migrant and part of the national landscape. In effect, I argue, after their passports have been stamped they are somehow considered to have ceased to be international as far as internationalisation practitioners and theorists are concerned due to methodologically nationalist perspectives, despite the fact that they are the same people and the world cities they inhabit are international spaces by any other name.

As has already been noted migration continues to be crucial in growing and sustaining large cities. Since urban communities first developed traders traded, people settled, wealth was accumulated, opportunities were seized and, as transport systems improved, people became more mobile. Mobility expanded accumulative possibilities for traders, and allowed those supporting the trading classes and nobility, and benefiting from the tangential opportunities trading creates, to also migrate to cities. As has been noted, in many cases the creation of these cities included the development of universities and other forms of educational institution.

Southall (1998) proposes migration has always been an imperative in sustaining cities historically suggesting: “migration has been vital to all cities since until the twentieth century they were too unhealthy to reproduce themselves” (p. 297). Consequentially mono-cultural, unilingual, and mono-ethnic cities were penetrated by others thereby creating more diverse cities. As Castles and Miller (1998) contend, “international migration is a constant, not an aberration in human history” (p. 283). Today the pace and modalities contributing to the “complexity of contemporary migration” (Poot, Waldorf, & Van Wissen, 2008, p. 4) are exponentially increasing. I agree migration “has never been as pervasive, or as socioeconomically and politically significant as it is today” (Castles & Miller, p. 283). The following excerpt indicates the scope and scale of historical migrations:

According to the UN Human Settlements Program, there are approximately 175 million official international migrants worldwide, not including those without complete documentation. Even this massive

movement of people is not unprecedented. During the past 500 years, Europeans began to inhabit the rest of the world and nearly 10 million African slaves were forced to migrate to the Americas; another 48 million people left Europe for the Americas and Australia between 1800 and 1925. That is not to mention the tens of millions of people who have migrated across other national boundaries, continental divides, and oceans during the past half-century. Migration is simply part and parcel of human existence. (Ruble, 2006, p. 1)

Although the predominant urban narratives of today focus on massification, power differentials, and class gradients in and among city networks, globalisation has created a second narrative overlaying and underpinning the expansion of cities, the corresponding acceleration in trans-national and inter-regional mobility of the human population and the creation of large cities of migration. As Lo and Yeung (1998) state: “most world cities are subject increasingly to the forces of international migration of population” (p. 147). Mobility and the consequent creation of diverse cities is not a new phenomenon but acceleration in volume, pace, scope, scale, and incidence of migration is.

Migration and emigration are key factors in increasing city size and in some but not all cases, creating a more diverse cityscape. The terms “world city,” “global city,” and “international city” have come to denote a particular type of urban centre for which there are multiple definitions, explored earlier in the text. In the constant search for appropriate descriptors, just as terminology accorded to large cities is an arena of intense activity, so too is the hunt for appropriate terms and analytical methods to describe the scope, scale, texture, and inclusivity of migration in and to plural cities. Here we return to the naming struggle referred to in the introduction that appears continuously in relation to global cities and their associated forms and functions. As Ossman (2007) notes in relation to the lexical difficulties of finding appropriate taxonomic labels for migration “states and international organisations will devise new ways of labeling migratory patterns and replace the potentially infinite hyphenated identity with more succinct terms” (p. 15).

On a cautionary note migration and emigration do not necessarily imply and produce the *mongrel* global city in which diverse peoples from across the globe may intermingle and capture the planetary imagination as exemplary, inclusive, and exclusive

difference engines. Johannesburg, Mumbai, and Mexico City are all massive world cities which continue to attract huge numbers of rural and urban migrants from within the country or region, yet these are not considered to be cosmopolitan or diverse since from a global perspective their populations do not contain significant populations of people from “unusually varied origins” (Hannerz, 2006, p. 315).

In one example Magnusson (2006) suggests that Mumbai is growing ever larger but correspondingly less cosmopolitan under globalisation as “its home-grown cosmopolitanism which allowed diverse groups to live together in relative harmony is increasingly replaced by a repressive, exclusionary and parochial politics of ethnicity, religion and ‘race’” (p. 251). Similar analyses are made about Johannesburg, Djakarta, Kuala Lumpur, and other (mostly southern hemisphere) cities. These are some of the largest metropolises on the planet but are differentiated from other cities of migration since they draw their populations largely from bounded spaces restricted to rural areas within the country or region and other smaller national and regional cities. I suggest there are implications for post-secondary internationalisation in the disparity between these less diverse massive cities and world cities with populations derived from around the world. While I argue it is essential for internationalisation to engage with diverse world cities it will also be necessary to also find ways to seek cosmopolitanisation for cities that do not have the benefit of encompassing multiple cultures and ethnicities within their bounds.

As people leave rural areas for the metropolis or travel between cities, the city increasingly functions as both terminus and terminal. Some urban centres function as “arrival cities” (Saunders, 2010) or “gateway cities” (Price & Benton-Short, 2008) both for rural to urban and transnational migrants. Yet another cluster are dubbed “turnstile cities” (Price & Benton-Short, 2008). Lisbon, as an example, acts as a conduit for arrival from Lusophone Africa for migrants, many of who then move on to gateway cities in other European countries and North America. I suggest post-secondary internationalisation must consider these cities within its gaze, as they are the starting points for the cosmopolitanising journeys of many ordinary migrants. This notion points to the concept that city systems and corridors (Tellier, 2009) transcend and overlay national interactions and intersubjectivity and indicates that internationalisation should

consider not only the cities themselves but their relationships, differentiation, and the flows between and among them.

There is a clear differentiation between large cities, in which the population mostly derives from within national and regional boundaries, and those where large proportions of the demographic were born outside the country. The most diverse migrations have been to cities in highly developed countries, with a few exceptions such as the UAE and Saudi Arabia where temporary workers from multiple countries constitute the vast majority of the work force (Baldwin-Edwards, 2011). Figure 4.2 illustrates the spread of cities with more than half a million residents who were born outside the country. Along with King (2006) I reject the term “foreign born” widely used by demographers (and employed by the cartographer in this case), as “monolithic (and xenophobic)” (p. 322).

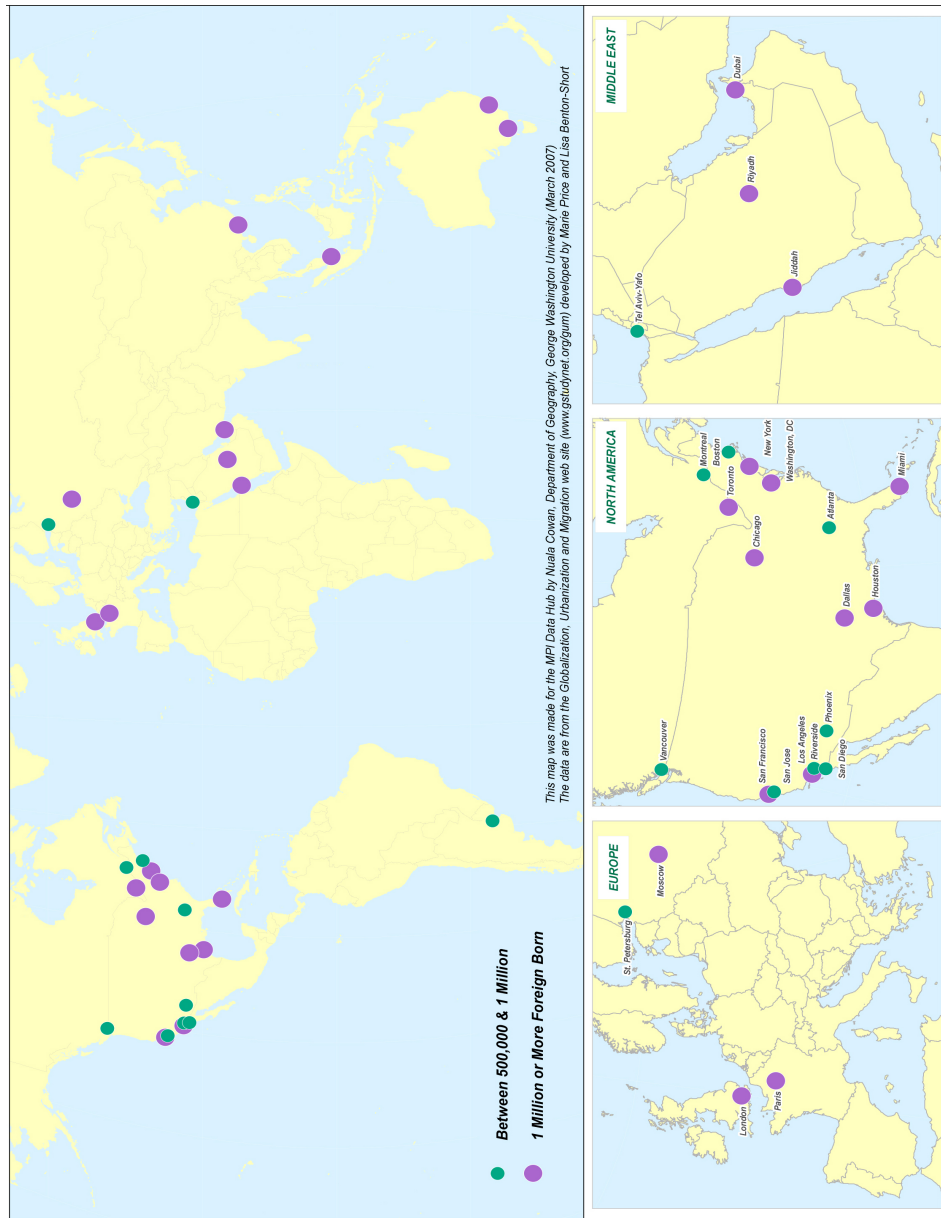


Figure 4.2. Cities with 500,000 or More Foreign-Born Residents

When this map (Figure 4.2) is transposed onto the index of global and world Alpha++ and Alpha+ cities (Figure 4.3) an interesting and I propose, significant correlation is apparent; the majority of these world cities are also those in which significant proportions of the population were born outside the country. Furthermore

more than 90% of the universities in the top 100 of the 2011 to 2012 *Times* Higher Education Supplement World Rankings of University¹⁶ were located in alpha and alpha plus cities or city regions. I suggest the co-relation between city and university hierarchies offers further rich research opportunities that are unfortunately beyond the scope of this study.

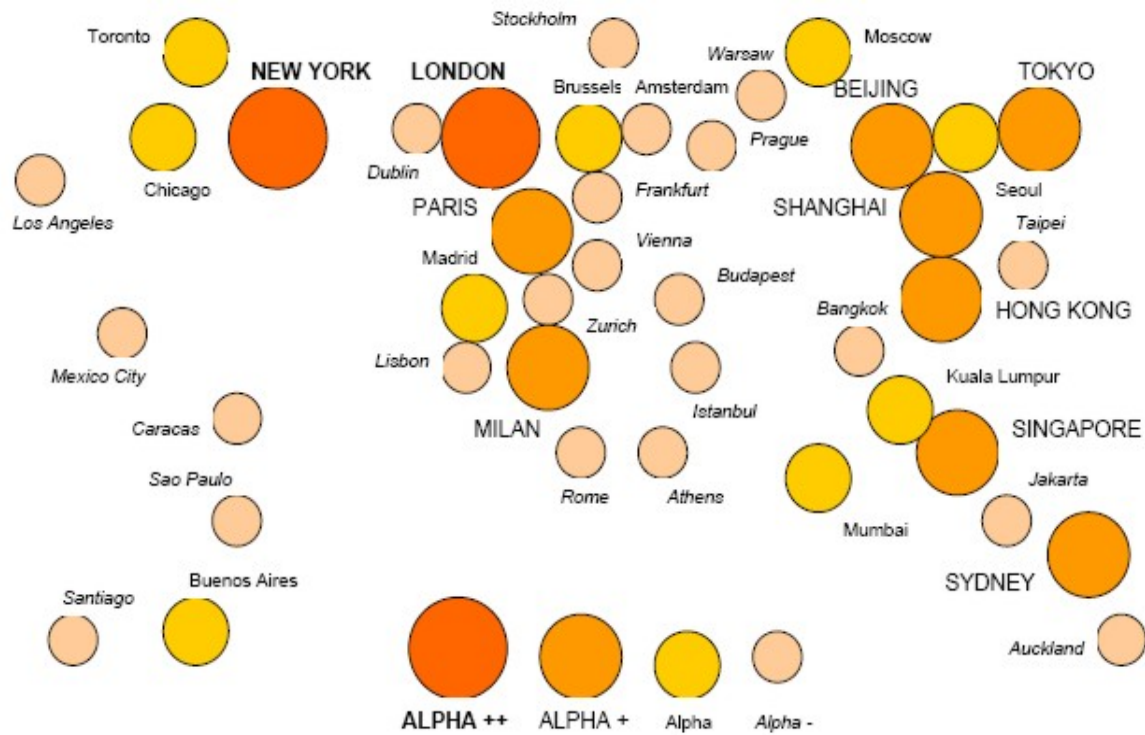


Figure 4.3. Alpha++ and Alpha+ Cities¹⁷

Hannerz (2006), with whom I agree proposes that mongrel world cities in which there are significant proportions of those born elsewhere, are by definition “hyper-diverse cities.” In the case of Paris, London, and New York, he argues they are not merely localised manifestations of American, British, or French culture but are qualitatively

¹⁶ <http://www.timeshighereducation.co.uk/world-university-rankings/2011-2012/top-400.html>

¹⁷ Used with permission <http://www.lboro.ac.uk/gawc/group.html>

different due to the presence of four categories of people without whom “these cities would hardly have their global character” (p. 314).

The first of the four groups Hannerz (2006) categorizes are the much-studied (e.g., Calhoun, 2002; Nowicka, 2006) transnational managerial and entrepreneurial class engaged in trans-border activity in management, banking and finance, legal services, accounting and technical consulting, telecommunications and computing, international transportation, research, and higher education. The second group is composed of migrants from various Third World populations. The third being those involved in cultural industries, with the fourth and final category comprising tourists. Hannerz (2006) argues, in addition to being power hubs and immigrant and emigrant nexae, world cities are “cultural marketplaces” (p. 316) and that cultural creativity reflexively creates more diversity. He suggests world cities as diverse spaces become more intensely plural as juxtaposed cultures create their own hybridities of culture and language, a concept I agree with.

As I have suggested throughout this dissertation it is apparent that there are increasing numbers of cities in which myriad cultural, linguistic, ethnic, and spiritual groups co-exist within a “veritable geometry of pluralism” (Amen et al., 2006, p. 211) and propose cities all produce power-distance dynamics that are inevitable and essentially inequitable, thereby negating the possibility of true cosmopolitanism. I posit Hannerz’s (2006) notion of the four categories of people constituting global cities (elite transnationals, third world migrants, cultural workers, and tourists) both illustrates and provides a partial explanation of the geometry of power referred to by Amen et al. (2006). I also suggest that Hannerz’ categorisations (2006) may have implications for post-secondary internationalisation. We might consider, for example, that university workers and students in research universities are represented in the first two categories (elite transnationals and cultural workers) but not the second two (immigrants and tourists), which I propose, may partially explain the exclusive nature of post-secondary internationalisation’s response to the world city.

Sassen (2000, 2003, 2004, 2006), with whom I agree, considers world cities can be characterised by a scalar labour topography in which a high-income centre of production is populated by transnational elites whose activities and lifestyles are

supported by a larger peripheral group composed of ordinary immigrants who work in service industries. I reiterate this contention that I have explored throughout the dissertation, as I consider the ordinary migrants to be representative of Hannerz third group. The OECD (2006) reinforces Sassen's perspective as follows:

a particularly vulnerable portion of the metro-regions' population comprises immigrants and their descendants, who tend to cluster in large cities. Many of them have lower skills but even skilled immigrants find it difficult to integrate into economic networks (e.g., in Stockholm only 40% of foreign-born university graduates from non-EU countries have a qualified job compared to 90% for native Swedes. (p. 18)

Saskia Sassen (2006) suggests the dynamics of world cities and polycentric city regions create new inequalities and "condition of sharp social, earnings, and often racial or ethnic segmentation" (p. 175). In this suggestion and the associated tension we may find a rationale for Sandercock's (2004, 2006) notion of the global city as a site of contestation referred to earlier in the chapter. The global city system Sassen (2006) suggests, reflecting the perspectives of many other authors e.g., Friedman, (2002), Taylor et al. (2007) is a series of linked nodes in a new regime of accumulation. In this regime, globalised production systems accumulate wealth in the high gloss centres of world cities occupied by an elite transnational class, served by migrants who migrate to the peripheral margins to service the lower order needs of production systems as well as their lifestyles. Here are the taxi drivers of my introduction and the other ordinary migrants to whom I refer.

The following illustrative chart adapted from Friedman (2004) demonstrates the layers and segregated structures of the global city and the contestation between rooted localisation and cosmopolitanisation. Migrants and rooted indigenes remain in static relationship to their locus or culture or may become hybrid cosmopolitans and thereby gain power and positionality, which, I argue, may be the function of a renewed internationalisation in post-secondary education, that is, to provide the perspective and means to cosmopolitanize those who are marginalised by their rootedness in indigene or diasporic identity.

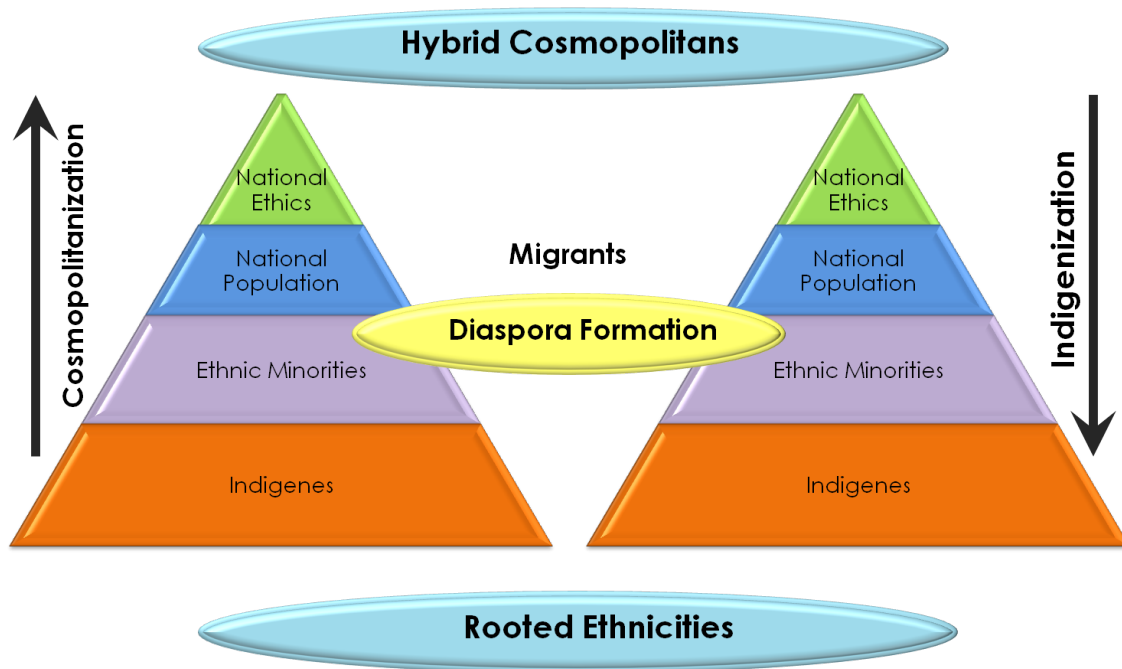


Figure 4.4. Cosmopolitan-Indigene Stratification

Despite clearly clustered inequities the centre-periphery global city hypothesis does not, in my estimation, necessarily lead to a peripheral homogenous ‘lumpenproletariat’. However there are signs, in my estimation, of the many segregating effects resulting from the scalar topographies that obtain in these urban assemblages. Dangers that I suggest may be averted in part by a renewed emancipatory internationalisation of post-secondary education that responds to the new cosmopolitanising spaces of world cities.

There are risks on both sides of the wealth and power continuum. In these same cities, enclaves are created by immigrants who in an anti-cosmopolitan stance, fiercely protect their cultural heritage and freeze traditions in time, while the home country continues to transform thereby reinforcing a “museological understanding of culture” (Friedman, 2004, p. 191) in multiculturalists and anthropologists observing the city. In many instances of ‘enclaving’ multiple diasporic families reproduce their home villages in their new country (Price & Benton-Short, 2008) with the umbilical to the original village nourished through inexpensive travel options, telecommunications, and remittances. I suggest that ironically similar tendencies of segregation characterize the transnational

elites who move from enclave to similar enclave in other world cities 12 timezones away; the type of cosmopolitan clerisy to which Appiah (2006) refers. Their connections are not linked to communities of origin but to enclaves of similar wealthy neighbourhoods in cities worldwide, between which they flit (Vandrick, 2011). They recognise one another due to their very wealth and its material trappings as well as through similar backgrounds that often include a transcript from an internationally recognised research university; a university to which they have been recruited as a function of market-driven internationalisation strategies.

Caglar and Glick Schiller (2011) propose that the creation and reproduction of migrant enclaves “is directly related to group size” (p. 238); their thesis suggests that migrant inclusion and in the creation of cityscapes and collective cultures in incipient cosmopolitanism are related to the scale of cities and the size of migrant groups. Simply put, the larger the migrant group, the more likely it will be to create self-sufficiency and reproduce itself thereby retaining otherness and its distinct identity, with correspondingly diminishing opportunities for the melding and transformation of cultures. I suggest that here too we may find a project for post-secondary internationalisation in providing the means to bridge anti-cosmopolitan cultural enclaving, promote intercultural understanding, contesting the calcification of diasporic communities.

As a result of power relations and the segregating tendencies noted above and despite the plural nature of some mongrel cities, I do not consider any to be truly cosmopolitan cities but to be cosmopolitanising in myriad ways from the intentional to the latent and the obvious, to the banal. In all cases equity and inclusion are aspirational despite some movement in this direction. Toronto, Sydney, and Melbourne are held up as examples (e.g., Hall, 1969; Sassen, 2004, 2006) of where most progress has been made yet many inequities remain and serious questions continue to arise concerning how to move forward beyond cultural relativism.

Many of these hyper-diverse cities are located in Canada and Australia. A characteristic of these countries according to Walsh (2008) appears to be that, unlike most of the world, they offer citizenship to immigrants within certain criteria; criteria which change over time with respect to particularities but whose overall effect is to continue to actively attract migrants whom these countries wish to offer citizenship. I

propose that the offer of citizenship and the contingent rights and belonging that this confers, is critical to the study and characterisation of multicultural and multiracial cities and to post-secondary internationalisation and its relationship to cosmopolitanism.

As Sandercock (2003) and Schneider (1960) and others have suggested, cosmopolitan cities are ideal places to dream of in which diversity is celebrated, equity achieved and the true tenets of global citizenship are conferred, as envisaged by Kant and elaborated by Nussbaum and her colleagues. The question however remains as to whether the less than ideal mongrel cities we actually have can and will become more cosmopolitan what the tools, methods, and tenets that will stimulate and anchor progress. It is on the future of cities that I next focus my attention.

4.5. The Future of Cosmopolitanising Cities

The predominant discourses on the future of global mongrel cities tend to be overwhelmingly disconcerting in that they paint a picture of sprawling dysfunctional conurbations with privileged centres controlled by an isolated merchant class supported by a largely peripheral class of latent cosmopolitans. Southall (1998) suggests cities are in deep crisis and what is currently occurring is the “dialectical urban subsumption of society” (p. 416). He proposes “urbanization now threatens all whom it envelops both rich and poor with the danger of increasing anonymity and anomie” (p. 5).

Southall (1998) envisages a crisis, predicted by Marx, in which cities become dystopic conurbations. He posits the crisis can be averted through the creation of smaller “post-cities” (Southall, 1998, p. 418) on a human scale that can emerge after global wealth is redistributed equitably and populations stabilize and sink as a result; a concept that would appear to require a radical shift in the current urbanisation trajectory towards a series of massive metropolises. Saunders (2010) suggestion that population shrinkage is inevitable as most people become urban dwellers with smaller families and consequent benefits to the planet and our species provides a possible context in which Southall’s post-cities could emerge. In these post-cities I suggest that universities disassociated and disengaged from locality may atrophy.

Petrella's (2006) pessimistic view is we are entering a period in which "the world will be dominated by a hierarchy of 30 city-regions linked more to each other than to the territorial hinterlands to which the nation-state once bound them" (p. 194). He envisages a future in which this wealthy archipelago of city regions is run by a global merchant class, hand in glove with metropolitan governments "whose chief function is supporting the global firms they host." Some commentators (e.g., Bishop, 2006) propose research universities have now joined these global firms and are an "essential node in national/global economic networks" (p. 268), thereby suggesting and supporting my contention that aspects of post-secondary internationalisation are complicit in the capitalist continuum.

Echoing and illustrating Sassen's (2003, 2006) concept of centre and periphery and inflating Sandercock's (2004) notion of contestation, Petrella (2006) proposes that these successful central cities will be:

disassociated islands surrounded by an impoverished *Lumpenplanet* where peasants have been uprooted from the land by global free trade and try to eke out an existence in violence-ridden mega-urban settlements with populations of 20 million or more. (p. 194)

He suggests there is an alternative in a cosmopolitan "plural, global, *agora*" (p. 194) but that this would require a global social contract with associated redistribution of wealth. I consider that in this concept resides one of the fundamental challenges facing a renewed cosmopolitanised internationalisation in post-secondary education. If a plural global agora is to be realised, internationalisation must examine and resolve its relationship to hegemonic practices and take on the political initiatives that are implied in a global social contract of this type.

Petrella (2006) suggests global civil society will find it increasingly more difficult to achieve an alternative trajectory as global city regions become more successful and their medieval moated castles linked by trade roads become more entrenched. The concept of cities as feudal landscapes provides a graphic illustration of the centre/periphery concept with gentry at the centre, with serfs and hangers-on in the courtyards and around the castle walls. While the gentry travel between castles and courts, the servile remain in place with little concept of the world beyond the horizon. In

our time one may consider the global transnational gentry and servile migrants as replicating the feudal structure, the major difference being the interconnectivities, long distance migrations, and somewhat expanded horizons of the servant class. This notion echoes the “sun king return of the Three Estates” that Newfield (2011, p. 14) refers to in his analysis of tiered universities and internationalisation which I cite throughout the dissertation.

Another similarly sobering viewpoint is provided by Graham (2007) who suggests we are moving away from inclusivity as fundamentalism takes hold, exemplified in post-911 Islamic and US cities in particular as they move towards “anti-cosmopolitan and profoundly exclusionary notions of ‘community’” (p. 232). Beck (2006, 2009) explores this idea extensively, proposing that the antithesis of cosmopolitanism is an inevitable function of cosmopolitanisation. I posit that anti-cosmopolitanism constitutes a call for post-secondary internationalisation to renew itself and take on this threat, turning from the competition for capital, to the fray of competing ideals and ideas.

Notwithstanding speculation about political and social arrangements Sandercock (2004) takes the perspective that the built environment itself is critical to city futures. She proposes that in order to be successful in achieving a more cosmopolitan and harmonious co-existence in the “mongrel cities of the 21st century” (p. 139), planners and planning are critical to ensuring the city provides therapeutic possibilities for achieving the shared spaces she envisages, and not a panopticon-like prison. Drawing upon Martha Nussbaum’s cosmopolitan outlook and notion of the “intelligence of the emotions,” Sandercock (2004) asserts the need for audacious planning models that respond to “the challenges posed by multicultural multiethnic cities and regions (which) force us to see ourselves from outside, to realize that what we thought was natural are in fact highly particular and socially learned modes of thought and behaviour” (p. 140). I consider the notion that the built environment is an essential element in creating inclusive spaces speaks to the necessity of internationalisation discourses to become much more open and interdisciplinary in their outlook. Sandercock’s view coincides with my own perspective of what cities ought to be. In my consideration the “ought” will require an audacious cosmopolitan vision of the type articulated by Ulrich Beck (2006) if the cosmopolitan space is to be created by people with a cosmopolitan outlook.

Cities may be viewed as interconnected urban oases located in natural landscapes, built iconic environments, imaginary spaces, network systems, political manifestations, and social constructions. It appears that, according to extant literature, the history and growth of large cities is inextricably linked to mobility, both immigration and emigration, across great distances and within regions as well as from nature's side to urban living. The idea of cosmopolitan large cities appears to be an ideal conceptualisation that has been present throughout the history of cities, particular as a fictional construction and device but an ideal that we may be a little closer to achieving than in Diogenes' time.

What we seem to have at present are a few global "mongrel" cities such as Toronto, London, and Melbourne that, in a handful of instances, are somewhat representative of the world population but far more metropolises that draw mostly from localised populations. Despite their relatively low frequency I consider that hyper-diverse cities represent sites in which co-mingling of cultures, ethnicities, and races have inherent possibilities of hope for our increasingly urban futures. They are sites of active and latent cosmopolitanisation and internationalisation, and as such merit and should claim the attention of those interested in the ideas, process, and practice of international interchanges, cross and multi-cultural interaction and people melding, altering yet retaining cultural traces of myriad pasts and histories; elements that are considered to be within the field of vision of post-secondary internationalisation.

There seems to be consensus amongst some authors e.g., Hall (1969), King (2006), Southall (1998) considering these cities that without a visionary global social contract that radically alters power differentials and offers alternatives to the neo-liberal financial-industrial-military complex, mongrel cities are the best we can hope for at this juncture. Cosmopolitan cities remain imaginary and hopeful challenges for distant utopian futures in which cosmopolitanism continues to represent "an abstract sign of justice and hospitality for the foreign, the exiled, the outcast, and the queer" (Focas, 2005, p. 137).

I suggest that humanistic post-secondary internationalisation ought to tenaciously and purposefully retain the ideal of a truly cosmopolitan city as a hopeful beacon of possibility as we move towards an urban future for most of the human family. Like

Turner (2010), I do not subscribe to the perspective that cities of the future will be homogenous franchises of one another and trust that “people will create their own alternative geometries, strategically, tactically, finding new ways of moving, new ways of operating” (p. 314). I submit that post-secondary internationalisation has much to offer this endeavour.

I posit that in an increasingly mobile world in which we will soon all be urban dwellers, post-secondary internationalisation has a role to play in understanding the increasingly intercultural cosmopolitanising cities that will inevitably proliferate. Furthermore I suggest that without a sentinel for critical appreciation there is a far greater prospect of dystopia than will be the case if internationalisation can turn itself to the task of understanding, presenting, and offering teaching and learning initiatives with respect to the cultural, political, spiritual, ethnic, and inter-space complexities that require negotiation, action, and emancipation in these cities. Like Britez and Peters (2010), Giroux and McLaren (1994), and Schoorinan (1999) I consider that if the work of internationalisation theorists and practitioners in post-secondary education remains fixed in a perspective that the global city is problematic, preferring to view cultures as static, elsewhere, and essentialised and if they (we) choose to continue to prefer the company and culture of transnational elites, never joining or considering the ordinary migrants, an opportunity will be lost and a moral obligation remain unfulfilled.

5. Theorising a Renewed Internationalisation for Post-Secondary Education

Your ideal authors ought to pull you from the foundering of your previous existence, not smilingly guide you into a friendly and peacable harbour.
(Hitchens, 2010, p. 71)

Prominent authors (e.g., Altbach, 2004, 2011; de Wit, 2009; Kehm & Teichler, 2007; Knight, 2011) commenting on current internationalisation trends suggest there is overall agreement that, at its current historical juncture, the field is immured in both a discursive and practical crisis. Furthermore there appears to be a consensus, a concept explored in Chapter 2, that humanistic internationalisation's problem is foundational in that the aspects of the field aligned with a broad transformative concept of global citizenship and human capabilities lack a clear theoretical base and are adrift as a result. I consider practitioners and theoreticians alike concur that the critical emancipatory tendencies of internationalisation in post-secondary education is a stagnant and perhaps declining arena in respect of its implied role in social development. Without a radical reworking, I posit internationalisation is likely to become an exclusive proxy for education as international business and enabler of strategies of accumulation.

As indicated in Chapter 2, many in the field suggest that despite the inexorable march of globalisation and the consequent breaching of real and metaphysical borders, local contexts continue to remain of primary importance in informing and influencing the process of internationalisation. I consider that the real existing realities of cosmopolitanising global cities and their networks provide inexorable examples of the *glonacal* (Marginson, 2006, 2008) wherein the global and local are intertwined. I consider the intrinsic qualities and inherent challenges of these cities as critical to a reconsideration of the study and practice of "cosmopolitical" internationalisation, an "internationalization of critical resistance and dissidence" (Britez & Peters, 2010, p. 58). I

further suggest that as most universities are located within urban and periurban settings, and the vast majority of humanity will soon be urban dwellers, paying attention to the generalised relationship between post-secondary internationalisation and cities is a necessary imperative in the practice and analysis of education.

As I demonstrate in Chapter 4, the rapidly internationalising and expanding network of global cities and city regions and corridors is created and nurtured by mobility, migration, intercultural interplay, and communication technologies. I agree that these cities and city-systems are creations of capitalist globalisation, and are the physical and imagined centres for the internationalisation of business; a domain into which education has apparently become increasingly co-opted as I have suggested in Chapters 2 and 4. However, as I propose in Chapter 4, these cities, and their networks of simulacra, represent not only centres of linked hyper-capitalist production but also offer embedded latent examples of cosmopolitanisation or the internationalisation of people, communities, built environments, and cultural production that are happening now in real time. They are places where the parochial and universal palpably and inescapably co-exist and, as such, I contend they demand the attention of all aspects of university-based internationalisation, not just the currently dominant modalities of the field as an extended marketing, recruitment, and global positioning strategy.

I submit that the most active of these urban agglomerations, hyper-diverse global cities, provide empirical evidence and models of concentrated, rapidly morphing, diverse internationalisations occurring in-place. At present post-secondary internationalisation appears largely blind to much of the real existing cosmopolitanisation (that I consider to be internationalisation by another name), taking place on its doorstep and is, I have suggested, therefore unresponsive to the breadth of challenges, opportunities, and responsibilities proffered by these cityscapes and their populations, as venues for theoretical repositioning, research, teaching, and learning.

I note that, as I have implied throughout this study, internationalisation appears to be selective in its myopia in regard to global cities, clearly seeing, and as I suggest, partially constituting, the transnational classes inhabiting the power centres of global cities while ignoring the symbolic and actual inconveniences of the peripheral migrants who are central to my discourse, and who comprise the majority population in many of

these cities. I suggest this selective vision is only able to pick out activities and phenomena occurring in a narrow portion of the bandwidth of the city's entire spectrum while "ignoring those awkward neighbourhoods on the edge of town" (Saunders, 2010, p. 323).

Many researchers (e.g., Appadurai, 2006; Beck, 2006; Chambers, 1994; Hall, 1969; Sassen, 2004, 2006; Saunders, 2010) with whom I agree, propose that the very cosmopolitanisation of these urban centres, as unprecedented forms of diverse human agglomeration, requires a paradigmatic shift in how cities are viewed, constituted, and considered. They argue this radical reworking is not a theoretical nicety but a real imperative if some of the risks associated with unmediated hyper-diversification are to be mitigated. They posit that not only will the full potential of global cities remain unfulfilled but some of the apocalyptic speculation on the future of cities (e.g., King, 1969; Southall, 1998), outlined in Chapter 4, may transpire without a dimensional shift in the foundational and analytical methodology for viewing, addressing, and managing the challenges associated with these crucibles of change, hybridisation, and interculturality. I suggest humanistic post-secondary internationalisation, while presently predisposed to a similarly stagnant paradigm to that which limits the understanding and potential of global cities, offers the educative transformative cosmopolitan potential to contribute to bridging cultural divides within and among these cities, celebrating new hybridities, resolving inequities, and perhaps mitigating the risks of our risk society (Beck, 2006).

In this chapter, I outline what I consider to be the theoretical and actual barriers effectively separating some aspects of internationalisation from engaging with the full spectrum of hyper-diverse cities. I then propose a theoretical and methodological framework that may allow theorists and practitioners alike to engage in a process of renewed internationalisation, resulting in full engagement with the city and thereby revitalize what I consider to be one of post-secondary internationalisation's major themes, namely a transformative research and learning endeavour in support of global citizenship.

As Nixon (2011) suggests "transformation is always rooted in the local. It is always located and positioned" (p. 61). Beck (2006) reinforces this concept as follows; "place as the archetype of rooted existence is becoming mobilized, transnationalized,

globalized – and in a certain sense even cosmopolitanized - to its very core” (p. 103). I propose the locally located and positioned place that is the diverse city itself offers the possibility of transformative potential to the field.

5.1. Methodological Nationalism: A Cage for Humanistic Internationalisation in Post- Secondary Education?

I suggest the apparent existence of so little scholarship (and programmatic connectivity) in the inter-space between the non-corporatised aspects post-secondary internationalisation, and the socio-political and cultural interplay of world cities may be found in the concept that internationalisation has not made “an epistemological shift” (Beck, 2006, p. 17) and is therefore locked in an epistemic time-warp. While accepting critiques of his perhaps too expansive perspective, I concur with Beck’s cosmopolitan critical theory, outlined in Chapter 3, which suggests a radically different cosmopolitan outlook and framework is required across many disciplines by shifting global realities since, “the units of research of the various social scientific disciplines become arbitrary when the distinctions between internal and external, national and international, local and global lose their sharp contours (Gill & O’Riain, 2002; Brenner, 2000; Schmitt, 1963; Beck, 2003, 2005)” (Beck, 2006, p. 17).

Beck’s (2006) view is that in global cities, and indeed across much of the surface of the earth, everyday cosmopolitanisation is real and existing, permeating everything in the spaces where it occurs, he describe this as follows:

A ‘banal’ cosmopolitanism in this sense unfolds beneath the surface or behind the façade of persisting national spaces, jurisdictions and labelings, while national flags continue to be hoisted and national attitudes, identities and consciousness remain dominant. Judged by the lofty standards of ethical and academic morality, this latent character renders cosmopolitanism ‘trivial’, unworthy of comment, even suspect. An idea that formerly strutted the stage of world history as an ornament of the elite cannot possibly slink into social and political reality by the back door. That simply won’t do! (p. 19)

I consider the hyper-diverse city itself is a space (perhaps *the space*) where the concretisations of the banal cosmopolitanisation, described by Beck (2006), are clearly present and available for consideration and the inability or unwillingness of the humanistic aspects of internationalisation to confront and embrace them, adopting Beck's words, simply won't do either.

I suggest the stagnation of humanistic internationalisation discourses finds an explanation in Beck's (2006) notion of methodological nationalism outlined extensively in Chapter 3. I propose that this concept offers a key to explaining the multiple ties that bind these aspects of internationalisation in a methodological cage (while correspondingly reinforcing the corporate aspects of the arena) and renders them blind to the flexuous dispositifs of the global city as locus, workshop, object, and agent of internationalisation.

In essence Beck (2006, 2009) proposes methodological nationalism ensures that when applied to the context of education, institutions and disciplines are hard-wired to views and constructs that emanate from and implicitly view the nation-state, its protection, and all it contains as primary, with other nations enjoying parallel value within an internationalist perspective. In this outlook anything, which does not fit this paradigm, is considered to be secondary, marginal, and peripheral in all respects. Thus internationalisation views relations with, and among, nation-states, as central but sees engagement with the proximities of global cities as of less or little importance in the particular currency of the field as it is presently constituted, unless the relationship has to do with corporatist global expansionism. Bishop (2006), and Newfield (2011) illustrate this collusive relationship in treatises on global research and development universities explored in Chapters 2 and 4.

I submit internationalisation informed by methodological nationalism is underwritten by epistemology that does not recognize the validity of cultural metamorphosis and hybridity, and prefers a reified perspective of hermetically sealed cultures that are not "here" but always somewhere else. Thus internationalisation works from a worldview that the other "nationals" are "inter" are somewhere far off, not down the road in the global city or even perhaps within the university community itself. Here I am thinking in particular about the multinational nature of many university campuses with

which I am familiar. My observation is they generally continue to act as though they were located in mono-cultural and monolingual populations in respect of their teaching, learning, research, and in the service functions of the institution, right down, for example, to the offerings of food services, despite the palpable reality that they contain a polyphagous community of polyglots, polymaths, and pantheists.

Beck (2006) suggests methodological nationalism presupposes a perspectival refusal to accept “provincialism,” and I posit this may indicate an inability to accept vernacular cosmopolitanism due to the field’s predisposition towards classical cosmopolitan epistemology. The concept of an internationalisation construct that considers cultural metamorphosis and hybridity to be invalid is itself in my consideration underpinned by and adheres to a classical Stoic cosmopolitanism that considers the local to be irrelevant and detrimental to their *universalist* Kantian conception of global citizenship I describe in Chapter 3. I suggest this notion provides a partial explanation for the powerful fixity of international education in its present paradigm. The dual tethers of academic and philosophical historicity to Athenian (Stoic) anchors and Germanic (Kantian) logic are strong indeed. I argue an exploration of the application to internationalisation of Habermas’ approach to reconfiguring Kantian paradigms in the context of an increasing borderless world, merits consideration in further work. I consider, as has been noted throughout the dissertation that although the foundational and central humanistic internationalisation of Knight (2003) and others never explicitly refers to a philosophical underpinning, it nevertheless implicitly found itself allied to Kantian cosmopolitanism as a function of the background, training, and ethos of those who were in the forefront of the movement in the 1990s.

Allied to the idea that internationalisation has been operating out of a paradigm that was not chosen but was present a priori, is one of Beck’s (2006) key concepts regarding the effect of methodological nationalism on academia. Beck’s notion is institutions are frequently protectors of *zombie* concepts that come out of the “existing conceptual arsenal” (p. 4) and are out of step with the “empirical world” (p. 4) in which really existing cosmopolitanisation is occurring. I posit humanistic university internationalisation and indeed many other functions of the academy are similarly bound by stagnant concepts and are themselves jarringly out of step with the life-worlds within which their campuses and virtual presences are located. The continued separation of

multiculturalism and internationalisation explored in Chapter 2 is but one example of this disconnect between the realities of the global city and the organisation of universities and indeed disciplines themselves. The *empirical world* I suggest throws into relief the truth of Beck's notion of an *automaton academia*, is the global city.

I propose the concept of *zombie academia* provides a partial explanation for the inability of internationalisation to engage with multiculturalism, as a result of its epistemological fixity in this national/international binary. Hannerz (2004) illustrates this perspective and distance in regard to the cosmopolitan approaches to diversity of the "liberal managerial class" (p. 75), in which I consider academics are necessarily included. He proposes that they view cultural diversity as: "differing performances to be viewed from a good seat in the audience, as it were, but not as a matter of mutual adaptation" (p. 75). I also suggest methodological nationalism may offer an explanation for the problem internationalisation faces in respect of joining in discursive interaction with multiple disciplines, a development that I consider is critical to unlocking internationalisation from its present stasis. I posit that internationalisation and allied fields, such as multiculturalism, cannot achieve effective interaction as they are segregated epistemologically and methodologically by nationally located paradigms.

I suggest methodological nationalism explains the automatic (I use the word here in the sense of unconsidered activity empty of true thought and analysis) actions of the university in disregard of myriad empirical realities. I consider that Beck's (2006) concept of zombie behaviour also encompasses the notion that nationally embedded political drivers of internationalisation that catalyzed the field in the past continue to be in play. In one example, these can be found in commentaries which suggest internationalism in the US and elsewhere in the developed nations was founded on the post WW2 need for an outward focus to combat parochialism) and were rooted in an "exceptionalist Eurocentrism" (ACE, 2006, p. 2) that continues to underwrite internationalisation, particularly in North America, despite empirical evidence demonstrating the world has moved on and into many of our cities.

I suggest that a paradox of internationalisation's crisis may be found in the one aspect in which the university as a whole may be said to have transcended methodological nationalism. As Stiglitz (2003) posits "economic globalization has

outpaced the globalisation of politics and mindset” (p. 1) and I submit this is also true of the corporate aspects of post-secondary internationalisation. Education as business has, in effect, escaped from methodological nationalism into global capitalism. Beck (2006) terms this “economic cosmopolitanism” (p. 108) and suggests it is de facto cosmopolitanism of a particular stripe warning that “abandoning the national paradigm under the banner of the economy is by no means synonymous with a global cosmopolitanism of the common good” (p. 108). In this cautionary note I suggest we may also divine a warning to humane aspects of internationalisation, which remain mired in methodological nationalism.

In Beck’s (2006) notion of economic cosmopolitanism I posit universities with global reach, the research universities that are the subject of my focus, can be identified according to Hannerz (2006) world city taxonomy (see Chapter 4), as being elements in the power centres of world city production networks. I propose that as a result of being constituent and constitutive of this orbit, universities within particular strata are drawn to the power cores of interlinked city networks across the globe while ignoring the cosmopolitanisations existing exogenously in each city. I contend this power/core relationship may be a factor contributing to the “conditions of sharp social, earnings, and often racial or ethnic segmentation” (Sassen, 2006, p. 175) that are increasingly prevalent and contingent features of world cities. I agree with Sassen (2004) “the disadvantaged sectors of the urban population (are) frequently as internationalized a presence in large cities as capital” (p. 170) and that ignoring their role in post-secondary internationalisation is fundamentally problematic and disingenuous for both practitioners and theorists of post-secondary internationalisation.

I posit the international corporate dimensions of research-intensive universities with some level of global reach, such that they are listed in global rankings, or other similar international comparitors, may be considered actors and agents working alongside businesses in creating and reinforcing world city power centres and their associated matrices. As I have noted, academics and international educators are often considered to be part and parcel of transnational elites and thus by implication can be considered to be constituents of the power cores of world cities and world city systems as elucidated by Hall (1969), Hannerz (2004), Sassen (2004), etc. I note some disciplines are considered to be more aligned with capitalist endeavour than others and

that research universities are increasingly spaces in which “an internal civil war” (Newfield, 2011, p. 17) is taking place in which within the context of globalisation “wealthier and better-connected disciplines will not want to give up advantages” (p. 18) they have gained as a result of their relationship to hegemonic capitalism. I posit further research with respect to the interplay between these disciplines, international research networks, and city systems may provide evidence of these potentially collusive relationships and the fractures within and among universities that this creates.

As has been noted in Chapter 4, world city systems transcend boundaries of many types and could be considered to exist outside national boundaries, while to some extent continuing to operate within them. I agree with Newfield (2011) research-intensive universities should be considered to be a core constitutive component of the power cores of world cities, inextricably linked to the business and production supply chains that link these cities. As such, the university as institution, and often as constituent of a network, acts as both element and network node, overlaying and reinforcing world city systems and core power networks. Thus within a methodologically nationalist construct an asymmetry is created between those who belong simultaneously to national elites and globally transnational power classes, and those migrants who are displaced and neither constitutive of national societies nor the transnational classes.

When the university and university networks are drawn into acting trans-nationally through their links to world city systems I suggest humanistic transformative internationalisation in support of a global cosmopolitanism of the common good is left behind for two reasons. In the first place if the humanistic aspects of internationalisation are, as I have suggested, functioning from a methodologically nationalist paradigm then they cannot operate within a transnational system where border and national reifications are liquid. Secondly I posit that as global city systems are capitalist free market creations then it becomes ideologically and structurally problematic for the aspects of internationalisation with roots in a global public good epistemology to engage with an ideologically opposed system.

Although I propose humanistic internationalisation and neo-liberal corporatism are epistemologically and methodologically opposed, I suggest their bracketed relationship may also ironically be reinforced by a particular cosmopolitan agenda that

Friedman (2004) refers to as “one that harbours a moral classification of the world into dangerous classes/locals and liberal/progressive world citizens” (p. 191). Hannerz (2004) proposes this type of cosmopolitanism creates a cosmopolitan class in which education counts for more than ancestry. In this perspective internationalisation generates further reifications of centre/margin dynamics in which the transnational world citizen created by and inhabiting the university is distanced from the local, whether they are ordinary migrants or locally born indigenes. The cosmopolitans travel and “the locals meanwhile, keep their traditions going, watch their boundaries, and largely remain in place” (Hannerz, 2004, p. 69); “locals,” of course, include migrants as well as those who have been born in the locale and may be constitutive of the original majority culture of the place in question.

In summary I propose methodological nationalism remainder the aspects of post-secondary internationalisation associated with the common good and the cultivation of a cosmopolitan outlook, and privileges the corporate elements of the field. The effect of the construct is stultifying and requires a seismic shift if renewal is to occur, a proposition I explore in the next section.

5.2. Proposing a Methodologically Cosmopolitan Future of the Public Good for Internationalisation in Post-Secondary Education

With, as I suggest, the humanistic aspects of internationalisation ideologically bound in a zombie paradigm (and thereby condemned to atrophy) and the corporatized aspects of the institution as a whole moving on a different track, and with a considerable head of steam in respect of a business orientation for internationalisation, I posit the inexorable reality of diverse cities outside their power centres offers a challenge and opportunity for humanistic transformative internationalisation. As Nixon (2011) suggests “a universality which loses grasp of particularity loses its capacity for transformative change” (p. 62). I submit the humanistic aspects of internationalisation must abandon the ambiguities of the universal, which do not appear to have served it well, and address the empirical particularities of the global city in order to regain traction and relevance. I

contend it is concrete existing realities and not theoretical jousting that will shift internationalisation of the common good into gear.

I propose that in order to revitalize the aspects of its traditions and constituent parts oriented to powerful transformative humanistic endeavours, internationalisation must move towards grounding itself in methodological cosmopolitanism and break with constructivist methodological nationalism. Beck (2006) defines this approach as replacing “ontology with methodology” (p. 17); a methodology based on the model of a cosmopolitan critical theory, founded in a critique of the national outlook and “reflections on the cosmopolitan grammar of social and political reality” (p. 24). I note Beck’s (2006, 2009) arguments have much in common with critical pedagogy and re-energising an internationalisation of the common good should include revisiting the commentaries underpinned by Freirean border pedagogies to which I refer in Chapter 2.

In adopting this critical theory not only will academic approaches need to be reconsidered but I suggest it requires that international educators critically consider and confront their potentially compliant roles of the university within capitalist world city systems in reinforcing the internationalisation of business and inhabiting the gated community of frequent flyers, thereby contributing to the centre/periphery topographies of world cities. As Beck (2006) proposes a cosmopolitan outlook would necessitate “solidarity with strangers in the context of a global distribution of labour and wealth” (p. 108).

I suggest humanistic internationalisation adopt Beck’s (2006) methodological framework outlined in Chapter 3 using the five constitutive principles he provides. If the field can develop a vision and practice anchored in a cosmopolitan epistemology which is empathetic and multi-perspectival and is able, using ’s *perspectival web*, to simultaneously consider the local, national, transnational, and global then I argue a number of opportunities arise for reconsidering and repurposing the field.

In the first place, in situating itself within a cosmopolitan vision of the public good, the problematic lack of a theoretical foundation for humanistic internationalisation in post-secondary education that has been identified by authorities in the field (e.g. Brites & Peters, 2010; Donald, 2007; Kehm & Teichler, 2007) will have perhaps been partially

resolved. In intentionally adopting a cosmopolitan or cosmopolitical foundation, these aspects of internationalisation may achieve the epistemological and methodological stability that I argue they presently lack and which I suggest is responsible for the field's existential crisis and precarious future as a field of study and praxis. With a solid theoretical foundation, humanistic internationalisation may respond to hegemonic global capitalism, without it, I argue, it cannot do so and will continue to flail ineffectually in a self-referential death spiral.

Second, within a framework of methodological cosmopolitanism that is fundamentally vernacular in its inclusiveness, internationalisation may connect to and mutually revitalize other disciplines with which it has affinities thereby strengthening its oeuvre. Thus borderless inter-disciplinarity with disciplines such as architecture, geography, urban studies, multicultural studies, social studies, and philosophy can occur. Of course the flow will be unidirectional if those disciplines remain mired in methodological nationalism themselves. I suggest for reasons already outlined, the strictures of methodological nationalism on the aspects of internationalisation under scrutiny in this study is much stronger than on subsets of some other disciplines such as world cities research and that perhaps in these particular disciplinary axes the initial possibilities for explorative interdisciplinary research and practice may be found.

Thirdly, inherent in methodological cosmopolitanism is the notion that cosmopolitanisation is a latent process and has as much to do with the taxi drivers and those living on the peripheries of world cities as the power elites of which, I argue, universities are both agents and agency. If humanistic internationalisation moves into a paradigm informed by methodological cosmopolitanism then it must per force engage with the entire taxonomical spectrum of world cities. Thus the hybridities of cities become central to the international discourse, as do power differentials within and among urban centres. Internationalisation is thus required to act politically and in solidarity with strangers.

I propose an internationalisation founded in methodological cosmopolitanism may offer researchers, administrators, students, and citizens an opportunity to move forward with new research, programming, and a new focus for learning. In a cosmopolitanised internationalisation researchers would work across disciplines on all of

the *'inters'* that are embodied in the word city and thereby reclaim their social role and perhaps begin to address the myriad challenges and opportunities currently limited by zombie approaches. Students would thus engage with the city; their study abroad choices, as an example, could just as easily be the diasporic neighbourhoods of the city in which they reside, as the cultural homelands of the immigrants that live there now. A few programs of this nature do exist, an issue I explore in Chapter 1, but my observation is they are offered infrequently and tend to be limited to programs such as teacher education. They are rarely, if at all, part and parcel of an internationalisation agenda for the institution as a whole.

I suggest internationalisation underpinned by methodological cosmopolitanism may ensure the university would engage with the diverse city in ways that could consider ordinary migrants not as inconvenient flotsam but central to the discourse. Thus research would view intercultural qualities as celebratory and turn to examining the potential inherent in intercultural metamorphosis. Researchers would work towards “the development of a more democratic global knowledge community of teaching and learning” (Britez & Peters, 2010, p. 58) in solidarity with the marginalised in liberatory explorations, and their realities would be seen as core tenets of the process of internationalisation or cosmopolitanisation or hybridisation; or all three.

I consider the lexical dilemma of the field requires resolution and that methodological cosmopolitanism since it dismisses the national/international binary as redundant may be considered to render the term “international” itself obsolete. Just as the term “multicultural” has in many cases been replaced with “intercultural” and “international” has increasingly been replaced with “transnational” in the business lexicon, I suggest international education and internationalisation also require a lexical fix. Neither terms denotes the “dialectic movement of reciprocity” (Rey-von Allmen, 2011, p. 35) I posit is essential to an internationalisation characterised by “interdependence interaction and exchange” (Rey-von Allmen, 2011, p. 34).

In the final analysis I suggest a humane cosmopolitanised internationalisation that is created by and is about the diverse city spaces is ultimately to be judged by its relevance and impact on the individual. Nixon (2011) reminds us of Edward Said’s commentary:

To be humane Said reminds us is “the only word to break up the leap to such corporate banditry is the word “humane” and humanists without an exfoliating elaborating demystifying humaneness are as the phrase has it sounding brass and tinkling cymbals” (p. 81). To be humane is the abandon as the abiding basis for all humanistic practices any premature recourse to general or even concrete statements about vast structures of power or to vaguely therapeutic structure of salutary redemption it is to be concerned with and attentive to “human beings who exist in history” (p. 61). The worldliness (“secularity”) implicit in cosmopolitanism does not and should not imply any lack of locus, of place. On the contrary to be worldly is to be situated—as a human being who exists in history-within the world. (p. 65)

I posit that humane education would be a sufficient label.

5.3. Conclusion

We must do what we can to bring hammer blows against the bell jar that protects the dreamers from reality. The ideal scenario is that pounding from within we can effect resonances, which will one day crack through to the latent impulses of those who dream within, bringing to life a circuit that will spare the republic. (Hitchens, 2010, p. 343)

Although this dissertation has focused on theoretical issues of institutional contexts, educational constructs, functions, structures, and relationships, the prime constituency of post-secondary or higher education is of course, students. In concluding I begin by focusing on what appears to be an emergent movement of sorts in which international students are joining with other voices in civil society calling into question the status quo, thereby drawing living and breathing attention to some of the theoretical issues in internationalisation this dissertation aims to address. The quasi-movement is primarily located in urban centres and I suggest comprises a grassroots call for the paradigm shift I have proposed in this thesis. The insurrection is not limited to international education but extends to society as a whole; and is, I suggest, a bell peal (to take up Hitchens’, (2010), analogy) for real change in response to real existing inequities, inconsistencies, and dissonances.

International students are caught on the horns of what I consider to be the presently incompatible dualities of internationalisation, in which they are both supposed agents of internationalisation for intercultural understanding as well as sources of revenue, ingredients in the eclectic recipes of universities who pay for the privilege of their own inclusion. As such their situation is emblematic of the issues I have explored in this thesis with respect to the conflict within the field between humanistic endeavours to understand and embrace inter-national difference, and the powerful forces aiming to exploit the international market for education.

I suggest, in regard to international students, universities are engaging in a two handed exercise in sophistry. On the one hand a fictitious shibboleth is still retained by traditionalists in the field of internationalisation that international students somehow bring the world to campuses and thus via a process of mystical osmosis, internationalize the university, which apparently continues to exist in a mono-cultural world. A world that may be somewhat preserved on certain isolated Brigadoon-like campuses in towns fixed in a distant past, such as those universities in leafy New England, bucolic rural Canada, or exclusionary Japan but which couldn't be further from the cosmopolitanising truth of the hyper-diverse global composite metropolises in which many major research universities are located. On the other hand, (a far more concrete appendage in the business orientation of the field), international students are greedily counted by institutions and governments alike, digit-by-digit, and dollar-by-dollar while denying the transactional nature of this endeavour by cloaking it in the fictitious narrative of intercultural promise.

The threadbare notion of international students as sources of global cultural knowledge, enriching and enhancing university campuses, is preserved in denial of the reality that they are first and foremost revenue sources without which many departments, and in some cases entire universities, would implode. Admittedly there are a handful of cases where institutions aim to attract the best and brightest and thus invite the world in to enrich scholarship but those students who are recipients of this largesse are few and far between, and their admission is based on academic merit, not cultural make-up. If international students ever were sources of necessary cultural input, bringing colour to the ivory tower, I suggest the real existing external diversity of hybridising cities, and the world in general, clearly demonstrates this presumed role is now

redundant. However, as I have contended, these cities may be considered as heuristic devices to uncloak this sophistry and remake the field.

As I have, I hope, elucidated in this discourse whether the aspects of the field that are the subject of my focus can renovate themselves through introspective reflection and critical appraisal within academia alone is uncertain; however, I predict emergent student voices may hasten the paradigmatic shift I propose is long overdue. Long treated as passive participants in internationalisation or sterile coin for university coffers, international students themselves are increasingly aware of their own roles as actors in this sordid drama. Quite literally as I wrote these words, one of the many blogs to which I subscribe, pushed an article to my inbox that illustrates the increasing consternation of international students concerning their own place in international education and the impact of global educational commodification on their lives. The column¹⁸ published in the *Times* Higher Education Supplement, focuses on student responses to changes in policies in the UK that effectively removes the opportunity for non-EU international students to work after graduation. The commentary relating to these changes takes multiple forms, as text, video, music and collage and protest poster. One of the posters, illustrating their point by overlaying an extinct bird, the Dodo, on the official work permit, is shown in Figure 5.1. The instructions are to alter it as people choose and paste it in public spaces and one of the postings on the blog follows the pasting and defacing of these posters in public spaces.

¹⁸ <http://www.timeshighereducation.co.uk/story.asp?sectioncode=26&storycode=420475&c=1>



Figure 5.1. International Student Protest Poster¹⁹

¹⁹ The poster can be freely downloaded from:
https://dl.dropbox.com/u/36784754/psw_slogans_download.pdf

In the *Times* Higher Education Supplement piece, the most common theme, irrespective of the medium employed, is the cry that international students feel they are seen as "walking cash," a "cash machine" or a "cash cow." One of the less predictable of the virtual banners students unfurled in the social media protest associated with this issue stated "Migration Is Not a Crime," a reference to the fact that for many international students study abroad is increasingly a route to taking upon residence and citizenship in the country where they studied. In effect, through this and myriad other protests, they are staking a claim not only to be treated as humans rather than chattels but as migrants, as part and parcel of the places they have inhabited as students but also as visiting citizens who are now de facto trans-nationals as a result of their sojourn as international students.

I posit these diatribes are representative and constitutive of the multiple worldwide declamations that domestic and international students are increasingly engaged in as vocalizers and recipients of vitriol with respect to issues of education as both a public good and free market commodity. Protests that may be considered alongside other movements, such as Occupy, that appear to be asking the fundamental question: Is democracy more important than the financial markets? These protests and calls for social justice are mostly located in urban centres and this appears to be an urban phenomenon. I consider this is due to propositions such as the assertion put forward by Sassen (2004), that world-cities and their networks offer a "more concrete space for politics than that of the nation" (p. 174); a contention explored throughout this dissertation. She suggests that in these networked urban spaces an emergent politics of contestation is being created in opposition to the hegemony of global financial power in which "a partially de-territorialized community of practice emerges that creates multiple lateral, horizontal communications, collaborations, solidarities and supports which arise out of their specific localized struggles or concerns" (p. 175). I propose international student voices are constitutive of this movement and suggest the practitioners and proponents of internationalisation would do well to pay attention to a movement that is currently considered to be a marginal inconvenience.

In 2012 alone, there have been protests in Europe, the Americas, and Africa focused on the increasing costs of post-compulsory education, the commodification of education and the erosion of the notion of education as a citizenship and human rights.

Inevitably the attacks on free market systems, ideologies and financial-political apparatus have elicited responses. On the international student front there have been increasing instances of reactionary physical, verbal, and media attacks on students who are characterized as interlopers and mercenary purchasers of birthrights, and counter protests from the students themselves, who are increasingly vocal about their own rights as consumers but also as potential international migrants, as is illustrated by the protest highlighted in the article cited above. I consider these events and reactions are examples of cosmopolitanisation and its antithesis, anti-cosmopolitanisation that I refer to in Chapter 3. Proponents of post-secondary internationalisation have been deafeningly silent on these issues, with very few exceptions.

I note that it might appear that my earlier comments regarding international students as transnational elites engaged in strategies of accumulation are in conflict with the view of international students as counter-hegemonic. I suggest that the incipient movement to which I refer is fledgeling and small yet nonetheless as an emergent outlier, merits attention. The tensions illustrated by increasingly vocal international students are indicative that the world of education is in flux and no more so than is the case with the field internationalisation. As I have suggested, international educators and educational institutions are caught in a past illusory imaginary in which the world was neatly segmented into cultural corrals, national divisions bridged by international relations, international understanding and learning across the divides. A paradigm clearly out of step with the global world of flows and transcended boundaries that I posit is most palpably present in the context of the hyper-diverse world city, and whose fiction is clearly illustrated by the situation of international students and citizens in general and is now being called into question by some of them.

The lack of connectivity and harmony between and among structures, systems, and empirical real existing realities is being declaimed not only by international students but multiple constituencies in civil society; assemblages that are making claims of their own. Most of the instances of claiming are being made in global cities, calls that Nixon (2011) suggests announce “the return of the public” (p. 117) to the educational sphere. I propose the public may be now re-emerging as a global *res publica* and this inexorable reality requires recognition in the forms and function of our institutions so they may be returned to the public themselves. How this will play out remains to be seen but I posit

an un-blinkered internationalisation, could and should add its weight to leveraging a renewed public future for education across the world and that global cities are apt sites in which to test, nurture, and consolidate approaches and programs.

The debates and discussions around these issues have, I propose, begun to move from abstraction to real situations in the context of the incipient student movement. I posit one of the underlying reasons for the movement itself is impatience with dialogic abstraction, theoretical academic solutions and the apparent unwillingness or inability of the academy to recognize and engage with real existing issues; a concept I referred to in my introduction and have sought to avoid. Thus for the purposes of illustration, and to bring life to these abstractions, let us imagine a city block in one of the diverse cities that are the subject of this study and provide the residents of this area with a variety of stories, all of which make claims on the city and institution and academia in general.

First, walk down an imaginary global city street with me. Smell the air, here is the world in scents: the earthy pungency of fenugreek and turmeric, the sweet crisp freshness of grilling salmon, the cloying scent of patchouli, the sharp tang of tamarind, the unmistakable fermented fish aroma of nham pha. At the stop light a minivan, window open pounds with bhangra fusion, the arm of the driver's Canuck's jersey flutters. On one corner of the intersection is a Chinese restaurant, opposite a Japanese fusion fast food joint, kitty corner is a fair trade coffee shop. A little further down the road is a convenience store with signage in English and Tagalog, advertising free money transfer to the Philippines and calls at 2c per minute. Overlooking our neighborhood, shimmering on a distant leafy hill is the university. It is surrounded by a virtual moat of greenspace and is accessible only by a single road, it would not take a great feat of the imagination to pencil in a drawbridge.

Living in one of the apartment buildings in our imaginary neighbourhood is a group of students. In the first flat is Zohar, an international student, who will go home when she completes her education. When she returns from her sojourn in the host country she will find that her stay now means the customs, cultures and landscapes of the place she studied are now an inextricable part of her makeup, inevitably they have claimed her and she them. The claiming is reciprocal, the university will undoubtedly attempt to secure her loyalty as an alumnus and donor and on some occasions the embassy will invite her to events.

Zohar's roommate, on the other hand, intends to stay in this city, he has left his homeland behind and when he has completed his degree he will seek citizenship. His main reason for moving along is as simple as the fact that he far prefers this new country to his place of origin in

that the climate suits him so much better. Unfortunately new and restrictive immigration rules mean that this will not be possible. In the apartment block next door is a student who was born in the same country however he has arrived from a third country as a convention refugee, ironically even if he wished to he could not return, his family was slaughtered and should he go back he would likely suffer the same fate.

A couple of doors down is Thomas' apartment. He is a citizen, born and raised in the country and indeed has never left this city other than on shopping trips across the border. He is bilingual (French and English), comfortable across the cultures represented in his city and was raised with friends who variously spoke Mandarin, Croatian, Farsi and so forth at home. As a student in an international co-op he will travel to Zohar's home town for an international internship that will complete the teacher education program that will, he hopes, lead to a job in the inner city school near his family home. He has never visited the neighbourhood in which the diaspora from her country of origin mostly live, they constitute about 100,000 citizens and their multiple festivals and events are hard to miss. More than likely the school he teaches in will comprise of large numbers of this diaspora, he will have learned about their country of origin but know nothing about their diasporic history and experience.

In the next apartment block lives Hussain. He drives a taxi, could be for the same company as the driver in my opening paragraphs. Hussain is from a country adjacent to the homeland of Zohar and indeed what are now two nations with which they (Zohar and Hussain) separately identify were once, a mere century ago, not countries at all but a series of feudal fiefdoms. A landmass occupied by multiple borderless mini-states until colonisation was followed by the repeatedly devastating decisions of cartographers drawing 'independence' maps. Hussain's daughter wants to attend the university on the hill but he is afraid for her and has no experience of formal education himself, educated women are nowhere in his life-world.

At the edge of the city block where the students and Hussain live are a small group of what were railway workers cottages dating from the time when this suburb was a small town owned by the railroad company and separated from the now metropolis by miles of woodland. The largest of these board-and-batten cottages is what once was a bunkhouse for Chinese indentured labourers. There is a plaque to the many who died from fatigue, accidents, extreme cold and heat at the LRT station. Most commuters barely give it a glance.

These modest cottages have been gentrified and despite their small size they fetch a premium on the real estate market due to their proximity to transit and the university. One of the owners, Milos, a university lecturer considers himself extremely lucky to have found an affordable space in an ethnically diverse neighborhood. He is fluent in

Hindi and Polish and is welcomed at the Indian Restaurant and in the Polish Deli when he enters. The polyglot rainbow nation at his front door gives him great pleasure as a liberal cosmopolitan. Furthermore the transit station only 5 minutes from his door allows him to get to the airport in 40 minutes. As an international educator racking up over 100,000 frequent miles per year easy access to international travel is critical. He specializes in the internationalisation of educational systems in the country from which Zohar, her room-mate and Husain all come. Occasionally, when he is in a rush, Milos rides in Husain's taxi to the airport.

Milos's partner Elliot is also a university lecturer and his current multicultural research project focuses on the cultural adaptation challenges of the unusually large numbers of people from a particular village in the developing world. This is the village from which Husain comes and to which he remits money for the rebuilding of the mosque.

The palpable sense that the container identities of these imaginary residents are fragile and retained by barriers and constructs that no longer obtain is ever present in this area of the city, a few blocks one could walk across diagonally in 10 minutes. That the divisive notion of who is and who isn't *of here* is ever more ridiculous, what constitutes international and that the local and global are clearly connected and increasingly inseparable is clear and present in the real existing cosmopolitanism of this space. The existing paradigm keeps Milos from pursuing the local connections to his overseas research interests, disallows an international student from staying, keeps Zohar as an arms-length money box, and prevents them all from seeing themselves and acting as "not simply as citizens of some local region or group but also, and above all, as human beings bound to all other human beings by ties of recognition and concern" (Nussbaum, 1997, p. 10).

Many of these folk have expressed their discomfort with the status quo and their common humanity by occasionally joining the Occupy movement protests that took place in the city centre. Here in the crowd at one time or another one could find all of the residents I have described with the exception of Husain. What also joins them is their common frustration in lacking institutional allies to go beyond the symbolic protests in which they have been involved.

I have argued humanistic post-secondary internationalisation as a process focused on the implied pursuit of developing informed global citizens with a goal of mutual respect, support, and equitable inclusion has been challenged and largely co-

opted by the business orientation of globalisation. I have proposed the co-opting of much of the field by transactional capitalism may have its roots in the lack of a solid theoretical framework to anchor internationalisation as a social process. I have suggested that in the absence of a coherent framework, internationalisation has in fact been operating out of a container of methodological nationalism and this has stifled and effectively silenced the altruistic voice of the field, retaining the increasingly artificial barriers between places, people, disciplines and institutions to which I refer above. In effect internationalisation has not come to terms with the “social role of universities in transnational spaces” (Britez & Peters, 2010, p. 58).

I have also proposed that as a function of methodological nationalism, the internationalised realities of world cities remain unincorporated into the theoretical narratives and praxis of internationalisation in post-secondary education, with the exception of internationalisation as a product and function of business. Our fictional Milos thus revels in the internal international artefacts of his city neighbourhood but does not connect these to his work in teaching and learning. Likewise, his partner toils in the neighbourhoods of the city but his work is similarly disconnected from the external global flows that are an essential component and dimension of immigrant lives. Another fictional resident might be recruiting students from this fictional state and may indeed have recruited Zohar herself but rather than belabour the concept I will leave it there. Suffice to say the global intertwinings of the world city embrace everyone, and the fictions of separate containers of humanity, segregated by national boundaries and cultural distinctions are increasingly fanciful and fantastic.

In methodological cosmopolitanism I have suggested post-secondary internationalisation may find a theoretical foundation that will liberate it from the stranglehold of methodological nationalism and thereby enable it to find renewed vigour. I argue that these new energies may engage the considerable resources of internationalisation in educating for inclusive cosmopolitanisation, analysing its processes and playing a role in new forms of cultural blending. In effect, to paraphrase the words of Gustav Mahler when commenting on tradition, the field would turn away from worshipping the ashes to tending the flame.

I have suggested the diverse global city both provides an empirical locus to act as catalyst and backdrop for the paradigmatic shift to occur, as well as provide a rich space for research and praxis through which the world in the city might find “a collective purpose, a common idiom and a sense of possible futures” (Nixon, 2011, p. 132). As Nixon proposes “seen in this way higher education becomes an essential element within the participative and democratic culture of any vital civil society: an emergent republic of learning” (p. 124). I suggest that in a context of the international blending of global cities, humanistic internationalisation has a particularly crucial role to play.

If international education and the process of internationalisation are able to make this seismic shift, I posit the possibilities for interdisciplinary research are considerable, as are the potentials for remaking the field. Unfortunately the myriad research and programmatic opportunities that may be imagined emanating from a paradigmatic shift in the field, are not within the purview of this study. However I suggest the change I propose may reinvigorate internationalisation beneficially for researchers, students, teachers and ordinary citizens alike. I posit it may also lead to a productive symbiosis between the ever more diverse cultural containers that are global cities and the many post-secondary institutions that, as I suggest in my analysis of the history of international education, have distanced themselves from the breadth of the city in the recent past.

In an imagined cosmopolitanising future it is to be hoped the conversations and encounters with ordinary migrants that prompted this study would be less voyeuristic, more equitable, hopeful, and demonstrate less distance between conversants. They would be dialogues in which migrants would claim the universities as their institutions of passage, rather than exclusive zones where they might serve but from which they are presently largely excluded. International educators would take clear stances in service of the public good, those serving the corporate ends of internationalisation would continue to retain their role but this would be clearly differentiated and balanced with the altruistic side of the field. Institutions would create futures curricula that would provide opportunities for enlightened inter and cross-disciplinary learning in a renaissance of the field. Researchers would view the starting and terminus points for their international endeavours as being down the road rather than at the boarding gate. Students would have deep knowledge of their city spaces, and those to whom they are connected on the spherical earth, and city-based learning would be a *sine qua non* of internationalisation

programming. Migrants, students, teachers and researchers alike would develop a cosmopolitan outlook based in real existing cosmopolitanisation and thus leading through enlightened self-interest to improvements for all by all.

I note that since my discourse is broad, systemic, and grapples with issues of structure, stance, and methodology this may lead to the impression that I consider the entire university enterprise to be moribund. I do not believe this to be the case. In many instances university workers are grappling with hegemony and corporatism. I am personally aware of Canadian scholars in many disciplines who are attempting to voice transformative change in their teaching and research. I acknowledge in particular those Canadians working in multiculturalism, language and identity, and indigenization (e.g. Beck, Marshall, Pidgeon). Nevertheless I consider that the stifling nature of methodological nationalism and corporatism that suffuses most institutions smothers fledgeling counter-hegemonic discourses and resists the growth and melding of these voices into a force of substantive resistance.

Theoretical niceties and philosophical abstractions aside it seems clear we are destined for an urban future in which borders are increasingly porous and that despite attempts to restrict migration I posit these will inevitably prove futile. As Doug Saunders (2010) has it “this will be the world’s final century of urbanization no matter how it plays out” (p. 323). I agree we are at a tipping point where world cities will eventually become the normative habitation for us all and thus the work of finding ways and means to make urban intercultural spaces workable and humane is essential. To end by appropriating Salman Rushdie’s (1991) words in defending his novel *The Satanic Verses*, I consider that internationalisation should and must “rejoice(s) in mongrelisation and fear(s) the absolutism of the Pure. Melange, hotchpotch, a bit of this and a bit of that is how newness enters the world. It is the great possibility that mass migration gives the world” (p. 22). By doing so it might just have a chance of re-emerging as a transformative force in education thereby re-locating its historical cosmopolitan roots in a human ethics of the future.

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