

**The Contribution of Financial Services-related
Higher Education to the Development of Global
Citizenship and the Influence of Global Citizenship
on Employability in the Financial Services Sector**

by

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Abstract

This thesis explores the 'global citizen' concept in higher education and financial services sectors. It investigates business school lecturers' and financial services managers' understandings of the 'global citizen' phenomenon. It investigates whether global citizenship supports employability in the financial services sector and should therefore be an aim of financial services-related higher education.

Since 2000, 'global citizen' has been used increasingly in public, educational and business discourses, but the term encompasses many ideas and practices and is not clearly defined in policies or research literature in either higher education or business contexts. Some literature and policy documents suggest that global citizenship contributes to employability, which implies the need for a match between employment recruitment criteria and global citizen attributes promoted and developed in higher education.

To address these issues, a qualitative investigation was undertaken using semi-structured interviews with business school lecturers and financial services managers together with documentary analysis of higher education and financial services policies. The conjoining of Lave and Wenger's legitimate peripheral participation in communities of practice and Archer's identity development through reflexive deliberation provided a framework to understand, interpret and explain the data. The findings show varied understandings of 'global citizen' both within and between my academic and professional communities of practice, and challenge the notion that being a global citizen contributes to employability in the financial services sector.

This study also exposes disparities in academic and professional understandings of the aim(s) of higher education both within and between the two groups. Business school participants in the study largely considered that developing employability should be an aim of higher education, while the academics who participated in the research believed higher education should promote students' personal development. This may include global and cultural awareness, attributes that may be ascribed to global citizenship, but not the development of global citizens per se.

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Abbreviations

ACP	Academic community of practice
BERA	British Educational Research Association
BSR	Business for Social Responsibility
CBI	Confederation of British Industries
CC	Corporate citizenship
CEO	Chief Executive Officer
CSR	Corporate social responsibility
CSRI	Financial Services Institution that has a CSR policy
DES	Department for Education and Skills
DfEE	Department for Education and Employment
DoE	Department of the Environment
DSWG	Development Awareness Working Group
EC	European Commission
ERASMUS	European Community Action Scheme for the Mobility of University Students
ESD	Education for sustainable development
FSM	Financial services manager
GCC	Global corporate citizen
GCCI	Financial Services Institution that has a GCC policy
GCE	Global citizen education
HEA	Higher Education Academy
HEFCE	Higher Education Funding Council for England
HEL	Higher education lecturer
HESA	Higher Education Statistics Agency
IaH	Internationalisation at home
ICT	Information Communication and Technology
IoC	Internationalisation of the curriculum

NGO	Non-Governmental Organisation
NICE	The National Committee of Inquiry into Higher Education
OECD	Organisation for Economic Cooperation and Development
PCP	Professional community of practice
PISA	Programme for International Student Assessment
PWBLF	Prince of Wales Business Leaders' Forum
QAA	Quality Assurance Agency for Higher Education
QCA	Qualifications, Curriculum and Assessment Authority
UKCES	UK Commission for Employment and Skills
UN	United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organisation
UNI	University
UUK	Universities UK
WCE	World Commission on the Environment
WCHE	World Conference on Higher Education
WEF	World Economic Forum

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Chapter 1 Introduction

Since the beginning of the 21st century, the term 'global citizen' has been used more frequently within public, educational and business discourses. 'Global citizenship' has become an increasingly prominent term in education policies and guidance both at national and institutional levels and also in corporate business policies, in the financial services sector in particular. The development of graduates as global citizens has become an explicit aim of higher education (Clifford and Montgomery 2017; Lilley et al. 2016; Green 2012) and is claimed by some to support employability (Hinchliffe and Jolly 2011; Bridgstock and Cher 2009).

Conceptualisations of global citizenship remain complex and contested, signifying different things to different institutions and individuals who use the term (Anderson, Ishihara and Stoddard, 2016). Researchers tend to construct the 'global citizen' they consider appropriate for the study context: political, social, educational, or economic. For example, Reysen and Katzarska-Miller (2013, p 858) consider the concept from a social identity perspective: 'Global citizenship is defined as awareness, caring and, embracing cultural diversity while promoting social justice and sustainability, coupled with a sense of responsibility to act'. On the other hand, from an educational perspective, Aktas *et al.* (2017, p 76) identify global citizenship 'as both a skillset and mind-set, focusing on social justice issues and critically questioning global power dynamics'.

As an aim of higher education, global citizenship is often described as an attribute that enhances employability (Shiel, Williams and Mann, 2005; Killick, 2013; Yildirim, 2017). The employability agenda within higher education is supported by the UK government (Wilson Review 2012; Browne Report 2010; Dearing 1997). Yet 'employability' is another complex and contested concept within both business and educational environments. With the former

focused on profitability and the latter on the development and sharing of knowledge, the dichotomy between their widely differing purposes makes it likely that their conceptualisations of 'global citizen' and 'employability' differ, with the result that business professionals and educational researchers may lack a common understanding of these concepts. At present, research into the relationship between global citizenship and employability that considers both educational and business perspectives remains limited.

As employability and global citizenship have increased in significance in higher education and, in debates about the aims of higher education, research has emerged that appears to consider both concepts and the relationship between them. However, close reading of this research reveals that whilst both terms are used, one concept is explored in detail and the other related to it without providing rationale for the connection. For example Aktas *et al.* (2017) develop a meaning for global citizenship through analysis of stated outcomes for higher education global citizenship programmes and identify that over half of their university sample states employability is a learning outcome of their programme. Yet Aktas *et al.* do not consider why or how the two concepts may be related. Similarly, Lilley *et al.* (2015b) explore the process of global citizen learning and the development of a global mind-set, and specifically state that they are not defining 'global citizen'. Rather, they maintain that the manifestations among students of a global mind-set are similar to the soft skills employers require. Their study does not therefore consider the relationship between the two concepts of global citizenship and employability.

It seems reasonable to assert that employability in international business institutions requires an international perspective – an ability 'to interpret local problems within a wider and global framework' (Jones 2013, p 98) and, certainly some international business institutions describe themselves in their policies as a 'global corporate citizen'. Hinchliffe and Jolly (2011) suggest that the graduates recruited by business institutions must be able to share the goals and objectives of business and, since financial services institutions predominate

the list of organisations described as global corporate citizens (Thompson, 2012), they seem more likely to assess the ability of potential graduate recruits to identify as individual global citizens with similar goals and objectives to those described in the global corporate citizenship policy of the institution. To support employability within the financial services sector, therefore, it seems crucial that the global citizen developed in higher education resembles the global citizen described in financial services sector policies. To facilitate this match of aspirations, it follows that business school lecturers delivering financial services-related higher education programmes need to be familiar with the conceptualisation of global citizenship propounded by the financial services sector.

In this chapter, I introduce the research questions for this study before defining the key terms. Next, I provide the rationale for the study and explore the current research to identify the gap I seek to bridge. Following this, I describe the contextual background for the study that situates global citizenship as a socially constructed concept within the literature, explore how internationalisation is thought to contribute to global citizen education and investigate the relationship of global citizenship with employability. Finally, I provide an overview of the theory and methods for the study and conclude with an outline of the thesis.

1.1 Research Questions

This study seeks to address the following research questions:

- 1. How do the higher education and financial services sectors understand the term 'global citizen'? Do higher education and financial services sectors ascribe different attributes to global citizens? And if so, why?*
- 2. To what extent does global citizenship contribute to employability within the financial services sector? How do global citizen attributes relate to employability attributes?*
- 3. Should the aim(s) of higher education include the development of global citizens? And why? What does the development of global citizenship contribute to the education of students?*

Lave and Wenger (1991) assert that learning takes place when the student participates in a community of practice. Students studying for financial services-related degrees have two communities of practice to consider; their university and the financial services institution(s) they aspire to be employed by after graduation. The understandings of global citizenship expressed by these two communities influence the engagement of students with their own development as global citizens. I have therefore investigated understandings within higher education by conducting semi-structured interviews with eight business school lecturers delivering modules contributing to financial services-related degrees at five universities in England and Wales. The universities are historically and geographically diverse and the lecturers represent a variety of levels of experience. I have investigated understandings within the financial services sector through semi-structured interviews with six managers responsible for graduate recruitment at financial services institutions covering a diverse range of financial provision. Three of these managers now work in higher education and thus provide a unique perspective from both business and educational perspectives.

I have also critically analysed institutional, internationalisation and, teaching and learning strategies from eight English universities with diverse geography and history and, various documents relating to global corporate citizenship from eight financial services institutions with offices in the UK, providing a variety of financial services. Institutions were not chosen as employers of participants, however, coincidentally some lecturers and managers work for institutions selected for the study. All these documents together embody the organisational context of the two communities of practice and the meaning of 'global citizen' and 'employability' within that context, enabling me to explore the concept of global citizenship within both communities of practice and, its relationship with employability and the aims of higher education.

1.2 Key Terms

'Global citizen', 'global citizenship' and 'employability' are key terms in this study. The meanings of 'global citizen' and 'global citizenship' are discussed in detail in Chapter 2, whilst employability is discussed at 1.6.3 and again in Chapter 7. In addition, there are a number of other terms that I use whose meaning I explicate here.

Financial services sector: refers in this study to the group of institutions that offer retail and / or commercial financial services. It comprises retail banks, investment banks, insurance companies, credit card companies, stockbrokers and accountancy firms.

Curriculum: refers in this study to the formal curriculum that comprises academic teaching and learning activities whose outcomes are assessed at various points during the study programme. I am not including extra-curricular activities that students may choose to engage in during their university experience. I accept that extra-curricular events may influence student learning, although assessing their impact is not within the scope of this study.

Graduate attributes: are likely to be defined differently by each university. For this study therefore, I adopt the following commonly cited definition of graduate attribute: 'the qualities, skills and understandings a university community agrees its students would desirably develop during their time at the institution' (Bowden *et al.* 2000, para. 1). However, graduate attributes may also be described as capacities, capabilities, competencies, behaviours, values, or attitudes.

Academic communities of practice: in this study comprise the body of business school lecturers and administrators who contribute to the delivery of financial services-related degrees either in person or through the development and publication of business school policies, students studying for financial services-related degrees and, the body of university managers and administrators who contribute to associated university policies.

The academic community of practice: is used to describe the group of members of academic communities of practice participating in my study

Professional communities of practice: in this study, comprise employees of institutions within the financial services sector, including senior managers who contribute to institutional policy, representatives of the professional bodies that regulate the sector and, recruitment professionals who advise the higher education and financial services sectors.

The professional community of practice: is used to describe the group of members of professional communities of practice participating in my study.

Study abroad: refers to ‘any form of international experience which is arranged by or on behalf of universities for their students’ (Killick 2015, p 50).

The following terms, historically new within the higher education and business sectors, are contested, political and values-laden. They are introduced here as terms often associated with global citizenship within literature, university strategies and policies and, financial services sector policies (see Chapters 2, 3, 5, 6 and 7).

Sustainable development: is a term that originated at the 1972 UN Conference on the Human Environment although it was not used widely until after the publication of the *Brundtland Report* (WCE 1987). This report defines sustainable development as ‘economic and social development that meets the needs of the present without compromising the ability of future generations to meet their own needs’ (WCE 1987, p 41). *Agenda 21* (UN 1992b) built upon the Brundtland report by stipulating ‘environmental protection shall constitute an integral part of the [sustainable] development process and cannot be considered in isolation from it’ (UN 1992a, p 2). Sustainable development therefore needs to address environmental issues.

The 1992 UN Rio summit addressed both environment and development. The New Labour government set out a strategy in 1999 based upon the principles set out in the summit Declaration resulting in UK national and local objectives. This strategy included the introduction of a social dimension to sustainable development. The *UK Sustainable Development Strategy* (HM Government 2005, p 6) states its aim is 'to enable all people throughout the world to satisfy their basic needs and enjoy a better quality of life without compromising the quality of life of future generations', an idea that is consistent with the Brundtland Report.

The 2015 UN Sustainable Development summit developed a set of 17 Sustainable Development Goals (see Appendix 1) that define in more detail the outcomes of sustainable development and provide a current definition.

Education for Sustainable Development: Guidance for UK higher education providers states 'Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs' (QAA and HEA 2014, p 5), again an idea that is consistent with the Brundtland Report.

Sustainability: is sometimes used as an alternative term for sustainable development: 'The capability to meet the needs of the present generation without compromising the ability of future generations to meet their needs' (Doty, 2012), though its full definition according to Doty is wider-ranging, requiring that economic sustainability, social sustainability and environmental sustainability be given equal weight.

Economic sustainability: requires that resources are used efficiently and responsibly so that 'current economic activity does not disproportionately burden future generations' (Morelli 2011, p 2).

Social sustainability: means a social system that is able to meet the needs of the people within the society today and in the future: ‘a positive condition within communities and, a process within communities that can achieve that condition’ (Morelli 2011, p 3).

Environmental sustainability: requires use of environmental resources at a rate that does not reduce those resources to a level that affects the ability of every person to live well today and in the future: ‘meeting the resource and services needs of current and future generations without compromising the health of the ecosystems that provide them’ (Morelli 2011, p 5).

Social justice: requires that each human life is of equal value and every person is provided with food (including drinking water), housing, healthcare and, the opportunity to be educated so that they can earn a living wage and provide these things for themselves. Singh’s (2011, p 482) defines social justice as ‘the search for a fair (not necessarily equal) distribution of what is beneficial and valued ... in a society’ and this definition is used in this study.

Education for Sustainable Development: provides teaching and learning that ‘enables [students] to develop the knowledge, values and skills to participate in decisions about the way we do things individually and collectively, both locally and globally, that will improve the quality of life now without damaging the planet for the future’ (Mckenzie *et al.*, 2003, p 22).

1.3 Statement of Study Problem and Originality

As already noted, the term ‘global citizen’ is prominent within education policies and guidance both at national and institutional levels with the development of global citizens as a key contributor to employability that is frequently a stated aim of higher education. Global citizen development is increasingly being discussed as another aim of higher education within the UK, most recently as part of education for sustainable development (QAA and HEA 2014).

In the business sector, the policies of prominent institutions, predominantly those within the finance sector, promote organisational activities that are considered by management to make the organisation a global corporate citizen. In higher education, the business school curriculum may include modules on global corporate citizenship within degrees programmes. Nonetheless, despite the increasing demands from students that their university experience should equip them for the workplace and, from employers for universities to provide workplace ready graduates, research has not explicitly explored the ways in which global citizenship contributes to employability; which global citizen attributes, if any, benefit employability; or why global citizen development contributes to the higher education of students. Nor have studies considered the relationship between the concepts of individual and global corporate citizenship and, how this might influence employability.

It is important to establish the originality of this thesis. I noted few studies making a connection between global citizenship and employability. Lilley *et al.* (2015b) assert that the internationalisation agenda promotes global citizenship through the mobility experience of students; experience which leads to the development of a global mind-set that may support the employability agenda. Clifford and Montgomery (2014), on the other hand, maintain that the impact of education for global citizenship within higher education is not yet known. They suggest that the holistic nature of global citizen education may be disruptive to the employability agenda and refocus higher education on its broader aims, an idea that I discuss in Chapter 8.

The literature on global citizen education in higher education has gradually increased, although it remains sparse. Peters (2008) argues that 'global' is a synonym for fast change and 'citizen' a metaphor for societal stability and that they are therefore contradictory terms (Peters, 2008). This contradiction feeds through into global citizen education policy where different understandings of education for global citizenship impact both theory and practice (Hamdon and Jorgenson 2011). In a study sponsored by the Higher Education Academy,

Prowse (2013) demonstrates the need for all university members (staff and students) to have a common understanding of 'global citizen' in order that curricular activities (both formal and informal) create opportunities for global citizen development. In particular, Prowse points to the terms 'internationalisation' and 'global citizenship' being 'intermingled' as an indication that there is confusion as to their separate meanings. Haigh (2014) suggests internationalisation is a multi-layered concept that includes education for global citizenship (see further discussion at 1.6.2). According to Guo and Chase (2011), internationalisation is often seen as a constructive education strategy for developing global citizenship, although they suggest there is often a gap between strategy and practice. On the other hand, Clifford and Montgomery (2017) suggest that global citizen education resulting from internationalisation may only add a cultural perspective to existing curriculum without addressing structural issues, thus limiting the transformational learning of students and their development as global citizens with a truly internationalised worldview.

Study or work abroad is often considered to be a key component of transformational global citizen education, particularly within studies by scholars from the United States, where within the first decade of the 21st century study abroad saw unprecedented growth (Goodman, 2009). In *The Handbook of Practice and Research in Study Abroad: Higher Education and the Quest for Global Citizenship* (Lewin, 2009b), various authors address issues relating to aligning global citizenship education with the aims of the university. Cushner (2009) argues that within teacher education, study abroad better prepares students to encounter the other in their subsequent professional roles. Global citizenship education is not, however, central to teacher training in the UK (Bamber *et al.*, 2016). Despite this, much of the existing research on global citizen education in the UK relates to education in schools rather than higher education, for example Goren and Yemini (2017), Standish (2014), Massey (2013), Allan and Charles (2013), Ortloff (2011).

The existing literature on global corporate citizenship lacks clear agreement on the nature of global citizenship and I have not identified any studies that relate it to the idea of the individual as a global citizen. According to Fombrun (1997), global corporate citizenship requires that corporations balance ethical activity, social benefit and profitability and Carroll (1998) describes global corporate citizenship in a similar way: corporate operations should be economic, legal, ethical and philanthropic. Thompson (2005), however, considers global corporate citizenship is corporate social responsibility set in a global context. Rajak (2010), nonetheless, challenges this equivalence, asserting that applying corporate social responsibility as understood in one national context on a global scale is not global corporate citizenship, since it requires understanding in a new local context. In her discussion of the challenges global corporate citizenship poses for business leaders, Nelson (2000) makes no suggestion that those leaders need to be global citizens in order to deal with the challenges.

Few studies relate employability to global citizenship and, those that do, make only passing reference to global citizenship as an employability attribute. Bridgstock and Cher (2009) refer to global citizenship as an attribute of employability that moves beyond a short-term skills list. They do not, however, provide any meaning for the term. According to Hinchliffe and Jolly (2011, p 565), global citizenship as an attribute of employability provides 'much richer fare than the old list of key-skills'. Their study identified that half their employer respondents desire graduates with global, diversity and environmental awarenesses, attributes I identify as commonly associated with global citizenship (see Chapter 2); although they make no connection between these attributes and global citizenship.

There are few studies linking global citizenship to employability. One such study identifies learning to think differently as an attribute of citizenship and employability (Lilley, Barker and Harris, 2016) while another, specifically considering business education, suggests that employability skills are emphasised to the detriment of the ethical reasoning required for global citizenship (Lilley, Barker and Harris, 2014). Lilley *et al.* (2014) argue that social

responsibility and sustainable development are frequently not compatible with traditional business education and that academics give little thought to their contribution to global citizen development, while Puncheva-Michelotti *et al.* (2018) argue that global citizenship enhances the response to corporate social responsibility of the individual. Thompson's (2005) suggestion that corporate social responsibility and global corporate citizenship are one and the same, may indicate a potential link between global citizenship and global corporate citizenship, though within the context of business education the potential influence of global corporate citizenship on development of students as global citizens has not been explored.

Adopting global citizenship as an aim of higher education alongside employability therefore requires an understanding of how the two concepts relate. Embracing global citizen development as an aim within business school programmes for financial services-related degrees seems to require an understanding of the relationship between global citizenship and global corporate citizenship. Since global citizenship is increasingly promoted within higher education as enhancing graduate employability and, since global corporate citizenship is increasingly promoted by the financial services sector, it is important to understand the relationship between the three concepts: global citizen, employability and global corporate citizen.

1.4 Conceptual Framework

The conceptual framework for this study conjoins the work of Lave and Wenger (1991) on communities of practice and Archer (2000; 2003; 2007; 2012) on reflexivity. Students studying for financial services-related degrees may aspire to be participants in two communities of practice: the academic and the professional. Both communities of practice may profess to value global citizenship. The contradistinction of purpose for the two communities is likely to lead to members of the two communities envisaging different global citizens.

At the start of their studies, students may see themselves as new members of the academic community of practice. The new student therefore who aspires to be a global citizen will reflect upon the academic community's understanding of 'global citizenship'. The global citizen identity of the student may develop to align with the vision of global citizenship of the academic community. As students' studies progress, they may begin to consider the professional communities of practice they want to join at graduation and, may identify global citizenship as a potential means to enhance their employability since financial services institutions have global corporate citizenship policies, for example Citigroup (2015). Therefore, for higher education to develop global citizenship that supports employability in the financial services sector, the way the two communities of practice define the concept of global citizenship may need to be shared or have a core of commonality.

Lave and Wenger (1991) maintain that learning is a social activity that only takes place where the learner considers they belong to the community of practice. Wenger (2012) asserts that learning is making meaning of the social world and therefore part of creating identity, though he does not discuss how identity is formed. Archer (2000; 2003; 2007; 2012) argues that personal internal conversation, or reflexive deliberation, leads to identity development. Wenger-Trayner (2013) acknowledges what he terms the 'plug-and-play' principle to combine one theory with another (Wenger 2012; Farnsworth *et al.* 2016). I combine the work of Lave and Wenger and Archer to form a conceptual framework within which to consider my research.

Archer's concept of internal conversation (reflexive deliberations) progresses in cycles with each cycle having three phases: discernment, deliberation and dedication. Archer (2012, p 103) proposes '[t]hrough this ... process, not only is personal identity shaped ... but ... also ... [it] enables the subject to seek a social identity ... [that is] expressive of who they are'. These three phases appear to parallel Wenger-Trayner's three modes of identification: imagination, engagement and alignment (Farnsworth, Kleanthous and Wenger-Trayner,

2016). Table 1:1 indicates how the two theories are compatible in terms of focus (purpose), stance and language (technical terms) that Wenger-Trayner considers are necessary for 'plug-and-play' to be valid.

Table 1:1 Compatibility of terms in Lave and Wenger and, Archer theories for 'plug-and-play'

	Lave and Wenger (1991) and Wenger-Trayner (2013)	Archer (2007, 2011, 2012)	'Plug-and-play'
Focus/ purpose	Learning occurs through interaction between people and their social environment: imagination, engagement and alignment	Identity is developed through internal conversation in 3 phases: discernment, deliberation and dedication	Learning develops personal identity through personal reflexivity and interaction with social environment
Stance	Agency is affirmed collectively through the negotiation of competence in a community of practice (social environment)	Agency is constrained or enabled by the social environment	The community of practice may create a constraint or enablement to agency
Language/ technical terms			
Person	Identity (participation)	Identity (personal worth)	Participation may enhance personal worth
Perspective	Learning continuity across time and activities	Developing personal identity	Personal identity develops through continuous learning
Things	Artefact (reification)	Constraints or enablements (mediation)	A constraint or enablement mediating an activity is usually an artefact that has meaning in 1 or more practices
Drivers	Focus on learning opportunities in paths through the social landscape	Focus on personal development opportunities in social context	Recognise the role of multiple drivers of learning including personal development opportunities but also participation, boundary processes, inspiration, adoption, etc.

Having demonstrated compatibility, I return to the three terms in each theory that prompted this consideration: Wenger-Trayner's three modes of identification, imagination, engagement

and alignment, and Archer's three phases of internal conversation, discernment, deliberation and dedication. Table 1:2 indicates how they correspond.

Table 1:2 Correspondences of terms in Wenger-Trayner (2015) and Archer (2012) theories

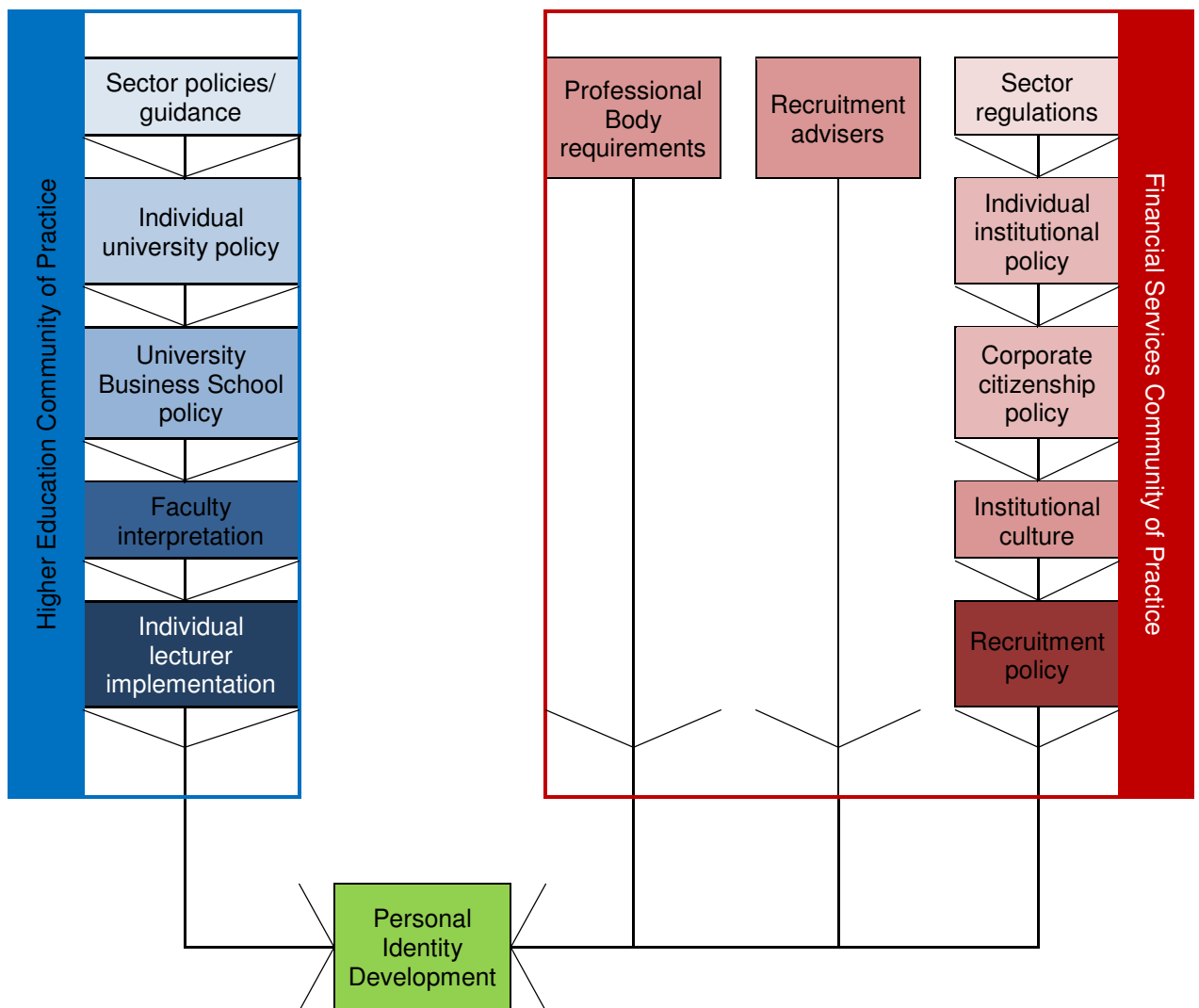
Wenger-Trayner (2016)	Archer (2012)
Imagination: create a picture of the world and our place in it; identify the communities of practice we wish to belong to	Discernment: a preliminary review of projects we consider are worthwhile undertaking without discriminating their viability
	Deliberation: assessing the value of each project, rank them for importance for us and, consider associated enablements and constraints
Engagement: joining a community of practice and assessing our competence/ incompetence relative to it	Dedication: a project is selected and pursued
Alignment: negotiating our place in the community of practice either through reflection or interaction with other members	

Whilst the three terms from each theorist do not match perfectly they each start with the individual considering what they want to do: exploring in their own mind the identity they would like to have. Archer's discernment and deliberation reaches the same point as a result of this reflection as Wenger-Trayner's imagination. Engagement with Wenger-Trayner's community of practice is equivalent to Archer's project. Archer's individuals then dedicate themselves to the project whilst Wenger-Trayner provides more detail about what this entails through engagement and alignment.

Students studying for financial services-related degrees may wish to identify with academic and professional communities of practice. According to Wenger-Trayner and Wenger-Trayner (2015, p 1) a community of practice needs to 'share a concern or passion for something they do'. In the context of my study, for higher education this is the development of global citizens. This study explores whether this is a concern or a passion for the business school participants.

Professional communities of practice may be equally concerned and passionate about graduates being global citizens and, this concern is most likely to surface during the graduate recruitment process, where the graduate global citizen a business seeks to employ is defined not only by institutional policy but also by professional bodies that regulate the sector. The development of global citizen identity may therefore be influenced by both communities of practice. This is represented in Figure 1:1.

Figure 1:1 Diagrammatic representation of the potential influence of Higher Education and Financial Services Sector Communities of Practice on the development of the Global Citizen identities of Graduates



This study explores the views of the academic and professional communities of practice on the meaning of global citizenship (Chapters 5 and 6) and its relationship to graduate employability (Chapter 7).

1.5 Significance and Originality of Study

This study is important for several reasons. It contributes to the extant literature on global citizenship and employability in higher education and addresses the gap in research with respect to the relationship between them. In addition, it contributes to understanding the relationship between global citizenship and global corporate citizenship and, the relationship of both to the concept of employability within the financial services sector.

The concept of 'global citizen' has been recognised and included in a wide range of recent educational research and policies and is slowly becoming a stated aim of higher education. Yet it is not widely conceptualised in higher education pedagogy or practice (Lilley, Barker and Harris, 2014). This suggests that a conceptualisation of 'global citizen' specifically for pedagogy for financial services-related degrees may benefit the practice of lecturers within those programmes.

Lilley *et al.* (2016) argue that global citizen education can be aligned with internationalisation of the curriculum and employability agendas. Some attributes that the internationalisation and employability agendas seek to develop in students are common to both (Killick and Dean 2013), suggesting that my findings can contribute another voice to debate on the relationship between global citizenship, internationalisation of the curriculum and employability. This contribution is particularly significant in understanding global citizen development in relation to the aims of higher education.

I anticipate that my study will be significant in discourse and debate about the meaning of 'global citizen' in higher education, its contribution to graduate employability and the role of higher education in preparing students for the world of work.

1.6 Research Context

1.6.1 Global citizenship

The term 'global citizen' emerged in higher education discourse early in the 21st century (Knight, 2013). It is used in documents published by UK Quality Assurance Agency (the authority responsible for monitoring and advising on standards in higher education), The Higher Education Academy (an independent institution that facilitates collaboration across higher education to develop world-class teaching strategies and practice) and universities.

'Global citizen' is a socially constructed concept and its meaning changes with context and over time. Berger and Luckmann (1966) contend that concepts are constructed within a specific social context and, that a socially constructed reality evolves as individuals use their interpretation of a concept in interactions with others. As interactions occur, common understandings of a concept result and meaning is strengthened. Multiple interactions may lead to a socially accepted meaning for a concept so that it becomes a socially constructed reality.

The first person to suggest the concept of world citizenship was Socrates. Yet his concept was limited by his perception of citizenship and world. To Socrates, citizenship was belonging to and participating in 'both judicial and political matters' (Heater 1999, p 65) for the city he lived in. There were no nations or countries to be citizen of and 'the world' was anywhere beyond the city.

During the period of Enlightenment (1685-1815), the concept of world (global) citizen was re-introduced, particularly in the writings of Paine and Kant (Nussbaum, 1997; Miller, 2011) and the concept of 'world' had changed from being a flat surface to a sphere. The concept of citizenship had also changed; the Treaty of Westphalia in 1648 created nation-states across Europe and, by the end of the 18th century, citizenship had become synonymous with nationality (Heater, 1999; Magnette, 2005). The concept of 'global citizen' was contested. Paine's concept is self-identification, similar to Socrates, belonging to the world: 'My

attachment is to all the world and, not to any particular part' (Paine, 1945, p 146 [1776-1783]). Kant, on the other hand argues for a global citizenship of inclusion, recognising the implications of his actions on others beyond the nation state: the 'violation of [Human] Right in *one* place of the earth, is felt *all* over it' (Kant, 2015, p 27, [1795] italics in original). Kant's global citizen, though, may retain a national identity that Paine eschews.

The concept of 'global citizen' emerges again in the 20th century between and after the two World Wars and appears to be constructed on Kant's idea of an inclusive citizenship. After World War II there was a desire to 'foster[...] the development of mutual understanding' (Altbach and de Wit 2015, p 5) and promote 'intellectual and moral solidarity' (UNESCO 1947 in Uvalic-Trumbic 2009). The Cold War that followed, however, meant that inclusion only applied to those with the same ideology: the communist world was excluded by the capitalist world and, the global citizen was citizen only of the capitalist world. With the fall of the Berlin Wall and the demise of communism at the end of the 1980s, inclusion was extended to those who joined the capitalist world.

In the 1970s, children were encouraged to see themselves as global citizens with the ability to consider global issues from the perspective of the other person and address those issues (Standish 2012, p 19). This development occurred in parallel with the counter-culture movement of people across the world challenging traditional societal values, such as racial segregation and discrimination and, having a growing concern for the environment and those living in poverty. At the same time, television had become widely available during the 1960s, with its provision of visual as well as auditory reporting on world-wide issues and, cheap foreign holidays from the mid-1970s allowed more people than ever before to travel abroad. The construct of 'global citizen' by social world broadened as a result and, has been further extended since the 1990s as the world wide web has enabled people to engage in personal interactions on a global basis without ever leaving home.

The contemporary construction of 'global citizen,' however, begins at the end of the 20th century. Turner (1997), a sociologist working both in the United States and Australia, discusses the role of citizenship studies, arguing that the developing global marketplace may lead to the development of a new concept of citizenship: global citizenship. He asserts that the basis for global citizenship is the notion of human rights and the worldwide acceptance of those rights and associated obligations. Muetzelfeldt and Smith (2002) make the case that non-governmental organisations (NGOs), social movements and personal networks create the framework for global citizenship and, interestingly, the contemporary construction of the concept of 'global citizen' in UK education began with a NGO, the aid charity Oxfam. Oxfam (1997) described a global citizen as a person who promotes social justice and sustainable development. This reflects Oxfam's aim of eradicating poverty and, therefore, may not be the understanding shared by other social groups.

As the 21st century drew closer, the UK White Paper *Eliminating World Poverty: A Challenge for the 21st Century* (Secretary of State for International Development, 1997) established a Development Awareness Working Group (DAWG) to promote awareness and understanding of world poverty. The White Paper recognised a need for consistency across policies for international development work, in order to have maximum impact. The meaning of 'global citizen' promoted by Oxfam and published in *Curriculum for Global Citizenship, Oxfam Development Education Programme* (Oxfam, 1997) was adopted by the UK Government to provide that consistency. It states that a global citizen:

- is aware of the wider world and has a sense of their own role as a world citizen;
- respects and values diversity;
- has an understanding of how the world works economically, politically, socially, culturally, technologically and, environmentally;
- is outraged by social injustice;
- participates in and contributes to the community at a range of levels, from the local to the global;
- is willing to act to make the world a more sustainable place;
- takes responsibility for their actions (Oxfam, 1997, p 1).

Part of the remit of the DAWG was to ensure that poverty issues were integrated into the UK National Curriculum and that teaching materials were available to support this.

Under New Labour, education policy for schools changed the emphasis from sharing knowledge about global issues to influencing personal thinking and behaviour. This reflects the vision of New Labour for a *Learning Society* published before they came to power which stated 'the education system is dynamic and rewarding, capable of providing all the opportunities for understanding and achievement that young people and adults will need in the 21st century' (Labour Party 1994, p 3): a society where learning is a lifelong process and every person develops as an individual. Standish (2009, p 69) notes that at this time 'the geography [curriculum] ... embrace[d] global citizenship education' by including the study of relationships between people and the environment. Whilst environmental issues may be related to poverty, they are beyond the meaning promulgated by Oxfam, which is not prescriptive, rather it provides a framework within which poverty issues may be considered. Standish's view of 'global citizen' therefore differs to that of Oxfam.

Higher education offered a slightly more consistent view of global citizenship at the start of the 21st century. The Dearing Report (NICE 1997) had recommended more emphasis on developing graduate employability. Nevertheless, higher education commentators recognised 'developing global citizens' as an aim of higher education (Roman, 2003). Shiel *et al.* (2006) contend that as business becomes more global, employers emphasise the need for graduates to have a global perspective. Shiel (2009, p 689) notes that approaches to internationalisation are 'based on the notion of developing global perspectives and global citizenship'. Knight (2012, p 4) argues that internationalisation 'emphasises the relationship between and among nations, people, cultures, institutions and systems ... [which could be interpreted as] ... global citizenship'. Whilst this is not a definition, it is a far broader understanding of 'global citizen' than that of Oxfam or Standish.

In 2015, Oxfam revised its description of a global citizen as someone who is:

aware of the wider world and has a sense of their own role as a world citizen; respects and values diversity; has an understanding of how the world works; is passionately committed to social justice; participates in the community at a range of levels, from the local to the global; works with others to make the world a more equitable and sustainable place; takes responsibility for their actions ... [and] alongside ... global understanding and multiple perspectives, ... should ... [have] skills as agents of change and [be able] to reflect critically on this role (Oxfam, 2015, p 5)

The six specific areas of 'how the world works' (economic, political, social, cultural, technological and environmental) are no longer specified. The reasoning behind this is not made clear. It does make the statement appear less overwhelming by reducing its vast range, though the six areas are necessarily implied in the remaining words where the words 'passionately committed to' replace 'outraged by'. This, together with the additional phrase about agents of change, promotes an approach of sustained action resulting from thoughtful consideration and reasoned judgement, rather than anger that may be short-lived with violent overtones: a reflexive approach (see section 1.5)

In the business world, as the 21st century began, international organisations were being exhorted to develop as global corporate citizens (Tichy, McGill and St Clair, 1997a). According to Carroll (1998), the global corporate citizen obeys the law, is profitable, ethical and, philanthropic. Others argue that global corporate citizenship is corporate social responsibility by another name (Thompson, 2005). Nelson (2005) maintains that global corporate citizens must do 'minimal harm' and 'positive good' in all areas of influence, namely, core business operations, the community in which the business operates, wider policy, advocacy and business expansion. These represent significantly different concepts of global citizenship to those expressed within educational documents.

In summary, the concept of 'global citizen' remains contested. The higher education experts (25 prominent, senior academics, executives and, policy advisors in international higher

education working in Australia or the European Union) in Lilley *et al.*'s (2015a) study consider that the university is responsible for developing 'global citizen' as a graduate characteristic. Hinchliffe and Jolly (2011) contend that global citizenship supports employability and, also provide evidence that employment by a global corporate citizen may depend upon the potential employee identifying with the global corporate citizen objectives of the organisation. This creates a need to understand the relationship between the conceptualisations of 'global citizen' within the different constituencies in order to support global citizen education in higher education.

1.6.2 Internationalisation of higher education: vehicle for developing global citizens

The role of universities in educating global citizens is often linked to internationalisation of higher education (Leask and Bridge 2013) and articulated in higher education internationalisation policies (Lilley, Barker and Harris, 2015a). Caruana (2010b) suggests that an internationalised curriculum creates a means for higher education to support global citizen development although ultimately the outcome depends upon student choice.

Global citizen education in universities is an element of internationalisation of higher education (Haigh, 2008, 2014; Caruana, 2014). Clifford and Montgomery (2017, p 1148) identify internationalisation of the curriculum as the vehicle for 'a holistic redesign of curricula to develop global citizens'. Killick and Dean (2013) argue that within higher education the internationalisation of the curriculum and employability agendas have a common objective in developing graduates with a global outlook. Global citizen education may therefore need to develop a global outlook to support employability. According to Killick and Dean (2013), the development of global outlook needs to be embedded at subject level in undergraduate programmes, which would naturally imply the need to embed global citizenship in financial services-related higher education programmes as part of internationalisation of the curriculum.

Haigh (2014) contends that internationalisation of higher education comprises eight co-existing layers, whose exact composition is dependent on stakeholder perspectives. He differentiates between internationalisation of the curriculum (layer 5) and education for global citizenship (layer 6). Internationalisation of the curriculum includes developing language skills and/or cultural awareness in 'home' students, those who study in their own nation and do not undertake study abroad. He acknowledges that this is not transformative although it helps 'home' students, particularly those on professional courses, to compete in the world of work by 'expanding intercultural and cross-cultural competency' (Haigh 2014, p 13). Global citizen education, he maintains, is not about competitiveness, rather it is about developing abilities to identify with all human beings as opposed to just with national, local and / or family groups, to live sustainably and to live ethically, which includes 'notions of social justice, fairness, equity and personal responsibility' (Haigh 2014, p 13).

On the other hand, Khoo (2011, p 340) suggests that the terms 'internationalisation' and 'global citizen education' can be problematic, in that their meanings may conflict. Internationalisation, she suggests, may include 'curricular and extra-curricular efforts to address global learning, development education or global citizenship; and engagement with international development and aid agendas, programmes or projects'. She draws a distinction between this ethical component of internationalisation, the promoting of cooperation and mutual learning that supports global citizenship education and, the unethical use of internationalisation to create competitiveness for the university within the sector.

Shiel (2013a) argues that internationalisation comprises an international community, internationalised curriculum, intercultural awareness and intercultural competence. She argues that this external intercultural environment is one component in a global perspectives programme that develops global citizen values, attitudes and skills. The other component required to facilitate learning is the personal aspiration of the student to become a global citizen by developing 'understanding [of] global issues, global processes and the need for

sustainable development' (Shiel 2013a, p 43). This reflects the argument within my conceptual framework that students must identify global citizenship as a project with which they engage in order to develop a global citizen identity (see section 1.4 above). It also suggests that global citizen education may include education for sustainable development.

Internationalisation frequently includes opportunities for students to study abroad, such as through the European Community Action Scheme for the Mobility of University Students (ERASMUS) programme. There does not, however, seem to be any consistency in how international experience is promoted or built upon in higher education institutions. Lewin (2009a) considers that enabling students to study abroad should be a high priority for universities whose aim is to develop global citizens. According to Trede *et al.* (2013), academics take for granted that international experiences develop the intercultural competence and global citizenship of students. However, such experiences are not discussed as part of the study programme either before or after international experience.

Salter and Halbert (2017) consider that reliance on study abroad to develop global citizenship is flawed since a large proportion of students do not, or cannot, take that opportunity. Thus, Salter and Halbert (2017, p 703) propose that global citizenship should be developed through curriculum frameworks that 'facilitate cosmopolitan ways of thinking and being'. This idea is also developed by Clifford and Montgomery (2014), who contend that global citizen education requires an internationalised curriculum with strong structural and intercultural focus. 'Structural focus' means that content, pedagogy and, assessment are brought together by the programme team to form holistic curricula for transformative learning. They further contend that the personal beliefs of academics about the purpose of higher education will influence their attitudes to global citizen education.

The effect of personal belief is evident in Shultz's (2007) research. She suggests that global citizen education across higher education institutions is likely to be based on a range of different ideologies and, that the resulting variations in pedagogy produce global citizens with varying attributes. She asserts that academics practising global citizen education need to be clear about their goals, as this influences the type of global citizenship developed. This, in turn, may influence graduate employability, since the global citizen developed during a course of study may need to be able to identify with global corporate citizen objectives (see section 2.2.5).

There is a need to understand how, if at all, business school academics internationalise the curriculum and, whether this supports education for global citizenship and the global citizen goals they envisage.

1.6.3 Employability: motivation for global citizen development?

Employability is another socially constructed concept and according to Bennett *et al.* (2015, p 3) has 'a myriad meanings ... [but also] a degree of common ground'. Its meaning has changed and continues to change over time (Cai, 2012) and geographic location (Oria, 2012; Jackson, 2014). This thesis will limit discussion to British university and employer perspectives, the two groups which are the focus of the study.

Higher education research defines employability as:

a set of achievements – skills, understandings and personal attributes – that make graduates more likely to gain employment and be successful in their chosen occupations, which benefits themselves, the workforce, the community and the economy (Cole and Tibby 2013; Yorke and Knight 2006).

This concept of employability focuses on long term benefits enabling graduates to have successful careers and, this long-term benefit is echoed by other researchers. According to Hillage and Pollard (1998) and Brown *et al.* (2003), employability is the ability of an individual to secure their first job and thereafter continue in employment, either in the same role or by

securing another. Browne *et al.* (2003) suggest that student career aspiration and degree choice can be incompatible and, therefore, that initial employment may not reflect the chosen career; and further, that other factors such as the state of the economy, the location of the graduate and the source of the degree can affect employment potential. They also consider that the definition of employability should take into account disadvantaged groups in the labour market, for whom a single career progression may not be feasible. The definition put forward by Cole and Tibby (2013) and, Yorke and Knight (2006) appears to facilitate these suggestions.

The concept of employability is further complicated by contentions that it goes beyond the acquisition and retention of workplace skills. Artess *et al.* (2017) suggest that employability is not only about transitioning to work but also to lifelong learning. Lifelong learning is also a component of employability for Bridgstock and Cher (2009) who suggest that the current lack of job security means graduates need to engage continually with development opportunities which in turn, according to Yorke (2006) and Thomas and Meehan (2010), leads to the development of lifelong employability skills. Shiel *et al.* (2006) also consider that successful graduates need to be adaptable to changing circumstances in the nature of international business operations. Lifelong learning may be particularly important in the financial services sector, where the report *Strategic Skills Needs in the Financial Services Sector* (UKCES 2010, p xi) proposes that role changes anticipated up to 2020 require updating of skills for 'employees working at all levels in financial services organisations'.

Consistent with Artess *et al.*'s (2017) suggestion that employability goes beyond preparation for work, Dean (in Killick and Dean 2013) suggests that employability requires not only skills development but also the ability of graduates to understand their higher education experience in the context of their life as a whole and, in particular, to appreciate that employment is dependent upon economic and social factors. Killick (in Killick and Dean 2013, p 3) contends that the changing nature of 'an unpredictable and fast-moving world'

may mean that attributes developed before graduation are no longer required when students graduate.

Nevertheless, developing into a 'capable' person (Yorke 2006; Bridgstock and Cher 2009) which, Yorke explains, means being confident in one's ability and able to apply existing knowledge and skills in new situations may be important. 'Self-belief is argued to be a key aspect of employability' (Artess *et al.* 2017, p 20) as well as emotional intelligence (Dacre Pool and Qualter 2012). These qualities suggest a person who can 'take responsibility for their own actions', a global citizen attribute discussed in Chapter 2 (see section 2.1.3.5) and, here considered as a factor in employability.

Businesses, in contrast, define employability in terms of graduates who are effective in the workplace:

A set of attributes, skills and knowledge that all labour market participants should possess to ensure they have the capability of being effective in the workplace – to the benefit of themselves, their employer and the wider economy (Confederation of British Industries and Universities UK).

The employer considers that the graduate needs the capability to produce the work the employer requires: training for a task, rather than education for development. Employers see employability as the graduate ability to contribute to the economic success of the business in a global marketplace (Crossman and Clarke 2010). The employer definition recognises only short-term gain for their business, although short-term success in their work will contribute to the long-term personal benefit for the graduate, as described by the university definition of employability. Artess *et al.* (2016, p 14) argue that government policy confuses the short- and long-term: 'moving from ... short-term ... to broader questions ... [of economic and cultural benefits for] graduates and society'.

According to Cai (2012) employers' perceptions of employability are varied. He suggests that they are affected by sector traditions, political biases and possibly other factors. Saunders

and Zuzel (2010), instead, by demonstrating a difference in the value of technical skills to employability in the case of bioscience graduates and employers, assert that certain degree subjects carry their own employability value. Hinchliffe and Jolly (2011, p 582) maintain that employers look for 'a complex capability-set that encompasses values, social engagement, intellect and performance' and, identify 'values' as including the social values of diversity awareness, environmental awareness and global awareness, global citizen attributes identified in the research literature (see section 2.1.3.5). My own analysis of financial services institution documents confirms these three areas as desirable values specifically addressed in corporate policies (see section 6.2.3).

Whichever definition of employability is used, I suggest it is unlikely that employers consider graduates have all the skills, knowledge and attributes required of an employee, since some skills are developed only in the workplace. Specific work environments may require specialist skills and/or knowledge that can only be acquired once employed in specific roles: for example, the professional trader working on the stock exchange floor must develop their own trading strategy and not deviate from it, no matter what emotions they are feeling (Tuttle, 2013). Only the trading floor environment and, not the classroom, can fully develop all of the abilities and attitudes needed in this role. This supports Yorke's (2006) assertion that developing employability is an on-going process beyond graduation.

In a study by Bridgstock and Cher (2009) assessing graduate attributes that have been overlooked, they argue that employability includes graduate attributes as well as a set of generic skills, *including global citizenship*. Nevertheless, Jackson (2014) in her study to identify why graduate skills are not meeting the expectations of employers, asserts that skills are only one contribution to graduate employability. She identifies subject knowledge, economic factors, market conditions, mobility and transferring learning as other influences; global citizenship is significant in its absence from this list. There is therefore no consensus that employability and global citizenship are linked.

The uncertain relationship of employability and global citizenship was brought further into question in 2007 by the transfer of the responsibility for universities by the UK Government from the Department of Education and Skills to the Department for Business, Innovation and Skills. According to Alexiadou and Findlow (2014) this gave notice of the intention of the government to hold higher education responsible for the development of graduate employability. They note, however, that whilst citizenship development is voiced in policy documents the emphasis for higher education since the change in government in 2010 is the development of employability. Schmidt and Bargel (2012) nevertheless, argue that employability and citizenship are equally important aims for higher education, although they do not suggest there is any link between them. Haigh and Clifford (2010), on the other hand, assert that employability, meaning graduates who can earn a living and contribute to society, is a global citizen attribute. They argue for the development of global citizens who are responsible, capable, compassionate, self-aware, eco-literate, cosmopolitan and, employed.

The lack of common understanding of global citizenship between higher education institutions and employers is further highlighted by research commissioned by The Edge Foundation, a charity 'dedicated to shaping the future of education to meet the demands of the 21st century global economy and ensure opportunity for all' (The Edge Foundation, nd). Undertaken by the University of Glasgow and published in 2011, this research criticises the low level of engagement with employability issues by higher education institutions. It recommends 'strategy-led, rather than ad-hoc, project-led, employability measures' (Lowden *et al.* 2011, p 25). This is compatible with findings from the *Destination of Leavers from Higher Education Longitudinal Survey 2008/2009* (HESA 2013), which indicated that at least a quarter of respondents did not feel their higher education experience prepared them for the workplace. A lack of global citizen development may contribute to this dissatisfaction since a study by Drayson *et al.* (2013) reports that about half their student respondents considered 'act as a responsible citizen locally and globally' very important for future employment.

The HEA, as a partner of higher education institutions intent upon supporting student success, produced *Embedding Employability in Higher Education*, an audit framework to assess how the curriculum provides:

opportunities to develop knowledge, skills, experiences, behaviours, attributes, achievements and attitudes to enable graduates to make successful transitions and contributions, benefitting them, the economy and their communities (HEA 2013, p 2).

Artess *et al.* (2016) note the complexity of employability and the overlap in the areas of focus listed in *Framework for embedding employability in higher education* (HEA 2013), suggesting that employability is about transitioning to work as well as to citizenship and community. There is, however, no global dimension connected with employability in the HEA guide. However, another guide, *Education for Sustainable Development: guidance for UK higher education providers* (QAA and HEA 2014), suggests that the approaches advocated might also support development of employability. This idea of an overlap is supported by Standish (2014) who notes some overlap between employability and global citizenship in the list of global skills in English curricula he develops.

It can be seen, then, that across the higher education and business sectors, there are nuanced and inconsistent relationships between employability and global citizen education and, the extent to which the one might motivate the other. This creates a need to understand the relationship better, in order to understand how engagement with global citizen education by students may be influenced by their desire for employability.

I have argued that there is a divide between the meanings ascribed to 'global citizen' by higher education and the financial services sector. I have suggested that within higher education business schools the way that the curriculum is internationalised may be a key component for supporting the global citizen development of students. I have discussed how the desire of students studying for financial services-related degrees to become employable graduates may motivate them to aspire to global citizenship. Nevertheless, there is little

discussion within the literature about the relationship between global citizenship and employability. The lack of literature to bridge the gaps in understanding of 'global citizen' between higher education and the financial services sector, of the role of internationalisation in global citizen education and of the relationship between global citizenship and employability is the justification for this study and for its originality.

1.7 Research Design and Theory

My research takes a constructivist and interpretivist approach. It seeks to get an insight into the worlds of my participants and to shape the emergent data in such a way that it will contribute to the understanding of the research issue, how global citizenship may contribute to employability in the financial services sector.

The study is qualitative, investigating how the understanding of the 'global citizen' concept by the academic and professional communities of practice influences graduate employability in the financial services sector. As I indicated earlier, the first part of the study was conducted through semi-structured interviews: eight with business school lecturers and six with financial services managers with responsibility for graduate recruitment. Participants were recruited using purposive and volunteer sampling from my personal business contacts. They were diverse in gender whilst not evenly balanced, predominantly White British and over 40 years of age with roles of varying seniority.

The second part of my study involved identifying and analysing institutional policy documents related to global citizenship. These included: the institutional, internationalisation and, learning and teaching strategies of universities; the global corporate citizenship and corporate social responsibility reports and policies from the financial services sector, as well as guidance from professional bodies that regulate the financial services sector and specialist graduate recruiters. The universities selected were geographically and historically diverse each either having a business school offering financial services-related degrees or

specialising in such degrees. The financial services institutions chosen each have offices in the City of London and provide commercial and / or consumer finance.

The semi-structured interviews were subjected to progressive analysis throughout the interview process. Discourse analysis was used to analyse the documents and provide insights into the values and attitudes of the senior management the universities and financial services institutions selected for the study. I used theoretical thematic analysis with a semantic approach in order to address my specific research questions. The integrity of my analysis was assured by the use of different data sources, semi-structured interviews and institutional policy documents.

1.8 Thesis Outline

Chapter 2 is a literature review in two parts. In the first, I outline the historical development of global citizenship, with particular reference to the way the concept has developed within UK government educational policy and to the influence of Oxfam, a non-governmental organisation. I then explore 'global citizen' within higher education literature and identify four themes that emerge: intellectual exercise, Western hegemony, promoter of social change, and an aspiration. I contend that global citizenship as an intellectual exercise requires world travel although it does not lead to personal transformation. This is also the case for the global citizen who expects the non-Western world to adopt Western values and attitudes: a Western hegemony. The promoter of social change, on the other hand, may have a personal transformation as they seek to engage with and overcome social injustice. In contrast, there are those who consider that global citizenship can only be an aspiration and never a reality. This part concludes with an analysis of potential global citizen attributes. The second part of the chapter begins by following the historical development of the concept of global corporate citizenship. I then consider the meaning of global corporate citizenship and corporate social responsibility as potentially interchangeable terms (see section 1.3). Finally, in this part I

discuss how the attributes of global corporate citizenship may relate to global citizenship and employability.

In Chapter 3 I explore more fully the association between internationalisation of higher education and global citizen education introduced earlier in this chapter. In the first section, I discuss the arguments for global citizen education as an aim of higher education. This is followed by an investigation of the history, theories and purpose of global citizen education and then its relationship to internationalisation of higher education. Finally, I consider global citizen education from the perspective of academic and professional communities of practice.

In Chapter 4 I describe my methodology and research framework. I explain my reasons for choosing a constructivist and interpretivist approach to my research. My study used two methods: semi-structured interviews and documentary analysis and I detail their purpose and associated processes, together with justification and limitations of their use. I also explain my choice of thematic analysis and discourse analysis as the two methods for exploring my data, from which the themes discussed in Chapter 5, 6 and 7 emerged.

Chapter 5 presents my data analysis from the perspective of the academic community of practice. I consider the meaning ascribed to 'global citizen' and associated attributes. I explore the views of business school lecturers on internationalisation and their relationship to global citizenship. I explore the academic community of practice views on the aim(s) of higher education.

The focus of Chapter 6 is understandings from the perspective of the professional community of practice. I analyse meanings ascribed to global (corporate) citizen and the attributes with which these are associated. I explore the views of financial services managers on the aim(s) of higher education. This leads to an exploration of the relationships that emerge between the understandings of the two communities of practice from my analysis in this chapter and that in Chapter 5

In Chapter 7 I explore understandings of the relationship between global citizenship and employability as two aims of higher education identified in Chapters 3, 5 and 6 from the perspective of each community of practice: academic and professional. I investigate the relationship that emerges between the understandings of the academic and professional community of practice.

In Chapter 8 I conclude the study by setting out a detailed discussion of my study themes and the answers that I found to my research questions through the theoretical lens I constructed for the study (see this Chapter 1 and Chapter 4). I also combine the key study findings and consider the approaches I took. I reflect on the research gaps I identified and discuss the way my study may fill them. Finally, I present some implications and recommendations for future research that might enhance understandings of the relationship between global citizenship and graduate employability.

Chapter 2 Global Citizenship in Higher Education and the Financial Services Sector: A Policy Analysis and Literature Review

In this chapter, I explore meanings ascribed to 'global citizen' within higher education and the financial services sector and their relationship to employability within the financial services sector. The chapter is in three parts.

In the first part, I provide some historical context for the term 'global citizen' and the development of educational policy within the UK which has led to some universities adopting development of global citizenship as an aim of higher education. Following this I reflect upon the varied meanings of 'global citizen' proposed in research literature and indicate how these create four potential types of global citizenship and associated attributes that higher education might choose to develop. The second part explores the meanings attributed to 'global corporate citizen' within the literature and its relationship to corporate social responsibility, and the third concludes the chapter with a discussion of the relationship between global citizenship, global corporate citizenship and employability.

This provides the background for exploring the first of the research questions of this study:

How do the higher education and financial services sectors understand the term 'global citizen'? Do higher education and financial services sectors ascribe different attributes to global citizens? And if so, why?

2.1 Global Citizenship in Education Policy and Literature

2.1.1 Historical context

According to Dower (2003), author of *An Introduction to Global Citizenship*, the current interest in global citizenship started in the 1970s as a result of global challenges requiring worldwide solutions, globalisation more generally and a renewed interest in 'global ethics'. Derek Heater (2002), author of several books on citizenship including *World Citizenship*,

notes that interest in world (global) citizenship increased dramatically during the 1990s. He attributes this to the end of the Cold War and US President George Bush's vision of a new world order: 'An era in which the nations of the world, East and West, North and South, can prosper and live in harmony ... recognize the shared responsibility for freedom and justice. ... where the strong respect the rights of the weak' (Bush, 1991).

The 1990s was also the period when concern for the environment became a prominent international issue. The first UN Earth Summit was held in Rio de Janeiro, Brazil in June 1992 and resulted in the *Declaration on Environment and Development* intended to enable international collaboration on development issues, the *Convention on Biological Diversity*, the *Framework Convention on Climate Change* and the *Convention to Combat Desertification*. Three years later, in 1995, the first UN Conference on Climate Change was held and led to the 1997 Kyoto Protocol, which set targets for reduction in greenhouse gases and CO₂ emissions and to which the European Union (and therefore the UK) is a signatory. Following this, the *Millennium Development Goals* (MDGs), agreed at the UN Millennium Summit in 2000 by all UN member states (including the UK), set targets in relation to issues of social justice (poverty, education, gender equality and health), environmental sustainability and sustainable development to be met by 2015.

By the next decade, global citizenship had become the self-ascribed identity of large numbers of people with a sense of global responsibility for human rights and social justice and, environmental sustainability (Dower, 2003). Social justice and environmental sustainability are issues often discussed in relation to global citizenship by individuals and corporations (see 2.1.3 and 2.2.4). In higher education the discussion had evolved from 'creating environmental education that [would] produce rounded citizens' (Department for Education, 1993, p 4) to enabling 'responsible global citizenship' (DoE and DfEE, 1996) (see further discussion at section 3.2).

The 2002 *Maastricht Global Education Declaration* committed the European Union to working towards 'integration of global education perspective into education systems at all levels' (Europe-wide Global Education Congress, 2002). Further, global citizen education (GCE) also became a flagship term for the UN as one of the three priority areas of the Global Education First Initiative instigated by Secretary-General Ban Ki-moon. This initiative was intended to 'ensure quality, relevant and transformative education for everyone' (Ban Ki-moon, 2012, p C2) at all levels of education from primary to higher education, with the declared intention of supporting the development of students who can 'succeed in life and live as engaged and productive global citizens' (Ban Ki-moon, 2012, p 3).

At the World Economic Forum (WEF) in 2011, US President Bill Clinton prioritised environmental issues as 'no longer economic externalities. They have to be part of the core vision of what it is to run a business in a global society and what it is to run a responsible government' (Clinton, 2011). In the same year, the UK Government made sustainability integral to all policies, rather than a stand-alone issue:

Just as leading businesses recognise that sustainability is a core strategic issue and not just a 'nice to have', this Government wants to mainstream [Sustainable Development] so that it is central to the way we make policy, run our buildings and purchase goods and services' (Department for Environment 2011, p 2).

By 2013, there was global interest in sustainability and the part that organisations and individuals could play in promoting it. The Organisation for Economic Cooperation and Development (OECD) decided that 'global competence' should be included in their program for international student assessment PISA¹ and, Schleicher, head of the Programme for International Student Assessment (PISA), asserted: 'we need global competence as governments around the world seek to equip young people with the skills they need for life and employment' (Pearson 2014).

Nilsson (2015) contends that the way the OECD promotes global citizen education (GCE) will influence what is included in the GCE curriculum, noting that GCE, as defined by the OECD, is an educational target within the Sustainable Development Goals (see Appendix 1) and will therefore be a part of discussion and practice until at least 2030. She further notes that OECD assessment of student attainment does not take into account cultural differences between and within countries and is based on a single set of criteria in order to promote international competition, a GCE Haigh (2014) considers inappropriate (see section 1.6.2). The OECD GCE will therefore, either intentionally or inadvertently, promote a one-size-fits-all GCE which, I suggest, will inevitably prove inappropriate for some students, particularly those in the Southern hemisphere (see 2.1.3.2).

2.1.2 Global Citizenship in Education policy

UK government education strategies can include references to all levels of education: primary and secondary school, further and higher education and adult (lifelong) learning. By the 21st century government policies determined that the school curriculum should include global perspectives and develop global citizens. Higher education, on the other hand, is an autonomous sector and agrees its own policies, although these may be influenced by government funding criteria.

Discussion on the introduction of global perspectives into higher education began in the 1990's with a focus upon environmental issues. Later, the concepts of sustainable development and global citizenship were introduced and by the end of the century the three terms, environmental responsibility, sustainable development and global citizen were often used interchangeably. In 2012, in response to the UK Government's stated intention to introduce sustainable development into all policies, the Quality Assurance Agency (QAA), a Government-sponsored body, included the concept of education for sustainability in its higher education teaching and learning code. Two years later, together with the Higher Education Academy (HEA), another government sponsored organisation, the QAA published

Education for sustainable development: Guidance for UK higher education providers (QAA and HEA 2014), which identified global citizenship and environmental stewardship, together with social justice, ethics and wellbeing, and future thinking, as core themes of sustainable development education.

2.1.2.1 The 1990s

The birth of the worldwide web in the 1990s, together with an increasing focus on globalisation, brought global citizenship into the orbit of many young people. Pike (2008, p 42) suggests that there is an 'intuitive global connectedness ... [in] today's youth ... for whom technology has dissolved ... boundaries'. The Times Higher Education reports 'the younger generation know instinctively what it is to be a global citizen, because that is what they are' (Times Higher Education 1999 in Demaine 2002, p 124). It is not made clear exactly what it is that makes young people 'global citizens', and how it might be considered 'instinctive'. If it were, then the 1997 New Labour Government might not have felt the need to introduce global citizenship education into UK schools: 'This was no traditional citizenship curriculum ... much of it was orientated toward an exploration of personal values, identity and behavior' (Standish 2012, p 56).

Environmental Responsibility: An agenda for further and higher education (Department for Education, 1993), commonly known as the Toyne Report, proposed that, because many businesses had environmental policies and needed their workforce to appreciate environmental issues, the particular global perspective which higher education needed to incorporate into its curriculum was environmental responsibility. *Environmental Responsibility: A Review of the Toyne Report* (Ali Khan, 1996) identified that few HEIs had made significant progress in response to the report and most had not even promulgated an environmental policy. It was this review that introduced the expression 'responsible global citizenship' (Ali Khan, 1996, p 8) to replace nomenclatures previously associated with environmental, developmental and sustainability education. The report recommended that

‘enabling responsible global citizenship should be recognised as a core business of learning institutions’ (Ali Khan, 1996, p 13); Toyne and Ali Khan (1998) considered that this change in terminology reflected a change in emphasis from purely environmental concerns to the broader issues of sustainability, and suggested that there was a growing consensus that global citizenship requires an understanding of sustainable development; ‘development that provides real improvement in the quality of life and at the same time maintains or enhances the vitality and diversity of the earth’ (p 46).

In the same year as the Toyne report was published, the Development Education Association (DEA) (a charity now known as Global Thinking) was established. Its aim was to encourage a global context in UK education. In its first ten years, it sponsored research focused on school policy and practice and then in the early 2000s turned its attention to higher education issues (see 2.1.2.2). Although it was an independent charity, some of its higher education research was sponsored by Government departments such as DFID, HEFCE and DEFRA.

Oxfam appears to be the earliest advocate of teaching global citizenship within its *Curriculum for Global Citizenship* (1997) and *Curriculum for Global Citizenship: a guide for teachers and education workers* (1998). Together, these documents influenced the UK curriculum changes brought in by the 1997 Labour government. As noted previously in Chapter 1, Oxfam (1997, p 1) stated that a global citizen:

- is aware of the wider world and has a sense of their own role as a world citizen;
- respects and values diversity;
- has an understanding of how the world works economically, politically, socially, culturally, technologically and, environmentally;
- is outraged by social injustice; participates in and contributes to the community at a range of levels, from the local to the global;
- is willing to act to make the world a more sustainable place;
- takes responsibility for their actions.

This clearly took the focus from the national to the global. It specifically introduced the need for environmental knowledge but moved beyond Toyne’s concept of environmental

responsibility, introducing the concepts of respect and value for diversity, social justice and, sustainability: issues that were the subject of international discussion at this time (see 2.1.1).

Despite being published at the end of a series of international events promoting concern for social justice and sustainability (see 2.1.1), *Education for Citizenship and the Teaching of Democracy in Schools* (Crick, 1998), known as the Crick Report has national citizenship as its focus, stating ‘citizenship and the teaching of democracy ... is so important both for schools and the life of the nation that there must be a statutory requirement on schools to ensure that it is part of the entitlement of all pupils ... *even beyond the age of 16*’ (Crick 1998, p 7 emphasis added). The report defined citizenship as learning

self-confidence and socially and morally responsible behaviour both in and beyond the classroom, both towards those in authority and towards each other. ... about and becoming helpfully involved in the life and concerns of their communities, including learning through community involvement and service to the community. ... about and how to ... [be] effective in public life through knowledge, skills and values (Crick 1998, pp 11-13)

and identified ‘public life’ as being used in the broadest sense, and Standish (2012) interpreted this as a citizenship continuum: local to national to global. This implied that, in contrast to Pike (2008) and Times Higher Education (1999) (see above), citizenship, whether local, national or global, was not considered to be instinctive to young people, and therefore still needed to be included in the school curriculum.

As already noted, UK educational policy objectives underwent a major change in the late 1990s, becoming psycho-social for the first time: the purpose of education was no longer deemed solely to be the sharing of knowledge, it was to include the influencing of personal thinking and behaviour (Standish, 2012). This change supported the teaching of global citizenship, since it appeared, for the most part, to be about personal thinking and behaviour (see sections 1.6.1 and 2.1.3.1), as is evidenced by the statement of educational objectives in the Crick Report quoted above. The Crick Report recommended to the Department for Education and Employment (DfEE) and the Qualifications and Curriculum Authority (QCA),

that consideration should be given to 'European, Commonwealth and global dimensions of citizenship' (Crick 1998, p 18) and 'to cultivate awareness and concern for world affairs and global issues' (Crick 1998, p 40) and that citizenship education in schools should aim to develop the social and moral values of young people, including a global perspective. The development of such values might include an awareness of the environmental responsibilities proposed by the Toyne Report.

2.1.2.2 From 2000 to 2010

In Wales, the teaching of global citizenship in schools was launched by the Qualifications, Curriculum and Assessment Authority for Wales in 2002 (Robbins et al., 2003, p 94) and, the University of Wales, Bangor, secured development funding for their teacher-training programme to support this initiative. Thus, a few undergraduates in education and postgraduate teachers in training learned about global citizenship and were possibly challenged to consider their role as global citizens, though the development of global citizenship was not a purpose of their higher education experience. However, two years later and resulting from work by the DEA, a set of good practice indicators was promulgated for discussion in developing policy for initial teacher training (Bennell et al., 2004). The indicators were intended, amongst other things, to provide education students with knowledge and skills to integrate a global dimension into their teaching and encourage them to critique their own values and attitudes.

From 2000 in primary schools and 2002 in secondary schools in England, Wales and, Northern Ireland (education policy for Scotland devolved to the Scottish Parliament in 1999), the citizenship curriculum was embedded within individual subject areas. It 'encouraged [young people] to see themselves growing up in an increasingly global context [with] emphasis on the global dimension to the food they eat, the clothes they wear, other pupils from different parts of the world in their schools and community' (Demaine, 2002, p 124-125). This merely made the curriculum include information about national life: for example, that

food and clothes are sourced worldwide and, that British society is multicultural. Carrington and Menter (2008, p 240) suggested that English citizenship education 'tends to focus only on knowledge ... while ignoring the realities of social injustice' (Carrington and Menter, 2008). The curriculum only required young people for a self-centred response, to 'see themselves'; in other words, it asked for an internal acknowledgement by pupils of the world they live in. It did not appear to require any action, either as personal change or interaction with others in order to effect social change: pupils were to become what I term 'information gatherers' (see discussion at 2.1.3.3). This is counter to the psychosocial intention discussed earlier and subsequent government policy has changed this, though not always in favour of a 'global citizenship' outlook.

In the early 2000s, the concept of 'global perspectives' in higher education began to be explored. Research sponsored by the DEA suggested that global citizenship was not only about environmental responsibility but also sustainable development and promoting social justice (Mckenzie *et al.*, 2003). In the same year, the UK Government published *Sustainable development action plan for education and skills* (DES, 2003), requiring teacher training to address education for sustainable development (ESD) in its programmes. The Government also used HEFCE as a vehicle to influence higher education policy by using the finance process to promote ESD in higher education. HEFCE responded with *Sustainable development in higher education: Consultation on a support strategy and action plan* (HEFCE, 2005) that included a 10-year vision and 2-year action plan, describing how all higher education staff might contribute to sustainable development. The 2008 review of this plan stated: 'There is now widespread agreement in the sector that sustainable development is important and it is a growing political priority both nationally and internationally' (HEFCE, 2008, p 3). The review identified the need to develop a better understanding of employer, professional body and student ESD requirements. HEFCE agreed to provide support to the Higher Education Academy ESD project to support the development of appropriate curricula and pedagogy.

The *UK Five Year Strategy for Children and Learners* (DES 2004) introduced the idea that education, including higher education, should support the development of people who will promote local, national and global social change (see 2.1.3.1 discussion of promoting social change as a form of global citizenship) and, further, that higher education should train graduates for work: 'Higher education [should be] delivering graduates with the skills and knowledge that the economy needs ... and be a positive force for social change – globally, nationally and at local level' (DES, 2004, p 100). Although it does not suggest that addressing global social change is directly related to employability, this seems to be an early example of the bringing together of these two concepts and perhaps thus linking employability and global citizenship, since challenging social injustice is part of the Oxfam definition of 'global citizen' that UK policy adopted.

Putting the World into World Class Education, also published in 2004, covers education for all age groups, 'children, young people and adults' (DES, 2004, p 3), and its goals are all oriented towards economic achievement: to 'become the most competitive and dynamic knowledge-based economy in the world' and 'maximising the contribution ... to overseas trade and inward investment' (DES, 2004, p 3). Education at all levels is thus considered to be for national economic gain which, at the higher education level, would mean aiming to develop graduates who are employable and will contribute to the national economy. Unlike the Five Year strategy referred to above, there is no mention of graduate contribution to social change.

In 2005 the UK Government published *Securing the Future: Delivering UK Sustainable Development Strategy* (HM Government, 2005), a strategy that 'aims to enable all people throughout the world to satisfy their basic needs and enjoy a better quality of life without compromising the quality of life of future generations' (p 5). The document identified the need to improve professional graduates' knowledge and skills to support corporate social responsibility and sustainable development in the workplace. Research by the HEA identified

four barriers that academics needed to address; an overcrowded curriculum, perceived irrelevance, limited awareness and expertise, and limited institutional interest (HEA, 2006).

Research sponsored by the DEA resulted in *The Global University: The role of the curriculum* (Bourn et al., 2006) that promoted the role of a global perspective in the higher education curriculum: 'Developing global perspectives alerts students to how their experiences are connected to the experiences of people throughout the world ... and also serves to better prepare students for work, in a society where cross-cultural capability is essential to employment' (Shiel, 2006, p 18). Bourn et al., (2006) noted that research indicated that students wanted to be global citizens who address issues such as poverty and climate change. The subsequent publication *The Global University: The role of senior managers* (Shiel and Mckenzie, 2008), again sponsored by the DEA but now in partnership with the HEFCE, highlighted the likelihood that changes in higher education to support sustainable development and other global citizen issues introduced by academic enthusiasts would not succeed in the long term without the support of senior managers. It did not provide any specific guidance; rather, the case studies included were intended to promote further discussion of the leadership issues because 'senior managers have a critical responsibility to review existing practices' (Shiel in Shiel and Mckenzie, 2008, p 10).

The world financial crisis of 2007-2008 highlighted economic global interdependence and prompted a perspective change. Tony Blair's 'education, education, education' speech of 2001 had been nationally focused: 'what it is to be responsible citizens who give something back to *their community*' (Blair 2001, emphasis added). His speech to Yale university students after the crisis exhorted them to be a generation of global citizens: to 'wrestle with ... the threat of climate change, food scarcity and, population growth, worldwide terror based upon religion, the interdependence of the world economy' (Blair, 2008 in Bourn, 2010, p 19). His Minister for Higher Education also pointed to citizenship beyond the national: 'To deliver to its full potential, education and training has to develop citizens, not just of Britain but in

Europe and indeed of the world as a whole' (Rammel, 2008 in Bourn, 2010, p 19). These public statements reinforced the QCA (now only regulating the school curriculum in England) guidance to schools: the curriculum was to include 'issues relating to social justice, human rights, community cohesion and global interdependence and, encourage pupils to challenge injustice, inequalities and discrimination' (QCA 2007, p 27) in order to 'help pupils become informed, *active*, critical citizens' (QCA 2007, p 31 emphasis added). This moved beyond Carrington and Menter's (2008) concept of students as information gatherers and Standish's (2012, p 132) assertion that global citizen teaching develops '[t]he global citizen ... [as] an emotivist self who "engages" with global issues ... [to satisfy] the self rather than advancing society'. The policy sought to promote an active response from pupils to be people who would address social injustice and be promoters of social change (see 2.1.3.1).

By the end of the first decade this century, global issues and the need to prepare students to be global citizens had become a high priority in higher education agendas. Bourn and Shiel (2009) suggested that developing a global perspectives framework might be a good way of bringing together the global and sustainability agendas in order to create a single agenda on which higher education could focus. The result of research sponsored by the DfID was published as *Global Perspectives in Higher Education: Taking the Agenda Forward in the United Kingdom* (Lunn, 2008) and identified that 'the global dimension of UK higher education is currently growing but is still rather ambiguous' (p 21). There was innovative engagement at all levels, though this was not consistent either within or across institutions. Lunn (2008) suggested that there had been a lot of discussion but little action. Like Bourn and Shiel, Lunn suggested the need for a coordinated and well publicised policy. It was several more years before this became a reality (see 2.1.2.3).

2.1.2.3 From 2010

In response to the stated intention of the UK Government to integrate sustainable development into all Government policies (see 2.1.1), the revision to the *UK Quality Code for*

Higher Education - Chapter 3: Learning and Teaching, issued in 2012, included 'education for sustainability' as a theme across subject boundaries (QAA 2012, p 10). Since 'sustainability' is a socially constructed concept, however, the audit carried out to ensure that higher education complied with the Quality Code clearly required some consensus on what terms mean. Consequently, *Education for sustainable development: Guidance for UK higher education providers* (QAA and HEA 2014) provided an interpretation for the sector. It included four core themes, of which global citizenship is the first. The document provided graduate learning outcomes under three headings: Knowledge and understanding, Skills and, Attributes (see Appendix 2) that cross-refer to the core themes. Thus, a graduate global citizen was considered to have the ability:

- for independent, evidence-based integrated thinking as the foundation for developing their personal ethical code;

- to clarify their own views on ways that sustainability can be achieved in different local and global communities and circumstances;

- to evaluate the consequences of their own actions and of collective actions;

- to be flexible and resourceful and adapt their problem-solving mind-set to fit changing or unforeseen circumstances (QAA and HEA, 2015, p 12).

This appears to build on the global citizenship concept developed by Oxfam (see 2.1.2.1) and integrated into the primary and secondary education policy of the UK Government during the first ten years of the new millennium and may, I suggest provide a definition of 'global citizen' for higher education to adopt.

As noted earlier, higher education is self-governing and develops its own curricula (see 2.1.2). This is equally true of each higher education institution within the sector. In order to recognise this autonomy, the ESD guide states 'outcomes are not prescriptive and, educators are invited to select the most appropriate and to modify or adapt them as appropriate to the discipline or interdisciplinary context (as well as to the level, year of study or credit-rating of the module)' (QAA and HEA, 2015, p 9). This creates the opportunity for variety in the development of global citizens, as I suggested might occur within lower levels

of education (see 2.1.2.2). Further, the *UK Quality Code for Higher Education: Chapter 3* (QAA 2012) does not stipulate, only suggests, that education for sustainability may be appropriate and educators therefore may choose not to include it within the curriculum:

In addition to subject-specific content, higher education providers *consider* the way their strategic approach reflects themes that cross subject boundaries ... topics which may be *considered to have a broad relevance* to the purposes of higher education and its wider context in society. *Where* the themes are embedded within the curriculum and form an integral part of a programme of study, learning and teaching activities are designed to take them into account (QAA 2012, p 10 emphasis added).

Furthermore, having said 'educators select ... modify or adapt', *Education for sustainable development: Guidance for UK higher education providers* also asks those same educators to work 'with students to encourage them to consider what the concept of global citizenship means in the context of their own discipline and in their future professional and personal lives' (QAA and HEA, 2015, p 5). Whilst these two statements are not mutually exclusive, it follows that if educators define global citizenship within their discipline through their choice of outcomes this may limit opportunities for student input, which in turn may impede personal global citizen development if the student reflects and decides not to engage with the concept of global citizenship created. This may be the outcome for students studying for financial services-related degrees, if they perceive that there is conflict or inconsistency with the concept of global corporate citizenship (see 2.2.4) in financial services sector institutional policies and this may affect their employment prospects.

By the 2010s, then, eight concepts relating to global issues came to define global citizenship in the curricula of English schools and may be an integral part of teaching if the teacher so chooses. In higher education, there is guidance with the opportunity to choose and potentially to exclude any discussion of global citizenship if it is not considered appropriate within a disciplinary context. Each institution, or group within an institution, will thus have its own unique view of global citizenship. Thus, it follows that in order to gain further insight into

these varied concepts it will be necessary to evaluate how the higher education guidance on global citizenship is implemented within universities. I consider this more fully in section 5.2.

Sustainable development as an attribute of global citizenship is alluded to in *Education for sustainable development*, in the graduate outcome 'identify the causes and possible solutions to inequity at intra- and inter-generational global levels' (QAA and HEA, 2015, p 10), which requires graduates to recognise the unfair distribution of resources between people and countries globally and to seek a more just allocation. This in turn translates into action under the skill 'actively implement and contribute to changes that promote sustainable development' (QAA and HEA, 2015, p 11). The 2015 Oxfam definition (see section 1.6.1) explicitly mentions working with others and links equity with sustainability, making clear the need to consider the global imbalance of power and resources. Thus, there is some commonality with the definition from Oxfam, the base for global citizenship education within UK schools.

Statements made on university websites do not include sustainability within global citizenship descriptions. Young people moving from English secondary education to higher education in English universities may identify a discontinuity in the understanding of global citizenship between the two education providers. International students joining an English university may also have a different perspective on global citizenship, depending upon their home national education policy and curriculum.

2.1.2.4 Summary

Over thirty years from the 1970s to the 1990s, UK Government education policy promoted global and national citizenship in alternating cycles. During the same period, educators were consistently required to develop employable young people when they completed their secondary or higher education. By the 21st century the Government-prescribed school curriculum included specific reference to global citizenship as a lens for considering issues from varying perspectives and employability remained a parallel educational objective.

In higher education over the same period, global issues in higher education developed from a concern for environmental responsibility in the early 1990s to considering 'global perspectives' that include sustainable development which in turn encompasses global citizenship as well as environmental stewardship and social justice by 2014. Nevertheless, current government policy and advice to the higher education sector is for graduates to be both employable and global citizens.

2.1.3 Global Citizenship in educational research

As noted in my introduction to Chapter 1, higher education literature considers global citizenship from different perspectives: political, social, educational, economic and also philosophical. This section considers the concept of 'global citizen' from philosophical and social viewpoints. I consider various ideologies, identify common themes and ascribe a short descriptor to each one. Some descriptions of global citizenship present it as *an intellectual exercise* or *an endorser of Western hegemony*; some as something more active, *a promoter of social change*; and others present it as *just an aspiration*. In the following sections I discuss the literature related to each of these types of global citizen.

2.1.3.1 A promoter of social change.

A number of different terms have been coined to describe different kinds of global citizens as promoters of social change. Four models of global citizenship, the moral cosmopolitan, liberal multiculturalist, environmentalist and world culturist are promoted within the literature. Each model promotes social change in some form whilst the specific aims and processes to achieve them vary.

Schattle (2008), in his discussion of practices of global citizenship proposes the term 'moral cosmopolitans' to describe a type of global citizen knowledgeable about the interdependence of global economic, social and environmental issues and eager to ensure that their personal actions are ethical (Schattle 2008a, p 76); they 'exemplify good behaviour as members of humanity'. 'Good behaviour' is a term with many possible interpretations in different cultures

and contexts. For example, in Germany it is considered 'good behaviour' for pedestrians to patiently wait for the green crossing light before crossing the road, whereas in Egypt there are no such lights and the pedestrian must simply run between the cars, which in Germany would be cause for arrest and prosecution. It is important, therefore, that in defining global citizenship cultural context is recognised: this is the issue raised by Jooste and Heleta (2016) (see 2.1.3.2). Schattle's (2008b) 'moral cosmopolitans' recognise that all life is interconnected and that encounters with other cultures may change their perceptions: their identity may be transformed. They have the ability to empathise with those suffering in other places (Schattle 2008b, p 110). Cultural diversity is valued and respected. They are able to consider an issue from a global rather than local perspective and will therefore promote social justice and sustainability.

Another term used to describe global citizens who promote social change is 'liberal multiculturalists', defined by Schattle as those who advocate reciprocal esteem across cultures and are willing to protect the rights of minority groups (Schattle, 2008a). However, this is within a national context, not a worldwide one. The liberal multiculturalist values and respects diversity and promotes the rights of minority groups to maintain their traditional values and beliefs against pressure to conform to majority values and beliefs. I would assert that such individuals might be classified as a different type of global citizen since, unlike the moral cosmopolitan, they do not consider a whole world perspective or demonstrate any commitment to sustainability.

The 'environmentalist' global citizen promotes only environmental sustainability (Schattle, 2008b). Environmentalists are defined as those who form a social movement that seeks to protect and improve the environment from a human and / or non-human perspective. The charity Born Free, for example, seeks to find solutions to human-wildlife conflicts to enable their peaceful co-existence. Such initiatives raise philosophical questions, such as who decides what is to be protected? What constitutes an improvement? This leads to a

consideration of hegemony and, the possibility of accusations of Western colonialism (see section 2.1.3.2) if those seeking to promote environmental changes do not involve the local community in the decisions they make.

Stromquist (2009), theorising about global citizenship from an American perspective, proposes global citizens be envisaged as 'world culturalists', those who take a sociological perspective with no political objective (Stromquist, 2009). World culturalists promote social justice and human rights globally. Unlike the moral cosmopolitan and liberal multiculturalist, they believe that social change is achieved by a slow diffusion of ideas that ultimately benefits everyone on earth and therefore consider that education plays 'an enormous role' (Stromquist, 2009, p 10) in disseminating change. This model of global citizenship does not address inequalities in power relations. It relies upon 'mimetic and normative processes' (Stromquist, 2009, p 10) to effect change. Rather than actively promoting social change, the world culturalist relies upon the way societies develop generally; they talk about global issues without taking any specific action to address them. Thus, whilst theoretically advocating social change, 'world culture' does not require its proponents to take any action to achieve it, apart from educating the next generation.

These four models of global citizenship, the moral cosmopolitan, liberal multiculturalist, environmentalist and world culturalist, each promote social change relating to some aspects of human rights and sustainability, though the methods they use differ as widely as the outcomes they hope to achieve. This suggests that some consider a global citizen has a responsibility to promote social change in order to improve the well-being of others. These global citizens may themselves be transformed in the process through their interactions with others.

2.1.3.2 An endorser of Western hegemony

In the context of this thesis, I am defining Western hegemony as the imposition of Western culture on non-Western cultures; the expectation that non-Western societies or individuals

should speak English and adopt Western beliefs, explanations and values. The hegemonic global citizen, like the promoter of social change, will seek to promote change, although the expected change is in other people: no personal transformation is anticipated.

Roman (2003, p 277) drawing upon American and Canadian research on educational pedagogy suggests that global citizens seeking to impose Western culture on others might be termed 'democratic civilisers and nation-builders' and, that various areas of academic study promote this perspective, for example, Oriental or Asian studies. As a distinct degree programme, these are marketed as intellectual engagement with another culture in order to develop skills beneficial to future employment. For example 'The courses *present* both the major traditions of the regions studied and, in most cases, their modern developments. ... The skills developed while studying for a degree in Oriental Studies are greatly appreciated by a wide range of employers' (University of Oxford 2018, emphasis added). There is no suggestion that the *presentation* of the traditions of others will in any way challenge the traditions of the student. Roman (2003, p 278) suggests that such courses fail to critique the role of Western governments and corporations 'in perpetuating ... or ... contributing to ... international institutions that create differential, if not destructive impact on those they seek to democratize or bring into the space of the "international" or "global"'.

Another form of Western hegemony raises its head in the form of Western values promoted by Western governments as a form of colonialism, rooted in national self-interest. Stromquist (2009, p 11) terms this 'new-era realism' and gives the example of the United States which, following the disintegration of the Communist bloc at the end of the 1980s, made global democracy its global objective, though 'only where the US was to be prime agent in its enforcement'. Since terrorists and criminals, such as drug traffickers (and, I would add, people traffickers), are more likely to operate in and from non-democratic countries, the imposition of Western democratic values and processes has been presented as a restoration of order, in the same way that colonial powers in the preceding two centuries considered that

Western democracy was the best solution for each country they colonised. Citizenship of any nation might thus be said to be 'global' in the sense that it is a similar democratic citizenship everywhere.

Stromquist (2009) also discusses the bias towards Western hegemony apparent within some international companies. She terms this 'corporate citizenship', which is global corporate citizenship (see discussion in section 2.2.4) viewed from an economic perspective: international companies promoting themselves as global citizens in order to gain acceptance in countries where they wish to trade. It is about 'being responsive to *client needs* and acting responsibly towards *them*' (Stromquist 2009, p 13: emphasis added); that is, it considers only the interests of those with the financial wherewithal to purchase its products or services, which is a minority of the global population and, it therefore scarcely qualifies as 'global'. My own research finds that the term 'global corporate citizenship', as used by some business institutions, is considered to address issues associated not only with clients but also with other stakeholders, including local communities where the business operates. Responding to local need is likely to require investment that will erode business profitability and, the business may therefore choose not to take such action. Furthermore, the management of international corporations based in the West that advertise as global corporate citizens often insist that the culture in every part of the business worldwide reflects the culture of the Western head office, thus undermining global corporate citizenship credentials.

International and national Non-Governmental Organisations (NGOs) are not exempt from accusations of Western hegemony. Stromquist gives examples of NGOs deciding that new governance structures are needed to support their work and seeking to persuade governments to put these in place. Nilsson (2015, p 15) contends that the use of the terms 'under-developed' and 'developed' in the language of NGOs and other charities demonstrates a continuation of asymmetrical colonial power relations.

Higher education within the UK is not immune from a Western hegemonic view. *Education for sustainable development: Guidance for UK higher education providers* recommends that the development of global citizens should promote a Western hegemonic view: 'higher education institutions are the focal point for ... producing ... the intellectual muscle needed to tackle societal challenges ... and *advance European civilisation*' (QAA and HEA, 2014, p 5-6: emphasis added). It therefore seems that in developing global citizenship, higher education is advancing a Western concept of civilisation: a hegemonic activity I consider incompatible with higher education.

From the perspective of those living in the Southern hemisphere, South African researchers Jooste and Heleta (2016, p 5) maintain that global citizenship in higher education is a hegemony from the North, defined and promoted by the affluent North without consideration for the different situations and needs of the South: 'global citizenship in HE [is] driven primarily through liberal education institutions in the global North. ... [that] remain the privileged domain of the economic élite'. As discussed above, the expectation of the QAA and HEA is that UK higher education graduates should 'advance European civilisation' (QAA and HEA, 2014, p 6), which presumably implies that European civilization is considered to be good for everyone and, is in alignment with the British perspectives expressed in the role of the British Council, which represents British interests and contributes to British influence abroad. The role of the Council is to promote 'a wider appreciation of *British* culture and civilisation by encouraging the study and use of the *English* language and, thereby, to extend knowledge of *British* literature and of the *British* contributions to music and the fine arts, the sciences, philosophic thought and political practice (British Council 2018, p 18, emphasis added). There is no suggestion of reciprocity in this statement: it seems the British will not learn to appreciate other cultures or civilisation. However the work of the British Council in supporting the ERASMUS programme that promotes cultural, social and academic exchanges suggests otherwise.

In the absence of a clear definition of global citizenship within higher education, it seems that global citizenship will struggle to avoid a Western hegemonic perspective, since guidance for the higher education sector suggests that global citizens should promote European culture and, literature discussing global citizenship is written predominantly by Western/Northern academics. Global citizen development is therefore likely to be biased towards Western values and norms that perpetuate colonialism, so that being a global citizen is perceived not to require personal transformation and, to promote societal change only when such change is in favour of Western values and culture.

2.1.3.3 An intellectual exercise

Various authors are critical of global citizen education in higher education since it appears to be merely an intellectual exercise in ‘information gathering’ for personal gain, as suggested by Carrington and Menter (2008) and Standish (2012) (see 2.1.2.2). Like the hegemonic global citizen, the individuals described in this section are not transformed by their experiences. Unlike the hegemonic global citizen, however, they expect neither to change those they encounter nor to take any action to diminish social injustice or improve sustainability. Studies that raise this criticism often evaluate the student experience during study abroad.

According to Horn and Fry's (2013) review of the role of American study abroad, such programmes do not always provide the right context for students to do other than collect information. Their study found that the destination, type and duration of such programmes are critical; unless study abroad takes the form of a service-learning programme in a developing country for a minimum of three months, students are unlikely to engage with issues of social injustice associated with global citizenship or develop a social network that will encourage future volunteer work. Students whose ‘study abroad’ programme fails to meet these criteria are therefore unlikely to be transformed by their experience, although they will have gathered knowledge.

Roman (2003, p 270) takes the view that people who study or make other trips abroad take a 'brief excursion into "other" people's lived culture' and may be described as 'intellectual tourists, voyeurs and vagabonds'. 'Vagabonds' are defined as migrant workers and are not within the remit of this study; I will therefore not consider them further. The 'intellectual tourists, voyeurs' are those who visit another country, stay within the areas designated for visitors and, are unlikely to venture to places inhabited by local communities. This superficial level of encounter may also be achieved through virtual encounters on the internet, for example, through online learning with international student groups.

According to Roman (2003) interaction with international students, whilst promoted as mutual exchange of culture and understanding, may in actuality be identifying Eurocentric culture as being superior. 'Intellectual tourists, voyeurs' recognise other global cultures and circumstances although Standish (2012) asserts that this 'intellectual exercise' leads only to an affirmation of personal identity without reference to society, thus restricting development of social being. These individuals might almost be Butcher and Smith's (2015, p 90) 'volunteer tourists', except that Butcher and Smith see them as those who can 'contribute to the forging of a global conscience and understanding'. In this case, they are likely to reflect upon their encounters, consider how these might change their identity and be ethical thinkers who may promote social change (see 2.1.3.1).

There is another global citizen type that Roman (2003) describes as a 'consumer of multicultural and inter(national) difference'. These global citizens recognise diversity (cultural difference) as a product to be consumed. They regard linguistic and cultural differences as commodities to be bought and sold to enhance their own cultural capital, 'useful in the realm of social and workplace communication' (Roman, 2003, p 276). As an example, she describes a provider who offers to help a person with a foreign accent to lose it and to speak as fluently as the nationals with whom they are studying or working. This is intellectual engagement for personal gain for both the provider and the recipient of the service.

The 'intellectual tourists, voyeurs' and 'consumers of multicultural and inter(national) difference' represent global citizens as gatherers of information which is useful for personal success although it does not change the identity of the learner. Further, unlike the 'promoter of social change', this type of global citizen is unlikely to be concerned with social justice or sustainability, unless it is to their personal advantage. This might be the case for the graduate with a financial services-related degree if they aspire to work for an institution that is a global corporate citizen (see 2.2.5).

2.1.3.4 Just an aspiration

Literature includes various arguments against the concept of global citizenship. Some educators criticise it as an impractical concept in localities where subsistence living is the norm; a number of political commentators criticise it since it cannot be defined using the traditional definition of citizen. Some social scientists, on the other hand, argue that the meaning of 'citizen' has changed and is no longer restricted to national identity.

Koyama (2015) suggests unless global citizen education is context and culturally relevant it may be so far removed from the experience of some communities (from small child to adult) as to be meaningless to them. She maintains that the ways of the West should not dominate the actions taken in other cultures in the name of global citizenship. Global citizenship requires a cultural sensitivity and an understanding of context to be meaningful. Leask (2015, p 59) in a discussion of internationalisation of the curriculum takes this a step further and suggests that global citizen education may make existing national and / or international societal divides worse: 'pursuing global citizenship as an outcome of higher education will exaggerate and exacerbate existing inequalities, excluding some and creating a global transnational élite. If this is the case, then developing global citizens may not be a purpose higher education should pursue.

Thus, far in this section, I have considered the views of those who clearly state their opposition to the practice of global citizen education. I now consider those who take

exception to the concept itself: for example Miller (2011), Bowden (2003) and Parekh (2003). These political theorists balk at the use of the term 'global *citizen*' due to the connotations of rights and responsibilities associated with the traditional definition of 'citizen'. They consider that 'global citizen' is only meaningful within a global governance structure. Arneil (2007, p 301), reviewing global citizenship in the context of American action post 9/11 puts it concisely: "global citizenship" is either impossible or (at best) largely rhetorical in nature'.

In contrast, Delanty (2000) in his discussion of citizenship in a globalised world argues that globalisation has led to national identity being less meaningful, as nations have become populated with multicultural communities. British citizens may also have other cultural identities. For example, the Windrush generation retain their Caribbean traditional culture as well as identifying as British. According to Veugelers (2011) this multiple identity is also evident in the use of 'citizen' in the term 'European citizen'. The meaning of the term 'citizen' is broadened to accommodate belonging to institutions beyond the nation-state. He argues that traditional citizen education was intended to prepare young people for national society, whereas in the 21st century the focus is on global society. He maintains that the modern use of the term citizen no longer carries the formal connotation it did when it related to the national, while becoming a moral category encroaching on personal identity.

Some political scientists denounce global citizenship as a concept with no basis as there is no global state for the citizen to belong to. Some sociologists counter this by suggesting that the traditional meaning of 'citizen' as a member of a nation-state is no longer its common usage and therefore a broader definition is acceptable. Educators from the Southern hemisphere argue that global citizenship, as envisaged by those in the Northern hemisphere, is unrealistic for those who live in or on the edge of poverty. This suggests global citizenship will remain an aspiration until every person in the world is able to engage with a single form of global citizenship that is relevant for every context or that global citizenship may take different forms depending upon context.

2.1.3.5 Summary

The educational literature researched for this study provides three pictures of global citizenship. The first is a global citizen who is concerned about issues of social injustice or sustainability, or both, recognises that they can make their own contribution and may take action or promote change to improve one or both of these problems. The second is a global citizen from the developed world who may recognise issues of social injustice and sustainability, and considers that the resolution of such issues can be achieved through changing the values and attitudes of others to reflect their own. The third is a global citizen who observes other cultures and acquires information about them, and engages with them only for personal advantage, for example in the workplace, or not at all.

If developing global citizenship is to be an aim of higher education (see section 3.2) then it should take the form of encouraging students to promote social justice. Global citizens who promote social justice are able to look at issues with a world perspective and, to value and respect diversity. They may also promote sustainability, take responsibility for their own actions, or be transformed by their interactions with others. Some global citizens may only be concerned with environmental sustainability. These global citizens may change their attitudes as a result and take responsibility for their own actions.

The literature suggests, then, that the attributes which academic communities of practice might consider to be associated with global citizenship are willingness to:

- take a world perspective
- value and respect diversity
- promote social justice
- promote (environmental) sustainability
- take responsibility for their own actions
- be transformed by interactions with others.

These attributes are neither mutually dependent nor mutually exclusive, thus providing the opportunity for practitioners to engage with those that are compatible with their disciplinary

context (see discussion at 2.1.2.3). This also suggests that 'global citizen' may not have single definition but different forms in different contexts. I now explore the historical context and meanings associated with 'corporate social responsibility' and 'global corporate citizen' and examine their relationship in more detail.

2.2 Global Citizenship in Business Research

2.2.1 Historical context

In this section I trace the events that have led to the development of current financial service sector policies relevant to my discussion of global citizenship. These policies use the terms 'corporate citizen', 'corporate social responsibility' and 'global corporate citizen' without elucidating their meaning. My discussion of the changing meanings ascribed to these three terms and their relationship is set out at sections 2.2.2, 2.2.3 and 2.2.4.

2.2.1.1 The 1960s to 1990s

Current interest in corporate citizenship (see discussion of meaning at 2.2.2) began in the 1960s and 1970s, prompted by ecological catastrophes involving international companies, of which the Amoco Cadiz oil spill was the first to attract major global attention in 1978 (Andriof and McIntosh 2001), to be followed by similar calamities in the 1980s, such as the Bhopal gas tragedy in 1984 and the Exxon Valdez oil spill in 1989. These incidents highlighted the detrimental impact of industrial activity on both people and the environment and prompted the formation of various forums for business leaders to discuss the responsibility of their business for society and sustainability. These include the Prince of Wales' Business Leaders' Forum (PWBLF), a body with members in many countries, set up in 1990 to discuss the role of business as corporate citizens, and the World Business Council for Sustainable Development, which supports CEOs in developing successful, sustainable businesses that benefit their shareholders, wider society and the environment.

There were further environmental disasters in the 1990s, for example, Shell's sinking of the Brent Spar oil rig and, this period also saw the beginning of widespread criticism of

businesses for contravening human rights, such as the Nike child labour scandal in 1996, which prompted the formation of action groups dedicated to improving labour conditions throughout the business supply chain. The Ethical Trading Initiative, comprising UK companies, NGOs and union organisations and, supported by the UK International Development Department, was formed in 1998 to promote codes of labour practice and procedures to ensure they were implemented in a credible way (Ethical Trading Initiative, nd).

At the World Economic Forum (WEF) in 1997, Kofi Annan, then Secretary General of the United Nations, refuted the idea that globalisation of trade would inevitably resolve the economic inequalities in the world and that profitability and equity are mutually exclusive and, challenged private companies to work with the United Nations to alleviate world poverty. The United Nations subsequently launched the Millennium Development Goals, with the intention that these should be achieved by 2015. Alongside these goals, the United States' Global Reporting Initiative, supported by the United Nations Environment Programme, published its first guidelines on a global framework for sustainability reporting (Global Reporting Initiative, nd).

Reflecting in 2000 on the tenth anniversary of the founding of PWBLF, the Prince of Wales noted the importance that corporate social responsibility had gained within the business world over those ten years (HRH The Prince of Wales, 2000) and, commented that the discussion of corporate citizenship, for which the PWBLF had originally been formed, had now evolved into a forum for considering corporate social responsibility. In the opinion of Andriof and McIntosh (2001), the two terms, corporate citizen and corporate social responsibility had now become synonymous (see later discussion).

2.2.1.2 2000 to 2010

According to Waddock (2008, p 31), in her discourse on the development of corporate practice, having 'limped along' during the 1990s, use of the term 'corporate citizen' increased

dramatically in 2004, to become part of the corporate lexicon and practice. During the same decade, a group of leaders from businesses in various sectors formed the Global Leadership Network to 'better understand and pursue excellence in corporate citizenship' (Global Leadership Network, 2008) and, came to the conclusion that 'excellence' meant their business strategy should include social, environmental and governance policies that promoted value for both shareholder and society.

The term *global corporate citizen* (see sections 1.6.1 and 2.2.4) had been introduced to the international community at the WEF in 2002. The WEF framework proposed required CEOs, along with their board and senior management, to participate in 'the debate on globalisation and the role of their business in development' (WEF 2002, p 4) and, then to ensure their strategy and operations embedded corporate citizenship. In 2007, the United Nations launched its *Global Compact* (UN 2007), a voluntary code intended to encourage businesses to implement socially responsible and sustainable policies and to publish their achievements. Eleven years later, in 2018, 305 financial sector institutions from across the globe had signed up to and are actively participating in this compact (UN n.d.), 245 of them since the 2008 world financial crisis.

The financial crash of 2007-2008, which involved the collapse of a number of significant financial institutions, led to a major fall in consumer confidence in banks and other financial institutions. High risk activities to maximise profit, with little regulation of the sector, were identified as the reasons for the crash. According to Jacob (2012) and Giannarakis and Theotokas (2011), companies increased their corporate social responsibility efforts after the crisis, in order to regain the reputation and public confidence they had lost rather than out of any altruistic concern: thus 'CSR can be seen as a strategic tool for reputational risk management ... to build the reputation of a strong corporate citizen' (Jacob 2012, p 263).

2.2.1.3 Post 2010

In the 2010s, more corporate scandals highlighted environmental damage and human tragedy, such as the explosion on BP's Deepwater Horizon drilling rig in the Gulf of Mexico in 2010 and the collapse of the Rana Plaza garment factory in Bangladesh in 2013. The latter incident led to questions about the effectiveness of the social responsibility policies of the companies who had business with Rana Plaza (Sinkovics, Hoque and Sinkovics, 2016).

Criticism of the financial sector continued. Between September and December 2011, the Occupy movement took over the Wall Street district of New York to protest against wealth inequalities, political corruption and corporate influence. In the UK, for various periods between October 2011 and June 2012 members of the movement occupied the City of London and took over the Stock Exchange to protest against social injustice.

Governments subsequently began to take action to regulate corporate activity and promote corporate responsibility for social and environmental issues. The 2014 *EU Directive* on non-financial reporting extended business reporting to include information about environmental, social and governance matters and required all EU member states to incorporate this into law by the end of 2016. In India, the 2014 "CSR law" made it illegal for companies not to give 2% of their profits to social causes (Global Leadership Network, 2008). In the UK, the *Modern Slavery Act* became law in 2015, requiring large companies to report how they address the risk of modern slavery throughout their supply chain. This legislation does not include any sanctions, rather it relies upon businesses being unwilling to risk their reputation if they fail to comply.

In 2015, after 3 years of negotiation, the WEF, representing more than 60 countries, agreed a set of Sustainable Development Goals (see Appendix 1). According to the United Nations, these will 'end poverty, protect the planet and ensure that all people enjoy peace and prosperity' (UN 2015) as long as governments, business institutions, civil society and citizens all work together. Members of the WEF include the majority of financial service sector

corporations and they are 'committed to improving the state of the world' (WEF n.d.). Thus, these financial services corporations have signed up to the ten principles of UN *Global Compact*. This commits them to 'operating in ways that, at a minimum, meet fundamental responsibilities in the areas of human rights, labour, environment and anti-corruption' (United Nations, nd). The management of some of these institutions, such as Barclays promote the organisation as a corporate citizen with a global outlook arising from the international nature of the business.

2.2.1.4 Summary

Whilst UK government education policy swapped between national and global citizenship in the late 20th century, environmental disasters and cheap labour issues prompted the formation of groups of business leaders to consider corporate citizenship and CSR. At the beginning of the 21st century, there was significant increased interest in corporate citizenship and, the term global corporate citizen was introduced in 2002. Post the 2007-2008 financial crash there was another increased interest in CSR as a reputation rebuilding tool. Further corporate scandals resulted in European and UK legislation to regulate corporate reporting on environmental, social and governance issues and the WEF agreed the Sustainable Development Goals to which the majority of financial services sector corporations are committed. This commitment is reflected in global corporate citizen and / or corporate social responsibility and / or sustainable development policies.

2.2.2 Corporate Citizenship

The concept of corporate citizenship originated in the United States in the 19th century. Corporations gained the legal right to have the same privileges as an individual person in 1886 (Waddell, 2000), so there is a well-established understanding in the US that corporations have rights and responsibilities and are therefore corporate citizens. The philanthropy of business founders such as J C Penney and Richard Sears in the US, who believed a thriving community was essential for business success, ensured that for much of the 20th century being a corporate citizen was viewed in the US as almost synonymous with

philanthropy and community service (Altman, 1998). Since the early 1970s this implicit sense of social responsibility has been made explicit. According to Altman (1998) philanthropy is now outdated and the US corporate citizen is expected to be not only economically successful but also socially responsible. This duality of commitment was notably put to the test during the economic pressures of the 1980s and, while some US corporations continued to advocate social responsibility as core to their business model, others stepped back from social responsibility and moved their business overseas in order to maximise economic viability.

By the mid to late 1990s, corporate citizenship had become a common term (Windsor, 2001) and a new model of corporate citizenship emerged; 'one that blends economics and social responsibility in a sophisticated fashion' (Altman 1998, p 43). The place of social responsibility as a component of corporate citizenship is reflected in the opinions of other commentators. Fombrun (1997) considering corporate practice in America suggests that social responsibility is the first of three parts of corporate citizenship, the other two being corporate reputation and community integration; each part contributes to corporate citizenship and supports the other two. Community-wide integration is defined as the responsibility of business to connect and assimilate individuals: it is 'encouraging and sustaining full participation in the social and cultural life of local communities' (Fombrun 1997, p 37). This seems to go beyond what I would consider business activity into the personal space of employees: perhaps challenging their values.

A responsibility towards society is also a component in two models of corporate citizenship put forward by Altman (1998). Her 'constructive corporate citizen' identifies local societal problems and sets about finding solutions and working with others to resolve them, while her other model defines corporate citizenship as requiring businesses to operate ethically, balance stakeholder needs and protect the environment; both models are driven by the perception that social activities will benefit business profitability.

Waddell (2000), a prominent researcher in organisational networks, reviewing the business framework needed to support corporate citizenship, considers it from various perspectives. He identifies the corporate citizen as those who act to address 'the economic inequalities within and between countries in an era of increasing globalization' (Waddell 2000, p 123) and, who may then support economic development programmes that Altman (1998) suggests will make them a global corporate citizen (see 2.2.4). Waddell also identifies the need for businesses, as corporate citizens, to find new ways to interface with society in order to understand its needs. This is another form of corporate social responsibility that is also suggested by Fombrun (1997) and Altman (1998).

2.2.3 Corporate social responsibility

According to Windsor (2001) the concept of corporate social responsibility (CSR) emerged in the 1920s as a voluntary activity that it was believed would legitimise the power of the large corporation. Carroll (1999) notes increased reference to CSR in the 1930s and 1940s and surveys amongst business executives during that period to identify the social responsibilities they considered they had undertaken. The term 'corporate social responsibility' became part of business terminology during the 1950s (Carroll, 1999; Valor, 2005), though its meaning has changed over time.

2.2.3.1 The 1950s to 1970s

In the 1950s, CSR meant business leaders having a social conscience: making decisions that accorded with societal objectives and values (Carroll, 1999; Valor, 2005). Friedman (1970), the eminent US economist, held the view that the only social obligation a company has is to maximise profits for its shareholders. Carroll (1999), however, reports a significant increase in interest in CSR during the 1960s, linked to the legal and economic obligations of business as well as the duty to operate ethically, together with recognition that CSR might increase profitability, a challenge to the view of Friedman.

By the 1970s, CSR was focused on philanthropic activities and community relations and was linked to the strategic objectives of companies, with managerial frameworks created to support them (Carroll, 1999). CSR was extended to take into account the interests of all stakeholders: employees, suppliers, local community and nation. Carroll reports the findings of an Opinion Research Corporation survey of public opinion concerning the role of business that led to CSR being defined by the US Committee for Economic Development as three concentric circles: the central circle is basic business functions leading to economic growth, the next consists of business decisions which take into account changing societal values and priorities and, the outer circle represents emerging responsibilities for such things as poverty alleviation and urban environmental issues.

Carroll suggests that this concept of CSR emerged as a result of US government legislation that was being proposed to protect the environment, employee working conditions and consumers. Some critics argued that CSR was a voluntary activity and therefore could not include compliance with legislation, while others contended that it is often not possible to distinguish business expenditure from investment in corporate social responsibility (Carroll, 1999) and, that some business expenditure may contribute to both.

Discussion of CSR during the 1970s indicates that activities associated with it were varied, often in relation to the nature of a particular business. At this time, Carroll defines CSR as 'the economic, legal, ethical and, discretionary expectations that society has of organizations at a given point in time' (Carroll, 1979 in Carroll 1999, p 283).

2.2.3.2 The 1980s and 1990s

According to Carroll (1999), there was less discussion about the meaning of CSR in the 1980s. However, he clarified his 1979 definition by explaining that CSR must be 'voluntary or philanthropic' (Carroll 1999, p 286). Freeman (1984) notes that the definition of CSR was expanded to include the effects businesses had on their stakeholders, rather than on their shareholders alone: 'any group or individual who can affect or is affected by the achievement

of the organization's objectives' (Freeman 1984 in Valor 2005, p 193). Drucker (1984 in Moura-Leite and Padgett 2011) suggests that social responsibilities can be turned into business opportunities. Research on CSR in the 1980s began to consider both the relationship between CSR and financial performance and, ways to assess CSR. Until the 1980s CSR had been seen as a set of outcomes, without any suggestion that it should be considered as 'a framework of principles, processes and policies' (Carroll 1999, p 287).

In the early 1990s Carroll revisited his definition of CSR, suggesting that it should embrace corporate citizenship noting that there was renewed interest in corporate citizenship with the approach of the new millennium. His four CSR components, economic, legal, ethical and, discretionary, become his four faces of corporate citizenship (Carroll, 1998) and he extended corporate citizenship from the national to the global with his proposal that the US Government should legislate to require business to address issues of corruption throughout its supply chain. At the same time, he proposed that a business is socially responsible to all its stakeholders, thus providing specificity as to who the business should consult when making CSR decisions (Carroll, 1999).

Carroll (2008) considers the most significant CSR development in the 1990s to be the formation in 1991 of Business for Social Responsibility (BSR), a not-for-profit organisation that represented CSR professionals and, its promotion of CSR business practice. The 1990s also saw the development of a large number of companies with a reputation for CSR for example The Body Shop and IBM, although in some instances, the integrity of CSR programmes may be challenged as simply PR activity for example Nike.

2.2.3.3 The 21st century

Although CSR had become a global phenomenon by the 1990s, it became more so in the 2000s. The European Commission (EC) defined CSR as 'companies taking responsibility *for their impact on society*' (EC 2017 emphasis added) and, explains that CSR means complying with the law and also taking account of social, environmental, ethical, consumer and, human

rights issues in business policies. Taking 'responsibility for ... impact on society' limits the responsibility of business to avoiding action that is to the detriment of society, rather than demanding that they actually deliver benefit. CSR as defined by the commission therefore seems to benefit business and the economy although not necessarily society. In contrast, according to Herzig and Moon (2011, p 5) for researchers of CSR in the financial services sector, CSR means that companies have a responsibility *for and to* society by 'avoiding, reducing or at best compensating for negative externalities and contributing to social welfare' and being accountable for their business actions. 'Contributing to social welfare' suggests that businesses should provide some form of positive societal benefit, so that their CSR is to the benefit of both business and society.

Rajak (2011) an international development specialist, challenges the notion that CSR benefits society, considering that business promotes CSR only for its own benefit. She suggests it is a business movement that promises to use international business resources to benefit local development and social improvement which, despite sounding altruistic obfuscates CSR as a business ritual and 'a new and significant dimension of corporate power' (Rajak 2011, p 10). She views CSR as the transfer of development activities from the charitable to the corporate sector, with the result that social justice is enacted in accordance with marketplace principles (that is, in the interests of the corporate) and for corporate benefit in the eyes of the public, that is, to maintain or increase the reputation of the company. Thus, Rajak appears to consider CSR as little more than a PR exercise.

This view is shared by Valor (2005) who contends that managers are fearful of taking action for social benefit. These managers believe it will reduce business profits and, Valor (2005) maintains that this is the case even if stakeholders have informed management that they wish the company to improve its social and environmental performance. 'This reluctance ... has turned the discourse ... into PR exercises' (Valor 2005, p 204). Similarly, Devinney (2009) argues CSR is an oxymoron since CSR is unlikely to be altruistic, CSR decisions

within a corporation will always be conflicted and, corporate managers will primarily act in their own interests. He contends that transferring social responsibility from government to business leaves society vulnerable since the people cannot remove business decision-makers as they can politicians. This gives business managers a lot of power over social decisions.

Over a 60 year period, then, corporate social responsibility has changed from being business leaders acting in accordance with their own social conscience to a framework within which business managers can consider the relationship between the business entity and society. Nevertheless, the concept of CSR remains somewhat ill-defined and, since social demands vary both geographically and over time, Valor (2005) suggests that some ambiguity in the concept may be appropriate to the account for these disparities.

2.2.4 Global corporate citizenship

I have already noted Carroll's (1998) suggestion that CSR is related to corporate citizenship (CC) and, that legislation has extended business responsibility to a global level. Nelson (2000, p 12), a senior business lecturer and previously a banker, suggests that global corporate citizenship (GCC) arose from social pressures promoted through global and social media for businesses 'to be more socially accountable and to create a wider societal value-added'. Schwab (2008) seems to consider that social accountability is a reciprocal activity. He suggests that GCC in superseding CSR means the global corporate citizen not only engages with its stakeholders but is itself a stakeholder in society. It is then in the self-interest of business to engage with global challenges and address sustainable development since global issues may impact its profitability.

Windsor (2001, p 39) asserts that international companies have a role as global corporate citizens: 'A multinational enterprise operating in an integrating world economy should practise global corporate citizenship: it should be a good citizen (and neighbour) in every host country in which it operates'. This assumes nevertheless, those within the business

know what it is to be a 'good citizen (and neighbour)'. The business may 'operate' in many territories of which the decision makers have no experience and it will require on-going stakeholder consultation in order to understand the operating context and local needs.

This understanding of local context is also necessary if as Fombrun (1997, p 39) suggests GCC is a mind-set that means decisions within business are based upon 'prevailing moral principles; [so that decisions] encourage communitywide integration; and build reputational capital wherever in the world they do business', This points back to the original concept of CC, in which the business leader acted in accordance with their social conscience (see 2.2.3.1). Fombrun does not clarify who will decide which morals are fundamental. He suggests that since GCC is implemented in order to build reputational capital, this may then influence the moral standards the business adopts.

Altman (1998) is critical of GCC. She considers that GCC is business undertaking societal activities that many governments are no longer willing or able to do. She suggests it is no longer doing good as it was until the end of the 20th century, rather it is 'the price of admission to the 21st century' (Altman 1998, p 45). This view of business responsibility leads Bell (2016) to suggest that, in the context of neoliberal Britain GCC is more than CSR, since business now expects the state to accord it rights not required as part of CSR, as a result of the enhanced role it now plays in society. And further, she asserts that entry to the citizenship arena is at the discretion of business. This challenges Altman's (1998) and Tichy, McGill and St Clair's (1997) claims that GCC is essential for doing business in the 21st century.

Like Bell (2016), Waddock and Smith (2000) appear to consider that GCC comprises more than CSR. They suggest that GCC involves building relationships with stakeholders in order to take account of their views on the social action in which the business should engage. Therefore, Waddock and Smith (2000, pp 59-60) consider that businesses that develop

stakeholder relationships move to 'their proper context in the overall ecology of society ... [where they become] responsible ... to the societies where they do business'. Being responsible *to society* is, I suggest, different to being responsible *for impact on society* as proposed by the EC. Responsibility to society implies that business is accountable to society, as implied by comments from Nelson (2000) noted above.

For a business to be accountable to society, its leaders and employees must be willing to adopt a mind-set that supports that accountability and, a business with an international supply chain, or one that sells its products or services globally, will require leaders and employees who are aware of the local issues in each place they operate. Employees of a business that is a global corporate citizen may therefore be required to have specific skills and knowledge related to GCC.

2.2.5 Summary

The business literature researched for this study does not provide any clear picture of global corporate citizenship. It is generally considered to have some relationship to CSR, whether that it is more or less than CSR is contested. The attributes associated with GCC appear to differ from those associated with global citizenship (see 2.1.3.5), though some might be considered to be related; for example, global corporate citizens may address sustainable development issues (Schwab, 2008). As discussed, sustainability and sustainable development are used interchangeably (see section 1.2). An attribute of the global citizen is to promote sustainability (see 2.1.3.5). Therefore both the global corporate citizen and the global citizen are concerned with sustainability issues. However, the perspectives of business managers on sustainable development may not accord with those of higher education managers and practitioners.

Nelson (2000) and Waddock and Smith (2000) suggest that global corporate citizen management may take account of the views of stakeholders. This may result in management changing the way the organisation operates, in a similar way to the global citizen who is

transformed by interactions with others. Further, in complying with the law (Fombrun, 1997; Carroll, 1998) global corporate citizens operating in the UK are required to value and respect diversity just as the global citizen in the UK must.

There is a suggestion that business may take responsibility for promoting social justice (Fombrun, 1997; Carroll, 1998), just as the global citizen may. In the business context, where the *raison d'être* is primarily to be profitable, the social justice issues that are promoted are likely to be limited by their effect upon that profitability; the individual global citizen is not restricted in the same way although personal resources (time and money) may affect the extent of their activities.

The attributes that the literature suggests may be associated with global corporate citizenship, namely, 'values and respects diversity', 'promotes social justice' and 'promotes sustainability', are therefore more limited than the global citizen attributes identified above at 2.1.3.5.

2.3 Conclusion

In this chapter I have set out the historical context for the rise of global citizenship and global corporate citizenship as phenomena in the education and business sectors respectively. I explored relevant studies related to the concept of global citizenship and its integration into an education curriculum, including some suggesting that the end of the Cold War and the financial crisis of 2007-2008 were significant in influencing government policy in regard of global citizenship. I discussed how government policy changed the purpose of school education from knowledge transfer to influencing thought and behaviour, including the introduction of citizenship in a global context and, also linked global citizenship to employability. I examined the change in perceptions of the concept of global citizenship in education within the UK over time, in particular considering how the autonomy of the higher education sector influenced its adoption within optional guidance for universities. I explored the meanings ascribed to 'global citizen' within education literature and identified four

different forms of global citizenship that emerged, together with more general attributes that may be associated with the form of global citizenship I consider appropriate within higher education.

The review of educational policy and literature was followed by a review of citizenship in the business sector. I examined studies of global corporate citizenship and, some for corporate social responsibility, with which it is often associated. I traced the way in which corporate social responsibility has evolved into global corporate citizenship in the 21st century and explained that its early adopters were predominantly financial services institutions. I explored the meaning of 'global corporate citizen' and the business activities associated with it. I discussed the potential links between the concept of global corporate citizen and that of global citizen.

The research questions identified in Chapter 1 provide a basis for developing a clearer understanding of global citizen attributes in relation to gaps in the literature. Conjoining communities of practice theory with the theory of reflexivity provided the theoretical framework that informed my investigation of global citizen education in higher education. Chapter 3 explores the arguments for global citizen education as an aim of higher education. It investigates global citizen education, its purposes and relationship to internationalisation and considers the perspectives of academic and professional communities of practice.

Chapter 3 The Role of Higher Education and Communities of Practice in Developing Global Citizenship and Employability

3.1 Introduction

In the previous chapter, I presented some historical context to the emergence of 'global citizen' as a phenomenon and the national and international influences that have informed its increased use. I analysed relevant UK government policies that introduced the concept of 'global citizen' into the education curriculum and discussed how the autonomous higher education sector was a late adopter compared with the secondary and primary education sectors. I then explored the attributes associated with the concept of global citizenship. Following this, I analysed literature from the business sector associated with the emergence of global corporate citizenship and discussed the relationship between the attributes of global corporate citizenship and global citizenship.

In Chapter 1, I suggested that academic and professional communities of practice were both likely to influence the development of students as global citizens and, discussed internationalisation of the curriculum as the process for introducing global citizen education (GCE) into the curriculum. This chapter is informed by the theoretical concepts of internationalisation of the curriculum and communities of practice. The first part of this chapter is a discussion of the role of higher education in terms of its declared aims of developing employability and global citizenship. This is followed by an exploration of the history, theory and purpose of global citizen education. The third part of the chapter explores the concept of internationalisation of higher education and Caruana's (2014; 2010a) claim that GCE is a part of internationalisation of the curriculum. Caruana's assertion includes both formal and informal curricula, whereas I use the term 'curriculum' to refer only to the formal academic curriculum (see section 1.2). When referring to the views of others that are not specifically restricted to the formal curriculum, I use the term 'formal and informal curricula' to differentiate. Included in part three is a discussion of the relationship between GCE and

education for sustainable development (ESD) that the Quality Assurance Agency for Higher Education (QAA) and the Higher Education Academy (HEA) identify as including the development of global citizenship (see section 2.1.2).

The final part of this chapter considers GCE from the perspective of academic and professional communities of practice. I also include a discussion of student views that, whilst not the subject of this study, will help to inform my analysis.

3.2 The Aims of Higher Education

In Chapter 2, I discussed UK government education policy and its focus on developing young people ready for the workplace and also as responsible citizens. Higher education professionals at the 2009 World Conference on Higher Education (WCHE), representing 150 countries/territories, including the UK, agreed that the core mission of higher education comprises education, training, research and community service and that every student should be developed as a global citizen (UNESCO 2009). In contrast, students at the event took a different view, considering that higher education should improve their career prospects, build democracy, develop active citizens and avoid perpetuation of discrimination and inequalities (UNESCO 2009, p 125). Nevertheless, both groups seem to suggest that a role for higher education is developing employability (training and career prospects) and citizenry (global and active).

The desire for employability in graduates is not only a student aspiration: it is demanded by industry and in exhortations from higher education sector advisory institutions to embed employability into the curriculum (see section 1.6.3). As a result of globalisation in the late 1900s, increasing numbers of commercial organisations have developed into international institutions and, those in the financial sector, in particular, require graduate recruits who can operate globally. The notion that graduates need to be global citizens has consequently become a component within guidance to higher education (QAA and HEA 2014) alongside employability.

According to Rhoads and Szelenyi (2011), the citizenship that universities should develop is wider than traditional national citizenship and higher education has a central role in challenging the colonialism they perceive still exists. This would appear to correspond to the student desire expressed at the WCHE to stop discrimination and resolve inequalities. Rhoads and Szelenyi (2011) consider that sharing knowledge to improve societal conditions for all people is an obligation for universities in a globalised world where local events may be influenced by other events many miles away.

Williams (2013) observes that perceptions of the purpose of higher education have narrowed, from bringing benefit to society at large to bringing benefit to the individual student. She argues that 21st century policy makers consider that higher education must either be of economic benefit, ensuring graduate employability and international competitiveness, or, have a social purpose, 'creating an inclusive society where individual social mobility and, national social justice, can be seen to occur' (Williams 2013, p 17). She suggests that this places the purpose of university external to education, the passing on of knowledge from one generation to the next. Education for global citizenship with the associated attributes identified in Chapter 2 (see section 2.1.3.5) requires some knowledge sharing, and primarily involves developing the values and beliefs of students.

Furedi (2017, p 43) suggests that higher education has become influenced by the belief that curriculum content should not include materials that may make students feel uncomfortable or distressed. He identifies challenging social injustice as an issue that higher education avoids for this reason. This suggests that whilst developing the majority of the global citizen attributes identified (see section 2.1.3) may be of benefit to the individual student, through supporting employability, any benefit to society at large through the promotion of social justice will be at best diminished and more likely not exist.

3.2.1 Global citizenship

As noted in Chapter 2, Ali Khan (1996) avows global citizenship should be 'core business of learning institutions' (p 13). McKenzie *et al.* (2003) assert higher education is a 'contributor to the lifelong learning of 'responsible global citizens'' (p 4) and that this may be achieved through the introduction of global perspectives in universities. Shultz *et al.* (2011) also consider that the university experience of students is a key component in the development of global citizens: 'the social reality now is ... [that] universities play a seminal role in the creation of citizens in almost all countries of the world' (p 1) and this may include the development of graduates 'who feel and function as global citizens' (p 1). The idea that developing global citizens should be a crucial concern for universities is echoed in Foskett's (2010) discussion of the motivations for universities to internationalise: 'a key priority for universities is ensuring students are 'global citizens', understanding and valuing cultural diversity, promoting economic and social development and, engaged with global issues such as poverty, health and environmental change' (p 38). The *Internationalising Higher Education Framework* (HEA, 2014) suggests internationalisation will benefit students by providing the opportunity to 'critically engage with, and assist in addressing global issues (such as inequalities and sustainability), challenging personal; beliefs, assumptions and values, helping the development of global citizenship' (p 10).

Further, with many financial services institutions committed to the UN Global Compact (see section 2.2.1.3), 86 business schools in the United Kingdom have become signatories to the Principles for Responsible Management Education (PRME) (United Nations, 2007a). This initiative was launched to work closely with the UN Global Compact and raise the profile of sustainability in business schools. Business schools that are signatories to PRME commit to 'develop ... students to ... work for an inclusive and sustainable global economy' with academics incorporating values of global social responsibility into curricula. This suggests that the integration of the principles of PRME into the curriculum may assist in helping

students develop global citizen attributes associated with social responsibility and sustainability.

Shultz's earlier paper (Shultz, 2007) discusses three concepts of 'global citizen' and appears to suggest that there may be different types of global citizen. This appears to support my suggestion that different models of 'global citizen' may be needed for different contexts (see section 2.1.3.5). Shultz (2007) concludes this disparity in approaches to global citizenship may not be appropriate now that global citizenship is a central issue of educational policy and suggests there is a need for more conformity. However, this is not the view expressed in the guidance to the sector. *Education for sustainable development: Guidance for UK higher education providers* (QAA and HEA 2014) provides a framework for global citizenship education, and suggests that practitioners choose which components, if any, fit their programmes of study, thus promoting potential disparity.

Gaudelli (2016) is content to have some GCE rather than none and, suggests that there is no need for strict criteria or prescription as to what is taught. He is concerned that changes in the educational context, such as government policy, may result in GCE being overwhelmed by other 'fads' and, recommends flexibility in approaches to GCE 'so that changes in the wider field of education do not upend otherwise promising efforts' (Gaudelli 2016, p 162).

Another reason for higher education to concern itself with GCE is that GCE has become associated with funding streams and higher education guidance as well as being included in government policy. Gaudelli (2016) suggests that sustainability has become a dominant feature of GCE due to funding sources requiring it. For example, attitudes to sustainable development will affect UK funding (HEFCE 2014). Swanson (2011), however, is disparaging of GCE and suggests that it is used to advertise the university. She considers it can be used to promote the institution as providing "cutting-edge" and "internationally relevant" learning' (Swanson 2011, p 121) and 'an exotic object of study that can add colour to the curriculum'

(Swanson, 2011, p 153). She admits that global citizenship is frequently nebulous in institutional vision statements and is often swallowed up in the neoliberal agendas that pressure universities to become private and corporate institutions.

There appears to be little consensus within academic communities of practice on how or why higher education should develop graduates as global citizens. Opinions range from global citizen development being seminal at one extreme to it simply being a public relations exercise at the other.

3.2.2 Employability

The HEA encourages universities to embed employability into curricula by providing a framework for that purpose (Cole and Tibby 2013). The employability agenda is a priority for higher education providers in the 21st century. The framework makes no reference to global citizenship or any other global perspective. Nevertheless, according to Welikala (2011, p 4), universities have a social responsibility to provide students with the tools to work in modern society:

the 21st century university ... has a social responsibility to equip the members of the society with necessary competencies, knowledge, understandings and, new skills so that they can constantly negotiate the changing nature of work, the labour force, information technologies and cultural identities of people.

There is no suggestion here that this is other than a personal benefit of higher education. McKenzie *et al.* (2003) however suggest that one 'product' of higher education is 'specialised and knowledgeable individual[s] equipped to play an economic role in society' (p 4).

Guimaraes-Iosif (2011, pp 81-82) suggests that in educating global citizens higher education only 'promises to educate better professionals for the global market. ... [it lacks] a firm commitment to eradicate social injustice and real action to achieve this goal locally and internationally'. He takes the view that promoting global citizenship as a benefit to society at large, within the current international corporation model of university, is difficult since it is not

in the interest of the university to support it and, further, that universities are moving away from their social role and becoming international corporations that support national economic success and avoid consideration of social justice agendas. This suggests that the development of student employability may conflict with their development as global citizens (see section 3.2.3). This view is shared by Hyslop-Margison and Sears (2008), who suggest that universities are increasingly places for customer service and technical training, rather than for debate and exploring issues; that they are slowly being moved by the marketplace tide towards the production of human capital for employment purposes. It is also arguable that higher education has been shaped by globalisation to be of most benefit to international business corporations (Kariwo, 2011). These discourses all point to higher education increasingly focusing on the production of work professionals, rather than promoting a purely academic or social agenda.

3.2.3 Conflicting aims?

This movement towards the production of work professionals and away from the traditional aims of higher education, namely education, research and community service, appears to create a conflict in higher education aims and aspirations. Leduc (2013) suggests that academics want their students to have the ability to benefit from international free markets, alongside understanding global ideas from a local and cultural viewpoint. However, Alexiadou and Findlow (2014) consider that one of the challenges for English higher education is training academics to be 'global citizen' oriented in their teaching. They suggest that employability is seen as a far more important graduate attribute, since it is used to evaluate the success of a university and affects league table positions. If, however, employability and global citizenship are interlinked and students consider that it is important (see section 1.6.3), it follows that global citizen development needs to be of concern to academic communities of practice.

Teichler (2004) identifies a 'neoliberal' agenda within higher education, that is, higher education as a commodity in the global economy and asserts that this conflicts with the concept of higher education as a vehicle to develop promoters of social justice. This conflict of purpose is also identified by Lilley *et al.* (2014), who maintain that developing graduates who will contribute to their community conflicts with the neoliberal agenda and that 'economic pragmatism predominates': social needs are subjugated by the university in favour of the provision of service to students as consumers. This idea that university is no longer a place of education is reflected in Williams's (2013) observations that the purpose of university appears not to be to provide education, rather it is to deliver economic benefit.

Arambewela (2010, p 157) argues that the neo-liberal agenda that requires nations to compete in the global marketplace has resulted in the university becoming a place of training for employment rather than education: 'neo-liberalism promotes a vocationalist agenda in HE to suit the workforce needs of the global economy in preference to a more liberal and enlightenment-oriented education which focuses on an education that promotes social responsibility, global citizenship and intercultural competencies'. He concludes that neo-liberal higher education fails to develop the courage, resilience and empathy that students need 'to negotiate the challenges of becoming a global citizen with a strong sense of social responsibility' (Arambewela 2010, p 165).

This presents a different view from the supposition of my study that employability and global citizenship may be mutually dependent. However, it needs to be set in the context of the weight of research which has asserted their interdependence, as I have shown earlier in this chapter (see section 3.2). Whilst I have suggested that Principles for Responsible Management Education (PRME) may support global citizenship development (see section 3.2.1) it is clear from the framework it proposes for integrating PRME into the curriculum not only enhances teaching but will make that teaching more relevant to corporate clients thus providing a connection also to employer requirements and employability (PRME, nd).

Furthermore, the Toyne report recognised the difficulty of separating responsible citizenry from responsible workforce (Ali Khan, 1996), suggesting that both could be addressed together; Allan (in Bourn *et al.*, 2006) of the Higher Education Academy implied that global citizenship and employability are connected: 'higher education has a key role in creating a student experience, which nurtures the global citizen of tomorrow, which enables ... graduates to make positive contributions to a global society and economy' (p 6); and as I have already shown in Chapter 2, current UK Government policy requires that higher education should both develop graduate employability and engage with sustainable development and, within that, global citizen development. It therefore follows that alongside developing graduate employability, UK higher education may need to deliver GCE in order to meet Government requirements and be eligible for government funding.

3.3 Global Citizen Education: History, Theory and Purpose

In this section, I explore the historical educational developments that led to the use of the term 'global citizen education' (GCE). I follow this with an examination of various theoretical perspectives on GCE and a discussion of the different purposes that commentators propose GCE should fulfil.

3.3.1 Historical context

According to Standish (2012), universities in the US were the first to introduce global education; a reaction to the 1966 *International Education Act*. This Act was a response to the perceptions of US politicians that citizens needed to be better informed of international issues, in order to support the growing US global role. Global education in the US was intended to enable citizens to recognise and protect US global interests. It was not therefore global citizen education, rather it was globalised national citizen education.

It was almost ten years later, in 1973, that 'world studies' was introduced in UK education in order to move the curriculum perspective from national to global (Standish, 2012) (see

section 2.1.2.1). According to Holden (2000), the intention was that 'world studies' would develop knowledge, skills and attitudes to support responsible living in multi-cultural and interdependent societies and, that this would enable students to explore their own and the values of other peoples and, consider changes that might improve the world. She notes that the didactic teaching methods of the period led to world studies being considered by some as indoctrination with left-wing ideals.

The term 'global education' replaced 'world studies' in the 1980s as a more inclusive concept and use signified an educational approach, as opposed to a single study subject (Holden, 2000; Standish, 2012). Further, education was to be effected through active learning and not didactic methods (see section 2.1.2.1). Standish (2012, p 35) suggests that global education seeks to 'influence social attitudes and political practices' and promote social change, an attribute of global citizenship identified in Chapter 2 (see section 2.1.3.1). Holden (2000) notes the content generally addresses only issues associated with cultures and the environment and, does not engage with more complex global issues such as injustice and conflict resolution, possibly due to educators being uncomfortable discussing these topics and Blackmore (2014) considers this discomfort may also apply to addressing cultural issues and discrimination. Whereas Furedi (2017, p 43) suggests the 21st century university requires difficult issues are avoided in classroom discussion as they may be harmful to the mental health and well-being of students.

A national curriculum, introduced in the UK in 1988, required the curriculum to focus on British cultural heritage, with an emphasis on the past, thus excluding global education, which is focused on current and future issues (Holden, 2000). Nevertheless, the curriculum of the 1990s included discussion of personal, social and moral issues that would previously have been a part of global education. The New Labour Government of 1997 introduced education for citizenship into the curriculum, in order to prepare students 'for active

citizenship in a democratic and increasingly global society' (Holden 2000, p 78). Thus in the 2000s global education in some form was reintroduced into UK education, though Holden's research revealed that although students wished to discuss national and global issues they were not included in the curriculum at that point. She suggested that at the beginning of the new millennium both policy makers and students supported the introduction of global citizen education, though *Global Perspectives and Teachers in Training* (Bennell *et al.*, 2004) noted that student teachers often found 'engag[ing] with big ideas, some of which are completely new ... very challenging' (p 9) and described the difficulty of introducing an additional, not well understood, requirement into an already busy course.

Nevertheless, Bourn (in Bourn *et al.*, 2006) asserted that students wanted to be global citizens and address issues such as global poverty and climate change. As noted in Chapter 2, the 2002 *Maastricht Global Education Declaration* (Council of Europe, 2002) committed Britain, as a member of the European Union, to integrating a global perspective into its education system (see section 2.1.1). The declaration states that global education includes Development, Human Rights, Sustainability, Peace and Conflict Prevention and Intercultural Education, and forms the global dimension to citizenship education. This then becomes global citizenship education (GCE) that 'opens people's eyes and minds to the realities of the world and, awakens them to bring about a world of greater justice, equity and human rights for all' (Europe-wide Global Education Congress 2002, p 1). This concept includes some of the ideas of promoting social justice discussed in this study (see section 2.1.3.1).

Research published in 2003 considered global perspectives in higher education and associated these with the term 'global citizen' that had previously been identified with environmental responsibility as a global citizen attribute (see section 2.1.2.1). This research suggested that there are generic global learning outcomes that global perspectives introduce into the curriculum. Endorsers of the research considered it provided help in 'better prepar[ing] students to become more responsible global citizens' (Mckenzie *et al.*, 2003, p 3).

The research also suggested that Oxfam's *Curriculum for Global Citizenship* might form the basis for a 'generic higher education curriculum for global citizenship' (p 8) thus creating a link to primary and secondary education.

As discussed in Chapter 2, GCE became part of secondary education in the UK in 2002 (see section 2.1.2.2). Yet more than ten years later, research by Blackmore (2014) found teachers uncertain as to what the GCE curriculum should include, or how to integrate it into their classes. Similarly, at the present time, GCE within higher education is a new undertaking that is the subject of a number of studies (see section 3.5.1) and the academic community of practice may be in a similar position to Blackmore's secondary school teachers: not sure what to include in their curriculum.

3.3.2 Theoretical perspectives and purposes

The concept of 'global citizen' is naturally critical to any understanding of GCE, although the varied and contested definitions of 'global citizen' mean that there are also many and varied ideas as to what constitutes GCE. Leduc (2013) points out that the interpretation of 'global citizen' depends upon the perspective and purpose of the individual and, various theoretical perspectives of GCE are offered within the literature, representing different understandings of 'global citizen' and leading, therefore, to different learning outcomes. My literature review revealed five main purposes of GCE.

Education for global citizenship, suggests Waks (2008), is education that prepares the student for life in a global society and reduces identity difference with others. Waks notes that any group comprising people from differing ethnic and national backgrounds may facilitate learning about and accepting others, which is the global citizen attribute "value and respect diversity" (see section 2.1.3.5). He is doubtful, however, of the ability of educational settings (particularly schools) to provide this context, since students in any one institution generally originate from the immediate locale and therefore have similar backgrounds. This criticism might equally be levelled at English universities, where the majority of students are

from the home nation and from similar social backgrounds (HESA 2018). However, the Widening Participation policy of the UK Government, requiring English universities to recruit students from groups that have Free School Meals and Black and Minority Ethnic groups, may ameliorate this situation to some extent. In addition, UK universities recruit over 430,000 non-UK students each year (University and Colleges Admissions Service, 2018) who will also contribute to the multicultural population on the university campus. Nevertheless, over 80% of students studying at UK universities are from the home nation. Further, researchers have identified that domestic students are reluctant to engage with overseas students (Strauss *et al.* 2011; Brown 2009; Leask 2009). To overcome this, GCE needs to encourage students 'from different groups to habitually and positively cooperate' (Waks 2008, p 213).

Pike (2008) takes a different view, proposing that GCE should be a discussion about rights and responsibilities in the context of interdependent human relations. He maintains that national citizenship education should include helping young citizens to understand 'the responsibilities and, potential pleasures, of living in a global community ... [to become] active national citizens with an informed global conscience' (Pike 2008, p 46). Pike suggests that GCE should include the development of 'global thinking' and considering 'the future health of the planet' equivalent to my global citizen attributes "take a world perspective" and "promote (environmental) sustainability" (see section 2.1.3.5). For Jones and Killick (2013) developing a global outlook is a part of internationalisation of the curriculum, thus suggesting GCE is an outcome of internationalising higher education.

A third view of the purpose of GCE is more radical, going beyond merely embracing diversity and learning to think globally. Aktas *et al.* (2017) and Shultz (2007) describe a radical GCE that takes account of inequalities and seeks to develop global citizens who will challenge them. Radical GCE promotes social justice (see section 2.1.3.1) and requires active and / or proactive engagement with social justice issues both locally and globally (Caruana, 2014) and often includes students volunteering either locally or internationally. Aktas *et al.* (2017)

warn against 'volunteer tourism' (see section 2.1.3.3) and highlight the need for students to avoid this by developing understanding of power dynamics (see later discussion) and their place in the market economy.

A different view is put forward by Abdi (2011), who criticises GCE as a mono-cultural, hegemonic concept, promoted from a Western perspective. He suggests that students should be invited to consider how to achieve 'equitable global citizenship ... achieving the best for all people' (Abdi 2011, p 34) and, reasons that GCE must therefore be multi-centric: it must re-evaluate and learn from past injustices, not seek to equalise life, rather it must recognise and respond to individual needs in context. I suggest that such re-evaluation of the past may lead to students considering the underlying issues for global inequality, identified by Aktas *et al* (2017). Nevertheless, the converse may not be true; considering the issues underlying inequalities today may not necessitate the re-examination of past injustices. For example, some health issues in Africa today may be due to contaminated water; it is not necessary to explore the history behind the problem in order to identify a solution. Indeed, as Abdi (2011) suggests, promoting social justice in GCE requires not merely knowledge of how the condition arose, but willingness and ability to respond to the needs of others.

A fourth view is Transformational or Critical GCE (Shultz, 2007; Aktas *et al.*, 2017). Its focus is on addressing inequality and injustice through developing an understanding of the global picture that inequality and injustice arise from 'power relations and attitudes that create and maintain exploitation and enforced disempowerment and tend to eliminate difference' (Andreotti 2006, p 46) and not merely through a personal response to the needs of others. Transformational or Critical GCE seeks to educate students to recognise whose voice they are hearing in any context, and also who is not being allowed to contribute (Roman, 2003). The purpose of this GCE framework, according to Aktas *et al.* (2017, p 68), is to encourage self-reflection that leads to self-awareness and global awareness and, action that challenges

conceptions of Northern superiority and Southern inferiority: 'to erode the conception of a binary North and South'; to challenge Western hegemony (see section 2.1.3.2).

Andreotti (2006) also warns of the need to avoid Western hegemony. She suggests that GCE can be implemented as soft power, with the purpose of telling the people of the South that they need to adopt the ways of the North/West in order to improve their circumstances, since the ways of the North/West are presumed to be the best. A better alternative, Andreotti (2006, p 49) suggests, is critical citizenship education, which takes account of 'notions of power, voice and difference' and allows the learner to reflect upon issues and the relationships that arise, before deciding what action, if any, they wish to take. This is not, she states, about who is right and who is wrong, it is 'about providing the space for [the learner] to reflect on their context ... and how we came to think/be/feel/act the way we do' (Andreotti 2006, p 49). She does not condemn soft GCE totally, rather, like Gaudelli (2016) (see section 3.2.1), she accepts it as a starting point from which educators may review their approach and develop their pedagogy for critical GCE.

A similar view to that of Andreotti is expressed by Shultz (2011) who suggests that global citizen education should seek to overcome the global élite and Western hegemonic outcomes of prior international education. She proposes that GCE in higher education should specifically address its Western/Northern origins, warning that GCE may become another commodity for students to consume, unless educators are able to help them consider how colonialism and imperialism have affected agency and power. Shultz (2011, p 23) maintains that only with this consideration will GCE 'wake up the passive citizen of neoliberalism'.

A fifth approach is Neoliberal GCE (Shultz, 2007; Aktas *et al.*, 2017), which reflects the increasing focus on preparing students for work in a global economy that is a part of internationalisation of higher education (see section 3.4). It involves developing global competencies that will enable graduates to have international mobility and be capable of

employment in different cultural contexts (Shultz, 2011). Aktas *et al.* (2017) propose that a good vehicle for developing intercultural competence, adaptability and self-confidence may be 'study abroad' programmes (see sections 3.4.3.1). More generally, neoliberal GCE is intended 'to increase trans-national mobility of knowledge and skills' (Shultz 2007, p 252) and to create a direct connection between global citizenship and participation in the global economy. It may not only benefit the individual, it may also increase national economic competitiveness and protect the international interests of the nation. From a US perspective, for example, it is seen as supporting the global power of the nation and advancing its economic interests (Aktas *et al.*, 2017) (see also section 3.3.1). Neoliberal GCE creates an élite group that does not recognise inequalities and, therefore, will perpetuate these in international power relationships. This form of GCE is 'rooted in the taken-for-granted assumption that everybody has an equal chance to compete and succeed in a global knowledge economy' (Aktas *et al.* 2017, p 68).

According to Gaudelli (2016), the challenge is to avoid GCE becoming a purely intellectual exercise (see section 2.1.3.3). He suggests that this is not only a challenge for educators, it is also a challenge for students, who may find the intellectual exercise comfortable whilst struggling with implementing the learning, as it challenges personal identity. The reluctance of domestic students to engage with overseas students at university (Strauss *et al.* 2011; Brown 2009; Leask 2009), an activity that is associated with internationalisation of higher education, may be indicative of a disinclination to engage with a content of GCE that challenges personal values and identity. According to Furedi (2017), university policy in the late 2010s precludes challenges to cultural identity (personal values) in case this causes the student psychological harm.

According to Richardson *et al.* (2011), GCE prior to the new millennium was seen as a means to enhance the employability skill set of students, whereas subsequently it has often been viewed as transformative and a counter-narrative to the neoliberal view of education as

preparation for the workplace. Enhancing employability remains a purpose of GCE; it should develop 'global competencies ... required for economic success' (Dill 2013, p 4). He considers, however, that GCE has a second purpose: the development of 'global consciousness ... understanding one's self in the world ... a moral conscience to act for the good of the world' (Dill 2013, p 4). This dual purpose GCE may be appropriate for students studying for degrees associated with work in the financial sector, if financial service institutions see their purpose to be profitable and also to add value to society (see sections 2.2.3 and 2.2.4).

Whilst the five possible outcomes proposed for GCE are presented here as isolated outcomes of GCE, they are not necessarily mutually exclusive. Some might be considered inextricably connected; for example, thinking globally and promoting social justice, although promoting social justice in a particular locale might equally be considered global citizenship. Others, it may be argued, are not readily compatible; for example, being employable and challenging power and difference. Gaudelli (2016) notes the tendency for programmes to focus on only one aspect of GCE, as a result of the difficulty in addressing the breadth of meanings of 'global citizenship' in any detail within a single programme. The guidance issued to higher education providers associated with global citizen development also recognises this complexity and suggests the appropriate graduate outcomes for a discipline are chosen for inclusion in the curriculum (QAA and HEA 2014). This guide also suggests academics help students consider what being a global citizen is in various life contexts (see section 2.1.2). This will mean a focus on 'self' and likely a challenge to personal values and behaviours that according to Caruana and Ploner, (2012) academics find it difficult to design into the curriculum.

Regardless, the attributes of global corporate citizenship, namely, 'values and respects diversity', 'promotes social justice' and 'promotes sustainability' (see section 2.2.5), suggest

that GCE for students studying for degrees associated with employment in the financial services sector may need to develop these attributes if they are to be employable.

3.4 Internationalisation of Higher Education and Global Citizen Education

UK higher education began to address the issue of internationalisation as a result of the 1999 Prime Minister's Initiative (Blair, 1999) and, education for global citizenship was introduced in government policies in the early 2000s (see section 2.1.2). In higher education in the early 21st century the term 'global perspectives' was adopted and explored in response to the suggestion that global citizenship was about environmental responsibility, sustainable development and social justice (see section 2.1.2.2).

It was some years into the 21st century that some scholars proposed a link between internationalisation of higher education and global citizen development (HEA, 2014; Trahar 2013; Clifford and Montgomery, 2011; Middlehurst and Woodfield 2007; Gacel-Avila, 2005). Subsequently, development of global citizenship was also linked to education for sustainable development (Bamber *et al.*, 2016; QAA and HEA, 2014; Belgeonne *et al.*, 2014; Daniels, 2008; Welsh Assembly Government, 2008). Addressing global issues associated with sustainability is stated as a benefit for both students and staff in the *Internationalising Higher Education Framework* (HEA, 2014). My study is focused on the relationship between internationalisation of the curriculum and global citizen development. However since the literature also links global citizen development to education for sustainable development I also consider the attributes that *Education for sustainable development: Guidance for UK higher education providers* (QAA and HEA, 2014) suggests are associated with global citizenship (see section 3.4.2).

3.4.1 Internationalising higher education and global citizen education

The *Internationalising Higher Education Framework* (HEA, 2014) suggests that one part of internationalising higher education is the internationalisation of the curriculum. It sets out a

number of questions that should be addressed in designing and delivering the curriculum. One benefit for students of having an internationalised higher education is the opportunity to develop as global citizens. However the framework does not directly relate the internationalising of the curriculum to the development of global citizenship. The framework also aspires to be open to 'variations in interpretation and application, which are relevant to different contexts' (p 3) thus enabling autonomy for those undertaking the internationalising process.

Research by Middlehurst and Woodfield (2007) explored the strategies of one university with an international focus and identified global citizen competencies as of increasing significance in connection with internationalisation, although the study did not define those competencies. However, they note that reasons for internationalisation may be perceived differently within different university departments. This suggests that developing global citizen competencies may not be considered significant within all courses of study and that if such competencies are developed they may differ across programmes. This will then also be the situation across universities where global citizen development is connected to internationalisation; they may each define their own set of global citizen competencies. *Education for Sustainable Development: Guidance for UK higher education providers* (QAA and HEA 2014) provides for this situation (see sections 2.1.2.2 and 3.4.2). A similar conclusion is offered by Fielden (2011). He suggests that internationalisation strategies adopt different focuses, even if they use a common definition of internationalisation of higher education. He notes within internationalisation strategies an emphasis on developing students as global citizens and of some universities connecting this with employability. This link to employability is not immediately obvious in the *Internationalising Higher Education Framework* (HEA, 2014) however it might be implied since the framework aims to prepare students 'to live in and contribute responsibly to a globally interconnected society' (p 3): being employed and therefore employable will facilitate achievement of this aim.

Fielden (2011) suggests internationalisation may be institution-centred or student-centred, although these are not mutually exclusive as demonstrated by the HEA framework that deals with organisational as well as curriculum issues. Institution-centred internationalisation seeks to increase international reputation through international research partnerships and other cross-border collaborations that are not within the scope of this study. According to Bennett and Kane's (2011) study of internationalisation in UK business schools, student-centred internationalisation includes internationalisation of the curriculum, study abroad and foreign language learning. This study is concerned with student-centred internationalisation that may develop global citizenship.

3.4.1.1 Internationalisation of the curriculum

According to Caruana and Ploner (2012), curriculum internationalisation in business schools is being driven by both accreditation bodies and, perhaps more significantly for this study, by student demand for courses that reflect the requirement of employers for graduates with an international perspective. There are various definitions offered for internationalisation of the curriculum (IoC). It may be defined as 'the incorporation of an international and intercultural dimension into the content of the curriculum as well as the teaching and learning processes and support services of a program of study' (Leask 2009, p 209). Within a business school context, according to Bennett and Kane (2011, p 351) internationalisation of the curriculum is predominantly motivated by 'the belief ... that an internationalized curriculum improves the employment and career prospects of British born as well as foreign students': a reflection of the purpose imposed by the neo-liberal agenda (see section 3.2.3) and the demands of students for courses that reflect the needs of employers noted above. The purpose of this changed curriculum is to develop graduates with 'international and intercultural perspectives as global professionals and citizens' (Leask 2009, p 209). As suggested by the HEA framework the extent to which the curriculum includes global exemplars and perspectives may influence the achievement of this purpose. Graduates of this internationalised

curriculum will not only gain knowledge of diversity, they will also take personal and / or professional action in response.

Clifford (2009, p 135) offers an alternative definition that encourages a more active response: 'curricula, pedagogies and assessments that foster: understanding of global perspectives and how these intersect and interact with the local and the personal; intercultural capabilities in terms of actively engaging with other cultures; and responsible citizenship in terms of addressing differing value systems and subsequent actions'. Further, when considering IoC as the vehicle for developing global citizens, directly acknowledging the interconnection between global, local and personal avoids the perception that global citizens must be mobile and enables every student to engage actively. Clifford (2011) notes that traditionally IoC has meant encouraging student mobility and study abroad (see section 3.4.1.1). She points out that despite such encouragement, only a small proportion of students is mobile and therefore the majority are not being developed as global citizens by this means. Clifford suggests an alternative approach to IoC is needed, which addresses home student development, for which the term 'internationalisation at home' (Teichler 2009, p 104) has commonly come to be used.

The increasing connection between internationalisation and global citizenship is also highlighted by Trahar (2013) in a project funded by the EC. She challenges prior conceptions that global citizenship is best developed through study or work abroad, on the basis that a lack of mobility is the norm for the majority of students and academics. Like Clifford (2011), she advocates IoC, by which she means creating an internationalised curriculum. She acknowledges, however, that there is reluctance among academics to engage with this process.

Internationalisation at home (IaH) is 'any internationally related activity with the exception of outbound student mobility' (Nilsson 2003, p 31). The exclusion of study abroad fits with my

use of the term, although others such as Harrison (2015) consider IaH comprises IoC plus study abroad. In contrast, Nilsson's definition allows for inclusion of informal curriculum, while my study is concerned only with how the academic (formal) curriculum (see section 1.2) for financial services-related higher education contributes to the development of global citizens and employability in the financial services sector. My discussion of IaH (see section 3.4.1.2) focuses primarily on research related to the formal curriculum. This demonstrates the different understandings of the purpose of internationalisation of the curriculum: employment and global citizenship. I now discuss the role of study abroad in developing global citizenship and any association with the workplace, before considering how internationalisation at home may also support similar development.

3.4.1.2 Study abroad and international work placement

Study abroad has traditionally been considered the primary vehicle for the development of graduate international capabilities, though the capabilities that such study developed were most often associated with skills for the workplace. More recently, research has considered how study abroad develops global citizenship and, the literature considered for this study suggests that anticipated learning outcomes vary; 'study abroad' programmes at different universities appear to aim to develop different types of global citizenship (see section 2.1.3). The HEA *Internationalising Higher Education Framework* suggests there should be flexibility in curriculum design to 'facilitate international mobility and collaboration' (HEA, 2014, p 15) although it is not clear whether this relates to students studying abroad or enabling international students to study in the UK or both.

According to Hendershot and Sperandio (2009), study abroad is the most effective means of developing global citizen identity. They interviewed students from an American university who undertook a global citizenship programme throughout their four years of higher education. Two thirds of the students identified the study abroad as more significant in their development as global citizens than the academic coursework and experiential/co-curricular

learning they also did as part of the course. The most significant experiences were interactions with other cultures that helped students become 'aware of different perspectives, ideas and, ways of responding to issues' (Hendershot and Sperandio 2009, p 52); developing their cultural awareness. This new awareness also increased recognition by students of the need to take responsibility to promote change. The reasons for activism of students were either altruistic, promoting social change (see section 2.1.3.1) or egotistical, using learning to enhance personal knowledge and career prospects (see section 2.1.3.3). Hendershot and Sperandio's study again suggests that global citizens may "value and respect diversity" and they may also "promote social justice" (see sections 2.1.3.1 and 2.1.3.5). The experience may also be just an intellectual exercise (see section 2.1.3.3).

Tarrant *et al.* (2014) researched study abroad programmes that focus on developing global citizens who will promote environmental sustainability (see section 2.1.3.5), an attribute identified as contributing to global citizenship that promotes social justice (see section 2.1.3.1). They explored the "added value" accrued from study abroad, over and above what may be achieved through campus-based programmes and as 'higher order outcomes (such as global citizenship)' (Tarrant *et al.* 2014, p 143). Their study assessed the difference in contribution to the development of the "global (environmental) citizenship" (their term) between two study abroad courses, one that focused on sustainability and one that did not and, a campus course on sustainability at an American university. They concluded that the most effective of the three courses for global (environmental) citizen development was study abroad with sustainability focus. Tarrant *et al.* suggest that one of the reasons for the added value is the attitudes of students to the learning environment. On campus, the course of study may be considered just another learning assignment alongside every other in the degree programme, whereas the disruption of studying abroad may create a more open and responsive mind in the student. Tarrant *et al.* suggest that study abroad that is intended to develop other global citizen attributes may be most effective if the course of study focuses on that goal. Tarrant *et al.* (2014, pp 155-156) conclude that study abroad without associated

academic content 'is not optimal for nurturing global citizenry' and assert that only study abroad delivers 'the most dramatic advances in promoting global citizenry'.

Through a phenomenological study of various 'study abroad' programmes at a UK university, Killick (2012) explores the development of global citizenship identity and agency attributes. He suggests that as well as developing cross-cultural capability (that is, the ability to adapt to living within and communicate in a culture not their own and, the ability to consider issues from a global perspective), study abroad may lead to unexpected challenges to personal identity. The experiences that provide these challenges are not designed into the study abroad curriculum rather they are serendipitous. He contends that these unexpected encounters provided greater opportunity for self-learning and, learning about others and the world, than the planned encounters with academic communities of practice.

Killick (2012) extends the chance encounters to those arising from students sharing accommodation with others in a similar position; a group of international students from different countries living together. He suggests that students in this position considered the disparate international student group at their study centre as the group to which they belonged and, became less concerned with difference whilst learning about 'multiple cultural perspectives, behaviors and, norms' (Killick 2012, p 381). He contends that the development of a global citizen identity becomes more likely as the students have a lived experience to reflect upon: '[t]hrough personal contact with difference participants were better able to open their minds ... to values widely different from [their] own' (Killick 2012, p 382). Killick seems therefore to suggest that a global citizen has two of the attributes identified in the literature; "take a world perspective" and "value and respect diversity" (see section 2.1.3.5). These attributes suggest that these global citizens may belong to the type that promotes social justice although Killick does not identify these students as becoming activists as a result of their experience.

Studies suggest that study abroad is immediately beneficial to the intercultural development of students, whilst noting that this intercultural awareness may not persist long term (Tarrant *et al.* 2014; Soria and Troisi 2013). Further, student mobility is generally limited to groups who have the financial resources to support study abroad (Harrison, 2015). Ethnic background, family caring commitments and fear of unfamiliar places may all affect the willingness and ability of students to study abroad (Soria and Troisi 2013). Tarrant *et al.*'s (2014) grand assertion that study abroad is the most effective vehicle for global citizen development is therefore a concern, if developing global citizens is to be an aim of higher education. Killick (2012) suggests that by identifying the experiences of students studying abroad that helped develop their global citizen identity, it may be possible to create similar campus experiences amongst non-mobile students that will have a similar outcome. This may then contribute to internationalisation at home, ensuring that internationalisation focuses on the whole student population (Nilsson, 2003). Nevertheless, the disruptive component of study abroad that Tarrant *et al.* suggest is a critical element of the learning process may be difficult to replicate at home.

3.4.1.3 Internationalisation at home

The vision of the HEA framework for internationalising HE is to promote 'a high quality, equitable and global learning experience for all students studying UK programmes' (HEA, 2014, p 2). This suggests that the internationalised curriculum should help 'the development of global citizenship' (HEA, 2014, p 10) for all students regardless of whether they are able to study abroad and therefore that the framework supports internationalisation at home although as noted above it does promote flexibility for mobility (see 3.4.1.1).

Nilsson (2003) and Fielden (2011) both suggest that an internationalised curriculum should develop international competencies and 'deal with an international subject, ... [involve] an internationally comparative approach, ... prepare students for defined professional careers ... where international professional bodies are involved' (Fielden 2011, p 41). Fielden (2011,

p 41) also suggests the internationalised curriculum should include 'Interdisciplinary programmes exploring areas or regions rather than single countries ... Foreign language programmes that explicitly address cross-cultural communication and provide skills training [and] joint or double degree programmes where parts are delivered abroad with local faculty'.

Fielden's suggestion that foreign language programmes could form part of internationalisation at home (IaH) is supported by Dlaska (2013), who specifically identifies that these should be university-wide foreign language programmes, asserting that the multidisciplinary, multicultural and multi-lingual nature of student groups undertaking language learning provides opportunities for students to develop skills for an international work environment. There is no evidence in the HEA framework that language skills are an integral part of internationalising the curriculum. Since English is considered the *lingua franca* of the business environment according to Harrison (2015), therefore it is seen as a prerequisite for professional employment. Further employers consider language skills a low priority when recruiting graduates (Confederation of British Industries/Pearson Education, 2017).

Fielden (2011) notes that an alternative approach to IaH is for the skills and competencies that students will have learned after completing an internationalised course of study to be defined. The global citizen skills, knowledge and competencies outcomes included in *Education for Sustainable Development: Guidance for UK higher education providers* (QAA and HEA 2014) could provide such a definition (see discussion at 3.4.4).

Leask (2009) is concerned that the multi-national campus of the British university is not being used to best advantage to develop the cultural awareness and appreciation of all students. Leask (2009, p 206) considers that bringing British and non-British students together on campus ought to lead to 'the development of valuable intercultural communication skills and international perspectives'. She asserts this is not the case. and suggests that the curriculum

should develop the cultural awareness of students, that is, their appreciation and value of their own and other cultures. She argues that alongside the curriculum, it is equally important that there is campus-wide encouragement of interactions between home and international students; a culture that values and respects diversity. This is one attribute of global citizenship identified in the literature (see section 2.1.3.5).

A study by Soria and Troisi (2013) at an American university suggests that it is neither the curriculum nor study abroad that is most effective in developing the global, international and intercultural competencies of students. Rather, students associate participation in informal curricula as developing these competencies. Soria and Troisi (2013, p 273) assert that campus activities contribute 'as much as – if not more than – traditional study/travel abroad' to intercultural competence development. This appears to challenge the findings of Tarrant *et al.* (2014) that study abroad is more effective than on-campus study (see section 3.4.1.1). Nonetheless, these studies are not comparable, since the study by Soria and Troisi considers both formal and informal curricula, whereas Tarrant *et al.* only consider the formal curriculum. Further, Soria and Troisi suggest that student engagement with international/global events within the informal curriculum is of significant benefit to intercultural competence development. It may therefore be that informal curricula can provide the same added value as study abroad. However it is only the formal curriculum this study considers.

Harrison (2015, p 420) argues that the development of global citizenship and employability appear to be associated with internationalisation of the curriculum: 'producing high quality graduates for the global labour market' and 'a new generation of "global citizens" .. with an awareness of the interconnectedness of the modern world and the agency to initiate change'. For the most part, the literature reviewed for this study links these two purposes and focuses on developing understanding of cultural differences; valuing and respecting diversity that will support employability. In contrast, according to Bennett and Kane (2011) and Hyslop-

Margison and Sears (2008) internationalisation within a business school setting is neoliberal (see also 3.4.1): it focuses on developing competencies for the workplace. Both Bennett and Kane (2011) and Lilley *et al.* (2014) suggest that teaching does not encourage students to challenge Western cultural assumptions and according to Shiel (2013) and Crossman and Clarke (2010) students graduate with limited understanding and appreciation of cultural diversity. Thus, the studies noted here suggest that business schools may not be preparing graduates for employment with employers that require graduates with an international perspective, an attribute particularly relevant in the financial services sector (see 3.4.1.1).

laH, it seems from the above analysis, primarily focuses upon developing intercultural knowledge and skills that may contribute to global citizen development and also employability. The *Internationalising Higher Education Framework* (HEA 2014) does not however provide any guidance on graduate attributes that might be expected as a result of GCE. These are set out in *Education for Sustainable Development: Guidance for UK higher education providers* (QAA and HEA 2014) and following section considers education for sustainable development (ESD) and its role in supporting internationalisation of the curriculum.

3.4.2 Education for sustainable development

Education for Sustainable Development: Guidance for UK higher education providers (QAA and HEA 2014) is intended as a tool to enhance the academic curriculum and 'provides an authoritative point of reference ... designed to complement the Quality Code but ... not form an explicit part of it' (p 4). It is not programme or specialism specific and provides a list of graduate outcomes including, as already noted, those that may be associated with global citizenship. This guide appears to complement the *Internationalising Higher Education Framework* (HEA 2014) by providing a list of graduate outcomes that practitioners may choose to embed in the module or programme specification they are amending or developing, according to their applicability to that curriculum.

Cicmil *et al.* (2017, p 294) explore Education for Sustainable Development (ESD) in the context of a UK business school as a vehicle for 'developing self-aware, confident and caring global citizens'. They suggest that academic staff may resist teaching ESD if they perceive it is teaching values and the same may be true of global citizenship, if it is seen as a set of values. They suggest that ESD outcomes will only be achieved through students engaging with pertinent learning activities, for example, considering the dichotomy between business profitability and social responsibility, and that reflective practice and experiential learning, both components of my conceptual framework (see section 1.4), should be embedded into the curriculum (Cicmil *et al.*, 2017).

Within business schools, Lilley *et al.* (2014) note that sustainability and corporate social responsibility, both attributes of global corporate citizenship (see section 2.2.5), are often offered as separate optional modules, or offered only at postgraduate level, and that little consideration is given as to how these two concepts overlap with global citizenship. Yet if global citizenship education is intended as an integral part of business education, Gaudelli (2016) suggests that social responsibility and sustainability should be integrated into core learning for all students to engage with, since they are global topics. This appears to correspond with the intention of the guide for ESD.

According to the guidance to UK higher education sector, ESD should provide students with 'knowledge and understanding, skills and attributes needed to work and live in a way that safeguards environmental, social and economic wellbeing, both in the present and for future generations' (QAA and HEA 2014, p 5). As part of ESD, students should be asked to consider the concept of global citizenship and environmental stewardship from the perspective of both their study discipline and their future career and life. They should also consider the relationship between ecology and economy and, social justice, ethics and wellbeing. Within the guidance, considering global citizenship, environmental stewardship and social justice are identified as three distinct themes. This suggests that environmental

stewardship and social justice may be distinct from global citizenship. However, evaluation of the list of graduate outcomes associated with each theme (see Appendix 10) indicates that some are unique to one theme; others are common to two or all three themes. Graduate outcomes for global citizenship that are also outcomes for environmental stewardship or social justice then suggest ESD will develop global citizens who promote social justice and environmental sustainability (see section 2.1.3.5). However, as highlighted above and in Chapter 2 (see section 2.1.2.3) the guide allows practitioners to choose those outcomes applicable to their discipline and adapt them which may lead to different outcomes. Further, again as noted in Chapter 2 (see section 2.1.2.3), the *UK Quality Code for Higher Education - Chapter 3: Learning and Teaching* (QAA 2012) against which higher education teaching is monitored does not require ESD and the guidance may therefore be ignored. The integration of ESD into business school curricula to complement internationalising the curriculum may, however, improve global citizen development.

3.5 Global Citizen Education: The Perspective of Academic and Professional Communities of Practice

In this section, I explore the literature that considers global citizen education from the perspective of academic and professional communities of practice. I also consider literature that evaluates the perspective of students as members of the academic community of practice, as this will help inform my analysis in the absence of any direct student input to the study.

3.5.1 Academic communities of practice

As discussed earlier in this chapter, groups within the academic community of practice consider GCE in different ways: as the result of an internationalised curriculum, the outcome of a curriculum that incorporates global perspectives, or the product of sustainable development education.

Academics in Sawir's (2011) study at an Australian university consider internationalisation to be an integral part of higher education, in order to develop the knowledge of students to support employability in the global market. Some academics, however, consider that internationalisation of the curriculum damages discipline integrity and restricts teaching so that the depth of learning is reduced (Sawir, 2011). Some business and economics lecturers value diverse class interactions since they get satisfaction from seeing students develop intercultural competence and also learn themselves from the things they see and hear (Sawir, 2011). This seems to suggest that these lecturers may be viewing students as learner members of the ACP. Gaudelli (2016, p 121) suggests that academics need not only to have this view of their students but also to see themselves as global citizens: 'If teachers do not see themselves as global learners, their students may be unlikely to adopt a similar perspective'.

This need for students and academics to be equal members of the ACP is reflected in research by Spiro (2014). Her study of students at an English university provides evidence that both home and international students consider they benefit from being brought together as 'equal learning partners' in the ACP. As a result, the majority consider they have a positive intercultural learning experience which challenges their prior assumptions about cultural issues.

Shiel (in Bourn *et al.*, 2006) notes the use of a personal development module at the start of an undergraduate business degree that challenges students to think about global citizenship, describing it as studied in 'the context of environment, poverty and conflict' (Bourn *et al.*, 2006, p 13) and as helping students to identify their role in creating the future for themselves and for the planet. Shiel reports students' feedback that suggests the module provokes their thinking about issues they might otherwise not have engaged with. Significantly, Shiel does not identify consideration of cultural issues within the case study, although this might be considered as implied by the context she specifies it uses.

Within the case studies identified by Bourn *et al.* (2006) the majority of personal development opportunities are optional activities either personal development or elective modules in various faculties where a global perspective is included or is the focus of study; and as such, they are likely to attract students with an existing interest in global issues rather than provide global citizen education for all students. Bourn *et al.* (2006) also describe various networks which ACP members can become part of, and which encourage and support the development of global perspectives in higher education. From a formal curriculum perspective they offer several options that the ACP can utilise: developing curriculum that promotes global citizenship and awareness of sustainability, internationalising the curriculum, sharing online resources for citizenship education. The first of these options, by linking global citizenship and sustainability implies that education for sustainable development and global citizen education may be connected.

A study by Cicmil *et al.* (2017) suggests that new members of ACP can find it difficult to integrate education for sustainable development (ESD) into their learning activities, and attribute this to the number and variety of ESD frameworks that make it hard to assimilate the context for ESD. Cicmil *et al.* identify the tension inherent in teaching for the different purposes of passing on academic knowledge, developing employability and satisfying students, and they note how this creates difficulty for the ACP. They suggest that the teaching of ESD at any university will be influenced by whether the institution as a whole has adopted it, by what learning outcomes have been identified and also by disciplinary and / or professional requirements. They further suggest that the expectations of professional bodies of graduate knowledge, skills and competencies associated with sustainability may affect curriculum design and delivery. In another study at an Australian University, Horey *et al.* (2018) suggest that the purpose of GCE can also be confusing for academics when it is introduced through university policy rather than as a product of their own scholarship. It seems therefore that the differing demands put upon academic communities of practice by

individual universities, professional bodies and sector guidance cause some difficulties with clearly identifying the learning outcomes for ESD and GCE.

One outcome of internationalisation and global citizen education has been consistently identified as intercultural learning. According to Spiro (2014, p 71), the intercultural encounters of students should be facilitated by communities of practice where home and international students have 'common goals and equal status'. Spiro's (2014, p 80) research provides evidence that belonging to a community of practice provides an environment in which 'students and teachers may [share cultural knowledge and] learn from one another'. Teaching should become facilitation of discussion amongst students that uses their own unique perspectives (Harrison, 2015).

A number of studies recommend diverse groups as vehicles for student intercultural learning, for example Leask (2009). Trahar and Hyland (2011) identify potential conflict for an academic teacher who wants to help students develop intercultural competence through making them work in mixed nationality groups, whilst recognising that this is, in itself, a form of manipulation to fit their own understanding of multicultural education from a western cultural perspective. Trahar and Hyland (2011, p 628) suggest that academics appreciate the variety of 'academic traditions and cultural backgrounds of their students but rarely ... [extend] that sensitivity ... to theoretical and philosophical understanding of how learning and teaching practices [are] culturally mediated'. They suggest that effective groups require academic staff to take an interest in diversity within a student cohort and create time for students to become acquainted. Within a business school, Luxon and Peelo (2009) go further and suggest that courses of study may include core classes at the start of the course that facilitate discussion about the social and cultural backgrounds of students in the study context; for example, when studying banking, to hear of the experience of students of using banks in their home country. Both of these methods suggest that academic communities of practice should model the behaviour they are expecting of their students, in terms of listening

to and learning from other cultures, which may also be considered as valuing and respecting diversity, a global citizen attribute (see section 2.1.3.5).

Trahar and Hyland (2011) report students' perceptions that it is not the curriculum content that is global or international, but rather their fellow students who bring alternative views to the course. However, they also note the reluctance of students to interact with other cultures, both in the classroom and on the wider campus; a finding consistent with other research, such as Montgomery (2009) and, Peacock and Harrison (2009), and the consequent need for positive intervention by academics, despite the reservations of academics noted earlier that such action may not appear to be what students desire. Some students, however, are accepting of such direction and recognise the benefit of working with people from other backgrounds and cultures (Trahar and Hyland 2011).

The literature discussing ACP attitudes to GCE shows the disparity of views as to how students may be developed as global citizens and identifies difficulties the ACP faces in identifying the learning outcomes they should aim to achieve. The research associated with global perspectives necessarily introduces the concepts of environmental responsibility, sustainable development and social justice (see section 2.1.2.2 and 3.4), yet most literature appears to be limited to the development of intercultural appreciation, and sometimes related to employability. There does not appear to be research into the other purposes of GCE (see 3.3.2) and notably, except for an implied inclusion in literature on global perspective, issues of social justice and power differentials are not addressed. It may be that these are issues that ACP is uncertain how to integrate into their teaching (see section 3.3.1).

3.5.2 Professional communities of practice

My definition of 'professional community of practice' limits it to the financial services sector (see section 1.2). There are few studies that have the same limitation. In this section, I have therefore used more general studies of employers and sought to highlight where they provide information specific to the finance sector. Professional communities of practice (PCP) seek to

influence the development of student employability, although the global competences employability requires are not identified as associated with global citizenship.

A recent report *Helping the UK Thrive: CBI/Pearson Education and Skills Survey 2017* (CBI/Pearson Education 2017) identified graduate attitudes and aptitudes as the most important factors that recruiters take into account, even above excellent academic qualifications. It reports that most employers find graduates have the basic skills required and are ready for work, though they tend to be weak in the areas of self-management, resilience and cultural awareness, the latter being the most frequently identified global citizen attribute identified in research.

UK business chief executives and directors consider that graduates ability to take a worldview is more important than a 2:1 or 1st class degree (British Council and Development Education Association 2011). A survey of twelve UK employers recruiting more than 3,500 graduates, half of which are within the financial services sector, were provided with a list of global competencies and asked to rank them. The results are displayed in Table 3:1. The majority of the higher ranked competencies appear related to intercultural competence (see section 3.4.1). Diamond *et al.* note that national businesses tend to recruit within their own country and, seek graduates who are familiar with the local and national marketplace.

Table 3:1 Priority ranking of global competencies by employers

Global Competencies	Mean Ranking (out of 10)
An ability to work collaboratively with teams of people from a range of backgrounds and countries	8.2
Excellent communication skills: both speaking and listening	7.5
A high degree of drive and resilience	5.6
An ability to embrace multiple perspectives and challenge thinking	5.4
A capacity to develop new skills and behaviours according to role requirements	4.6

A high degree of self-awareness	4.4
An ability to negotiate and influence clients across the globe from different cultures	4
An ability to form professional, global networks	3.9
An openness to and respect for a range of perspectives from around the world	3.6
Multi-cultural learning agility (e.g. able to learn in any culture or environment)	2.4
Multi-lingualism	1.7
Knowledge of foreign economies and own industry area overseas	1.7
An understanding of one's position and role within a global context or economy	1.6
A willingness to play an active role in society at a local, national and international level.	0.5

(Reproduced from Diamond *et al.* 2011, p 8)

In contrast, international organisations are likely to recruit graduates with global competencies. Nonetheless, employers do not necessarily expect the global competencies of graduates to be mature and, some employ on-boarding processes, personal development and / or work projects to develop these competencies so that they are consistent with business values (Diamond *et al.*, 2011).

An even larger employer survey (233 employers recruiting over three quarters of a million graduates, 79% with international dealings) that asked respondents to list their ten most important graduate skills and capabilities, again indicates that communication and team working are the highest priority for both UK and international companies (Archer and Davison 2008). These studies suggest that the main concern of employers is for graduates to have generic skills and develop global competencies once employed. A sixth of the respondents in Archer and Davison's (2008) study considered that graduates whose whole degree course was studied overseas were more employable and, one third associated increased employability with a period of study abroad. This suggests that IaH experience that creates an environment for intercultural learning may change learning outcomes, though it may not yet have improved graduate employability.

Cade's (2008) research on the links between sustainability and employability finds that employers, particularly large organisations that have corporate social responsibility (CSR) and sustainability policies, want to recruit graduates with values that fit to those policies. Cade's (2008) study identified differing levels of knowledge of CSR and sustainability amongst departmental staff: all knew the terms whilst only a third or less knew either in detail.

3.6 Conclusion

The overall aim of this thesis is to explore the relationship between global citizenship and employability within the financial services sector and how financial services-related degrees may support the development of students as global citizens. In this chapter, I discussed the purpose of higher education and the relevance of the development of global citizenship and employability as aims for higher education. I introduced the concept of 'global citizen education', its various purposes and its relationship to internationalisation of higher education. I identified Education for Sustainable Development as a complementary guide to Internationalisation of the Curriculum that includes global citizen graduate outcomes. Finally, I considered global citizen education from the perspective of academic and professional communities of practice. I discussed how attributes of global citizenship may be considered important for employability by academic communities of practice although not by professional communities of practice. These concepts and frameworks are critical to interpreting my study data and answering my research questions. This is evident in chapter 5, 6, 7 and 8.

In the next chapter, I discuss the methodology and methods for this research study. I explain and justify my choice of a constructivist and interpretivist approach to my exploration of the research questions. I detail the purpose and procedures for the two methods I used for this study (interviews and documentary analysis). I then justify the methods used and discuss the limitations of each.

Chapter 4 Research Methodology

4.1 Introduction

As a researcher, I bring to my study my own axiology: my own set of values and beliefs that influence the way that I understand and construct social reality (Cohen, Manion and Morrison, 2011; Wilson, 2014). I must therefore be explicit in explaining the philosophy and world view that I bring to my study (Newby, 2014) since this set of values and my philosophical orientation create my research paradigm that constitutes my position in my research process and influences my research design and the questions I ask.

This chapter begins with my explanation and justification of my research paradigm: specific philosophical suppositions and methodological approaches upon which my research rests. First, I address my research paradigm and identify my position as a constructivist and interpretivist scholar. I then discuss my selected methodology and methods for my study and explain my rationale for choosing a qualitative study design to answer my research questions. The methods I used in this study are two-fold: semi-structured interviews and documentary analysis. I explicate the purpose of each method and associated procedures, together with a justification of each method and discussion of its limitations. Next, I outline the potential ethical issues associated with my study and the actions I took to mitigate them. To set the analysis in the subsequent chapters in context, I then detail my sampling strategy and provide profiles for each participant in my study. Finally, I discuss my process for data analysis and the thoughts that informed it.

My intent is to address the following research questions:

1. *How do the higher education and financial services sectors understand the term 'global citizen'? Do higher education and financial services sectors ascribe different attributes to global citizens? And if so, why?*

2. *To what extent does global citizenship contribute to employability within the financial services sector? How do global citizen attributes relate to employability attributes?*
3. *Should the aim(s) of higher education include the development of global citizens? And why? What does the development of global citizenship contribute to the education of students?*

Designing a study involves 'plans and ... procedures for research that span the decisions from broad assumptions to detailed methods of data collection and analysis' (Creswell 2009, p 3). The design should be informed by the philosophical views of the researcher, by inquiry strategies and methods of data collection, analysis and, interpretation.

I am aware from my research training that my own philosophical paradigm should not be the only consideration in a research project. Consideration must be given to the specific aims of the project. I identify as a constructivist-interpretivist scholar; however, I started my PhD research by identifying the aims of the study and the questions associated with those aims. Following this, I considered various paradigms that might inform my research design for my thesis and be aligned to my research questions. During this process, I was conscious of my ontological and epistemological viewpoints and, how these influenced my research questions and design. I now consider each of these areas in turn.

4.2 Research Paradigm

My research paradigm is the set of basic beliefs and assumptions that inform my worldview. My beliefs and assumptions are basic 'in the sense that they must be accepted simply on faith (however well argued); there is no way to establish their ultimate truthfulness' (Guba and Lincoln 1994, p 107). My paradigm defines the world as I see it, my place within it as a researcher and my relationship to both its whole and parts. The term 'research paradigm' is not used by all authors discussing the concept. Creswell (2009) uses the term 'worldview', whilst both Newby (2014) and Cohen *et al.* (2011) refer to 'ontology and epistemology'. Newby (2014, p 47), argues that those who use 'methodology' as a synonym for 'paradigm'

do so incorrectly, as 'paradigm' 'links research philosophy with the practice of research', while 'methodology' refers only to methods used in research.

Paradigms are constructed by the human mind and thus cannot be regarded as incontrovertibly right or wrong (Guba and Lincoln 1994). Since it is formed by basic beliefs and assumptions, any paradigm I construct and advocate is not open to challenge or evaluation by proof, rather it relies upon persuasion and utility for its justification. Paradigms are an effective means of viewing reality, providing information about the social world at a specific time and often creating the framework within which to address research questions (Creswell 2009).

Questions of ontology, epistemology and methodology will reflect my basic beliefs and worldview and, constructivist ontology and interpretivist epistemology provide the underlying philosophy for my research design.

4.3 Ontology and Epistemology

Ontology is a branch of philosophy concerned with the nature of reality. Ontological study addresses the context of the social world. It considers both implicit and explicit assumptions about whether phenomena do or can exist from every theoretical or methodological perspective, as well as the relationship between phenomena and conditions surrounding their existence.

Epistemology, another branch of philosophy, is 'the study of knowledge and, by implication, how we know what we know' (Newby 2014, p 97). The inclusion of "how" suggests that gaining knowledge may be achieved in various ways, some of which may be more valid than others. The way that knowledge is gained determines its validity: its adequacy and legitimacy. Social science research uses epistemology to inform procedures and decide which result in reliable knowledge. My interpretivist epistemology influenced my choice of research topic and the framing of interview questions, that is the whole research process.

Ontology can be objective or subjective. An objective ontology is often seen in the work of positivist sociologists. Positivists believe reality is governed by a set of natural laws (a normative view) and therefore research bias can be controlled by research design; good research design produces results that reveal those natural laws. Quantitative research is favoured by positivists in order to limit researcher influence on research data. The positivist assumes that appropriate controls enable the discovery of truths about the nature of reality and, that these truths can be generalised and replicated: (s)he believes 'in an observable and measurable reality' (Newby 2014, p 99).

A subjective ontology rejects the idea that human behaviour is governed by natural laws (Cohen, Manion and Morrison, 2011). This is the stance of the constructivist who believes individuals are unique, with personal autonomy and, develop their own social reality; the social reality of the individual is developed through personal experiences. Research from this perspective seeks to understand the opinions of participants of the phenomenon being studied (an interpretive view), while the researcher seeks to understand and explain the social reality defined by the participants (Cohen *et al.* 2011, p 15). Reality is perceived not as fixed, it is continuously emerging as the individual interacts with the world.

The aim of my research from my constructivist-interpretivist perspective, then, is to understand how participants view the world in which they live and work, how they influence that world and the meanings they give to experiences and actions. As recommended by Cohen *et al.* (2011) I resisted imposing external form or structure to maintain the integrity of my research phenomena. Accordingly, my questions are open-ended so that I can 'interpret the meanings others have about the world' (Creswell 2009, p 8). In this case, the meanings constructed about the concept of global citizenship without reducing meanings to restricted categories.

An interpretive approach presumes that meanings are constructed through interactions between human and human and, between human and object. Through the constructive-interpretive approach I have taken, I envisage that my interaction and engagement with participants results in the joint construction of knowledge (Guba and Lincoln 1994). In these interactions, I recognise that my research is influenced by personal values: that my background, experiences and assumptions have determined my research interests and also my interpretation of data. I agree with Newby (2014, p 27), that 'being neutral is difficult' and, with Blair (1998, p 244) that I can strive for partiality although I cannot guarantee it and, that denying my biases risks challenging the ethics of my study, since my denial 'mask[s] the fact that research interpretations are arrived at via styles of reasoning and deduction which fit particular theories and particular world views'.

As a former manager with experience of recruiting graduates and *a posteriori* opinions on what makes a graduate employable, there was the possibility that I would let my views bias the outcome of my research. Further, when I started my study, I was working as a higher education lecturer within several communities of practice and was conscious that my views upon how well I felt they worked might influence my research. To minimise unintended bias related to these experiences and in general, I reflected upon my research throughout. Not only did I consider the influence of my personal values, I also reflected on my decisions; probing and justifying them. This was aided by using a range of data sources and data triangulation. I created reflective notes as soon as possible after each interview I carried out. I explored my interpretations in critical discussion with my supervisor and kept notes to track my decisions.

Qualitative research does not rely on statistical analysis, rather it 'seeks understanding from any evidence that reflects our motives, our values, our attitudes ... the deep personal, social and cultural drivers of behaviour' (Newby 2014, p 128). It enabled me to use an interpretive approach in addressing my research questions. I was able to collect data that I subsequently

analysed to inform my understandings of the understandings of business school lecturers (academic) and financial services sector managers (professional) of the concept of 'global citizen' and associated experiences.

In addition to understanding the concept of 'global citizen' from academic and professional perspectives and how global citizenship might contribute to employability in the financial services sector, this study also focused on the role of the academic and professional communities of practice in influencing global citizenship as an aim of higher education. My constructivist approach therefore provides a lens through which communities of practice issues can be laid bare. The interpretive approach then allows me to explore the outlook and expectations of both lecturers and managers and how these influence their understandings of global citizen.

4.4 Methodology/Research Approach

According to Newby (2014), care should be taken in distinguishing methodology from method. Methodology comprises a set of methods and appropriate rules for my research. It defines the theoretical lens I use to view the social world. It is the distinctive combination of principles, procedures and practices that are appropriate for my research problem. Methodology bridges the gap between philosophical perspectives and methods (Wilson, 2012).

In addition to paradigm, design and methods, the research questions should also influence the research approach (Newby, 2014). My constructivist-interpretivist approach requires a methodology that enables people to hold different views that are all valid at the same time: a qualitative approach. Unlike the natural sciences where a hypothesis is promulgated that can then be subjected to empirical testing using quantitative research data, research in social sciences may generate theories inductively or look for patterns in meaning and therefore uses qualitative methodologies. Qualitative research deals with real life and ideograms, as opposed to the universal cause and effect rules on which quantitative research is based. A

qualitative methodology is therefore wholly appropriate for my study, which seeks to explore attitudes of individuals in their specific social contexts. The rich descriptions and meanings my research seeks cannot be examined or measured through controlled experiment. It is possible to use a mixed methods approach, which utilises collection of both quantitative and qualitative data and integrates the two, whilst maintaining the different philosophies and theoretical frameworks appropriate to each. My study, however, did not require a mixed methods approach.

My chosen research approach, therefore, was a qualitative one. This provided me with data about the meaning that individuals ascribe to a social problem, meanings that I could examine and analyse. My research process comprised emerging questions and procedures, data typically collected in the participant's setting, data analysis inductively building from particulars to general themes and, making interpretations of the meaning of the data.

4.5 Qualitative Research Methods and Data Collection

Research methods consist of data collection, analysis and interpretation (Creswell, 2009). Method selection depends upon whether the data to be collected is predetermined or emerging from the responses of participants to research questions. My intention was not statistical analysis rather it was to make meaning of participant responses. There is no right or wrong method for any particular study. Some methods are more appropriate than others for a particular research aim. Although the two are linked, research method is secondary to the question of research paradigm and both quantitative and qualitative methods may be appropriate with any research paradigm.

The research problem should define the specific research method the researcher chooses (Creswell, 2009). My research addressed a topic that has not been explored by the groups of people I intended to interview. The overarching questions required the construction of knowledge and the development of a logical relationship to the concept of higher education. I therefore used two data collection methods. The first was a set of semi-structured interviews

with individuals who are either business school lecturers or financial services managers and, the second involved discourse analysis of national and institutional documents on their potential role in promoting the development of global citizenship as an aim of higher education. These included: Government White Papers and policies; university institutional, internationalisation and, teaching and learning strategies; financial service institution reports and policies.

4.6 Choice of Methods and Sampling

There is a wide range of instruments available for data collection for qualitative research (Cohen, Manion and Morrison, 2011) and, it is important that the instrument(s) chosen are appropriate for the particular research. My decisions were influenced by a number of issues, the most important being the purpose of my research, whilst pragmatic issues of cost and time also contributed. My choice of one-on-one semi-structured interviews is consistent with other educational research concerning global citizenship; for example Caruana (2014) and Trede *et al.* (2013) exploring the contribution of student mobility to global citizenship. The sample size is not large since it is restricted by the time and resources available for my study. Nevertheless, it is not inconsistent with other qualitative studies considering global citizenship and associated attributes; for example Trede *et al.* (2013) and Jacob (2012).

I conducted a total of 14 semi-structured interviews: eight with business school lecturers and six with financial services managers. Each interview lasted between 35 and 50 minutes. The business school lecturers worked at different universities across England and Wales, in roles from lecturer to Associate Dean. They are diverse in gender although, not in perfect balance. They are over 50 years of age and white British, with one exception who was 40-50 years of age and British identified as ethnically 'Other' (see section 4.12.1 for further details). The financial services managers worked at a variety of banking institutions across the UK. They ranged in age from 20 to 60. All are white British and gender was predominantly male. This reflects the gender imbalance within the sector (Institute of Leadership and Management,

2012) (see section 4.12.2 for more details). Two of the business school lecturers had previously worked in the financial services sector and I sought their views on the research questions from both perspectives. It was interesting to note the difference in their narratives from the two contexts. I discuss this more fully in Chapters 5 and 6. Efforts were made to recruit students for the study (see section 4.7 for further details) however there was just one respondent who then did not follow through when emailed with details of the study. The limited time available for the study precluded making further attempts to recruit students. Further, whilst a student perspective could enhance the study results, the lack of that perspective does not preclude the study providing meaningful responses to the primary intention of the study to explore the contribution of financial services-related higher education to the development of global citizenship and the influence of global citizenship on employability in the financial services sector.

I am aware that there are other disciplines and business sectors where communities of practice may influence the attributes desired for graduate employability. However, having worked in a higher educational environment that focuses upon banking qualifications, I am familiar with the emphasis put upon global corporate citizenship by bank management since the UK banking collapse in 2008. Also since I have a business management background and some experience of higher education lecturing I am familiar with the two communities of practice that are the focus of my study.

Participants were recruited through personal requests made to colleagues I had previously worked with, whilst managing the administration of higher education assessment. I contacted them through LinkedIn and sent each an email requesting their participation in my study. My choice of those to invite was influenced by the institution they worked for. As far as possible, I selected people from different universities or financial service institutions. Nevertheless, the choice of institution was limited by my personal contact list. My selection was also influenced by my own perception of the response of the recipient and therefore has a potential element

of bias. I selected participants using a purposive sampling strategy on the basis that they would have something to contribute to my research topic (Cohen, Manion and Morrison, 2011). However, my sampling strategy may also be considered volunteer sampling, relying upon personal business contacts. I discuss this in more detail, together with the strengths and limitations of my data collection methods and, the challenges I faced in the following sections of this chapter.

The data collected from my semi-structured interviews was a key component of my study. It provided the opportunity to understand, from the perspective of the participant, the experiences, identities and subjectivities associated with global citizenship and its relationship to employability. The data sets from lecturers and managers indicated the individual concerns, sometimes contradictory, between and within the two communities of practice. The data also highlighted the disparity in the understanding and concerns of the different individuals.

4.7 Flexibility and Research Challenges

I made use of a flexible and iterative design in order to preserve the qualitative and inductive methodology of my study. This enabled me to consider new topics of enquiry and themes as my research developed. As in other studies (for example, Mindano 2017), design flexibility enabled me to respond to and exploit emerging ideas from my data and my own thinking.

During the data gathering process I had to make changes to my research design in order to safeguard a credible research study within the 3-year timeframe. For example, I had decided to explore my research questions from a student perspective using focus groups and one-to-one follow-up interviews. Students from four universities would be recruited through gatekeepers I had previously worked with. The gatekeepers duly advertised for participants at the beginning of the second year of my study. Only one student volunteered and then did not respond to my follow-up email. This threatened my initial research strategy at a critical

point in the research period and after discussion with my review panel I changed the perspective from which I would explore my research questions.

The Ethics Committee of my School approved my amendment to interview business school lecturers and financial services managers. My intention was to recruit an equal number from each group. The four gatekeepers agreed to be business school lecturer participants and communication with other ex-colleagues elicited interviews with four more business school lecturers and three financial services managers. This created a potential imbalance in my data. However, three of the business school lecturers had had careers in banking, prior to joining higher education, within five years of the interviews. To go some way to redressing the balance and with the agreement of my supervisor, my interviews with these three lecturers were carried out in two parts: the first dealing with my questions from the perspective of a lecturer and the second from the perspective of a manager.

4.8 Semi-structured Interviews

Interviews in social research allow the researcher to elicit information from participants about personal experiences, views, ambitions and feelings. There are a variety of interview formats the researcher can choose from, depending on the purpose of their research. Structured interviews tend to be an oral form of questionnaire and are closely associated with quantitative research (Newby 2014, p 341-342; Wilson 2014 p 162; Cohen *et al.* 2011, p 412-415).

Unstructured (or in-depth) interviews, on the other hand, are open and evolve. Wilson (2014) suggests the interview begins with a broad question to which the interviewee responds. Depending upon the response, the interviewer may guide the discussion to a particular theme the participant has discussed. In this way, the researcher allows the participant to shape the research agenda. Newby (2014, p 359), however, cautions against new researchers using this form since their interview skills are not well developed.

A semi-structured interview is a form that sits between structured and in-depth formats. My research questions are amenable to this format since I wished to elicit a range of views on various aspects of 'global citizen', my research phenomenon. The interview guide ensures elicited responses to all research questions and enables interviewers to introduce new themes if the interviewee does not do so (Newby, 2014). These loosely structured interviews are effective in exposing the perspectives of my participants on the phenomenon under investigation. The interview enabled the participant and me to interpret the world in a managed dialogue; to develop a description that enables understanding of the social world (Cohen *et al.* 2011, p 409).

4.8.1 Rationale

As signified, semi-structured interviews are the most suitable method to inform all three of my research questions. This type of interview provides a means of exploring the personal biographies of participants, what is meaningful and valuable to them, how they feel about and look at particular issues (Cohen *et al.* 2011, p 439).

The best method for any research must provide data to meet the research aims and, must also be executed well. Interviewing is definitely a developable skill; I consider that my extensive interview experience during years in business management contributed to the quality of my research interviews.

4.8.2 The interview process

An email was sent to each participating lecturer and manager. I agreed with each participant a mutually acceptable time and location for their interview. Interviews were conducted either at the participant's institution or at another convenient location. The meetings were arranged in advance with advice that the interview would take no longer than an hour.

To avoid disrupting the concentration of the interviewee or myself during the interview by taking notes, I audio recorded the interview and then had it transcribed by a commercial

service. Another reason for audio recording my interviews was to ensure that I employed active listening throughout the interview and did not miss any non-verbal cues. I know from my experience as a committee secretary how easily note taking distracts one from listening closely and can result in inaccurate records. The interviews with both lecturers and managers followed a framework of topics related to my research questions. The focus was on the interviewee's understanding of the concept of global citizen. Each interview began with a question about what the interviewee thought about a statement related to global citizens on the website of their employer. This created some informative data and a 'gentle' path into the interview. As the interview progressed, it explored 'the more searching and difficult "how" and "why" questions' (Cohen *et al.* 2011, p 423) to uncover their views and experiences of the issues being discussed. For the lecturers this included exploring their attitude to internationalising their curriculum as the process for developing global citizen education since many institutional internationalisation strategies describe global citizenship as an outcome of that process. The interview concluded with a broader discussion of the role of university education.

Practical considerations in terms of recruiting participants who might make a contribution to my research, the time available for the interview and protecting its depth and breadth limited the sample size to 14 interviews with 11 participants.

4.8.3 Interview approach

An interview is 'a social, interpersonal encounter, not merely a data collecting exercise' (Cohen *et al.* 2011, p 421). It is a conversation with purpose and structure. Kvale (2006, p 484) notes that a research interview is far more than a spontaneous conversation. It is an instrumentalised dialogue that provides the researcher with 'descriptions, narratives and, texts, ... [(s)he] then interprets and reports according to his or her research interests'.

Different theoretical understandings of interview research can be represented by the terms 'miners' and 'travellers' (Kvale, 2015). The 'miner' digs up valuable metal that represents

knowledge while the 'traveller' walks amongst the local people (s)he encounters and encourages them to tell their life stories. Interview data collected by the 'miner', is knowledge that already exists and is just waiting to be found, whereas for the 'traveller' 'interviewing and analysis [are] intertwined phases of knowledge construction' (Kvale 2015, p 58). My approach is closer to that of the 'traveller'. I encouraged my participants to provide their own accounts and experiences; I did not use measured and insistent questions to unearth data.

According to Kvale (2015, p 4), interviews, whilst based on everyday conversation, are 'interviews'; 'knowledge is constructed ... [through] an inter-change of views between two persons conversing about a theme of mutual interest'. As Cohen *et al.* (2011) discuss, the interview setting and the relationship between interviewer and interviewee may all affect the quality of data collected. My identity as a respected ex-colleague of the lecturers and managers I interviewed created some pre-existing trust in my intent. Nevertheless, I sent each interviewee a clear outline of the interview process that clarified the purpose of my research. I also assured them of the anonymity of their contribution. Both of these actions are designed to increase the trust between us: 'trust through a personal relationship here serves as a means to efficiently obtain a disclosure of the interview subjects' world' (Kvale 2006, p 482). Not only did the provision of this information comply with ethical research practice, it provided an opportunity for participants to reflect upon the research issues outlined before the interview. To promote deeper reflection on the issues during interviews, I encouraged interviewees to provide specific examples to support the statements they made.

4.8.4 Interview Analysis

Brinkman and Kvale (2015, p 216) advise giving thought to interview analysis before any data has been collected, as the analysis method can then influence preparation of interview guide, process and transcription. They suggest this makes the final analysis 'easier and more amenable ... [and it] will rest on more secure ground' and propose a progressive analysis throughout the interview process. I adopted this guidance and made notes after each

interview of issues that were repeatedly voiced by interviewees and were relevant to my research methods.

As discussed in 4.8.3, interviewer and interviewee co-construct knowledge related to themes of mutual interest during the interview. My recognition of this co-construction of data supports the assertion that my study can be likened to 'traveller' research. Brinkman and Kvale (2015, p 218) warn the researcher 'not to conceive of the interview as transcripts – the interviews are living conversations' and that analysis is a continued dialogue about its meaning. My dialogue with the interview texts continued as I read and re-read them to code the data and identify themes I had not observed during data collection. Cohen *et al.* (2011) suggest that interpreting the data may lead the interviewer to open a new conversation with the interviewee in order to validate the data. This sharing may result in development of more possible meanings within the original text. Further discussion of my data analysis approach is found at 4.11 below.

I began my analysis as I completed my first interview by noting my observations. I continued this process after each interview, noting issues raised by interviewees pertinent to my study. This was the start of my data interpretation. A sample observation note is included at Appendix 4.

4.9 Documentary Analysis

The second component of my data collection involved identifying and analysing institutional documentation in order to explore their potential role in defining 'global citizen'. These included: Government White Papers and policies; university institutional, internationalisation and, teaching and learning strategies; financial service institution reports and policies (see sections 4.12.3 and 4.12.4 for more details).

Discourse analysis is a specific form of content analysis which considers the relationship between document content and the context of the content. Discourse analysis focuses on

'the significance of communication as a source of insight' (Newby 2014, p 499). According to Newby, discourse analysis considers the words we use and how we express ideas, the way we use language, the patterns of language and, links between language and the nature and structure of society. Discourse analysis can be used to analyse written records such as policy documents and interview transcripts.

'[D]iscourse analysis ... is ... a theoretical and methodological whole ... [it includes] philosophical (ontological and epistemological) premises regarding the role of language in the social construction of the world' (Jorgensen and Phillips 2002, p 4). Discourse analysis is an appropriate research approach when the researcher is seeking to understand how people construct and represent themselves and their world; a constructivist and interpretivist paradigm with which I identify. Discourses are 'socially constructed frameworks of meaning that act upon people, like rules, norms or conventions' (Sarantakos 2005, p 309). Discourse is therefore more than words and sentences; it may have a constructive and active effect. Discourse analysis provides the researcher with a means of considering the active nature of discourse and of capturing variations in that nature.

For my research, documentary analysis provided the opportunity to consider various previously published documents, in particular university strategies and policies and, financial service sector policies and reports. According to May (1993), published documents are valuable in providing insight into how events are constructed at the time and why they are written and, they may provide ideas for further investigation.

I developed my picture of current practice by considering artefacts that had informed the development of government, higher education and financial services policy related to global citizenship (see discussion in Chapter 2). The use of artefacts provided access to the views of individuals that I did not have direct access to as participants in my study. Documentary analysis has 'the capacity to illuminate the past, patterns of continuity and change over time

and, the origins of current structures and relationships' (Cohen *et al.* 2011, p 254). My documentary analysis therefore provided an insight into the historical development of the concept of global citizenship within the higher education and financial services sectors.

4.10 Ethical Considerations

Both Oliver (2010) and Newby (2014) make clear that ethical issues need to be considered before research begins and throughout the whole research process. In designing my research I therefore considered a variety of ethical issues. I obtained informed consent from my study participants and assured their confidentiality, as well as considering the potential consequences for them of taking part in the study.

To ensure my research complied with University policy and guidance, ethical approval was obtained through the University of Kent Centre for Study of Higher Education. British Educational Research Association (BERA) advise that 'all educational research should be conducted within an ethic of respect for: the person; knowledge; democratic values; the quality of educational research; and academic freedom' (BERA 2018, p 5). BERA provides guidelines for researcher conduct and personal responsibilities. To comply with this guidance I ensured in the following ways that I was open and honest, impartial and transparent throughout my research.

All research participants were provided with information about my study and how I wished them to be involved before the research commenced (See Appendices 2 and 3 for Participant Information Sheet and Informed Consent Form respectively).

All participants were presented with the Informed Consent Form and asked to sign it voluntarily, with the assurance that the confidential data they provided would be kept securely.

The consent of participants was informed by an explanation of the overall purpose of my study and benefits the participants might obtain from the research project. I highlighted to each participant their right to withdraw from the study at any time. Giving participants the opportunity to withdraw provides them with autonomy and minimises the risk that they feel coerced into taking part. Participation was voluntary. As advised by Wilson (2014), at no stage in the research process did I use position of power or offer a reward to any participant to induce them to take part.

My participants are all adults over 18 years of age and employed either in higher education or financial services institutions in the UK. I explained to my interviewees the risks associated with divulging information that might risk the reputation of their institution. I assured them that their identity and that of the institution they worked for would not be divulged in my thesis: all sources would be anonymised. I emphasised their right to withdraw from the study at any time, before, during or after the interview was completed (see Informed Consent Form at Appendix 3). The names and employer institutions of participants are anonymised during transcription and each participant was given an alphanumeric identifier in order to attribute quoted material. Quoted material identifies only whether the participant belonged to the business school lecturer or financial services manager group of participants.

All data was encrypted, password protected and stored in a secure facility. Access was available only to the primary researcher who had allocated the password. No other person was given knowledge of the password. Any future publications will also ensure that anonymity of participants is maintained. Audio recordings were destroyed once I had checked the commercial transcriptions for accuracy. A transcript sample is presented at Appendix 9.

4.11 Approach to Data Analysis: Thematic Analysis

Brinkman and Kvale (2015, p 218) argue that there is no standard framework for deriving meaning from what is said in an interview and warn against looking for a 'cookbook'

approach: 'understanding is based upon the experience and craftsmanship of the researcher'. Taking this into account and, the warning of Cohen *et al.* (2011) that I be aware of my own preconceptions and selectivity, I took heed of Corbin and Strauss's (2015) suggestion that I be theoretically sensitive in my data analysis: to begin, as Mills *et al.* (2006) propose, as near to a 'blank slate' as possible. Taking this position enabled me to consider what was obvious in the data and also then to look for what was new: Creswell (2009, p 183) describes this as 'peeling back the layers of an onion'.

Cohen *et al.* (2011, p 225) describe data analysis as a set of subjective decisions on the part of the researcher: 'researchers are not neutral; they have their own values, biases and worldviews and, these are lenses through which they look at and interpret the already-interpreted world of participants' and, Creswell (2009) affirms the difficulty in separating the interpretation of the data by researchers from their background and prior experiences. To counter this within myself, I employed reflexive thinking to analyse how my own biases, values and personal background shaped my data interpretations during the study. Attia and Edge (2017) distinguish between prospective (my potential effects on the research) and retrospective (the effect of the research on me) reflexivity. Here I am concerned with prospective reflexivity that 'seeks to help researchers grow their capacity to understand the significance of the knowledge, feelings and, values that they brought ... to their findings' (Attia and Edge 2017, p 35). This enabled me to strive for 'reflexive objectivity' (Brinkman and Kvale 2015, p 278): being able to identify and assess the impact on knowledge production of my subjectivity.

During my data collection, I had identified issues relevant to my research questions that recurred within and across the interviews. Once the interviews were transcribed, I went through them again and again to identify broad themes and organised those themes into topics. This included noting outliers: data that indicated resistance or provided a unique view.

This created a process for reviewing my data interpretation with more and more scrutiny (Miles and Huberman 2014).

I next considered thematic analysis as the means of identifying themes within my data. Clarke and Braun (2013, p 120) argue that thematic analysis is a 'foundational method for qualitative research'; it is independent of theory and epistemology and compatible with a constructivist paradigm. It was therefore appropriate for my study. Clark and Braun are critical of the suggestion that themes should be allowed to emerge from data for the researcher, since this can be interpreted to mean that the themes for the research are defined by the data collected, rather than the researcher taking an active role in identifying themes and deciding which are of interest for their study. 'Thematic analysis is a method for identifying, analysing and, recording patterns (themes) within data. It minimally organises and describes the dataset in (rich) detail ... and interprets various aspects of the research topic' (Clarke and Braun 2013, p 123).

My research analysis was intended to develop a grounded theory. Clarke and Braun (2013, p 125) assert that I can use a "named and claimed" thematic analysis. In this instance I do not need to adhere to the requirements for grounded theory or produce 'a fully worked-up grounded-theory analysis'. Clarke and Braun (2013) suggest thematic analysis is a more accessible analytic form than others for newer researchers like myself and is compatible with my constructivist approach.

In my study, a theme 'captures something important in the data in relation to [my] research question' (Clarke and Braun 2013, p 127). It represents a pattern in participant responses across my data set: that is, all of the data I used for a particular analysis. The choice of theme was not dependent upon prevalence across the data set. As advised by Clarke and Braun, I was flexible and used my judgement in determining the themes that were important in relation to my research questions.

My research intent was to address specific research questions and I therefore used theoretical thematic analysis. This enabled me to provide a detailed analysis of the aspects of the data relevant to my research questions. I assigned themes to all my collected data to ensure that every aspect was given the same level of scrutiny. I took what Clarke and Braun (2013, p 131 emphasis in original) describe as a semantic approach: 'themes are identified within the explicit or surface meanings of the data ... not looking for anything *beyond* what a participant has said or what has been written'. My interpretation then involved attempting to theorise pattern significance, broader meanings and implications in relation to previous literature. The analytic process and themes I identified were discussed and refined with my supervisor in order to provide some validation for the themes.

Theoretical thematic analysis and the semantic approach informed the interpretive aims of my research of participants', expressed understandings and experiences of and, approaches to, global citizenship.

4.11.1 The data reduction process

Data reduction is the process by which the very large quantity of qualitative data, the interview transcripts, field notes, and observations, is made smaller (more manageable) and organised. According to Miles and Huberman (2014), this can be achieved through coding, writing summaries, removing irrelevant data and so on. Miles and Huberman suggest data are displayed in various graphical forms such as tables, networks, charts. Using these newly created data formats, my data analysis was an ongoing activity throughout my study. Following Saldana's (2009) suggestion, I organised my raw data into conceptual categories or codes. According to Saldana, codes can reduce, summarise, condense or distil data. Codes can be attached to varying amounts of data: words, phrases, sentences or paragraphs.

In order to become familiar with my data I listened, read and, thought about it. Whilst doing any of these, I returned often to my research questions to ensure that they informed the

rationale for my analysis. By focusing on my questions, my coding was a heuristic process: I looked to discover the ideas expressed directly by my participants. Nevertheless, as Saldana (2009) notes, coding can never be truly free of external influences. This process, therefore, ensured that I identified and acknowledged my own standpoint and potential biases. By adopting this process, I ensured that all pertinent data was coded and that my codes accurately reflected my research topics and did not overlap.

During and after initial coding, as suggested by Saldana (2009), I began to make connections between my codes. I looked for subcategories and relationships between the codes. These actions led me to create descriptive themes (sometimes referred to as categories): a phrase or sentence describing subtle and tacit meanings within the data. Through this process I ensured that every pertinent statement (phrase, sentence or paragraph) within the data was attributed to a suitable code. With the list of categories in mind, I re-read my data to make sure I had allocated all relevant statements to each. Saldana (2009, p 115) refers to this part of the coding cycle as open-ended coding: 'remain[ing] open to all possible theoretical directions suggested by [my] interpretation of the data'.

Following my open-ended coding, I undertook a second cycle of coding 'to develop a sense of ... conceptual [and] thematical ... organization from [my] array of first cycle codes' (Saldana 2009, p 234). I engaged focused coding (sometimes called selective coding) to group my categories into a smaller group of codes, in order to identify emergent themes and explanations. As Saldana explains, this allowed me to pull together the large amount of material from my first cycle into tighter and more meaningful analytic units. This process included looking at negative as well as the positive data in order to avoid selective data choices and enable a balanced analysis (see Appendix 5).

4.11.2 Organising data

I organised my data by collating statements, sentences, phrases and similar material (data units) into clusters to form common themes, otherwise referred to as codes. Similar data units were grouped to form first order themes and separated from other data units that formed other themes. First order themes were then analysed to form groups and become second order themes, sometimes referred to as metacode.

I followed this with a search for patterns within the metacodes to identify data units that described or illustrated situations relevant to my research questions. The codes I developed include: Global citizen meaning, relationship to global corporate citizenship/corporate social responsibility; relationship to employability; community of practice and influence; global citizenship as an aim of higher education. These codes form a thematic coding framework (see Appendix 6). From this cycle I also developed what Saldana (2009, p 244) terms axial codes: categories that enable 'the researcher [to] know "if, when, how and why" something happens'. For example, global citizenship not considered as corporate identity, global citizens are developed through travelling, higher education has always had a global perspective (See Appendix 7).

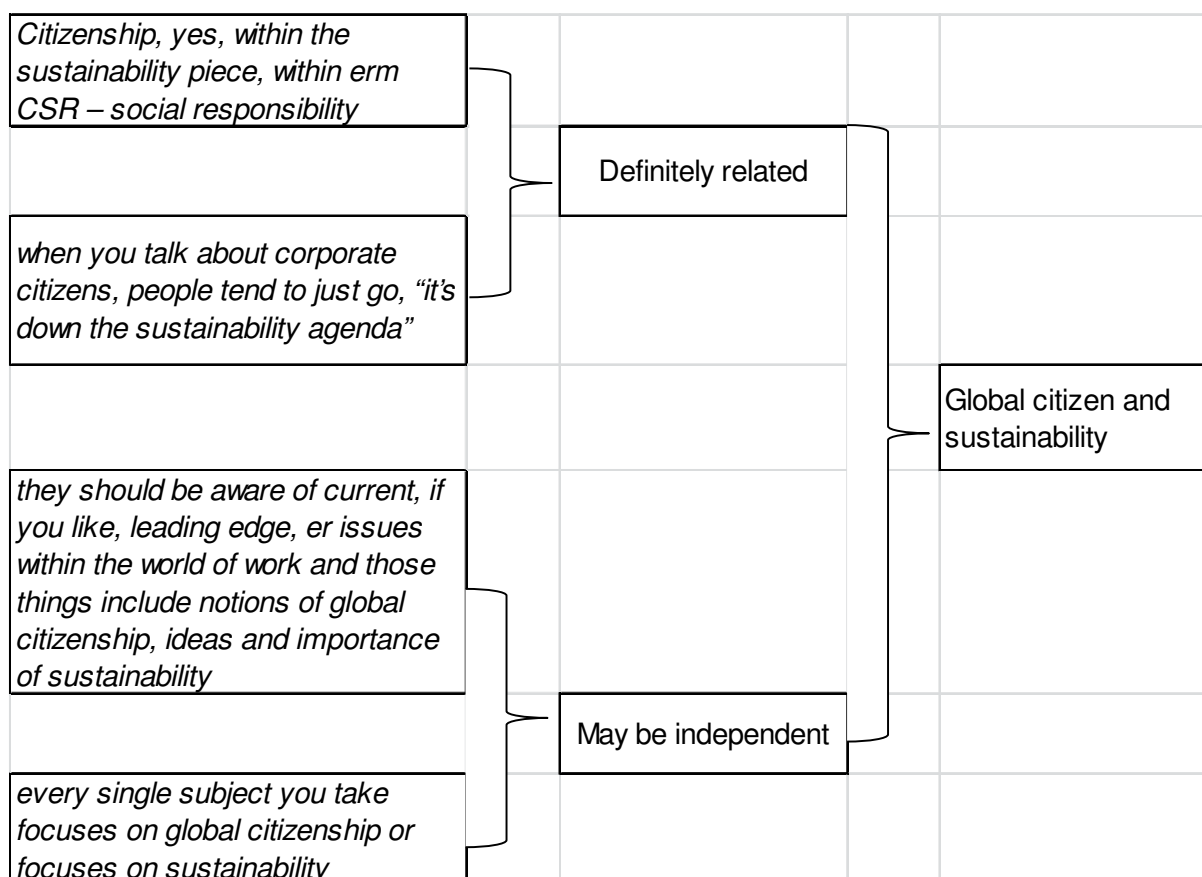
I resisted the temptation to count each category and thereby inadvertently assign importance to each one through its frequency. The infrequent experience may be as significant and meaningful as those that are more common; sometimes it is the rare experience that provides the most insight. To create the fullest picture of the research topic, I looked for words and phrases that refuted my theories as well as those that supported it. Some such phrases are: 'it doesn't help very much', 'No, I think the aim of higher education is to develop people', 'I don't know what a global citizen is, it's just crap'.

I also developed themes from ideas that were suggested by a number of participants or from alternate perspectives on themes I had already identified. Similar themes to those identified in the literature review emerged from the data. In these instances, where I used comparable

terminology I considered carefully whether the understanding of participants reflected the meaning expressed in the literature. By comparing participant and literature perspectives I also established alternative standpoints. Although I resisted allocation of numbers, I did create charts in order to confirm patterns within individual, group and institutional data (see example at Appendix 8).

My data analysis was a continuous process in which I used direct quotations or observations to support my data coding and analysis. I did this when the raw data provided a good description of phenomena, in particular, if the phenomenon was unusual or unexpected. I ensured that I was clear how these quotations related to my analysis. Repeated use of this process led to the creation of framework themes as shown in Figure 4:1.

Figure 4:1 Example of a theme framework



Having completed my coding, I considered the codes I had created and refined them to identify whether they formed a common theme or were stand-alone items.

4.11.3 Ensuring integrity of analysis

There are a number of ways to ensure that analysis has integrity. Ritchie and Lewis (2009) suggest triangulation: the combined analysis of different data sources, a method I used. I also ensured I did not only focus on data that supported my ideas but identified cases that contradicted them and provided alternative explanations in those cases. Throughout my study, I considered my role in it within both the data collection process and the analysis. I considered how my identity as graduate recruiter and higher education lecturer might have influenced my findings.

The most tangible evidence of the integrity of my analysis is an audit trail. This enables others to assess the way I conducted my research and the decisions that informed the research process. This has included frequent meetings with my supervisor, meetings with my second supervisor as well as other colleagues within the school. I have also discussed my ideas with academics from other disciplines. These encounters helped me to identify and counter biases in my interpretations and to see ideas that I had not noticed.

4.12 Profiles of Participants and Participating Institutions

As I indicated earlier, I collected my data from eight business school lecturers and six financial services managers. For ethical reasons, I do not disclose names of individual participants and they are therefore referred to in the following chapters as BSL1 through BSL8 (business school lecturers) and FSM1 through FSM6 for the financial services managers.

I analysed documentary evidence from eight universities and eight financial services institutions. Again, I do not disclose the names of those institutions and in the following

chapters they are referred to as UNI1 through UNI8 (universities) and FSI1 through FSI8 (financial services institutions).

Below is a portrait of each group of participants and each group of institutions with the documents analysed. Whilst my study sample is not large, as noted at 4.6, it is not inconsistent with other similar studies.

4.12.1 Business School Lecturers

The business school lecturers came from geographically and historically diverse universities. The group comprised five males and three females employed at various academic levels. As already noted, they are all British and over 40 years of age. Two of the lecturers had previously been financial services managers. Coincidentally, five of the lecturers are employed in the business schools of the universities whose documentation I analysed. Although my interviews seek the views of business school lecturers on specific statements made by their university related to internationalisation and / or global citizenship, my study does not look for causal effects of policy on practice. To maintain anonymity each participant is identified by the unique alphanumeric listed in Table 4:1 throughout my analysis.

Table 4:1 Business School Lecturer participant demographics

Participant ID	University Foundation Period	University Location	Role	Gender	Ethnicity	Home Country/ Region	Age Group
BSL1	1960-1990	South East	Senior Lecturer	Male	White	England	50-60
BSL2	1960-1990	East Midlands	Associate Dean	Male	White	England	50-60
BSL3	Post 2010	London	Senior Lecturer	Female	White	England	50-60
BSL4	1800s	North West	Lecturer	Male	White	England	50-60
BSL5	Post 2010	London	Visiting Professor	Male	White	England	50-60
BSL6	1960-1990	West	Lecturer	Female	Other	England	40-50

		Midlands					
BSL7	Post 2000	Wales	Lecturer	Male	White	Scotland	50-60
BSL8	Post 2010	London	Lecturer	Female	White	England	40-50

4.12.2 Financial Services Managers

The financial services managers worked for a variety of banking institutions within the UK, all with an office in the City of London. The managers are employed in diverse locations in England. The group comprised two female and four male participants. They are all British and between 20 and 60 years of age. All of the managers had some responsibility for recruitment of university graduates. Coincidentally, two of the managers work for financial services institutions whose documentation I analyse. To maintain anonymity each participant is identified by the unique alphanumeric listed in Table 4:2 throughout my analysis.

4.12.3 Universities

The eight universities whose documentation I analysed are historically and geographically diverse and, are all located in England. Their student populations ranged from around 300 to over 26,000. The student populations at each had comparable ratios of UK domicile to Non-UK students. Each university had a business school or specialises in undergraduate degrees in financial services-related subjects. To maintain anonymity each university is identified by a unique alphanumeric listed in Table 4:3 throughout my analysis.

Table 4:2 Financial Services Manager participant demographics

Participant	Role	Area of Employer Operation	Gender	Ethnicity	Home Country/Region	Age Group
FSM1	Manager	International	Female	White	England	50-60
FSM2	Manager	Scotland and England	Male	White	Scotland	50-60
FSM3	Commercial Relationship Manager	England and Wales	Female	White	England	40-50
FSM4	Relationship	England and	Male	White	England	50-60

	Director	Wales				
FSM5	Associate Vice President	International	Male	White	England	20-30
FSM6	Deputy Chief Executive	International	Male	White	England	40-50

I analysed university Institutional Strategy, Internationalisation Strategy and, Teaching and Learning Strategy or equivalent policies or statement. The titles of specific documents are set out in Table 4:4. I also referred to the webpages of the university for more up to date information.

Table 4:3 University demographics

University	Foundation period	Region
UNI1	Post 1990	South West
UNI2	1900-1960	West Midlands
UNI3	1800s	North East
UNI4	1960-1990	South East
UNI5	1960-1990	East Midlands
UNI6	1800s	North West
UNI7	Post 1990	London
UNI8	Post 2000	London

Table 4:4 University institutional, internationalisation and, teaching and learning strategies analysed

University	Document title and period covered		
	Institutional Strategy	Internationalisation Strategy	Learning and Teaching Strategy
UNI1	2020: 2015-2020	Internationalisation: within university strategy	Learning and teaching strategy 2016-2020
UNI2	Making important things happen: 2015-2020	None published	Part of institutional strategy
UNI3	University Strategy 2017-2027	A World University: within university strategy	Learning and Teaching Handbook
UNI4	Strategic Plan 2015-2020	Internationalisation Strategy 2015-2020	Education and Student Experience Strategy 2016-2020

University	Document title and period covered		
	Institutional Strategy	Internationalisation Strategy	Learning and Teaching Strategy
UNI5	University Corporate Strategy 2006-2016	International Vision: within university strategy	Part of institutional strategy
UNI6	2020 The University Strategic Plan: 2015-2020	Student Experience Leads: as International Institution...?: presentation slides	Teaching and Learning (webpage)
UNI7	University Strategic Plan 2012-2017	None published	Academic strategy
UNI8	None published	None published	Learning, teaching and Assessment Strategy

4.12.4 Financial Services Institutions

The eight financial services institutions whose documentation I analysed all had offices in the City of London and provided a range of financial services in commercial and / or consumer finance either within the UK or Internationally. Their employees ranged in number from around 20,000 to over 330,000. To maintain anonymity each institution is identified by a unique alphanumeric listed in Table 4:5 throughout my analysis. To maintain anonymity each institution is identified by a unique alphanumeric listed in Table 4:5 throughout my analysis.

I analysed a variety of documents for example Annual Reports, Global Citizenship reports, Corporate Social Responsibility reports, Codes of Conduct. The titles of specific documents are set out in Table 4:6. I also referred to the webpages of financial services institutions for more up to date information.

Table 4:5 Financial Services Institution demographics

Institution	Services provided	Head Office	Area of activity	Profit/loss 2015/2016	Number of employees
FSI1	Retail, wholesale and investment banking	London	International	£0.623billion	129,400
FSI2	Merchant banking	New York	International	US\$49.1billion	239,000

				(~£400billion)	
FSI3	Investment, Retail and wealth management, Global private banking	London	International	US\$2.5billion	331,458
FSI4	Retail and commercial banking and insurance	London	United Kingdom and Republic of Ireland	£4.2billion	45,856
FSI5	Consumer finance	Bradford	United Kingdom	£292.9million	3,667
FSI6	Retail banking	Edinburgh	United Kingdom	-£6.96billion	92,400
FSI7	Retail and commercial banking	London	United Kingdom	£4.57billion	19,992
FSI8	Corporate, Institutional and Retail banking	Paris	International	€7.7billion (~£6.5billion)	189,000

In addition I analysed information published on the websites of professional bodies that regulate / advise the financial services sector and specialist graduate recruiters, some specifically for the financial services sector.

4.13 Conclusion

In this chapter, I have presented my methodology and methods for this research study. I adopted a constructivist-interpretivist approach to my study in order to explore the research questions that aim to examine the experiences of business school lecturers and financial services managers who are concerned with graduate employability and to understand the influence of global citizenship on employability in the financial services sector. This research therefore is a qualitative study with philosophical roots in a constructivist ontology and interpretivist epistemology.

Table 4:6 Financial Services Institution reports and policies analysed

Institutional Code	Documents reviewed
---------------------------	---------------------------

FSI1	Building the bank of the future 2016; Citizenship Plan 2013; The [FSI1] Way 2013
FSI2	Global Citizenship Report 2015; Our Code of Conduct 2015
FSI3	Strategic Report 2016; Employee Handbook 2014; Welcome to our world 2013
FSI4	Helping Britain Prosper Annual Review 2016; Social Impact Review 2016; Code of Personal Responsibility 2013
FSI5	Corporate Responsibility Report 2015; Annual Report 2015
FSI6	This is Our Code 2016; Annual Report and Accounts 2016; Sustainability Report 2015
FSI7	Employee Handbook 2017; Annual Report 2016; Sustainability Report 2015; Corporate Social Responsibility Report 2014
FSI8	Code of Conduct 2016; Corporate Social Responsibility Report 2015

I used two methods in my study: semi-structured interviews and documentary analysis. I explained the purpose and procedures for each method. The methods I chose are influenced by which methods I assessed would best enable me to address the research questions. The interviews provided an opportunity for me to explore the lived experiences and perspectives of the study participants.

My intent was to honestly and accurately present the views and perceptions of my research participants whilst preserving their anonymity. As well as my reflexive approach to data analysis and interpretation, this chapter outlines the ethical issues I addressed in the study and the mitigation measures I employed.

I have provided a portrait of the two groups of participants and the institutions that I chose for my documentary analysis. I adopted two forms of analysis, thematic and discourse analysis to explore and interpret my data consistent with the constructivist-interpretivist approach. The themes resulting from the application of these two processes are presented in the following chapters.

'Global citizen' as a concept has been used in a variety of contexts. In order to begin to address my first research question, therefore, it was crucial that I investigated how academic and professional communities of practice understand the term and differentiate its meaning in the contexts of higher education and financial services. Exploring the meaning ascribed to

'global citizen' by these two communities of practice also enhances understandings of the concept as described by the literature.

This research provides one of the first comparative analyses of understandings of 'global citizen' between financial services-related academic and professional communities of practice and how differences in global citizen attributes may influence student employability in the financial services sector. Research on 'global citizen' to date has mainly focused on projects designed to understand how academics can integrate global citizen education into an internationalised curriculum. Prowse (2013), for example, explored this specifically, considering how to link higher education strategy to practice. Similarly, Clifford and Montgomery (2014) problematized narratives associated with 'global citizen' and found that, apart from 'global citizen' meaning different things to different academics in their study, it is often considered as conflicting with the aspirations of the capitalist economy; this appears particularly pertinent in a financial services context. Hendershot (2010) asked about the meaning of 'global citizen', she posed the question to students as her study was exploring how the ideas, actions and experiences of students at one university influenced 'global citizen' identity development. My study explores a number of factors that have yet to be investigated, including: financial services-related academic community of practice understandings of the meaning of 'global citizen' and aims of higher education (Chapter 5); professional community of practice understandings of the meaning of 'global citizen' in the context of the financial services sector and aims of higher education (Chapter 6); the relationship between global citizenship and employability (Chapter 7).

Chapter 5 Understandings of ‘global citizen’ in the Academic Community of Practice

5.1 Introduction

In this chapter, I present my research findings thematically. Each part is defined by the research question that I discuss. At the beginning of each part I present my data, allowing it to stand on its own. Presenting my findings with limited comments is crucial to fully epitomise the understandings of academic communities of practice of the concepts this study addresses, namely ‘global citizen’, internationalisation of the curriculum as a process leading to the provision of global citizen education and the aims of university. Following the presentation of the data, I synthesise ideas and theory. This enables me to explore the data in a wider context and facilitates both the identification of links between data and theory and, the interpretation of data and literature.

As noted in Chapter 4, I conducted eight semi-structured interviews with business school lecturers. I mainly use verbatim quotations when presenting my data, in order to give a direct voice to the research participants. I present examples that illustrate the views of the sample population. Although the selected examples represent common themes, I sometimes use them to depict outlying opinion and indicate this to be the case in the text.

5.2 What is a Global Citizen within Universities?

As I discussed in Chapter 1, ‘global citizen’ has become a common term in contemporary higher education and plays an increasingly prominent role in higher education policy and guidance. For example, the QAA (2015) evokes global citizenship as a graduate attribute in the *Subject Benchmark Statement UK Quality Code for Higher Education Business and Management* and the HEA and QAA (2014) in *Education for sustainable development: Guidance for UK higher education providers* relates global citizenship to the future personal and professional lives of students.

The discussions in this section mainly address the issue that although universities have increasingly used the term 'global citizen' in their strategies and policies, the concept incorporates a range of different ideas and is not clearly defined in the literature. The precise nature and meaning of 'global citizen' remains greatly contested: some see it emerging as an identity for those who undertake higher education in integrated and developed societies (Smith *et al.*, 2017); to others it is a graduate identity that supports employability (Hinchliffe and Jolly 2011); while to others it is a form of education that perpetuates colonialism and Western hegemony (Dill, 2013; Wintersteiner *et al.*, 2015). The contested nature of 'global citizen' leaves gaps in the current understanding, some of which this study attempts to address.

This section concerns the understanding of the 'global citizen' phenomenon within the academic community of practice. It explores what 'global citizen' means both to business school lecturers and within university strategies and policies in which the term is used. It also explores whether university strategies and policies identify graduate attributes that may be considered as any of the global citizen attributes identified in Chapter 2 (see section 2.1.3.5).

Exploration of these issues is critical to addressing research question 1: *How do the higher education and financial services sectors understand the term 'global citizen'? Do higher education and financial services sectors ascribe different attributes to global citizens? And if so, why?*

5.2.1 The views of business school lecturers

Over the course of the semi-structured interviews, it became clear that most of the interviewees were familiar with and used the term 'global citizen', though many, when asked to define the attributes of a global citizen, found it difficult to do so. For example,

It's a bit tricky, I have to admit, what it means by a global citizen' (BSL1).

In each interview, I asked the interviewee about the attributes they would associate with global citizens. Often, the question was met with hesitation and either a request for time to think about it or, sometimes, an admission that they didn't know. BSL4 initially asserted that he did not know, then, equated it to being capable of looking at business within a global context:

Well I don't know what a global citizen is, it's just crap. Er ... what is a global citizen? ... what a global citizen is, is quite interesting ... capitalism has rather taken to this idea ... you would have a global outlook (BSL4).

In general, my findings indicate that there is a variety of meanings ascribed to 'global citizen' by the business school lecturers interviewed and, by university strategies and policies which provide a multiplicity of attributes that might be associated with 'global citizen'. For the business school lecturers, for example, the findings indicate that 'global citizen' means different things to different lecturers, with most of the comment of participants demonstrating some global awareness and / or appreciation of cultural difference as appropriate attributes. Suggested 'global citizen' attributes ranged from the simplistic:

'someone who can, you know, they don't just live on an aeroplane but you know, it doesn't matter what country, or region, or part of the world they fall into [they will be OK]' (BSL2)

to the more complex:

I think, thinking of global, being global or global citizen and I'm thinking of Brexit, what thing came to mind is straightaway is openness, I mean openness to what's going on outside there, not necessarily acceptance ... being curious, being open and trying to understand what, why, the way, that way is done (BSL6).

Notably, every business school lecturer considered global awareness to be an attribute associated with being a global citizen. For example:

education is now more valuable because it gives *us* that global outlook and, it allows our students to have that global outlook so, hopefully, creating a more rounded global citizen (BSL7 emphasis added).

This lecturer appeared to be acknowledging their own need to have a global outlook in order to convey that to their students. Another lecturer also acknowledged this in considering internationalisation (see discussion at 5.4):

The impact on me as a lecturer, it would mean that I would need to be much more aware of global issues than I may have been used to (BSL8).

This suggests that BSL8 considered global citizen education is no more than the inclusion of global issues in the curriculum (see further discussion at 5.3).

The majority of business school lecturers related being a global citizen to being aware and appreciating cultural difference, an attribute frequently propounded by the literature (see section 2.1.3.5). BSL8, for example, defined it quite simply as:

someone that understands cultures or has an appreciation of cultures from across the globe (BSL8),

whereas BSL4 gave a more expansive description of what it might mean in practice:

someone who actually does understand other people ... there are different views in the world, there are different ways of seeing the problems of the world ... each nation has its own set of problems and they should be respected for that (BSL4).

The reason for understanding other cultures was sometimes related to the international university student population and not developing global citizenship. For example BSL8 expressed concerns that the UK government Prevent programme that seeks to constrain radicalisation may restrict the ability to embrace cultural difference by dissuading foreign students from coming to the UK to study:

It's important though that we embrace different cultures and we embrace globalisation [facilitating embracing cultural difference] because universities get a lot of their students from abroad and, British universities are considered very highly across the globe and hopefully will continue to do so and, they will not attract students if they end up not being able to promote globalisation (BSL8).

Some participants were concerned that being a global citizen may become a form of Western hegemony in the business environment (see discussion at section 6.2.2). The concern that global citizenship may be a form of Western hegemony is often identified in the literature (see section 2.1.3.2). BSL3 cautioned against this:

we have to be aware of ... the risks of cultural imperialism, ... talking to ... customers, if they're coming from abroad ... certain territories, so whether it's India or Asia, there will be other issues [than those associated with the First World¹ global citizen agenda] that are taking priority (BSL3).

These narratives from business school lecturers suggest that the meaning of 'global citizen' is contested, though nearly all of the participants identified global and cultural awareness as global citizen attributes, two of the global citizen education purposes identified in the literature (see section 3.3.2). There were, however, variations in other attributes that might accompany these. The most frequently mentioned was the need for students to be international travellers. In contrast, some business school lecturers suggested that using the internet was equally effective in developing knowledge and appreciation of cultures. However, this view is in contrast to Leask's (2004). She cautions that, whilst ICT can facilitate international exposure for all students, in order to be effective in enhancing teaching and learning it requires 'a strong framework of professional development and student services supports' (Leask 2004, p 350). No such framework appeared to be evident from the interviews carried out for this study.

On the whole, there was little to differentiate the level of understanding of 'global citizen' within my business school lecturer group: the two participants who specifically identified themselves as directly involved in curriculum development were no clearer about the

¹ The industrialised capitalist countries of western Europe, North America, Japan, Australia and, New Zealand

attributes of global citizenship than others. Similarly, business school lecturers working at universities that espoused global citizen development within their strategies or policies were no better able to define global citizen attributes than those at universities who did not. These accounts are compared with the evidence that emerged from my analysis of university strategies and policies, as discussed below.

5.2.2 The views of university managers

University strategies and policies provide different understandings of 'global citizen'. It was clear from both sets of data that within the academic community of practice 'global citizen' means different things to different people. Being globally aware is expressed by business school lecturers as a global citizen attribute and is also evident in university strategies or policies. For example, global awareness is:

to understand the impact of cultural, political and economic systems on society; to be interculturally aware, engaging with different attitudes and approaches (UNI4),

This statement provides a direct link between global and intercultural awareness that may be interpreted as suggesting a connection between global awareness and cultural appreciation, the two attributes identified most frequently by the business school lectures in my study and as purposes of global citizen education (see section 3.3.2). Those universities that do not include developing global citizen as an aim frequently do include global and / or cultural awareness in the attributes that their graduates will possess. For example:

students graduating from [our university] will ... have ... an understanding of different cultural values and respect for cultural difference (UNI5).

The strategies and policies from almost half of the universities studied consider that a global citizen needs to promote social justice, an attribute that does not emerge from my interviews with business school lecturers. For example:

Social justice and privilege was another key theme and, some discussions formed around who has the privilege to be a global citizen and how to be inclusive in an authentic way ... global citizens understand that they ... [have] a responsibility to show ... care for people (UNI3).

Within strategies and policies, a link is frequently made between being a global citizen and having good graduate employment prospects (see Chapter 7). For example:

The university will *ensure* that the international dimensions of its degree programmes are strengthened and that students develop the skills necessary to shape them as global citizens, able to compete in an increasingly diverse global job market (UNI6 emphasis added).

This statement seems to suggest that students can expect to become global citizens through having specific skills. There is no suggestion that students may need to change their values and attitudes in order to become global citizens which they may need to do if they are to address issues of social injustice as the policy of UNI3 quoted above suggests.

A relationship between global citizenship and the job opportunities of graduates also emerges from my interviews with business school lecturers. In contrast to university policies that describe developing skills for global citizenship through an internationalised degree programme, one participant discussed the importance of developing the global citizen identity of the individual student:

every student, regardless of which module they take, they have to go through Personal Development Plan which is two years module and one of the elements is about *being global* and they been introduced to global strategies and global events and so on. I mean as part of the programme they are taught about what is *being a global citizen*, why is important (BSL6 emphasis added).

She added that being in a part of the country that had voted for Brexit, it seemed important to help students, mainly drawn from the local area, to avoid a parochial mentality.

Significantly and, reflecting current UK government education policy (see section 2.2.4). all universities in the sample include employability as a graduate attribute and, furthermore, the majority associate it, either explicitly or implicitly, with being a global citizen. For example:

graduates are socially engaged global citizens ... [who] will be employable: equipped with the skills necessary to flourish in the global workplace (UNI1).

The relationship between global citizens and employability is a key component of my study and is therefore discussed as a separate topic in Chapter 7.

My analysis of university strategies and policies indicates that the understanding of 'global citizen' by an individual may depend upon their position and identity in the university. 'Global citizen,' it seems, may mean one thing to business school lecturers and something different to the managers who write the strategies and policies. Strategies and policies express a wider range of attributes for global citizens than those that emerge from my interviews with the business school lecturers.

5.2.3 The academic community of practice: disparate understandings

Having explored the attributes of 'global citizen' from participating business school lecturers and within university strategies and policies, I consider the emergent themes and proffer insights into my findings through considering a theoretical context in which to explore the consistencies and inconsistencies in understandings of the 'global citizen' phenomenon.

My findings suggest that the 'global citizen' attributes recognised in higher education are subject to widespread influences: they are shaped by the concerns of university management expressed in strategy and policy, attitudes of business school lecturers, perceptions of employability and, at times, concerns that they perpetuate colonialism. Throughout the discussion with business school lecturers and my analysis of university strategies and policies, it was evident that 'global citizen' was understood differently by individuals within the two groups within the academic community of practice (managers and

lecturers). The attributes of 'global citizen' that were mentioned most frequently and therefore appeared valuable to participating business school lecturers and managers compiling strategy and policy, were often different. Clifford and Montgomery (2014), whose study investigated how academics engaged with 'global citizenship' within discussions of curriculum internationalisation, found that whereas university policies may include the term 'global citizen', its implementation in higher education curricula is limited. My findings appear to support this and suggest that the limitation may be due to a lack of clear understanding by business school lecturers of the meaning of 'global citizen' and a lack of definition within the university strategy or policy.

In order to understand the 'global citizen' concept, it is necessary to investigate how it is used in the current higher education research context and the changes that have occurred this century that have led to the 'global citizen' concept having a prominent place in higher education. A number of researchers argue that developing the graduate as a 'global citizen' is the outcome of internationalising higher education (Shiel 2007; Leask 2009; Clifford and Montgomery 2011) (see section 5.3).

Leask (2015) describes the early 1990s as the period when an increasing number of researchers across the globe expressed the need for the higher education curriculum to be internationalised, in order to prepare students to be global citizens. The literature for this period reveals that there was little agreement on an accepted definition of 'global citizen'. As noted by Leask (2015, p 58), the variations in definition meant that the attributes a global citizen should have were not agreed and thus neither was what students must do to become one: 'there is less agreement on ... the scope and nature of learning outcomes necessary for graduates to be global citizens'.

A lack of clarity and agreement around the concept of 'global citizen' therefore seems not to be a new phenomenon. Though several studies have attempted to define 'global citizen', a

single definition has not emerged. These include Leask (2015, p 61) who suggests a 'global citizen' is someone who is 'deeply committed to solving the world's problems and well equipped with the knowledge and skills required to create new and exciting possible worlds'. Killick (2010, p 4 italics in original), on the other hand, defines 'global citizen' as 'a matter of *who I am* rather than *what I can*. It is a matter of identity in a world of alterity; how I see myself *among* these others'. This suggestion that being a global citizen is about identity is reflected in a comment by one lecturer:

now, then, how you interpret that [global citizen], that might be a number of areas, that could be to do with how people see themselves (BSL1).

Similar to Killick, one of the participating lecturers in my study explained that a global citizen is:

someone who does understand that there are different views in the world, there are different ways of seeing the problems ... we aren't just living in our own little bubble (BSL4).

This echoes other literature. For example, Henderson (2013, p 3) defines 'global citizen' as a person who has '[k]nowledge and skills, showing cross-cultural awareness and, valuing human diversity. The ability to work effectively and responsibly, in a global context' while for others it involves 'embracing cultural diversity while promoting social justice and sustainability' (Reysen and Katzarska-Miller 2013, p 858). The various attributes that business school lecturers and university strategies and policies use to define 'global citizen' therefore conform to the array in the literature, indicating that my findings are not atypical. The variety of understandings of 'global citizen' expressed by business school lecturers, university strategies and policies and the research literature, further indicate the multiple dimensions of this phenomenon. Only some of the attributes I identified within the literature (see section 2.1.3.5) are explicitly identifiable within my findings from my interviews with the academic community of practice. Global awareness may be interpreted as "take a world perspective" and cultural appreciation as "value and respect diversity". Significantly for this study, this only includes one of the global citizen attributes identified in the literature as

common to higher education and business, namely “value and respect diversity” (see section 2.2.5). I explore the attributes accorded ‘global citizen’ in financial services-related business in Chapter 6.

There are frequently links to the development of global citizenship within the internationalisation of higher education in the scholarship literature. As highlighted in Chapter 3 (see section 3.4), this includes internationalisation of both the formal and informal curricula and, two pedagogies resulting from formal curriculum internationalisation: study abroad and internationalisation at home (IaH). This study is only concerned with the formal curriculum and I discuss understandings of the internationalisation of the curriculum by the academic community of practice in detail in the following section.

5.3 Internationalisation of Higher Education and Global Citizen Education

The discussion in Chapter 1 (see section 1.6.2) stated that the relationship between internationalisation and global citizen education was not well established. I discussed the need to understand how academic communities of practice internationalise the curriculum for financial services-related degrees and, whether this supports education for global citizenship. In Chapter 3, I discussed the varied purposes of GCE suggested in the literature (see section 3.3.2).

The discussion in this section addresses the issue that, despite universities frequently having an internationalisation strategy or policy whose stated outcome is the development of global citizenship, there is a range of different ideas about the relationship between internationalisation and global citizen education and this relationship is not clearly defined in the literature. The exact way in which internationalisation of higher education and global citizen education are related depends upon understandings of ‘global citizen’. As a result, that relationship remains contested: some see global citizen education and internationalisation at home as two separate layers within higher education

internationalisation (Haigh, 2014); while for others higher education internationalisation should be more than international student recruitment and should include internationalisation of the curriculum to develop global attributes (Robson, 2015); and to others, there is a significant gap between theory and practice (Caruana, 2007). The contested nature of the relationship between internationalisation and global citizen education leaves gaps in current understanding, particularly within financial services-related education in business schools, which this study attempts to bridge.

This section presents the academic community of practice understandings of what internationalisation of higher education means in practice, in financial services-related curricula in particular. It explores the outcomes of internationalisation envisaged in university policies and, the actions that business school lecturers take to internationalise their teaching.

5.3.1 University internationalisation policies

Although half the universities included in my study used the term 'global citizen' within their institutional and / or teaching and learning strategies, only one of the internationalisation strategies analysed for this study specifically identified global citizenship as an outcome:

we will ensure all our graduates are socially engaged global citizens (UNI1).

This was not the first outcome listed in the strategy which suggests that it may not be the highest priority of the university. In common with the literature (see section 3.4.3), the strategy suggests that global citizenship will be developed either by study abroad or through collaboration with non-UK students studying at the university. Consistent with Caruana's (2007) findings, the majority of university internationalisation strategies analysed included international student recruitment as an outcome of the strategy:

increase the pool of high quality [international] students we might attract to study at the university for either all or part of their undergraduate or postgraduate programmes (UNI5).

Only in one strategy (UNI1) was it the first statement listed and, therefore, apparently, considered a top priority. In another strategy (UNI4) it was listed last, apparently indicating it has a lower priority. Without exception, the university strategies evaluated for this study included an aim to increase international partnerships to support research and education, reflecting the institution-centred internationalisation described by Fielden (2011) (see section 3.4). One university links internationalisation with supporting humanitarian projects; this might be interpreted as promoting social justice, although there is no specific evidence for this within the strategy:

Internationalisation at [university name] means ... align[ing] research, educational and humanitarian projects for both staff and students towards common goals and with specific institutions/regions (UNI3).

Some universities recognise a link between internationalisation and the higher education campus experience of students, though the areas this relates to are varied. In one strategy document (UNI4) the international student experience is specifically identified as needing to be improved, while another (UNI6) includes the need for global course content, an idea promulgated by business school lecturers (see section 5.3.2). Yet another university (UNI5), appears to recognise internationalisation at home (see section 3.4.1.2) stating that it will establish:

an environment for learning, on campus which recognises that ALL students are international students and enables them all, whether from the UK or elsewhere, to benefit from the opportunities of an international education' (UNI5 emphasis in original).

This is perhaps an example of what one participating lecturer described as internationalisation being integrated into teaching and learning, 'like Blackpool through a stick of rock' (BSL2).

All of the university internationalisation policies explored include multiple outcomes. Most include the recruitment of international students and the provision of study abroad for those students who are able to take that opportunity. Only one specifically identified global

citizenship as an outcome and this was dependent upon students interacting with international students or studying abroad, two other outcomes of the policy that appeared to be more important since they were presented earlier in the list of outcomes.

5.3.2 Internationalisation from the perspective of the business school lecturer

The majority of business school lecturers participating in my study did not relate developing global citizenship to internationalisation of the curriculum. Rather, they considered that internationalisation simply required them to include international business perspectives in their teaching material. For example:

as a lecturer, I have got to make sure that the course content, where not already supplied through the current recommended core text or, whatever materials that we have reflect that international perspective (BSL3).

This supports a study by Leask (2013), whose findings indicated that internationalisation of the curriculum is not well understood by academics and, that those that do internationalise their curriculum take a very narrow view of what this means. In line with Leask's (2013) findings, this study also suggests that having a university internationalisation strategy or policy is insufficient motivation for curriculum internationalisation. Indeed, one participating lecturer did not feel they had a responsibility to read such documents:

I wouldn't bother reading that [strategy], I [have] no interest in it whatsoever (BSL5).

Some lecturers specifically related the intention of their university to develop internationalisation to ensuring that they developed teaching material that was UK-centric with an international perspective. One of these lecturers suggested that in the past 'international' had meant a comparison with America:

when I worked at [bank] graduate recruitment, they would often be able to talk ad nauseum about the American experience and be able to contrast that but they wouldn't necessarily have any awareness of what's going on outside America or the UK' (BSL3)

whereas now they include Africa and Asia due to the global nature of financial services today. Similarly, another lecturer (BSL5) discussed the need to ensure that students understand the variety in operations, functions and role in the economy of banking across the globe as well as the common features of banking systems. He asserted that just taking a domestic view of a subject 'would be bizarre' and that a global view enriched subject teaching. Yet another lecturer described how, when travelling abroad, he took photographs to show there was little difference between foreign and UK banks:

I was taking pictures of banks! [laughs] But specifically how they advertise themselves, the services they had available, all those sort of things and then drop that in, I can say "You know, look, it's no different, here's Chennai, Madras, here's Singapore, here's Australia, here's the UK, pretty much the same", you know (BSL2).

Other lecturers said that professional accreditation processes had driven their curriculum internationalisation; the fourth of the eight layers of internationalisation identified by Haigh (2014). The focus of their internationalisation in this case was to encourage students to appreciate international cultures which was the attribute of 'global citizen' they later identified. Their reason for choosing this focus for internationalisation arose as a result of their institution having already participated in ERASMUS, the European Union Student Exchange programme, and other international bilateral agreements providing students with opportunities to study abroad and experience international culture first hand. One university is experimenting, in a post-graduate programme, with on-line modules that enable international collaboration without the need to travel. This lecturer described this way of learning as avoiding the superficiality of 'putting the word "international" in front of the module title' (BSL2) in an effort to convince the accreditation team that they are indeed internationalised modules. It may also address the issue identified by Clifford (2011) of the limited overseas mobility of students and internationalisation at home (see section 3.4.1).

Another lecturer identified internationalisation of the curriculum as more than subject teaching and, thought that it should also be reflected in the teaching environment:

I think internationalisation of the curriculum, I think that can mean different things, it can mean not just subjects you are taught but the environment in which you are taught and the mechanisms, the mediums through which you are taught, so it's a very sort of broad issue (BSL1).

This might be seen as an acknowledgement of the need for academic communities of practice to create a situated learning environment for students legitimate peripheral participation (Lave and Wenger 1991). The motivation of the lecturer for internationalisation, however, was not to develop global citizens rather it was to recognise internationalisation as an essential attribute of UK higher education, in the light of the number of non-UK students attending the university. Internationalisation is about embracing:

different academic backgrounds, different cultural backgrounds, they [non-UK students] bring, a breadth of experience and knowledge to seminar discussion (BSL1).

Another lecturer implied that internationalisation simply involves having a faculty that includes staff and students from across the globe, so that by allowing them to exchange ideas freely, 'hopefully you're building global citizenship' (BSL4). The university that employs this lecturer states that the international dimension of its degree programmes will shape students as global citizens so that as graduates they understand their responsibilities as global citizens. Clearly, there is discrepancy between the aspirations of the university and the view of internationalisation of this lecturer. Despite this, the lecturer perceived he had autonomy within his teaching:

I'll be honest, in terms of you know, university direction, there is practically none. [laughs] essentially anything is coming from within yourself and in terms of your own view of education (BSL4).

This may be considered to accord with the view of another lecturer that internationalisation is integrating case studies from different places and cultures into the curriculum, whereas ultimately:

it's all about trying to achieve the learning outcomes of a particular module (BSL1).

If the outcomes do not include global citizenship or any global citizen attributes, the internationalised module is unlikely to develop students as global citizens.

Business school lecturers generally appear not to view internationalisation as a process that will lead to curricula that may develop global citizens or any global citizen attribute. Rather, internationalisation concerns including non-UK-centric information in study materials so that students appreciate the international nature of finance related business.

5.3.3 The academic community of practice: differing internationalisation outcomes

Having explored the links between internationalisation and global citizen development within university strategies and policies and, the understandings of participating business school lecturers of the purpose of internationalisation of the curriculum, I consider these understandings and offer insights within a theoretical context that enables me to compare my findings.

My findings suggest that the purpose of internationalisation in higher education is subject to various influences: it is shaped by concerns of university management expressed in strategy and policy related to recruitment of international students and their higher education experience and, securing international partnerships and, the perceptions of business school lecturers of its intended purpose. During my interviews with business school lecturers and my analysis of university strategies and policies it was evident that internationalisation is understood differently by the two groups, managers and lecturers, within the academic community of practice. The purposes of internationalisation considered most important by participating business school lecturers and by managers compiling strategies and policies were often different.

In order to understand the purpose of internationalisation, it is necessary to investigate how it is defined in the current higher education research context and the changes that have

occurred during the past few decades that have led to internationalisation of the curriculum being considered as a process leading to pedagogies for global citizen development. I have already noted how researchers have argued this case (see section 5.2.3). Clifford and Montgomery (2011), Leask (2009) and Shiel (2007) propose that internationalisation of higher education is a process that creates global citizen education and leads to the development of global citizen attributes.

Leask (2013a, p 1) argues that in the past, internationalisation of the curriculum was designed to develop a few international affairs specialists, whereas in the 21st century it needs to prepare 'all graduates to be professionals and citizens' working in a global connected world and not just those graduates who have the resources to be mobile. Leask (2013a) is clear that when she refers to the curriculum she includes the formal, informal and hidden curricula that together form the lived student experience and, that the message conveyed must be consistent across them. Significantly, the findings in my study suggest this consistency is not yet in evidence within university policy and academic practice. As noted by Leask (2013a), at the end of the first decade of the 21st century there was little agreement on how internationalisation of the curriculum should be defined.

The current lack of clarity about the purpose of internationalisation of the curriculum therefore does not seem to be a new phenomenon. A number of studies attempt to define internationalisation of the curriculum, whilst no common understanding has emerged. These include Leask (2009, p 209) who proposes 'Internationalisation of the curriculum is the incorporation of an international and intercultural dimension into the content of the curriculum as well as the teaching and learning arrangements and support services of a program of study'. Including international and intercultural elements in the curriculum reflects the most frequent global citizen attributes described in my interviews with business school lecturers and university strategies and policies (see section 5.2.3). Elkin *et al.* (2008, p 241), on the

other hand, suggest that internationalisation leads to 'curricula with an international orientation in content, aimed at preparing students for performing in an international and multicultural context and, designed for domestic as well as foreign students'. This suggestion that an internationalised curriculum is one that is appropriate for all students regardless of nationality is reflected in the comment in one university policy (UNI5) that teaching and learning should benefit all students, whether from the UK or elsewhere (see section 5.3.1). Similar to Elkin *et al.* (2008), one of the lecturers in my study explained that internationalisation meant:

I have got to make sure that the course content, where not already supplied through the current recommended text or whatever materials that we have, reflects that international perspective (BSL3).

Unlike Elkin *et al.* she makes no suggestion that there is any need to address cultural issues.

Similar attitudes to course materials can be found in other literature. For example, Schapper and Mayson (2004) describe the course materials for transnational business education as 'typified as overwhelmingly Western in orientation and almost exclusively North American in content. References to other cultures are in the main incidental, anecdotal and from the position that suggests North American culture is the norm' (Schapper and Mayson 2004, p 194). This reflects a Western hegemonic higher education that my findings suggest may no longer be the case in financial services-related education with the inclusion of African and Asian perspectives (see section 5.3.2). De Vita and Case (2003, p 383) argue that 'Simply flavouring curricula with 'international' or 'global' elements fails to address more fundamental issues of the educational process' and challenge the validity of including Western constructions as international content, while others consider that integration of case studies drawn from other countries and / or cultures is good practice as a component alongside other internationalisation of curriculum activity such as staff and student mobility (Middlehurst and Woodfield 2007).

The various understandings of internationalisation of the curriculum expressed by business school lecturers and within university strategies and policies are therefore not unusual. The differing views on the purpose of internationalisation of the curriculum emerging from business school lecturer interviews, my analysis of university strategies and policies and the literature further indicate the many dimensions of this phenomenon. Significantly, two of the GCE purposes identified in Chapter 3 (see section 3.3.2) emerge as outcomes for internationalisation from my interviews with business school lecturers and analysis of university strategies and policies, namely valuing and respecting diversity and, thinking globally whereas there are only implicit references to the workplace.

Literature frequently identifies study abroad as an element of internationalisation of the curriculum that develops global citizens. University strategies and policies also frequently make this connection. Nevertheless, none of my business school lecturer participants did so specifically.

My findings suggest that there is little consensus of what it means to internationalise the curriculum and no direct connection with the purposeful development of global citizenship, although there are implicit references to global awareness and cultural appreciation. Some of the universities represented by the business school lecturer participants specifically state that an aim of the higher education experience they provide is, amongst other things, to develop graduates as global citizens. I discuss the academic community of practice understandings of the aims of higher education in the following section.

5.4 Aims of Higher Education: Academic Community of Practice Perspectives

In Chapter 3, I suggested that global citizen attributes may be of benefit to both the individual student and to society at large and, further, that higher education may need to develop global citizens in order to support its aim to develop graduate employability. The discussion in this section primarily addresses the graduate attributes that the academic community of practice

understands are related to the aims higher education. An agreed set of higher education aims has not been promulgated: some see higher education as an arena where students become citizens who can appreciate community issues, engage with democracy and work for public good (GuildHE and National Union of Students 2016); others consider that higher education should work to provide graduates who meet the economic needs of society and are also capable of addressing and promulgating solutions to global issues (Harrison, 2017); and others express concern that the aim of higher education is no longer education, rather it is the development of personal and employability skills, together with social inclusion (Williams, 2013).

This section discusses the understandings of the aims of higher education within the academic community of practice. It explores what those aims are from the perspective of business school lecturers delivering financial services-related degree programmes and from within university strategies and policies. As one lecturer acknowledges,

it's a sort of debate that's gone back to the first ever university in Italy
(BSL1)

Exploring this issue is critical to the development of discussion to address research question 3: *Should the aim(s) of higher education include the development of global citizens? And why? What does the development of global citizenship contribute to the education of students?*

5.4.1 Develop global citizens

Some of the university institutional strategies analysed for this study make bold statements about developing graduate global citizens:

ensuring our graduates become global citizens (UNI3).

Another statement is more expansive:

students who acquire these [graduate] attributes will be socially engaged global citizens with international perspectives and networks, who can work creatively and enterprisingly in their chosen fields (UNI1)

thus linking being a global citizen with employability (see Chapter 7). Another university strategy suggests that being a global citizen is not achieved at graduation. Instead, the higher education experience contributes to becoming a global citizen later in life:

our graduates have what international, national and regional employers demand and they *go on to* have successful careers and *be engaged global citizens*' (UNI2, emphasis added).

The majority of universities remain silent on the issue of developing global citizens, although the term may be mentioned in other strategies or policies without connecting such development to the aims of the university.

Participating lecturers were asked directly whether higher education should develop global citizens and to explain why they gave the response they did. The most common answer was 'yes', though the reasons given differed. One lecturer suggested that young people are naturally global citizens, as some literature suggests (see section 2.1.2.1):

Yes, I do and the reason I do is because, this seems very altruistic but we are taught as young, the young people are taught to be very understanding of different cultures, different faiths and we have a dichotomy. Many of our young people believe very highly in appointments elsewhere, understanding different cultures and they will embrace that and they will be good at that (BSL8)

The majority of those who answered yes were lecturers for whom, as with BSL8, cultural awareness was their most frequently mentioned attribute of global citizenship.

Other responses declared the belief that university did indeed develop global citizens whose attribute was to be able to take a global perspective. However, if the definition of 'global citizen' was any more specifically defined they were not convinced higher education is able to achieve global citizen development:

if a global citizen is someone who understands the nature of issues on a global scale and in different regions, different parts of the world then I think a lot of higher education meets that, particularly the structure, the pedagogy we've got, by getting students to challenge things, where perhaps, it might fall down is if the definition of global citizen is more detailed, it might mean that there are gaps (BSL7).

Yet, other lecturers suggested that 30 years ago, before the term 'global citizen' appeared in higher education policy, graduates became global citizens because a university education developed personal ambitions:

Your aspirations were beyond the boundaries of where you'd come from, for me, a small Essex village, the world was now my oyster (BSL2).

They considered that universities today may be unable to develop many students as global citizens since students lack the 'intrinsic motivation'. Students see themselves as consumers who expect the lecturer to deliver a commodity for consumption and are therefore unwilling to engage with the education process (Caruana, 2010a): university is

an extension of school so a lot of habits are still there, the habits of everything is delivered to you, you're a consumer, you've paid for something, you're gonna get it and you're gonna complain if you don't (BSL2).

Furedi (2017, p 27) suggests that 'higher education has become complicit in continuing to treat students as if they are children'. The lack of motivation BSL2 comments on may arise, according to Furedi (2017, p 22), due to young people having been 'infantilised' by the university and society so that they are no longer capable of 'independent and autonomous behaviour'.

Yet other lecturers responded positively to the question of the relationship of global citizen development with the aims of university. They considered global citizenship a 'key theme at the moment' (BSL1) and, therefore, it is essential to make students aware of it to prepare them for work. (I discuss this link between global citizenship and employability in detail in Chapter 7.)

Finally, a few lecturers prevaricated in answering the question. This was perhaps not surprising, since they had previously told me they were not sure what 'global citizen' meant.

One was dismissive saying

a lot of this kind of language is for departments that haven't anything better to do (BSL5).

This lecturer went on to repeat their prior assertion that they didn't know what a global citizen was and suggested that those who did aim to develop global citizens were:

taking a naïve, theoretically unthought-through sort of liberal élite stance and that's of course what you go to university for, is that aspiration to join or some of them, is their aspiration to join and be recognised a little bit in sort of élite type conversations (BSL5).

This suggests the lecturer does not see developing global citizens as an aim of university and is consistent with the lack of such a statement within the strategies and policies of his employer.

5.4.2 Provide employable graduates

The quotation at 5.4.1 from UNI1 implies there may be a link between being a global citizen and employability which can also be seen in other university strategies and policies. This connection is discussed in detail in Chapter 7 since it is a key component of this study. University strategies and policies that are silent with regard to developing students as global citizens commonly state that the university aims to develop the employability or employment prospects of students. For example:

We are committed to providing both part-time and full-time students with quality higher education that is academically rigorous, rooted in practice and with a focus on employability (UNI8).

The aim of another university includes employability although it also suggests a more holistic education involving the personal development of students:

to provide our students with outstanding and distinctive opportunities for personal development, ensuring future success and employment (UNI3).

A third university makes a similar statement:

to produce graduates equipped for personal and professional success (UNI4)

and

enable our students to be among the most employable graduates (UNI4).

Some lecturers, too, see university as the place where young people develop their employability, though they see this as dependent upon the attitude of the individual student. Home students are perceived to be generally focused upon gaining employment when they graduate:

[they] go to university much more focused to, as a stepping stone to the career they want (BSL1).

International students, on the other hand, are seen as those who will go on to do a Master's degree in order to enhance the qualification they take back home with them. International students may, therefore, be less focused upon employability during their undergraduate studies.

One lecturer asserts that it is incumbent upon him to understand what employers want since the relationship between the university business school and corporate business is an essential one; each needs the other:

they see us as a good mill for their intakes but we need them and the more you appreciate you need them, the more you begin to reflect what is it that the employers want, what is their interpretation of this [global corporate citizen] and so going right back to when you design a programme (BSL2).

There is a suggestion here that employer requirements related to global corporate citizenship influence programme design. Yet, as noted at 5.2.3, the attributes accorded 'global citizen' by both business school lecturers and, university strategies and policies do not bear this out since they do not address issues of social justice and sustainability that are associated with

global corporate citizenship both in the literature (see section 2.2.4) and institutional policies explored for this study (see section 6.2.1).

5.4.3 Develop people who can think contextually

Participating lecturers, who challenged global citizen development as a purpose for university, provided a variety of reasons for doing so. Some were concerned that 'being a global citizen' is merely a temporary current agenda as suggested by BSL1 (see section 5.4.1) that is likely to be superseded and, that students will be better prepared to engage with future issues and their own role in society if they learn to think critically and be flexible, rather than specifically learning to be 'global citizens'. For example:

I suspect 10 years down the line, it [global citizen] will be called something else or there'll be another agenda and we've just to keep our students thinking and being flexible and allied to what the issues are today and actually, their place in society (BSL3)

and

Now when you do a course at [the university], we would like to think that we're preparing students not just with an understanding of those issues but also having a critical analysis of those issues as well so there's a linkage in so far as they are if you like hot topics and things like this come and go as well, they wax and wane, I know that, I'm sure you do (BSL1).

One lecturer used a specific example of the PESTEL² business tool that is introduced to students in their first undergraduate year and which they are expected to use in new contexts in later years to demonstrate the need for critical thinking:

you interpret it [PESTEL] differently and you use that tool in a different way to solve a different problem and that's how we say "well yes, you will use PESTEL, for example, in a couple of different modules but I

² PESTEL stands for P – Political, E – Economic, S – Social, T – Technological, E – Environmental, L – Legal and is a marketing analysis tool

won't expect you to write in the same way about it, I'll expect you to interpret it differently or use it for a different purpose" (BSL7).

Some lecturers expressed the opinion that university is the place where young people interact with 'free thinkers and intellectuals' and, develop a questioning mind. This is expressed very succinctly by one business school lecturer:

Universities are more about a free exchange of ideas and to question the view of the world (BSL4).

This lecturer, whose university aimed to develop global citizens, clearly considered that universities only have a responsibility to encourage global citizenship and not to make its development a policy issue:

I don't think you can direct people in that way [to be a global citizen] (BSL4).

Further, he indicated that he envisaged higher education as a place where an individual develops the ability to question and did not consider that had any connection to global citizenship:

I think personally what you want as a university is to develop a tolerance, a view of thinking about the world which makes you question and I'm not sure whether, what, what, anything should necessarily, whether there's anything specific or unusual about that in respect of global citizenship (BSL4).

BSL2 also considered that university is about learning to think well, though with the caveat that some students struggle to do so since they lack motivation and have a consumer mentality (see section 5.4.1). This, in the view of BSL2, leads to a short-term view particularly prevalent within business schools due to course entry requirements being broad and not requiring young people to plan their study pathway as they must to study for the medical or legal professions. This suggests that university strategy and policy may create unrealistic expectations for some students. The idea of critical thinking frequently emerges as a theme from my analysis of university strategies and policies. For example,

Our students develop into inquiring, analytical learners who can push at the boundaries of knowledge (UNI3).

It is often also related to employability by recruitment specialists whom I discuss in more detail in this context in Chapter 7 (see section 7.3.3).

5.4.4 Individual personal development

Some university strategies and policies analysed for this study included statements that student personal development is an aim of higher education. For example:

the university is committed to create communities in which critical thinking and creativity are combined with opportunities for personal growth and development, so that all can realise their potential (UNI3).

This creates a picture of the student planning their own development goals, whereas others appear to prescribe the goals for the student:

Our goal is to support them to become independent problem-solvers and natural leaders, enthusiastic about knowledge and learning and, able to get things done (UNI2).

Some lecturers suggested that university is the place where students have the opportunity for personal development, and this may include development as a global citizen. For example, in response to my asking if developing global citizenship should be an aim of higher education, BSL6 replied:

Yeah, I mean, higher education is preparing people for their future, is the only time I think as a human being we have to look, to reflect about who we are, what we want to do and where we want to go (BSL6).

She went on to say:

university is kind of central to people's development and opening up their eyes to a wider population and being integrated to a better role in fact (BSL6).

Another implied that the university experience of students is about their personal development as suggested by UNI3 above, asserting that the university experience:

can be a mixture of things for different people (BSL1)

and that using different teaching methods:

gives students the ability to draw from their own skills and their own desires, what they want most from a course (BSL1).

Yet another lecturer considered that a key attribute that students need to develop during their higher education experience is confidence:

confidence is one of the main things we have to add to it simply because that's one of the things that a lot of our clientele miss or lack (BSL7).

There is thus a variety of views on the role of higher education in promoting personal development, what that personal development looks like and no common thread linking personal development and global citizenship.

5.4.5 A benefit to society

University strategies and policies frequently assert that the higher education they provide will be of benefit to society through sharing the knowledge they generate. For example:

the university is committed to the following core values ... to communicate our knowledge and learning for the benefit of all (UNI3)

In most cases the benefits are not elucidated and, 'all' is not defined. One university (UNI2), however, is more specific, describing societal benefit as making a contribution to 'well-being and prosperity', both locally and globally, through partnering with organisations that work in areas such as healthcare and technology. Another describes its role as:

growing a global community of staff, students and partners who make vital contributions to the economic, cultural well-being of the societies in which they live and work (UNI7).

Some business school lecturers considered that higher education should educate young people because the graduate population is of benefit to society. One lecturer felt that the aim of university has almost returned to 'Newman and his ideas' or 'what the sort of modern universities were about' (BSL2). The lecturer explained that he saw 'Newman and his ideas'

to be the primary purpose of higher education as intellectual and pedagogical without external interference and, the value of the contribution that the overall graduate population makes to the economy as being far higher than the cost of their higher education. Yet he disparaged a large proportion of business school students as lacking in aspiration, so that they

haven't got that drive and haven't got, well and then the aptitude, the development of the skills doesn't happen (BSL2).

Another business school lecturer (BSL5) saw the societal benefit of higher education as an opportunity for foreign students to attain social mobility and improve their 'life status'. He was critical of a southern UK mid-tier university that takes Chinese students regardless of their English language ability and therefore sets them up to fail. He did not accept the argument of university staff that attending a UK university is, in itself, adequate reward for their large financial investment.

A further business school lecturer introduced the idea that knowledge and skills developed at university make the graduate a useful member of society. Although he did not stipulate what was meant by useful, he had suggested immediately beforehand that an aim of university might be employability:

I'm a firm believer that people go to university and study courses that they feel they're gonna enjoy but also will, also hopefully at the same time, impart skills, impart knowledge that will make them useful members of society (BSL1).

This lecturer went on to suggest that university can be whatever the student wants it to be; 'a man for all seasons' (BSL1), though the university in which they are employed specifically identifies developing global citizens, a term he expressed he did not understand as an aim of the student experience.

5.4.6 Disparity of views on the aims of higher education

Having explored the aims of higher education from the perspective of the participating business school lecturers and as expressed within university strategies and policies, I explore these understandings and set my findings in the context of research to identify the paradoxes in aims of higher education.

My findings suggest that the aims of higher education have wide ranging influences: they shape the concerns of management and academics, change the content of degree courses and at times create unrealistic student expectations. Throughout my interviews with business school lecturers and my analysis of university strategies and policies, it was evident that there is no common understanding of the aims of higher education. The range of university statements and lecturer responses indicated that universities and lecturers often have differing views on why higher education is of benefit to students. Also, the understandings of some lecturers do not accord with those expressed in strategies and policies of their university.

According to Scott (2006), the role of higher education has evolved over the centuries and been through three phases. The first universities were simply places of teaching, of passing on acquired knowledge; in the second phase, after the formation of European nation states, universities had the threefold purpose of service to state government (nationalisation), the individual within the state (democratisation) and public service; and thirdly, in the 21st century, this threefold purpose becomes internationalised to serve a body of nation states, not just the one in which the university is located (Scott, 2006). Universities at the start of the 21st century it seems are expected to internationalise their service to government, the individual and the public.

Scott (2006) suggests that the aims of a university reflect what the wider society expects from higher education. In my study this idea emerged from my interview with BSL3, who discussed a changing agenda and, when challenged about the source of the agenda, replied

that it came from society (see section 5.4.3). The changeable nature of the expectations of higher education by society may account for the diverse views on its aims. In Chapter 3, I discussed the expectation from the UK government that higher education will develop employable graduates and graduates with a global perspective and, also an expectation from the wider international society with respect to appreciation of global issues (see section 3.2). Scott (2006, p 31) asserts that the modern graduate:

will appreciate diverse cultures and traditions, but within a Westernized world – another difficult reality – in preparation for global citizenship.

My study findings suggest that cultural appreciation from a Western perspective is generally the focus of global citizenship, when acknowledged as an aim of higher education.

According to Readings (1996), university has changed from being a place that propagates national culture to one that serves global consumers and may also be able to promote freedom of communication and discussion of moral principles across borders. This supports the idea in Quinlan's (2011) stimulus paper that current societal challenges require higher education to develop students holistically, providing learning that connects academic knowledge and skills with moral and emotional development. Global citizen attributes within the literature, for example, 'promoting social change' (see section 2.1.3.1) suggest a need for knowledge and skills and also for making moral and emotional judgements. In contrast, the findings from this study suggest that global citizens are perceived merely as globally aware and appreciative of cultural difference, for which knowledge alone may be sufficient and, the capacity to make emotional and moral judgments unnecessary; global citizenship as an intellectual exercise, in other words (see section 2.1.3.3).

5.5 Conclusion

In this chapter, I have presented various understandings of the 'global citizen' phenomenon, internationalisation of the curriculum and aims of higher education from the perspective of business school lecturers and my analysis of university strategies and policies. The chapter

has indicated that within the academic community of practice the meanings ascribed to 'global citizen' are diverse and, that 'global citizen' is therefore a phenomenon of multiple dimensions. 'Global citizen' means different things to different members of the academic community of practice, with most suggesting that it means a person who is globally aware and / or appreciates cultural difference.

The chapter has also revealed inconsistencies in the process of internationalisation of the curriculum within the academic community of practice. Business school lecturers do not relate the development of global citizens to internationalisation of the curriculum. Rather, consistent with understanding 'global citizen' as someone who is globally aware and / or appreciates other cultures, they consider that internationalisation of the curriculum requires only that an international perspective is included in subject teaching. There is no evidence that the business school lecturers relate global citizen development to education for sustainable development although occasionally sustainability was mentioned in the context of corporate global citizenship.

Finally, I explored what members of the academic community of practice might consider to be the aims of higher education. Again, different members of the academic community of practice provided differing aims although the majority of participants included global citizenship.

In this chapter, I also highlighted how the global citizen attributes developed in higher education may not be consistent with financial services-related global corporate citizen attributes. The difference in global citizen attributes may undermine graduate employability in the financial services sector. The following chapter considers the meanings of global citizenship from the perspective of the professional community of practice as well as their understandings of the aims of higher education.

Chapter 6 Understandings of ‘global citizen’ in the Professional Communities of Practice

6.1 Introduction

In chapter 5, I presented an analysis of university strategies and policies and, of interviews with business school lecturers about their understandings of the ‘global citizen’ phenomenon. My findings revealed the multi-faceted nature of ‘global citizen’ as evidence by the varied perceptions of its associated attributes. I also discussed the differences in practice of internationalisation of the curriculum that is a process leading to pedagogy for global citizen education, with nearly all participating business school lecturers maintaining that internationalisation of the curriculum means including an international perspective in the curriculum, for example, using international case studies. Further, my findings revealed the differences in aims for higher education within university strategies and policies and, in my interviews with business school lecturers.

This chapter explores the understandings of ‘global citizen’ within the professional community of practice in the context of the financial services sector. It also investigates the perceptions of the professional community of practice, with respect to the aims of higher education. Finally, it seeks to compare the understandings of the professional community of practice with those of the academic community of practice.

As noted in Chapter 4, I conducted six semi-structured interviews with financial services managers. I mainly use verbatim quotations when presenting my data, in order to give a direct voice to the research participants. I present examples that illustrate the views of the sample population. Although the selected examples represent common themes, I sometimes use them to depict outlying opinion and indicate this to be the case in the text.

As I stated in Chapter 5, I explored and synthesised a range of different ideas with mostly direct quotations and some reference to literature. This is crucial, in order to present fully the

ideas, views, beliefs and perceptions of financial services managers on 'global citizen' and its place in higher education. I also provide a thorough synthesis of the data and theory in the second part of each section, in order to make connections between the data and the theoretical context, including my contribution to it.

6.2 What is a Global Citizen within the Financial Services Sector?

In Chapter 1, I discussed how 'global citizen' had become a common term in the corporate sector, as in higher education and, in particular within financial services institutions. The literature suggests that within the business sector, the presence of global citizenship is acknowledged in terms of global corporate citizenship (GCC) and corporate social responsibility (CSR) policies (see section 2.2). For example, Citigroup produces an annual *Global Citizenship Report* (Citigroup, 2015) that describes how the institution contributes to global issues and BNP Paribas publishes a *Corporate Social Responsibility Report* (BNP Paribas, 2012) which states that CSR is taken into account in all the decisions made by the management of the institution.

The discussion in this section explores how financial services institutions have increasingly used the term 'global citizen' in their policies, although the concept incorporates a range of different ideas and is not clearly defined in the literature. As for the academic community of practice, the precise nature and meaning of 'global citizen' remains greatly contested within the professional community of practice: some see it emerging as an essential responsibility of 21st century business to address environmental and human capital issues (Tichy, McGill and St Clair, 1997b); for others, it is the championing of a balance between ethical behaviour, societal benefit and profitability (Fombrun, 1997); while to others it is a new form of corporate identity in a digitally driven world (Post and Berman 2001). The contested nature of 'global citizen' within professional communities of practice leaves gaps in the current understanding, some of which this study attempts to address.

This section discusses the understandings of the 'global citizen' phenomenon within the professional community of practice in my study. It explores what 'global citizen' means to financial services managers and within the policies of financial services institutions in which the term is used. Having discussed the relationship between global corporate citizenship and corporate social responsibility (see section 2.2), this section also considers corporate social responsibility policies from other financial services institutions to explore whether these identify any of the global citizen attributes identified in Chapter 2.

Exploring these issues is again critical to the development of discussion that seeks to address research question 1: *How do the higher education and financial services sectors understand the term 'global citizen'? Do higher education and financial services sectors ascribe different attributes to global citizens? And if so, why?*

6.2.1 Global citizen attributes in the financial services sector

As noted in Chapter 5, 'global citizen' is a concept that has been used in a variety of contexts. To begin to address my first research question, therefore, it was important that I investigated not only how academic communities of practice understand the term but also how it is understood in the financial services context. Exploring the meaning ascribed to 'global citizen' by the professional community of practice also enhances understandings of the concept described by the literature and enables these findings to be assessed against those from the academic community of practice.

As noted, within professional communities of practice the concept of 'global citizen' is used not only in the context of personal identity, it is also used in the identity of institutions, when the term 'corporate global citizen' or 'global corporate citizen' is used. In my interviews with financial managers, 'global citizen' was discussed as an aspect of personal identity in relation to graduate recruitment; while my analysis of the policies of financial services institutions looked for evidence of global citizen attributes (see section 2.1.3.5) within the policy documents explored.

This research builds on the findings from the academic community of practice analysis described in Chapter 5 to discover how they relate to the understandings of the professional community of practice that may influence employability in the financial services sector.

6.2.2 The views of financial services managers

During the course of the semi-structured interviews it became clear that financial services managers were not as familiar with the term 'global citizen' as business school lecturers. In each interview I asked the participant whether, when recruiting graduates, they wanted them to be global citizens and what attributes they would look for during the recruitment process. Occasionally, like the business school lecturers I interviewed, they were taken aback by the question:

That's a big, big question isn't it? [10 second pause] (FSM6).

Most frequently, financial services managers denied specifically recruiting global citizens.

One financial services manager expressed it this way:

The honest answer to that question is in terms of my involvement in graduate recruiting, which is obviously exclusively within the UK is my involvement, no, I wouldn't say that there is any particular focus on that (FSM4).

They went on to explain that they would want 'good citizens' with 'high levels of ethics and high levels of integrity' (FSM4). When challenged to describe a global citizen they talked about

people that are involved in their community at a local level, have an interest in being involved in the wider business community and that have a knowledge, if not experience of working internationally or being international, what's the word I'm looking for? Having some international interest if nothing else so that they're able to talk, discuss, have a conversation about key international issues around stuff like Brexit, climate change, those sort of areas (FSM4).

This suggests that graduate recruits need both to be globally aware and to take some social responsibility, two attributes of global citizenship identified from the literature (see section 2.1.3.5).

The theme of global awareness was frequently mentioned by financial services managers, though often for different reasons. One financial services manager (FSM2) wanted graduates to be globally aware due to the international nature of the financial services institution in which they would work:

I needed them to be sufficiently open-minded, to try and consider the viewpoints of the other parts of the divisions, the other regional aspects all around the world and how different people might approach different issues and tasks, to understand that their [the other divisions and regions] approach might be different but also put that in the context of the organisation still requires certain things to be done in a certain way (FSM2).

In this context, global awareness is not the global citizen attribute “take a world perspective” (see section 2.1.3.5). Rather, it seems to be limited to the need to understand UK head office business practices and appreciate how other international employees may challenge them. It may be considered a form of Western hegemony, another trait that some literature suggests may be associated with global citizenship (see section 2.1.3.2).

During another interview at a small bank, the financial services manager suggested that employees with global awareness may have more flexibility in responses to global encounters:

we put ourselves out to make that [customer experience], that interaction magical and I think you can only start to do that, not only as a global citizen but also as a global understander so what are things that matter to different people, in different places, at different times so even at this stage, having a team with international awareness doesn't mean you've been abroad, it could be travelling, you know, family connections or even just curiosity about what's going on, I think those things are very valid otherwise we will build ... a bank that is best for London tech-phobe users which, so yeah, so I think for and, thinking about the modern technologies that are in, you've got to have a global appreciation (FSM6).

'Awareness' in this quotation may still be only an intellectual exercise to meet business objectives, as this financial services manager had previously said:

we need to think as our customers to help them and the way we do that is just by having this constant conversation (FSM6).

The employee needing to be 'a global understander ... of people' may be interpreted as saying that they need cultural awareness, though that was not a term this financial services manager used. However, global awareness is frequently identified by other financial services managers as an attribute that graduates need, albeit in different forms. For example, FSM3 considered that the bank they worked for 'promote[d] global culture, within Britain' by valuing and respecting diversity through positive discrimination in recruitment:

We actively recruited graduates from ethnic minorities, from disabled or learning difficulties or – and also – I worked for [bank name] and they were very active in promoting lesbian, gay and transgender community. So we all as bankers, every area had a diversity champion, for example, so the idea of feeding down through the cultures was embedded in our culture (FSM3).

This idea of an embedded institutional culture is reflected in the comments of another financial services manager whose international employer aspires to be a corporate citizen. When asked how this affected the recruitment process, the participant responded that it was the 'global citizen' culture of the institution that recruiters looked for in the graduate applicant:

When recruiting, we don't just look for the academics, we don't just look for, can they do the job, we look for whether or not they have the right ethics and the right culture, if they will fit into our culture here (FSM5).

They went on to describe the recruitment process as assessing graduates against five behaviours and values that represent the culture of the institution. They identified a key facet as being good stewards, 'leaving something better than we found it' (FSM5), which they explained as meaning:

We go out to the local councils, we even do work in parks sort of thing, tidying up local community parks where we spend a day blitzing, their kind of playgrounds, just to make sure their tidy. We, that often involves

going to areas that are maybe less fortunate than others and one in particular, which I participated in was where the area was full of drug addicts and you'd find quite a lot of needles everywhere so the council really appreciated us coming (FSM5).

This financial services manager also provided an example of employees being expected to help with local educational needs:

We're very passionate about that [life skills], where that does involve us going out to schools but also we support them through the year with maybe some materials that they can use, so for instance with the CV writing skills and cover letters, if we go in for the day, we'll prep them, we'll tell them what we look for as recruiters and we'll tell them what's good to have on their CVs, how to word things on the CVs (FSM5)

and

we actually have agendas for the older generation, seeing as everything's changing to technology, a lot of people don't really know how to use the technology or use online banking so we set up seminars to help them as well (FSM5).

This suggests employees are expected to have direct involvement in the social responsibility agenda of the institution. Employee activity of this nature was expected by other institutions and mentioned by managers:

I'm very proud of it, [my employer] has a very, very positive community engagement policy (FSM4)

Not only that, FSM4 considered this activity contributed to global citizenship despite it being only a local activity.

These narratives from financial services managers provide evidence that the meaning of 'global citizen' is not agreed. However, the majority of financial services managers interviewed identify global awareness and cultural appreciation as global citizen attributes that they would want graduates to demonstrate as part of the recruitment process. Whilst the terms *awareness* and *appreciation* are used by financial services managers as well as business school lecturers, as with 'global citizen' understandings may differ with context (see section 8.4).

On the whole, there was little to differentiate the level of understanding of 'global citizen' within my financial services manager group. However, the youngest of the financial services managers responded with a fuller description of 'global citizen' than older participants. This interviewee worked for an institution that has a citizenship policy and they described the attributes within that policy. No other participating financial services manager worked for an institution that specifically aspires to global corporate citizenship. Most other participants worked within institutions with a corporate social responsibility policy. These accounts are compared with the evidence that emerged from my analysis of the policies of financial services institutions.

6.2.3 Financial services sector policies

As discussed, the financial services institution policies analysed for my study were published by institutions that aspired either to global corporate citizenship or to taking corporate social responsibility. For ease of reference within this section, a financial services institution that aspires to global corporate citizenship is referred to as a GCCI and one that has a corporate social responsibility policy as a CSRI.

The policies of financial services institutions provided different understandings of the attributes associated with 'global citizen'. It was clear from my literature review that 'global citizen' and 'corporate global citizen' or 'global corporate citizen' mean different things to different people (see section 2.2.5) and that was the case within the professional community of practice in this study. However, the concept 'appreciates cultural difference' and 'being socially responsible' that emerged as global citizen attributes from my interviews with financial services managers also emerged from my analysis of the policies of financial services institutions. Cultural awareness was a theme that emerged from the policies of several financial services institutions, both GCCI and CSRI. For example a GCCI stated:

we treat each other with respect and appreciate that everyone has a valuable contribution to make;

are open minded to and, respectful of, others' points of view; and

behave in a way that demonstrates there are no unimportant people and no unimportant roles (FSI1).

and the code of conduct of a CSRI states:

[The institution] promotes a work environment where diversity and inclusion are embraced and where our differences are valued and respected (FSI7).

Within the policies of financial services institutions, social responsibility appeared as a concern for some GCCIs as well as CSRI. It emerged as three themes related to promoting social justice, a global citizen attribute that was not specifically identified in my analysis of interviews with either financial services managers or business school lecturers. The three themes were: combatting financial exclusion; provision of education and opportunities for the disadvantaged; and promoting human rights.

According to The World Bank (2017), financial inclusion means

individuals and businesses have access to useful and affordable financial products and services that meet their needs,

and should be supported by

appropriate consumer protection measures and regulations to ensure responsible provision of financial services (The World Bank, 2017).

The UK Financial Conduct Authority (FCA) (2017), which champions consumer protection, states:

We act to ensure firms have their customers at the heart of how they do business, give them appropriate products and services and, put their protection above the firms' own profits or income (FCA 2017).

Some comments within the policies of financial services institutions appear to suggest that they support the aims of the World Bank and the FCA. In other places the same policies make statements concerning the overall aims of the institution that appear to put profitability

and income above customer protection. For example, one CSRI claims to provide products to promote financial inclusion:

Our social purpose is financial inclusion for those who are not well served by mainstream products or are excluded altogether. To do this it is essential we provide our customers with appropriate amounts of credit, maintain close contact with them throughout the term of their loan and, support them sympathetically if they experience difficulties (FSI5).

Yet the same policy states elsewhere that the first two aims of the business are 'Growing high-return businesses in non-standard markets' and 'Generating high shareholder returns'. In contrast, other CSRI's not only provide financial services to the disadvantaged, they also offer support with money management, in order to help them use these services widely:

Because financial inclusion aids economic development, the Group's objective is to make financial products available to the greatest number of people. To promote autonomy and responsible use of its products, [the Group] has long been involved in financial education (FSI8).

This suggests that the service provided by FSI8 may truly be regarded as combatting financial inclusion since, in my experience as a debt coach, it is learning to manage a budget that is the key to avoiding debt and financial exclusion.

The second social justice theme, 'provision of education and opportunities for the disadvantaged,' is evidenced in some GCCI and CSRI policies. One GCCI provides support for more general educational activities for young people, often specifically focused upon the needs of the disadvantaged. For example:

As a global employer, we can help equip young people for the workplace and give them the skills they need to succeed. We can achieve this by offering opportunities at [the institution] or working with partners to support wider employability initiatives (FSI1);

and also looking after the future recruitment needs of the institution:

5 Million Young Futures is [the institutions] commitment to enhance the enterprise, employability and financial skills of disadvantaged 10- to 35-year olds, to enable them to fulfil their potential (FSI1).

There is similar evidence from a CSRI in a description of *Widening financial inclusion and supporting vulnerable customers* that includes ‘continuing to invest in financial education’ (FSI4). Other CSRIs support financial education more generally, without emphasis on its provision to the disadvantaged and not, therefore, as a part of financial inclusion:

We continue to support financial education and our goal is to help a further one million more young people understand all about money by the end of 2018 (FSI6).

The final social justice theme, ‘promoting human rights’ is evidenced in the policies of both GCCIs and CSRIs in discussions of the way the business operates. For example, one GCCI states:

Few concepts are as fundamental to the advancement of a fairer, more just society than to respect, promote and protect human rights across our value chain. Our policies are inviolable and the basis of an enduring commitment to uphold and respect the rights of all our employees, suppliers, clients, customers, communities and countries wherever we do business (FSI2).

And a CSRI states:

[The institution] takes a proactive approach to upholding our commitment to respect human rights. This includes regular review of our policies and procedures. Our approach is centred on identifying and mitigating potential human rights risks across our business and our sphere of influence (FSI6).

Both statements imply that human rights issues are addressed, no matter where the business is operating and who is involved. However, some CSRIs address ‘promoting human rights’ only as a condition in supplier contracts and not more broadly across their business dealings. The policy states:

Our *supplier contracts* include specific requirements to respect human rights and ethical labour practice based upon the principles of the UN Global Compact³ (FSI7 emphasis added)

and

Suppliers are required to support and respect the protection of internationally proclaimed human rights and ensure they are not complicit in human rights abuses (FSI7 emphasis added).

All of the CSRI policies analysed include activities to address at least one of the three social justice/social responsibility themes, although none address them all. In contrast, only one GCCI addresses the promotion of social justice through financial inclusion. Both GCCI and CSRI policies may promote environmental sustainability. General statements are made, for example:

- > Always consider the direct and indirect impacts on the environment that arise from their activities around the world
- > Ensure compliance with the criteria relating to the environmental impact of the company/project when operating in a sector covered by a CSR [corporate social responsibility] financing and investment policy
- > Actively contribute to achieving the objectives set by the Group to reduce the impacts of its day-to-day operations on the environment (FSI8).

These general statements may also then be supported by more specific accounts of the areas that the institution will address:

We recognise the need to address climate change, protect biodiversity, support local communities and ensure human rights are protected. We assess and manage social, ethical and environmental risk in our lending activity and the Group is a signatory to the Equator Principles, which provide a framework for determining, assessing and managing environmental and social risk in project finance transactions (FSI4).

³ The UN Global Compact requires businesses to support international human rights and avoid complicity in their abuse

and the provision of case studies for specific projects the institution has engaged in, for example financing a clean power project in Southern California and sustainable transport in Hyderabad (FSI2). Further, as with human rights, some GCCI policies make it clear that they flow their environmental policies down to their suppliers, even if compliance with the flowed-down policy of the GCCI is not always a requirement, for example:

Suppliers are *encouraged* to communicate and adhere to the ethical, social and environmental guidelines set forth in the [our] Statement of Supplier Principles and to communicate these principles within their organizations and throughout their extended supply chain (FSI2, emphasis added).

Attitudes towards engagement with environmental sustainability by the client are similarly not always a requirement:

Engagement with clients is on a case-by-case basis. If potential risks associated with a particular transaction/client are highlighted through the ERM [Environmental Risk Management] process, our ERM team *may* engage with the company to discuss mitigation options, where necessary build environmental management requirements into contracts, or if appropriate action is not taken or the risks are deemed too high, we *may* decline support for the finance application (FSI1, emphasis added).

These examples suggest that final decisions on engagement with particular suppliers or clients may be driven by other business issues and, not solely by ethical concerns.

The global citizen attributes that emerge from my analysis of the policies of financial services institutions vary. There is no consistency in these attributes with the exception of “values and respects diversity” that is a legal requirement in the UK under the Equality Act 2010.

6.2.4 The professional communities of practice: disparity of views

Having explored the attributes of ‘global citizen’ described by participating financial services managers and identified in the policies of financial services institutions, I now consider the emergent themes and offer insights into my findings through considering theoretical contexts with which to explore how understandings of the ‘global citizen’ phenomenon within professional communities of practice may be influenced.

My findings suggest that the 'global citizen' attributes recognised in the financial services sector are subject to many influences: they are shaped by the concerns of financial services management to comply with regulation, the need for profitability and, the culture of the institution. Throughout my discussion with financial services managers and my analysis of the policies of financial services institutions, it was evident that 'global citizen' was understood differently by the individuals within the two groups within the professional community of practice, that is, between senior managers writing policies and managers recruiting graduates. The attributes that were considered valuable by the participating financial services managers and managers who compiled the policies of financial services institutions were often different. Nelson (2000) suggests that for any multinational company where senior executives have dictated the policy of the institutions, it is essential that employees are prepared and motivated to implement those policies in day-to-day processes. My findings indicate that my participants, some of whom work for the institutions whose policies my study evaluated, may not, be prepared or motivated to implement the policy of their employers and that this may be due to a lack of clear understanding of the meaning of 'global citizen' in a financial services-related business context.

In order to understand the 'global citizen' concept further, it is necessary to investigate how it is currently used in the business research context and the changes that have occurred since it became a common term in business at the start of the 21st century so that the 'global citizen' concept now has a prominent place in business policies, in particular in the financial services sector. A number of researchers argue that global corporate citizenship is the challenge for business leaders in the 21st century (Tichy, McGill and St Clair, 1997b; Birch, 2001; Carroll, 2001).

Windsor (2001) describes the 1990s as the period during which 'global corporate citizenship' replaced the 'social responsibility' of business that had prevailed during the previous decades (see section 2.2.1.1). Similar to the findings within my study, it is conspicuous that

within the reasoning that was evolving during the first two decades of the 21st century there was little agreement of an understanding of 'global corporate citizen' or its relationship to corporate social responsibility (see sections 2.2.3 and 2.2.4). As noted by Rajak (2010, p 7), corporate citizenship is a 'somewhat intangible notion' and according to Windsor (2001, p 51), from a US perspective it is a response to the promotion of volunteerism by the government as a means of social good: it 'is a managerial and philanthropic ideology: a strategic doctrine and movement evolved by practitioners'. More recently within the UK, government research suggests there is evidence that corporate citizenship is moving beyond the charitable giving and volunteering for the benefit of society and becoming of value to both business and society (Department of Business, 2014).

A lack of clarity and agreement around the concept of 'global corporate citizen' and its attributes is therefore not a new phenomenon. Several business studies have attempted to define 'global corporate citizen,' despite this a single definition has yet to emerge. Coombe (2011, p 100) defines it in particularly strange terms for business as a unilateral relationship:

an expression of love in that it involves the expression of intentional concern, care, acknowledgment of legitimacy and appreciation for others—a fundamental orientation of other interest.

In contrast, Waddock (2003, p 3 italics in original) defines corporate citizenship as a two-way relationship:

developing mutually beneficial and trusting *relationships* between the company and its many stakeholders – employees, customers, communities, suppliers, governments, investors and even non-governmental organisations (NGOs) and activists through implementation of the company's strategies and operating policies.

The suggestion that corporate citizenship requires building mutually beneficial relationships with communities is evident in the comment of one financial services manager who suggests that support for local community projects by employees leads to increased community trust in

the employer organisation, something that many financial services institutions have sought to do since the 2007-2008 financial crash:

we're giving back to the community, it's a way in which we're trying to build up our trust with the community (FSM5).

A report from a GCCI in my study explains one attribute of global corporate citizenship in a similar way to Waddock (2003):

we are committed to using our businesses and resources to contribute to social, economic and environmental progress. As global citizens, we know this is our responsibility and see it as an opportunity to help people and communities thrive (FSI2).

This echoes other literature. For example, Fombrun (1997, p 36) points to individual and community rights promotion as an attribute of global corporate citizenship:

a key aspect of corporate global citizenship ... involves the protection of individual rights as well as the defense of community

while for others, global corporate citizenship is threefold:

working together (struggling for co-operation), hoping together (searching for understanding) and living together (respecting basic human rights) (Dion 2001, p 118).

The various understandings of 'global (corporate) citizen' expressed by financial services managers and within the policies of financial services institutions and, the literature further indicate the many dimensions of the phenomenon. Noticeably, only four of the attributes of 'global corporate citizen' identified within the literature (see section 2.2.5) are explicitly identifiable in my findings from my analysis of participant interviews and policies: "take a world perspective" in global awareness, "value and respect diversity" through cultural appreciation, "promotes social justice" and "promotes environmental sustainability". The first two are the same two global citizen attributes that explicitly emerged from my analysis of 'global citizen' within the academic community of practice (see section 5.2.3) and are most frequently identified by financial services managers as graduate attributes they look for

during recruitment. My findings also suggest that these two attributes are those the academic community of practice consider it appropriate to develop, if developing global citizens is an aim of higher education. In the following section I explore the views of financial services managers concerning the aim(s) of higher education.

6.3 Aims of Higher Education: Professional Community of Practice Perspectives

As already noted in Chapter 5, I suggested in Chapter 3 that global citizen attributes may be of benefit to society at large and, further, that higher education may need to develop global citizens in order to support its aim to develop graduate employability.

The discussion in this section explores what the financial services managers, as representatives of professional communities of practice, consider to be the aims of higher education. Again, as noted in Chapter 5, no specific set of aims for higher education has been promulgated. Professional communities of practice see higher education as having a variety of aims. Some see it as developing graduates who can interact with overseas clients (Archer and Davison 2008); others consider that higher education is the place where students learn sustainability literacy (GuildHE and NUS 2016); another view is that it needs to develop graduates with different capabilities for different employers.

This section explores the aims of higher education from the perspective of financial services managers involved in recruiting graduates to work within financial services institutions. As one financial services manager, who is also a lecturer, acknowledged, some professionals have difficulty appreciating the difference between education and training:

although it seems like a very simple thing, the majority of people in industry don't [understand the difference between education and training], they tend to mix the two (FSM2)

and this is evident in responses from some of the participants in this study (see sections 6.3.3. and 6.3.4)

Exploring the aims of higher education from the perspective of financial services managers is critical to the development of discussion that addresses research question 3: *Should the aim(s) of higher education include the development of global citizens? And why? What does the development of global citizenship contribute to the education of students?*

6.3.1 Develop global citizens

When specifically asked whether higher education should develop global citizens, half the financial services managers interviewed responded in the affirmative. However, the reasons they gave for their answers varied. Some suggested that higher education has always had a role to play in developing citizenship:

to create wider embracing citizens than lower forms of education would do (FSM3),

that is,

people who will weigh up opinions more and embrace different opinions within society (FSM3).

Significantly, FSM3 had previously described global citizens as being aware of cultural differences, an attribute with which this statement may not be incompatible. The statement also suggests the development of critical thinking or an enquiring mind (see section 6.3.2). Having affirmed their desire for higher education to develop global citizens, the reason other financial services managers provided was not always consistent with the attributes of global citizenship they had just described. For example FSM4 described a global citizen as someone who presents themselves well, is enthusiastic and has a wider knowledge:

we're looking for people that can present themselves well, we're looking for people that are, as I've already said, enthusiastic, but we're also looking for people who have a wider knowledge, you know that have, that have the ability to research, have the ability to take in lots of information in a short period of time and are then able to interpret and present potentially that information in a positive, simple way (FSM4)

Yet their reason for higher education to develop global citizens was that graduates then had the ability to learn quickly and build relationships quickly.

The inconsistency between global citizen attributes described by financial services managers and their reasons for wanting global citizen development to be an aim of higher education reflects the disparity in understanding of global citizen within the participant group.

6.3.2 Individual personal development

The majority of financial services manager participants in this study identified personal development as an aim of higher education. One manager expressed it as:

there's more focus on someone as a whole rather than just focus on the academic side of things (FSM5);

another said

it's about learning and learning how to learn but more than 50% of it to me is that development of a person and the development of somebody in the round so to speak (FSM4).

Responses varied in terms of the abilities to be developed, each of which I discuss here.

Some financial services managers described the graduates they recruit as needing the ability to look beyond the information immediately presented and consider wider issues. For example, one financial services manager described higher education as the broad opening of a funnel:

I feel very strongly that higher education has always broadened the mind, it's like a funnel working upwards, when you're in school you're at the nib of the funnel, further education, it widens a little bit and higher education widens even further (FSM3);

another financial services manager described higher education as needing

to develop people who think in any context (FSM1).

Some financial services managers were concerned that graduates may lack moral judgement despite having developed excellent technical skills. They consider that higher education is the environment in which to introduce the need for 'a moral compass' to such individuals:

I do think higher education institutes should at least wake people up to the fact! [laughs] If they want to do anything about it, I think that's something else but at least you know, take the horse to the water and introduce them (FSM6).

Developing the personal integrity of students was important to another financial services manager as it would lead to responsible action in the professional environment:

it's about responsible lending, it's about responsible investing, it's about making sure that your customer due diligence isn't just a tick box exercise (FSM1).

The need for integrity in the financial services sector is a high priority for professional bodies that regulate the sector (see section 7.3.3). Developing integrity may require students to have their personal values and therefore their cultural identity challenged which, according to Furedi (2017, p 80), is no longer appropriate on university campuses in order to ensure they are 'safe spaces' where 'students know they will not face criticism that seriously challenges them'.

One financial services manager specifically described the need for graduates he recruits to have 'emotional intelligence' (FSM6), that is, being able to handle interpersonal relationships with honesty and empathy, an attribute that Dacre Pool and Qualter (2012) suggest contributes to employability (see section 1.6.3). Another financial services manager used different terminology to emphasise the same need for graduates to be able to build good relationships:

developing relationships, that's a key area for us, the ability to develop relationships, the ability to have that conversation that I referred to earlier (FSM4).

This also suggests the manager expects graduates will have good communication skills, a generic employability skill identified by graduate recruiters (see section 7.3.3).

One financial services manager considered that higher education needs to develop graduates willing to be socially responsible:

I think it's important that they've got that personality and they have that culture embedded in them of giving back and helping others (FSM5).

Another, who had identified community involvement as a global citizen attribute, did not mention this when asked about the aims of higher education (see section 6.2.2).

A third financial services manager suggested that global citizenship was in part 'down to the sustainability agenda' (FSM1), although they did not identify developing graduates to promote sustainability as an aim of higher education.

Whilst most financial services managers considered higher education a period for individual personal development, the attributes they wished graduates to have differed.

6.3.3 Develop skills and abilities for the workplace

One financial service manager suggested that graduates will have developed abilities and skills that support their future employment:

the breadth of view that would be created by someone going to a higher education establishment should therefore be able to be transferred to the workplace (FSM3),

though they went on to suggest that skills and abilities developed in higher education may no longer support employment as well as they did in the past:

it's what people do with those skills [learned at university] and I feel quite strongly there was an optimum time, around 1995 to 2005, where the skills that were taught at university could be directly related to a higher quality job in the marketplace (FSM3).

There is a suggestion here that higher education may have changed since 2005 so that the skills learned are no longer as valuable to employers.

Whilst not suggesting any change in the student experience over time, another financial services manager was doubtful that the skills and abilities he looked for in graduates were developed in higher education:

all those things are probably not things which are, you know, traditional university course things but they are things I would expect a good quality graduate of any UK university to come out and be able to do (FSM4).

'Those things' he had previously identified as 'learning how to learn', 'the ability to develop relationships', 'the ability to have a conversation' and, 'knowledge about the world'; the latter might be considered the same as the global citizen attribute "able to take a world perspective" since this statement supports the assertion of the manager that global citizen development should be an aim of higher education. Nevertheless, financial services managers differed in their perspective of whether skills and abilities developed during higher education were transferrable to the workplace.

6.3.4 Develop professionally qualified graduates

One financial services manager considered that he understood the value of higher education to business; it would help grow the business in the future. He felt that many of his colleagues did not see higher education the same way as a result of the pressure to achieve things immediately:

I saw limitations [in the value of higher education] simply because the practicality of it was that senior managers would want things done, they wanted training and, they wanted things done now (FSM2).

Education, he suggested, provided a longer term perspective:

education would give you the reason why and it would make me feel comfortable about doing [the current role], let you see beyond issues and, see beyond your next job (FSM2).

There is a suggestion here that while higher education may support employability (employment throughout a career: see section 1.6.3), it might jeopardise current employment if the graduate is unable to subdue their longer term academic perspective to the need to get the immediate task completed.

Another financial services manager argued that financial services institutions did not necessarily need higher education graduates; rather, they needed young people who had completed professional qualifications such as those that would be introduced through the government's apprenticeship scheme.

In the branch based environment, you don't need a graduate as much, you need experience and you need the basic banking qualifications, the professional qualifications to be able to be a good banker whereas if you are at an area office or a strategic, head office level, you do need graduates with leadership, team working and, maybe specialist skills that you wouldn't see otherwise (FSM3).

She anticipated that the breadth of learning required for higher level apprenticeships would challenge the breadth of higher education, which would consequently

have to expand itself to become even broader if it's going to retain position in the marketplace (FSM3).

Another financial services manager specifically identified the need for students who go on to work in financial services institutions at a strategic level to have leadership and team working skills to complement their specialist skills (FSM3). These skills are often described as 'attributes of employable graduates'. I discuss employability attributes and their relationship to global citizen attributes, a key component of this study, in detail in Chapter 7.

6.3.5 Inconsistency of views on the aims of higher education within the professional community of practice

Having explored the aims of higher education from the perspectives of the participating financial services managers, I explore the themes that emerged and offer understandings of

my findings in the context of research to identify the inconsistencies in aims of higher education.

My findings indicate that the aims of higher education identified by financial services managers are influenced by a range of issues: the value of higher education as a period of personal development, the relationship between higher education and professional training and, the role of higher education in developing specific workplace skills and abilities. Throughout my interviews with financial services managers, it was evident that there is no common understanding of the aims of higher education within the participant group that formed my professional community of practice. The range of responses by financial services managers indicates that they hold a variety of views on why higher education is of benefit in the financial services business sector.

According to Harrison (2017), from a US perspective, the role of higher education has not kept up with the changes in the workplace. She argues that higher education needs to 'pay[...] particular attention to social justice, sustainability and, our shared global community' (Harrison 2017, p 9). The global citizen attributes that emerged from my analysis of the policies of financial services institutions and my interviews with financial services managers suggest that this may be equally true of UK higher education. Further, developing graduates who promote social justice and/ or sustainability – the attribute of global citizenship common with global corporate citizenship – did not emerge as aims of higher education from my analysis of my interviews with financial services managers.

Hinchliffe and Jolly (2011, p 582) argue that there is evidence higher education students are not interested in skills training and, that higher education should therefore focus on development of the whole person:

The employability and skills agenda of the government is not always fully shared by students. A narrow focus on skills and employability neglects

the equally important ways in which higher education changes people's lives.

My findings indicate that the professional community of practice may share this student view and, that individual personal development should be an aim of higher education although, as noted, the attributes my participants consider should be developed vary across the group. The comments of FSM3 indicate that within financial services institutions, professional training may also be important (see section 6.3.4). This need for a combination of skill, attitude and outlook is in common with research by Lowden *et al.* (2011, p 13):

there are characteristics, skills and knowledge and intellectual capability elements that are required for specific roles. In addition, combinations of transferable skills were also deemed particularly relevant. These were:

- Team working
- Problem solving
- Self-management
- Knowledge of the business
- Literacy and numeracy relevant to the post
- ICT knowledge
- Good interpersonal and communication skills
- Ability to use own initiative but also to follow instructions
- Leadership skills where necessary

In addition to these skills, employers also highlighted the need for particular attitudes and outlooks including motivation, tenacity and, commitment.

Once again, this supports Quinlan's (2011) view that higher education should provide holistic student development (see section 5.4.6) and significantly for this study, includes no reference to international or global skills, attitudes or attributes.

Again, conspicuously, none of the financial services managers suggested that a graduate's degree was an aim of higher education although when asked about whether they recruited global citizens one alluded to the need for the graduates to be well qualified as a key component of the recruitment selection process:

in terms of qualifications, in terms of degrees, in terms of what we look for, we're looking for well qualified, enthusiastic, self-motivated, members of the team and, those are kind of the key criteria (FSM4).

On the other hand, another manager suggested that the degree qualification whilst still needed was not as important as the overall personality:

I think that times have changed and I think there's more focus on someone as a whole rather than just focus in on the academic side of things (FSM5).

Both of these comments suggest that graduate identity may need to be developed during higher education study. The suggestion that it is graduate identity that employers are looking for during recruitment is supported by Hinchliffe and Jolly (2011) who suggest it may be a more valuable way to discuss graduate employability. They caution though that there is no one fixed identity rather it is 'a composite and complex graduate identity, depending on employer size and sector' (Hinchliffe and Jolly 2011, p 563). Again, Furedi's (2017) assertion that university students have been 'infantilised' and student identity may not be questioned suggests that developing graduate identity may not be a feasible aim for higher education at this time since identity development necessarily requires cultural challenge that may lead to personal transformation.

6.4 Academic and Professional Communities of Practice: a Variety of Views

Having explored the attributes of 'global citizen' and the aims of higher education from the perspective of the participant groups in the professional and academic communities of practice, I consider their views and offer insights into my findings through considering theoretical contexts in which to explore the commonalities and differences that may influence the development of students as global citizens.

6.4.1 What is a global citizen?

My findings suggest that some 'global citizen' attributes recognised by the two communities of practice may be common to them both; namely "take a world perspective" (global awareness) and "value and respect diversity" (cultural awareness / appreciation). In Chapter 1, I argued that the conceptualisation of 'global citizen' by the two communities of practice

was likely to differ as a result of the differing purposes of each community. A similar argument is applicable to any other concept the two communities may appear to hold in common. I explore this in more detail in the following paragraphs.

Evidence from this study indicates that the professional and academic communities of practice understand the purpose of being able to “take a world perspective” differently. The professional community of practice comments that led to this theme emerging from my analysis was within a business context (see section 6.2.2). The academic community of practice, in contrast, considered a wider social context (see section 5.2.2), although there were some allusions to the work environment:

well do my responses, do what I do at home and in the workplace impact other people (BSL5).

Similarly, the evidence from my study indicates that the reasons for individuals to “value and respect diversity” differ between the professional and academic communities of practice. The Equality Act 2010 requires that every person living or working in the UK avoid discriminating against a person with specified characteristics. These include cultural attributes; race and religion or belief and, natural attributes such as age and sex. Respect for diversity is therefore a legal requirement within the UK and, in this context, requires that due regard is given to the characteristics listed in the law. Respect for diversity does not necessarily include admiration or promotion of it. The higher education and financial services institutional policies analysed for this study recognise the need to respect diversity and thereby comply with the law. Within the professional community of practice, institutional policies state that employees are expected to *value* that diversity since it is beneficial to the business. For example:

We believe that our strength comes from combining what we have in common – our shared goals and values – with what makes each of us different. And we recognise that having diverse talent and an inclusive environment will help us to be the best bank (FSI7).

Within the academic community of practice on the other hand, strategies and policies associate valuing and respecting diversity with their social responsibility agenda:

monitor progress against the social responsibility agenda, including equality and diversity profile, engagement with communities (especially those that are disadvantaged), sustainability and, economic and social impact (UNI6).

My findings therefore provide evidence that global citizen attributes that superficially appear similar may be quite different in their outworking. This difference reflects the difference in purpose between higher education and business: in this instance, the concern of higher education for social responsibility against the concern of business for profitability.

Furthermore, a number of global citizen attributes identified by each community of practice are unique to that community. In particular, the professional community of practice included 'promoting social justice and / or environmental sustainability' as global citizen attributes; the academic community of practice did not. Yet the literature identified sustainability issues as a common 'global corporate citizen' and 'global citizen' attribute (see section 2.2.5).

The academic community of practice on the other hand, considered employability as an attribute of 'global citizen' whereas the professional community of practice rarely related the two.

6.4.2 Aims of higher education

The evidence from this study suggests that, as with global citizen attributes, the views of academic and professional participants on the aims of higher education are influenced by the different purposes of their respective institutions: to provide education in the case of the lecturers and, to ensure profitability in the case of the managers. Both participant groups consider that the personal development of students should be an aim of higher education. Within the academic community of practice, strategies and policies may describe the attributes graduates are expected to have in broad generic terms:

knowledge, skills, confidence and ambition to achieve success in their studies and their chosen careers (UNI7)

or more broadly to facilitate the reflexivity of students and decide their own goals (UNI4), a view expressed by one participant:

university can be a mixture of things for different people (BSL1).

The professional participants, on the other hand, are somewhat more prescriptive in terms of the personal development they expect graduates to achieve during higher education, namely, to develop critical, ethical thinking, be able to manage their own feelings and the emotions of others empathetically; and be socially responsible.

The university strategies and policies analysed rarely included 'developing global citizens' as an aim, although when asked, the majority of interviewees, both academic and professional, affirmed global citizenship development as an aim for higher education. The kind of 'global citizen' envisaged though differed from one interviewee to another.

The attributes the professional participants considered global citizens should have developed included generic workplace skills and abilities (see section 6.3.3), as well as special skills and abilities associated with working in financial services-related roles (6.3.4). This contrasts with the broader attribute from the academic community of practice: 'employable graduates'. The 'employable graduate' is expected to be of benefit to society by both participating groups in different ways: the academic community of practice perceives it is through their contribution to the economy; the professional participants suggest it may be through giving back to the community. These graduate expectations appear to be the antithesis of the *raison d'être* of each sector: economic benefit and, therefore, it suggests contribution to business profitability for the education provider and social benefit rather than profitability for the business sector in contrast to the outworking of global citizen attributes that were consistent with the purpose of the two sectors (see 6.4.1).

The views of the academic and professional communities of practice are not mutually exclusive. However, the lack of agreement between the two communities of practice may lead to disquiet for students wishing to know how their financial services-related higher education will support their entry into financial services professional communities of practice.

6.5 Conclusion

In this chapter, I have presented various understandings of the 'global (corporate) citizen' phenomenon and aims of higher education from the perspective of financial services managers and my analysis of the policies of financial services institutions. The chapter has indicated that within professional communities of practice, the meanings ascribed to 'global (corporate) citizen' are diverse and, that, 'global citizen' and 'global corporate citizen' are phenomena of multiple dimensions. 'Global (corporate) citizen' means different things to different members of the professional community of practice, with most suggesting that it means a person who is globally aware and / or appreciates cultural difference and some also suggesting that being a global citizen may mean promoting social justice and / or environmental sustainability. The chapter has also explored what participants who are members of professional communities of practice might consider to be the aim(s) of higher education. Again, different participants describe differing aims.

In this chapter, I also highlighted the difference in understandings of global (corporate) citizen attributes and aims of higher education between the academic and professional community of practice in my study. The majority of participating lecturers teaching on financial services-related degree courses considered global citizen and employability development were appropriate aims for higher education and, most financial services managers asserted they did seek to recruit graduates who are global citizens. Yet the attributes that financial services managers said they wished the graduate global citizen to have were often generic, leaving open the question as to how the concept of 'global citizen' relates to the concept of

'employability'. The following chapter will consider the relationship between global citizen attributes and employability attributes.

Chapter 7 Global Citizenship and Employability

7.1 Introduction

In chapters 5 and 6, I presented my analysis of the academic and professional community of practice understandings of the 'global (corporate) citizen' phenomenon. My findings revealed the multi-faceted nature of 'global (corporate) citizen' as evidenced by the varied perceptions of its associated attributes both within and between the two communities of practice. Further, my findings revealed the differences in understanding of the aims of higher education within and between the academic and professional communities of practice in this study.

The first two sections of this chapter explore the attributes that the academic and professional communities of practice in my study ascribe to the concept of 'employability' and its relationship to global citizen attributes. The final section of the chapter investigates the relationship between the understandings of the academic and professional communities of practice.

In the same way that I approached Chapters 5 and 6, I explore and synthesise a range of different ideas with mostly direct quotations and some reference to literature. This is crucial to present the ideas, views, beliefs and perceptions of the academic and professional communities of practice on the relationship between 'global citizen' and 'employability'. I also provide a synthesis of the emergent ideas and theory in the second part of each section in order to make connections between the themes that emerge and theoretical context, including my contribution to it.

Exploring these issues is critical to the development of discussion to address research question 2: *To what extent does global citizenship contribute to employability within the financial services sector? How do global citizen attributes relate to employability attributes?*

7.2 Understandings of Relationship between Global Citizenship and Employability: Academic Community of Practice

In Chapter 5, I noted that the academic community of practice suggested that developing global citizens and developing employability should both be aims of higher education (see section 5.4). To begin to address my second research question, therefore, it was critical that I investigated how the academic community of practice perceives the relationship between global citizenship and employability. Exploring how this relationship is perceived by the academic community of practice also enhances understanding of that relationship as described in the literature.

This research builds on the higher education findings explored in Chapter 5 and discusses how the relationship between global citizenship and employability may influence the attitudes of students studying for financial services-related degrees to developing global citizen attributes that may support their employability in the financial services sector.

7.2.1 Understandings of business school lecturers

In the course of my semi-structured interviews with business school lecturers, employability was mentioned in various contexts. In some instances, it was specifically identified within the university policy extract that I used to start the interview. On other occasions, it was first mentioned by the interviewee whilst responding to my enquiry about the practical implications of a statement on their university website related to internationalisation strategy or policy. Most frequently, business school lecturers suggested that global citizenship might contribute to employability and, that the global citizen who could demonstrate an understanding of the international nature of business frameworks would create a positive impression during the recruitment process:

A student who understands that international context when they go for internship interviews, when they go for recruitment, for grad schemes interviews they can actually demonstrate [they understand the different requirements] (BSL3).

This does not necessarily require the graduate to *be* a global citizen, only to have learnt *about* international business requirements. Similarly, another business school lecturer appeared to think that it is not *being* a global citizen that is needed, so much as simply having an understanding of the concept:

they [notions of global citizenship, ideas and importance of sustainability, corporate social responsibility] are important drivers for our students when they go out for interviews or they go out for selection days, they need to have an awareness of this sort of bigger picture because it's the very sort of thing they could be asked about at interview (BSL1).

In other words, students need to engage with global citizenship only to the extent that knowledge of the concept may help them to gain employment. I think they're quite pragmatic, I think a lot of them would go for interviews or jobs and would say that they felt a global citizen if it got them the job, I think many of them are very focused in terms of they might embrace the actual concept, they might actually be a fan of what global citizenship means but I think they're more likely to try and give the answers that will get them a job, rather than necessarily just embrace something for the sake of it (BSL1).

Global citizenship is therefore regarded as an "intellectual exercise" (see section 2.1.3.3), which appears to be inconsistent with the stated aim of BSL1's university to develop students as global citizens. Having suggested that being aware of global citizen issues contributes to employability, this lecturer then seemed to contradict that by implying that employability may be an area of global citizen development:

we look to develop global citizens, we look to be a research led department, we look to focus on areas such as sustainability, employability, these sorts of areas (BSL1).

Another business school lecturer suggested that being a global citizen may enhance the career prospects of graduates if it means they are able and willing to work anywhere in the world:

the global citizen thing, really my sense of that is someone who can, basically land, parachute into any part of the world and function in that profession (BSL2).

Nonetheless, the strategy of this lecturers' university does not suggest that its students will become global citizens, though it does promote internationalisation of the curriculum.

A further business school lecturer works in a university where the opposite situation prevails; the university promotes global citizen development, whilst it does not have an internationalisation strategy. This lecturer implied that a reason for global citizenship supporting employability is that the graduate global citizen who appreciates other cultures will be able to settle into the work environment more easily:

This [cultural appreciation] is I believe good for the student in the sense that when they go back to future employment, they will not have the right who they will as such, I don't, I don't think many will have the luxury to say "I don't want to be in that team" or "in that team" or you may end up sharing an office with somebody totally opposite of your views or other gender, other cultures and you may end up in fact liking them (BSL6).

On the other hand, global citizenship may not enhance employability if the graduate seeks work in a financial services institution that only has business operations within the nation in which that institution is located:

Does it [global awareness] help employability? Well, at our Masters level, it depends where you are in the bank, you know if you're gonna be running UK domestic bank, you know, SME lending, which would be a fabulous job and, you know and, would be aspirational for most people to be head of sort of commercial banking in the UK, you probably don't need to know about the other stuff (BSL5).

Employability may also be impacted by the personal decisions of graduates. A graduate global citizen might explore the policies of financial services institutions and decide that their own views did not agree with the policies of some financial services institutions. This was the outcome one lecturer suggested might result from their advice to students who wished to be global citizens:

I would be saying to them, "okay, well if you're going to join this organisation that says it wants to be a global corporate citizen ...", I would encourage them to look at their corporate social responsibility strategy and, then look at how, its practices as well and see whether it matches up to their own individual ethics because one thing's for sure is

that each student – we tend to say that all students aged 18 to 22 are clued up on a very trite level, climate change, I would dispute that but they are certainly aware of it, they all have different views on it, I think with the new political regime that's forthcoming in the US, means that there will be challenges in the corporate world as to what global corporate citizen looks like. I think that's going to be reconfigured and so it's going to be even more important for the individuals to say "Okay, well, actually that's what they're saying but this is what they're practising and I want to be a global corporate citizen and for me that means I have an ethical stance on ..." XY and Z "and therefore I am prepared to work with that organisation but I'm not prepared to work with this other organisation" (BSL3).

A further business school lecturer from the same university implied there may be a relationship between 'global citizen' and 'employability'. They considered that addressing global concerns enhanced the focus of the curriculum on employability:

I think if there is [a link between global concerns and employability]; I think that it enhances our ability for our employability aspects (BSL8).

However, global citizens might find their career aspirations thwarted as a result of cultural restriction imposed by employers in other countries:

We can equip people for business in that way [as global citizens] but not everyone will be able to access a graduate corporate scenario in the same way we would like them to and we've got to accept that (BSL8).

These narratives from business school lecturers suggest that the relationship between global citizenship and employability is contested. Most business school lecturers considered that being a global citizen may support graduate employability, although some made no connection between the two. Where the view was expressed that global citizenship might support employability, different reasons were given for that suggestion.

7.2.2 Understandings of higher education managers

In the course of my analysis of university strategies and policies, I identified various statements about global citizenship and employability in a number of contexts. Some university strategies and policies include both 'global citizen' and 'employability' in the same paragraph without a clear statement of the relationship between them. For example:

We want our education to be challenging, enabling, research-led and transformative, taking advantage of the latest digital technologies, welcoming talented students from all backgrounds and producing critically and socially engaged global citizens and graduates capable of fulfilling their full career potential (UNI3).

It might be concluded that since 'global citizen' precedes the reference to career, then 'global citizen' contributes to 'employability'. However, one might equally infer that they are not related and certainly that employability does not contribute to global citizenship. Other statements in the strategies and policies of this university appear to suggest that being employable and being a global citizen may be two distinct identities through which graduates can contribute to society:

the University will aim to provide outstanding educational opportunities for undergraduates, postgraduates and research students, producing critically and socially engaged graduates of the highest calibre who enrich society through their employability and role as global citizens (UNI3).

Other university strategies and policies in my sample that seek to develop global citizens appear to connect global citizenship with employability. University management includes global awareness in a list of graduate attributes the university experience will develop and, envisages that this will contribute to the personal and professional success of graduates:

We will develop those attributes in our graduates which will make them not just highly employable but which will enable them to gain influence and respect in their interactions with the wider world (UNI4).

Global awareness is the attribute associated with global citizenship in the strategies and policies of this university and it appears therefore that global citizenship may contribute to employability.

Statements in strategies and policies from other universities make the reverse connection: employability contributes to global citizenship. For example, UNI1 defines 'being employable' as a graduate attribute and links that attribute to being a global citizen. The university strategy describes, as the first of eight graduate attributes, that their

graduates will be employable, equipped with the skills necessary to flourish in the global workplace (UNI1)

and that

students who acquire these attributes will be socially engaged global citizens, with international perspectives and networks, who can work creatively and enterprisingly in their chosen fields (UNI1).

Similarly, another university, whose strategies and policies promote internationalisation with the intention to develop students as global citizens, may consider employability to be a narrow part of being a responsible global citizen.

We will ensure that all students benefit from opportunities to acquire the core skills, knowledge and personal attributes necessary for employment and further study; we will prepare students for a range of career paths by providing opportunities for work experience, embedding employability in the curriculum, engaging students in employability and developing research skills (UNI6).

It is not clear from this which personal attributes are considered to be required for employment and, whether one of these may be being a global citizen. Nevertheless, one of the objectives for the teaching, learning and student experience strategy of the university is:

to produce graduates who are highly employable with a wider understanding of their responsibilities as global citizens (UNI6).

Employability thus may be an attribute that supports global citizenship.

Other universities within my sample promote employability and not global citizenship. However, one of these universities might be considered to connect global citizenship indirectly with employability through its statement that links internationalisation in the form of study abroad to employability.

Our final year students regularly comment on how this experience [a year on placement or studying abroad as an integral part of the course] aids their understanding of the material we teach in the final year and their employability prospects (UNI5).

As previously discussed, studying or working abroad for a period during their degree course may be considered effective in developing students as global citizens (see section 3.4.1.1). It therefore follows that if studying or working abroad enhances employability, one might suggest this is the same as saying that global citizenship supports employability.

These examples provide evidence that university strategy and policy statements are not consistent in expressing a relationship between global citizenship and employability. The majority imply that either being a global citizen or having some global citizen attributes may enhance employability.

7.2.3 The academic community of practice

Having explored the relationship between global citizenship and employability as described by participating business school lecturers and within university strategies and policies, I consider these understandings and offer some insights into my findings through considering theoretical contexts in which I can explore what may influence the understandings of this relationship within academic communities of practice.

My findings suggest that the relationship between global citizenship and employability recognised in the academic community of practice is subject to various influences: understandings of the graduate recruitment processes, employer requirements, the workplace environment and, cultural restrictions. Throughout my discussions with business school lecturers and my analysis of university strategies and policies, it was evident that the relationship between global citizenship and employability was understood differently by individuals within the two groups within the academic community of practice, university managers and business school lecturers. The perspectives of participating business school lecturers on the relationship between global citizenship and employability were often based upon the lecturers' expressed understanding of 'global citizen' as recorded in this study (see section 5.2.1). Predominantly business school lecturers considered global citizenship contributes to employability. The perspectives of university managers appeared more broadly

based and unclear, since the concept of 'global citizen' is often not explicitly set out in the strategy or policy in which it is used.

In order to understand the relationship between global citizenship and employability it is necessary to investigate how it is expressed in the current higher education research context and, the changes that have occurred since the concept of 'global citizen' was introduced into higher education alongside employability in the late 20th /early 21st century that have led to the understanding that is prevalent today. A number of researchers argue that global citizenship contributes to employability (Yildirim 2017; Lilley *et al.* 2016; Killick 2013; Hinchliffe and Jolly 2011).

Some literature suggests that global citizenship supports employability. In a study students' perceptions of the benefits of study abroad, Killick (2013), argues that the development of global citizen attributes during the higher education experience of students, attributes which he defines as 'cross-cultural capability and global perspectives' (Killick 2013, p 721), may enhance graduate employability. Lilley *et al.* (2016) in their study involving academic communities of practice from universities in Australia, New Zealand, the European Union including the UK and the United States also argue that global citizenship supports employability. Yildirim (2017), reviewing an international forum that discussed the relationship between global citizenship and employability, asserts that global citizenship is crucial to employability. The views of my academic participants are consistent with these studies.

On the other hand, *Embedding employability into higher education* (Higher Education Academy, 2013), a key guide for academic communities of practice, provides a framework of ten potential areas to consider integrating into the curriculum to support employability. The area descriptors are broad and include "attributes and abilities", "behaviours, qualities and values" and, "self, social and cultural awareness" that might include global citizen attributes.

Significantly for this study, no specific mention is made of the need for any of the areas to be addressed at a global level. Similarly, in a study of the self-identification of skills that will support employability by Australian undergraduates, Jackson (2014) notes that skills, whilst significant to graduate employability, are only one aspect amongst six others identified, none of which is global citizenship or a global citizen attribute identified in this study.

Having considered the relationship of global citizenship and employability from the perspective of the academic communities of practice in my study, I now consider it from the viewpoint of the professional community of practice.

7.3 Understandings of Relationship between Global Citizenship and Employability: Professional Community of Practice

In Chapter 6, I noted that the financial services managers within the professional community of practice in my study suggests that developing global citizens, not employability, should be an aim of higher education (see section 6.3). This finding may be due to the context in which I asked participants about the aims of higher education: specifically whether global citizenship should be such an aim. The finding does not therefore necessarily imply that the professional community of practice considers there is no relationship between employability and global citizenship, since it comprises more than financial services manager participants. To begin to address my second research question, it was therefore imperative that I investigate how the professional community of practice understands the relationship of global citizen attributes to attributes of employability. Exploring how this relationship is perceived by the professional community of practice also enhances understanding of that relationship described by the literature.

This research builds on the evidence from the financial services sector explored in Chapter 6 and discusses how the relationship between global citizen attributes and employability attributes may influence the attitudes of students studying for financial services-related

degrees to developing global citizen attributes to support their employability in the financial services sector.

7.3.1 Understandings of financial services managers

During my semi-structured interviews with financial services managers, employability was mentioned in various contexts. In all of the interviews I specifically asked financial services managers whether within their recruitment process they looked to recruit graduates who were global citizens. Some financial services managers confirmed that they had looked for global citizens when recruiting. The majority described the graduate they were seeking as someone who had a world view:

There was that element of trying to recruit someone with that ability to be a global citizen and, that ability to view the world and be aware of it (FSM2).

This financial services manager described the selection process as rigorous, with

part of the cultural aspect will be, "Have you got this global awareness" (FSM2)

and that the criteria that graduates were assessed against were broad so that:

there's probably gonna be different people meeting different parts of it [definition of global citizen] and if you put them together as a group, they'd probably meet most of the criteria, if it's a wide range of criteria so that was the beauty of being in a large organisation where quite a few graduates were brought in (FSM2).

Nevertheless, this financial services manager implied that there was an institutional cultural norm against which employees were assessed:

I was in the fortunate position of being in a department that had a global remit, so regularly we would have, try to run an audio with our sales in Edinburgh, London, that's easy, but when you want to include Boston and Singapore at the same time, somebody's gonna have to do it in the middle of the night! [laughs] But you do get that different view and it was interesting how, although there were different cultural approaches, certainly with the Americans, the end aims and the way that everybody was going, it was very similar and I think that was more than just the organisation recruiting people similar to itself (FSM2).

This requirement for graduate recruits to fit the institutional culture was clearly expressed by another participant whose employer has a global corporate citizen policy:

we look for whether or not they have the right ethics and the right culture, if they will fit into our culture here (FSM5).

They went on to explain the five behaviours and values which graduate applicants must demonstrate and against which they are marked during the recruitment process. They described the need for employees to value and respect everyone:

We like to see that they're including everyone, it's almost like the diversity and inclusion, part of it so whether that be people respecting people from different backgrounds with their different beliefs, it also resonates with respecting each other's work ethic (FSM5).

There was further emphasis on the moral value:

we take a high moral ground on what we do so there's no cutting corners, there's no kind of sweeping something under the carpet, we make sure everyone is aware we're very transparent in what we do (FSM5).

Two more financial services managers talked about the need for graduates to have high moral standards in order to ensure the reputation of the employer is protected. The first made a tenuous link to corporate citizenship in a preamble, before saying:

I'd be looking for somebody who could [a] demonstrate the analytical skills but also be challenging and be prepared to ask awkward questions, so actually standing up, having some sort of integrity in the broadest terms of actually if you're faced with a client and they're saying, "Yes, we've done this, that and the other", picking it apart and being prepared to be unpopular and ask the awkward questions so that it protects the lending overall, so that actually protects the institution overall (FSM1).

The second asserted that there was no particular focus on global citizenship; rather, they wanted graduates who were

well qualified, enthusiastic, self-motivated, members of the team and, those are kind of key criteria (FSM4)

and

people who are, have high levels of ethics and high levels of integrity and you know, are prepared to work to those (FSM4).

Yet another financial services manager, working for the same financial services institution as FSM4, viewed recruitment differently and, was adamant that it was not possible to recruit global citizens since there was no way of assessing whether a person was a global citizen:

How can you understand whether people are global or not? You can't, you can ask questions like, "Are you happy working with people at different cultures?", well they're not gonna say no, so I think it's one of those things, one of those feelings that you can't exactly put your handle on, you can't measure, it's not a SMART⁴, measurable situation, you can say whether somebody is not global in their outlook but you cannot measure how global they would be (FSM3 emphasis in original).

This challenges the avowal of FSM2 that the rigorous selection process of his institution was able to identify global awareness.

One financial services manager recruiting to a small bank, located in the UK and using the internet and social media to support its work with international customers, described putting great effort into the recruitment process to find potential employees anywhere in the world with the right skills:

we're looking for people, we recruit for strengths, so we are looking for absolute strengths in certain areas and as a result, that means we end up scanning the entire world to find those skills, people have actually moved from other countries to come and work in London to be here, alternatively, we will restructure the work so that they can live in their own country and be part of the team (FSM6).

This suggests that the graduates may need to have a global outlook or perhaps be global citizens, although the manager does not refer to them in that way. The manager goes on to describe those they recruit in generic terms:

⁴ A business term for measuring performance indicators: Specific, Measureable, Achievable, Relevant, Time-bound

Our tendency is to recruit incredibly smart, energetic, yeah, ridiculously smart and energetic people that maybe haven't got a discipline if you like or a traditional set of kind of, you know, they're not a treasurer, they're not an Android engineer, they're not a finance director but they have energy, they have intelligence, they speak well, they show an ability to learn and absorb information and quickly respond to that (FSM6).

The manager, like most employers in *Helping the UK thrive* (CBI/Pearson Education 2017), did not perceive the need for foreign language ability in the graduates they recruit; rather, they insisted that to be part of the team graduates must speak English in order to enable effective team communication:

the language communication is English, which is great for English people like me really [laughs] but I mean it is the language that connects everybody up so everybody is able to have a common discussion (FSM6).

The laugh suggests that this manager is embarrassed by their own lack of foreign language ability and their expression of hegemony having described to me a long list of nations that his employees came from. Yet this manager is also willing to facilitate employee language learning by allowing them to work from abroad:

we have a member of the team that actually is about to take a month off and work in Italy because he wants to learn Italian and he's gonna work remotely (FSM6).

The descriptions from the financial services managers in my study suggest that there may not be a relationship between global citizenship and employability. The recruitment processes of financial services managers rarely seek to assess whether a graduate is a global citizen although they may assess global awareness and / or cultural appreciation identified as global citizen attributes.

7.3.2 Understandings of financial services senior management

Unlike professional bodies and specialist recruiters, whose advice to graduates I discuss below (see section 7.3.3), financial services institutions do not provide lists of competencies

they require of their employees. My analysis of financial services institutions policies identified expected employee conduct that may be interpreted as describing attributes of employability. Firstly, I explore this within the policies of financial services institutions that aspire to global corporate citizenship (GCCIs) and then for those that have corporate social responsibility policies (CSRs).

7.3.2.1 Global corporate citizen understandings

Integrity is a clearly identified value within documents published by all of the GCCIs in my study. Each GCCI policy states that employees must be committed to the highest standards of ethics and professional behaviour. This reflects the professional conduct standards for the sector (see section 7.3.3). For some GCCIs, the concept is directly associated with taking responsibility for personal behaviour: for example

Taking responsibility and holding each other accountable. We have a shared responsibility not only to act ethically as individuals, but to expect the same of our colleagues (FSI2).

In this instance this behaviour is directly related to the global citizenship of the institution:

Being a global citizen means engaging in business conduct that is transparent, prudent and dependable (FSI2).

Other GCCIs in my study also want employees to “take responsibility for own actions”, a global citizen attribute identified in the literature, (see section 2.1.3.5). For example, an Employee Handbook defines

some additional values [to the corporate ones] - values which relate directly to your day-to-day work (FSI3)

and these include

Take personal responsibility for getting things right first time (FSI3)

and

Taking personal responsibility for doing *what we say we'll do* (FSI3 emphasis added).

The all-embracing nature of “what we say we’ll do” implies employees are accountable for the global corporate citizenship commitments of the institution. My findings suggest this may include promoting social justice and / or environmental sustainability (see section 6.2.3).

GCCIs with a commitment to social justice and / or environmental sustainability may require employees to have a global perspective due to the global nature of the issues the institution seeks to address. For example, as a global corporate citizen, FSI1 states:

We work independently and in collaboration and consultation with others in addressing global themes such as employability, entrepreneurship, human rights and climate change, where business has an important contribution to make. Dialogue with a range of stakeholders on these and, other issues of concern, informs our policy and decision-making.

In order to be able to address global themes, employees must be aware of them and therefore be able to “take a world perspective”, a global citizen attribute identified in the literature (see section 2.1.3.5). It might also be expressed as

we are open minded to and, respectful of, others’ points of view (FSI1), although this is a more generic concept and, in contexts that are not associated with global citizenship, may be limited to direct interactions as opposed to thinking of the implications of actions beyond the local context.

All of the GCCIs in my study identify the need to “value and respect diversity”, a global citizen attribute (see section 2.1.3.5). For example an Employee Handbook states:

We value the rich diversity, skills, abilities and creativity that people from differing backgrounds and experiences bring to [the institution]. And we know that an inclusive working environment, where everyone can realise their full potential, is crucial to giving high-quality service to our customers. We aim to recruit, train and promote based on individual aptitudes and skills.

We will not tolerate any form of unlawful discrimination, irrespective of sex, race (including ethnic or national origin), disability, sexual

orientation, pregnancy and maternity, marriage or civil partnership, gender reassignment, age, religion or belief. Nor will we tolerate any harassment, victimisation or bullying at work. Any such behaviour is likely to lead to disciplinary action and may result in your dismissal for gross misconduct (FSI3).

Similar statements appear in the policies of other GCCIs. Whilst not specifically mentioned, this statement is about compliance with the UK Equality Act 2010, which requires that no person is discriminated against on the basis of human or cultural attributes (see section 6.4.1). However, for GCCIs the valuing and respecting of rights often extends beyond the local to the global in protecting human rights throughout their operations:

Manage our responsibilities to support governments and civil society organisations in respecting and upholding human rights principles wherever we operate (FSI1).

The skills and abilities employers expect employees to have are often generic. For example, they may be expected to

challenge decisions and behaviours they believe are wrong. Do the right thing and, having the courage to speak up when others may be reluctant to do so (FSI1);

we share a common responsibility to ensure that our decisions are in our clients' interests, create economic value and, are always systemically responsible (FSI2);

and

Communicate relevant information clearly and accurately (FSI3).

Nothing within these statements suggests a link to global citizenship nor are the attributes evidently global citizen attributes identified by this study.

GCCI policies suggest that the global citizen attributes identified in Chapter 2 (see section 2.3.1.5) that may support employability are “value and respect diversity” and “takes responsibility for own actions”. In addition high levels of integrity and professionalism are needed.

7.3.2.2 Corporate socially responsible institutions' understandings

The policies of all CSRI's likewise express a requirement for employees to have a high degree of personal integrity. For example:

We need you to act professionally, honestly and with integrity in all your dealings with your colleagues, our customers and anyone else that you have contact with as part of your role with us (FSI6).

The requirement for employees to "take responsibility for their own actions" is evident in the policies of CSRI's, as in those of the GCCIs. For example, one CSRI that operates within the UK states that employees need to:

consider ... the implications of [their] actions ... and hold [themselves] accountable for them and for the impact they may have ... today and in the future ... deliver on [their] promises ... and when things go wrong ... take responsibility to put them right ... recognise the responsibility [they] have to deliver excellent service ... and take ownership of any issues to ensure this is achieved ... consider ... the implications of [their] actions ... and hold [themselves] accountable for them and for the impact they may have (FSI4).

Whilst I have presented this as a contiguous statement due to the limited space in this thesis, the phrases are extracts from the thirteen pages of the Code of Personal Conduct. This CSRI is committed to financial inclusion and it seems therefore that employees may need to be willing to be personally responsible for financial inclusion activities, since they are the people who will ensure that institutional policy becomes practice.

Other policies of international CSRI's also require employees to take personal responsibility for their actions in specific contexts: for example,

Take responsibility for our own safety, health and wellbeing and, for others who may be affected by our actions (FSI6)

and, from a different perspective in an employee code of responsibility,

I deliver to my customers and when things go wrong, as they sometimes do, I take responsibility to put them right (FSI4).

Whereas FSI6 policy statement seems to cover a wide range of people who might be affected by the action of an individual, FSI4 policy only appears to relate to interactions with customers; not for any other activities associated with the employment.

Some CSRI policies encourage employees to be socially responsible as individuals, either through volunteering for activities to help their local community promoted by the employer or by financially matching fundraising initiatives by employees for activities they are involved in. For example, one corporate social responsibility policy states:

[we] deliver support to the communities we serve [by]:

- Providing employees with matched funding for fundraising and volunteering activities undertaken both inside and outside work
- Encouraging our employees to take part in company supported volunteering initiatives (FSI5).

As with GCCIs, CSRI must comply with the UK Equality Act 2010; some go beyond this to protect human rights more broadly, thus requiring employees to be supporters of human rights. For example

We aspire to conduct business in a way that values and respects the human rights of our colleagues, suppliers, customers and the communities we operate in (FSI4).

For some CSRI, motivation for valuing and respecting people goes beyond the legal requirement to encompass creating a workplace culture of integrity and mutual respect:

Good place to work: we foster a stimulating workplace where people are treated fairly and with respect (FSI8).

Once again, there are generic skills and abilities that emerge from my analysis of policies published by CSRI. One example is good communication –

I serve my customers by listening to them, understanding and anticipating their needs and aspirations and, delivering good customer service

and

I communicate with customers, colleagues and stakeholders in a way that is easy for them to understand, including avoiding jargon and acronyms where possible (FSI4).

Others highlight the need to work as a team:

We care for each other and work best as one team. We bring the best of ourselves to work and support one another to realise our potential (FSI5).

Another is concerned that employees should be trustworthy in handling sensitive information:

Preserve the integrity of all of the bank's confidential information, regardless of whether it is price-sensitive, ensuring its safe-keeping through following information security procedures and good records management (FSI6)

while a third includes the ability to embrace change (FSI7) and, a fourth, FS18, details this as behaving

more simply, to embrace useful innovation and digital transformation' that may require employees to be digitally literate (FSI8).

Similar to GCCI policies, CSRI policies suggest that integrity and professionalism as well as the global citizen attributes "value and respect diversity" and "take responsibility for their own actions" identified in Chapter 2 (see section 2.1.3.5) may support employability. However, in addition there is some evidence that "promoting social justice" may also be important.

7.3.2.3 Financial services institutions summary

My analysis of financial services institution policies provides evidence that the employee characteristics that might be assessed during recruitment across the sector are diverse even though they have some commonality. The employability characteristics required by GGCI and CSRI are not easily differentiable. Many of the characteristics that are shared, whilst identified as global citizen attributes in Chapter 2, may be considered generic; for example, being open-minded or displaying behaviours that are required by law, such as respecting diversity. However, there is evidence that some financial services institutions seek to employ

graduates who can identify with the global citizen or social responsibility culture of the institution.

7.3.3 Understandings of professional bodies and specialist recruiters

My analysis of the information published by specialist recruiters and professional bodies identified a number of competencies which they considered to be a requirement of graduates aspiring to work in the financial services sector. A number of specialist recruiters detail skills and attitudes which they perceive graduates need, in order to be successful in securing employment in the sector (Monster.co.uk, nd; Target jobs, nd; Von Stade, 2013; Bright Network, 2017; Mason, 2017). Bright Network (2017) lists the top five skills for working in financial services as:

Analysis; Decisiveness; Persuasiveness; Interpersonal and communication skills; Mathematical expertise (Bright Network, 2017)

whereas Prospects, experts in graduate recruitment more generally, list the five most common skills that employers will expect graduates to demonstrate as:

Effective leadership and management; Good communication; Planning and research skills; Resilience, Self-management; and Teamwork and interpersonal skills (Mason, 2017).

Neither of these lists specifically includes global citizenship, although they do include ‘inquisitive questioning and logical analysis’ (Target jobs, nd), comparable to an “enquiring mind” that some financial services managers suggested higher education should develop (see section 6.3.2).

Professional bodies for the financial services sector provide advice about employability in the sector. Once again, my analysis of these publications identified only generic skills and attributes. Each of the codes of conduct includes a similar list of requirements. For example:

1. To act honestly and fairly at all times, putting first the interests of clients and customers and to be a good steward of their interests and those of counterparties, taking into account the nature of the business

relationship with each of them, the nature of the service to be provided to them and the individual mandates given by them.

2. To act with integrity in fulfilling the responsibilities of your appointment and seek to avoid any acts, omissions or business practices which damage the reputation of your organisation or the financial services industry.

3. To observe applicable law, regulations and professional conduct standards when carrying out financial service activities and, to interpret and apply them to the best of your ability according to principles rooted in trust, honesty and integrity.

4. To observe the standards of market integrity, good practice, conduct and confidentiality required or expected of participants in markets when engaging in any form of market dealings.

5. To be alert to and manage fairly and effectively and to the best of your ability any relevant conflict of interest.

6. To attain and actively manage a level of professional competence appropriate to your responsibilities, to commit to continuing learning to ensure the currency of your knowledge, skills and expertise and to promote the development of others.

7. To decline to act in any matter about which you are not competent unless you have access to such advice and assistance as will enable you to carry out the work in a professional manner.

8. To strive to uphold the highest personal and professional standards at all times (Chartered Institute of Securities and Investments n.d., p 2).

The emphasis on honesty and integrity within these principles is the reason that similar comments about integrity are included in the policies of financial services institutions (see sections 7.3.2.1 and 7.3.2.2).

There are some hints in publications from other professional bodies that global citizen attributes may be required by employees within the financial services sector. For example, the Institute of Chartered Accountants in England and Wales (ICAEW) includes 'resilience' in its report *What bosses want* (ICAEW 2016). Despite the implications in its name, membership of the institute is worldwide and therefore 'resilience' may be considered to map to the global citizen attribute "adaptability to context" (see section 2.1.3.5). Also, the Chartered Banker, representing both qualified and student bankers, states that individuals must

[e]xhibit an understanding of banks' social responsibilities and the impact of unethical and unprofessional behaviour, applying it in day-to-day activities and interactions (Chartered Banker 2016, p 3).

Both social responsibility and integrity were attributes that financial services managers suggested might be developed by higher education (see section 6.3.2) and, integrity is an attribute identified in financial services institutional policies (see sections 7.3.2.1 and 7.3.2.2).

The advice provided by recruitment specialists and financial services professional bodies in my study does not include any reference to global citizenship and therefore suggests that there may not be a relationship between global citizenship and employability. Nevertheless, and, perhaps significantly because of the apparent link between corporate social responsibility and global corporate citizenship, the Chartered Banker, the largest professional body in the UK for banking employees suggests, that banking professionals, a large proportion of employees in the financial services sector, need to be familiar with the social responsibilities of banks thus reflecting the commitment of the financial services sector to the *Global Compact* (UN 2007) (see section 2.2.1.2).

7.3.4 The professional community of practice

Having explored the relationship between global citizenship and employability as described by participating financial services managers and, within the policies of financial services institutions and financial services professional body and specialist recruiter advice, I consider the attributes that they identify and offer some insights into my findings through considering theoretical contexts in which I can explore the coherences and contradictions that may influence the understandings of this relationship within professional communities of practice.

My findings suggest that the relationship between global citizenship and employability recognised in the professional community of practice is subject to the various influences of institutional culture promoted by management, legal requirements and stakeholder pressures. Throughout my discussions with financial services managers and my analysis of financial services policies and financial services professional body and specialist recruiter

advice, it was evident that the relationship, if there was one, between global citizenship and employability was understood differently by individuals within the three groups within the professional community of practice; senior managers, recruitment managers and advisers. The attributes of global citizenship and the attributes of employability that appeared valuable to participating financial services managers and senior institutional managers varied.

In order to understand the relationship between the concepts of 'global citizen' and 'employability' it is necessary to investigate how it is used in the current business research context and, the changes that have occurred since 'global citizen' became a familiar term in the business sector at the start of the 21st century that have led to the understanding that is prevalent today. A number of researchers argue that global citizenship is an essential component of business in the 21st century (Tichy, McGill and St Clair, 1997a; Birch, 2001). Birch (2001, p 54) argues that corporate citizenship should be viewed holistically and therefore will affect everyone within an organisation:

a holistic system of behaviour affecting every level and aspect of an organisation's policies and practices.

This view may, therefore, also be appropriate for global corporate citizenship.

A list of generic transferrable skills is provided in *Graduate Employability: the view of employers* (Archer and Davison 2008). This research specifically identifies that international organisations do not require very different skills and attributes to UK companies. Significantly for this study, the ten most important skills listed have no 'international' or 'global' component. Nevertheless, international employers are more likely to require graduates to be internationally mobile with foreign language competency (Archer and Davison 2008, p 10). My findings do not suggest that international mobility or foreign language competency are important to any of my participants working in international financial services institutions. Nor is there any intimation within the documents of financial services institutions analysed that employees may need to be mobile or speak a foreign language.

According to Lowden *et al.*'s (2011, p 12) comparative study of academic, employer and student perceptions of employability, the transferrable skills valued by employers are:

- Team working
- Problem solving
- Self-management
- Knowledge of the business
- Literacy and numeracy relevant to the post
- ICT knowledge
- Good interpersonal and communication skills
- Ability to use own initiative but also to follow instructions
- Leadership skills where necessary.

There is little in this list to suggest any global citizen attributes, with the exception of “knowledge of business” which in the case of an international organisation may be considered to require graduates to have the global citizen attribute “take a world perspective” (see section 2.1.3.5). One bank recruiter from Lowden *et al.*'s study suggested that what employers want is graduates who have identified a specific institution they want to work for:

We really want people who want to work for [this bank] knowing a lot more about us rather than just applying for all of the banks (Lowden *et al.* 2011, p 14).

This suggests that graduates need to be enthusiastic as described by FSM4 (see sections 6.3.1 and 7.3.1) and when applying to a GCCI may need to be able to identify with their global corporate citizen policy.

In addition to the transferrable skills, Lowden *et al.* (2011, p 12) note that employers need

particular attitudes and outlooks including motivation, tenacity and commitment.

Again, these are generic attributes and do not appear to relate to any attribute of global citizenship.

According to Diamond *et al.* (2011, p 5) ‘global business needs global graduates’. Their study that I introduced in Chapter 3 (see section 3.5.2) included a list of what they describe as

“core requirements” for employability and added a global dimension to them to provide 14 global competencies (see Table 3.1). The need for global and cultural awareness, the global citizen attributes most frequently identified by both business school lecturers (see section 5.2.2) and financial services managers (see section 6.2.2), may be evident in nine of the 14 competencies that Diamond *et al.*'s (2011) participants were asked to rank. The most highly ranked competency, ‘an ability to work collaboratively with teams of people from a range of backgrounds and countries’, would appear to be appropriate for any UK based company owing to the multicultural nature of the national community. Further, of the three competencies with mean rank of five or more – excellent communication skills, drive and resilience and, ability to embrace multiple perspectives and challenge thinking – only the latter may be considered to include a global perspective. Diamond *et al.* (2011) report that organisations operating in a particular country or region are likely to only expect graduates to understand the local market, whereas international organisations will recruit graduates they believe are capable of becoming global leaders (see section 3.5.2). These two extremes form a continuum and the position of an organisation upon it influences the value that is placed upon global competencies (Diamond *et al.*, 2011). My findings of the various perspectives upon the relationship between global citizenship and employability within the professional community of practice may support this idea of a continuum with different members of the professional community of practice sitting at different points along it.

7.4 Academic and Professional Communities of Practice: Differing Views of Employability and Global Citizenship

Having explored the understandings of the relationship between global citizenship and employability from the perspective of the academic community of practice and the professional community of practice, I consider these views and offer some insights into my findings by considering theoretical contexts that enable me to explore what may influence these understandings.

A report by the Confederation of British Industries (CBI) and Universities UK (UUK) suggests that the majority of employers want universities to improve the employability skills of students (CBI and UUK 2009). However, the report defines employability skills in generic terms:

A set of attributes, skills and knowledge that all labour market participants should possess to ensure they have the capability of being effective in the workplace – to the benefit of themselves, their employer and the wider economy (CBI and UUK 2009, p 8).

These include:

Business and customer awareness – basic understanding of the key drivers for business success (CBI and UUK 2009, p 8).

Student employability profiles: a guide for higher education practitioners (Rees *et al.* 2007, p 4 emphasis added) appears to expand upon this:

Business and / or Organisation Awareness: Having an appreciation of how businesses operate through having had (preferably relevant) work experience. *Appreciation of organisational culture*, policies and processes through organisational understanding and sensitivity. Ability to understand basic financial and commercial principles (Commercial Awareness, Financial Awareness, Organisation Understanding).

Within the financial services sector, the management of GCCIs and CSRIs might consider that the key drivers for business awareness include an understanding of global corporate citizenship or corporate social responsibility. This in turn might include capabilities within the student employability profile developed during study for business and management degrees that include an appreciation of:

diversity of people, cultures, business and management issues (Rees *et al.* 2007, p 51, emphasis added)

and knowledge about:

contemporary and pervasive issues such as innovation, e-commerce, enterprise, knowledge management, *sustainability, globalisation and business ethics* (Rees *et al.* 2007, p 51, emphasis added).

Within *The Employability Skills Challenge* (Scottish Investment Organisation and Council 2010) key areas where graduates lacked appropriate attitudes and behaviours were identified from research with financial services employers. Within the discussion concerning unrealistic graduate expectations, the report highlights the 'global opportunity and long term careers' available to those with the right attitude to work. This suggests that financial services employers may expect graduates to be willing to travel internationally to support their career progression, an attribute that one lecturer considered constituted being a global citizen:

I think this [a global citizen] is someone who can, you know, they don't just live on an aeroplane but you know, it doesn't matter what country or region or part of the world they fall into and I think in banking you know, it's one of the things [the bank I used to work for] did particularly was to say "Right, as a graduate entrant, you've got your first two years in six month placements in four different countries, go", you know and I know guys that have been on that, still in touch with some of my former students who have risen through the ranks, really, really swiftly by doing that and I think they're the, you know, the very best, they are the global (BSL2).

The bank this lecturer had previously worked for was a GCCI and this therefore suggests that a graduate attribute that GCCIs may value is willingness to work internationally.

Tymon's (2013) study of the views of business school students on what employability means asserts that the understanding of employability by students is limited to finding their first job though they are unconcerned what that job is. Tymon suggests this attitude may result from the way the government relates employability to simple employment statistics. Tymon notes that students and literature share a common list of terms for employability skills and attributes, for example, communication and flexibility, though they may not share a common meaning for these terms. Tymon also reports that despite skills being embedded in the curriculum, many students are not motivated to engage with the activities that might lead to the development of those skills. This non-engagement is evident in a comment made by a lecturer participant in this study:

they [some students] see it as like having a haircut that yeah, you're part of it but you don't actually have to give anything, you just have to sit there and you get the haircut (BSL2).

The development of personal attributes is equally difficult to identify and, Tymon (2013) suggests that making students aware of the requirements of employers might encourage students to invest in their development. This might equally apply for the concept of global citizen, specifically for students studying for financial services-related degrees if global citizenship is related to employability in the financial services sector.

7.5 Conclusion

In this chapter, I have presented various understandings of the relationship between global citizenship and employability from the perspective of the academic community of practice and the professional community of practice. The chapter has pointed out differences of opinion on the relationship between global citizenship and employability that the two communities of practice in this study hold. It has also indicated that different views are held on the relationship between global citizenship and employability within each of the two communities of practice in this study. For the most part, the academic community of practice suggests that global citizenship may contribute to employability, whereas the professional community of practice is far less clear about whether there is a relationship between them, an idea proposed in Chapter 1 (see section 1.6.3).

I have also highlighted the need for students to be aware of the need of employers for graduate global citizen as motivation for them to engage with global citizen development.

In the next chapter, I provide a general discussion of my findings and how they may address the research questions. I return to issue of the meaning of 'global citizen' and its relationship to employability and focus upon communities of practice, the theoretical concept that underpins this study.

Chapter 8 Discussion and Conclusion

In Chapter 7, I explored the relationship between employability and global citizenship and its potential influence on the engagement of students with their development as global citizens. My study participants came from both academic and professional financial services-related communities of practice, and I explored how the understandings of the relationship between global citizenship and employability in each community might support graduate employability. The academic community of practice acknowledged global citizenship as enhancing employability, whereas the professional community of practice did not, on the whole, appear to perceive a relationship between these concepts.

In the first half of this chapter, I return to the themes and aims of this study and provide general discussion of the data. The concepts of communities of practice and reflexivity provided frameworks that informed my understanding, interpretation and explanation of the data.

In the second half of the chapter, I respond to the research questions and discuss the research conclusions. I suggest what the implications for practice might be and propose recommendations for a curriculum that may lead to the development of graduates with an understanding of global citizenship. I discuss the research process and the limitations of the study, leading to some suggestions for further avenues of research that might arise from this study.

8.1 Multi-faceted Global Citizen

In Chapter 2, I provided a historical perspective of how 'global citizenship' has become an aim within UK education over the past 50 years and how its meaning has changed over that time. I also provided a historical perspective of how 'global corporate citizen' has become a familiar term within the business sector in the 21st century, and explored its meaning and relationship to corporate social responsibility.

The review of educational literature showed three conceptualisations of global citizen: the global citizen who is willing to take action to effect social change, that is, a promoter of social change; the Western global citizen who considers that all social change should be effected by implementing Western values and attitudes, that is, an endorser of Western hegemony; and the global citizen who observes and uses information only to their personal advantage, that is, as an intellectual exercise. The review of business research literature, on the other hand, suggested that 'global corporate citizen' was understood only from the perspective of a business institution as an organisation that is socially responsible and promotes some forms of social justice, similar to the promoter of social change.

Participants' accounts in this study suggest that 'global citizen' is understood differently by my academic community of practice, professional community of practice and by individuals – business school lecturers, university senior managers and managers and senior managers in financial services institutions – within each community of practice. Within my academic community of practice the predominant concern appears, surprisingly, to be the development of global citizens who are simply globally aware and appreciate diversity. This is in contrast with the current UK secondary education curriculum, in which social justice and sustainability remain integrated topics for discussion, and in spite of the publication of *Education for sustainable development: Guidance for UK higher education providers* (QAA and HAA, 2014). Within my professional community of practice, the predominant concern of financial services managers when recruiting graduates is, equally surprisingly, the same: for recruits to be globally aware and to appreciate cultural differences. This is in contrast to the financial services sector as a whole, whose policies promote social responsibility and social justice. It is perhaps less surprising that the two global citizen attributes – global awareness and cultural awareness – appear to be common to the two groups, since like 'global citizen' they are terms that are not easily defined and, my study suggests, are understood differently within the education and business contexts represented by my sample population.

The multifaceted nature of the global citizen phenomenon is revealed in the more detailed and distinct understandings expressed in interviews with business school lecturers and financial services managers in this study, and within the literature. The historical perspectives of 'global citizen' and the descriptions shared by participants suggest that there is no common understanding of global citizen; rather, the type of global citizen modelled by a community of practice will depend upon the reason that the community of practice perceives global citizenship to be of value. This idea of a variance in global citizenship is endorsed by *Education for sustainable development: Guidance for UK higher education providers* (QAA and HEA, 2014) that invites academics to choose and amend the suggested graduate outcomes to fit their context (see sections 2.1.2.3 and 3.4.2). The various interpretations of 'global citizen' also suggest the heterogeneous nature of participants and their outlooks. These diverse understandings may have implications for the way in which higher education curricula intended to develop global citizenship, and those associated with financial services-related degrees in particular, are designed.

8.2 Global Citizenship: An Outcome of Curriculum Internationalisation?

In both Chapters 3 and 5, my literature review highlighted how global citizen education (GCE) is theoretically delivered through internationalisation of the curriculum and that internationalisation, like GCE, may adopt different foci, though university internationalisation strategies usually emphasise the development of global citizens. Insight from this study challenges this theory since, whilst the term 'global citizen' is used in other policies, only one internationalisation strategy reviewed for this study specifically designates global citizenship as an outcome. For the most part, university internationalisation strategies continue to focus on international students and their higher education experience.

[A]ll British educational HEI establishments have got to look at internationalisation because that's the nature of the industry, about a quarter of our students within [the university] business school are international students and when we say international, that means non EU, if we added in EU but non-British students, which is [laughs] a

distinct definition going forward, then ... towards about a third of our students are international students, ... we try to make the curriculum inclusive, to include all our international students, the nature of the way subjects are taught, I hope sort of drives that forward (BSL1).

This statement acknowledges the diverse backgrounds of international students by admitting the need for inclusion, although there is no value given to this diversity and its potential advantage in the classroom. No connection is therefore made with the development of cultural awareness, which is the global citizen attribute most frequently identified by business school lecturers. While cultural awareness is a focus for some professional bodies, business educators often exhibit mixed views on the need to develop this attribute as well as global awareness (Caruana and Ploner 2012).

Evidence from my study suggests that internationalisation of the curriculum by the business school lecturers mainly involves the inclusion of non-UK-centric teaching materials. This is in line with findings from other studies, for example Caruana and Ploner (2012), who specifically noted that this form of internationalisation was driven by the needs of employers for graduates with an international perspective and able to work in an international institution; an idea endorsed by the financial services managers in my study.

Yet despite this apparently limited understanding of internationalisation among lecturers, my review of literature in Chapter 3 revealed five possible purposes for GCE: to value and respect diversity, to think globally, to promote social justice, to challenge power and difference and to be employable. I noted that for the most part these outcomes were consistent with the attributes of 'global citizen' identified in Chapter 2. This study suggests that business school lecturers may consider that a form of internationalisation which provides students with the opportunity to consider subject materials from an international perspective is an adequate means to develop students who value and respect diversity, think globally and are employable, three of the purposes of GCE identified from the literature, without the need to acknowledge they are delivering GCE.

The outcomes the business school lecturers described, of global awareness, appreciating cultural difference and employability, are consistent with Caruana's (2010, p 61) opinion that GCE in UK higher education, envisaged through an internationalised curriculum, predominantly deals with multicultural and cross-cultural issues and is focused upon developing the cultural capital of students in order to provide them with 'power and status in the global labour market'. Caruana (2010) argues that this multicultural education allows cultural differences to be recognised, but does not address associated issues of power and inequality or lead to personal transformation, thereby failing to support the development of a global citizen identity. This suggests that the academic communities of practice represented by the business school lecturers in this study have yet to design learning which supports the transformation of students into graduate global citizens. Perhaps, as Caruana and Ploner (2012, p 20) suggest, 'designing activities that can support this kind of reflexive pedagogy' is a particular challenge since it requires a focus on personal identity that Furedi (2017) suggests it is no longer appropriate to contest in higher education.

8.3 Communities of Practice and Global Citizen Education

My conceptual framework for this study indicates that learning develops personal identity through personal reflexivity and interaction with the social environment. The social environment (community of practice) can either constrain or enable agency and identity transformation.

According to Wenger-Trayner and Wenger-Trayner (2015), a community of practice is only formed when it shares a concern or passion for something that it does. To share a concern for or be passionate about global citizenship it is necessary to have some understanding of 'global citizen'. My findings provide evidence that the business school lecturers in my study had given little thought to what 'global citizen' means, even after accepting my invitation to interview for my study, an invitation that clearly advised the topic as the contribution of higher education to the development of global citizens (see Appendix 2).

Well, I'm not quite sure what all these things [employability, global citizenship and sustainability] are because the different books have different definitions of what these things are. I'm not even quite sure what a global citizen is to tell the truth, in so far as I'm sure if I sort of Googled it, there'd be different definitions. We have an understanding I think within academics or within schools of what we think these things mean (BSL1).

Whilst this lecturer suggests that colleagues may have an understanding of 'global citizen', this extract exemplifies one of the findings of my study, that business school lecturers have often not considered what 'global citizen' means. Therefore, they are members of a community of practice that shares a concern for delivering financial services-related education, but are not members of a community of practice that is concerned about the development of global citizen identity, although other individuals within the community may be.

[W]ithin the university, schools and departments are given a reasonable amount of autonomy in terms of curriculum, er, focus, modules and programmes that they develop but *the broader ethos and er, aims of the university are always er, considered in terms of any curriculum development, definitely*. ... So in terms of curriculum development, what we offer, both at undergraduate and postgraduate level, when, er, new developments are made, new programmes are looked at, that sort of broader picture has to be incorporated within the design of programmes, so it's not a case that every single subject you take focuses on global citizenship or focuses on sustainability or focuses upon employability but within curriculum design, those broad issues have to be touched upon, either explicitly within modules or implicitly within certain modules, ... so the point I'm making is if you drill down to the granulation of courses, you may not find that [the university] looks at all those things at a micro level but if you draw back and look at undergraduate and postgraduate programmes, they are usually crafted and designed in a way to meet the school's ethos and *that ethos generally chimes or is supposed to chime with the broader university ethos* that you're reading from (BSL1, emphasis added).

This extract, with its inherent contradiction of 'definitely' and 'is supposed to,' illustrates another of the findings of this study, that while some participants were directly involved in curriculum development within universities which espoused global citizen development, they were not always sure whether the curricula being developed did, in fact, conform to this policy.

Lave and Wenger (1991) argue that learning takes place as the learner joins a community of practice. Lave and Wenger's (1991) arguments, along with Wenger-Trayner and Wenger-Trayner's (2015), are critical to this study in terms of how communities of practice are created in which students may develop as global citizens. Although being a member of such a community of practice requires members to be concerned about global citizen development, it does not mean that they have to agree a definition for 'global citizen'. Rather, members are part of a learning community that 'develop[s] regimes of competence, which reflect their social history of learning and, to which learners [including themselves as learners] are now accountable' (Farnsworth et al. 2016, p 145). In the same way as my literature review in Chapter 2 shows how the meaning of 'global citizen' has changed over time, learners in a community of practice may develop and change global citizen competencies over time. At the time of my interviews, the business school lecturers and financial services managers in my sample generally considered a global citizen to be a person who is globally aware and appreciates cultural difference although, as noted, individual understandings of these terms may differ. This difference in itself will contribute to discussion and further development of the meaning of 'global citizen' within the community of practice.

The concept of 'global citizen' is relatively new to higher education, and is imposed upon academics by university strategy or policy written by university management in response to external pressures, in this instance UK Government requirements that have led to its inclusion in guidance for the higher education sector (see QAA and HEA 2014). As Jones and Killick (2013) observe of internationalisation of the curriculum, its implementation within the disciplines is often supported only by a few enthusiasts and consigned to the periphery of the curriculum in specific modules. The inability of the business school lecturers in this study to define 'global citizen' suggests they are unfamiliar with the QAA and HEA guidance that provides a detailed list of knowledge and understanding, skills and attributes for global citizenship (see Appendix 10). Although enthusiastic about some notions of global citizenship they appear not to be enthusiasts for the development of established conceptions of global

citizen as an aim of higher education. Further, it is noticeable that none of the business school lecturers identified as a 'global citizen' of any type in their interviews.

As noted in Chapter 1 (see section 1.4), students starting study at a university are legitimate peripheral participators in a number of communities of practice of which the academic community of practice is of primary importance. Students studying for financial services-related degrees may have identified that financial services institutions have global corporate citizen policies that my findings suggest promote social justice and sustainability (see section 6.2.3). Consequently, students may perceive that they need to develop a similar global citizen identity in order to support their employability in the sector.

Though unlikely to articulate their expectation in terms of learning theory, we can reasonably assume that the student will anticipate that there will be a community of practice where they can learn to become a graduate who is an employable global citizen: that is, a promoter of social justice and sustainability. Yet the evidence from this study suggests that academic communities of practice may not recognise global citizens as promoters of social justice and sustainability. Rather, they will develop the global awareness and appreciation of cultural difference of students as the attributes they perceive to be associated with global citizenship, a perception that aligns with the development of global and cultural awareness in research literature (for example Killick and Dean 2013; Shiel 2013; Killick 2006).

The ability to think critically – a dominant theme that emerged from the exploration in this study of the views of my academic community of practice on the aims of university – about the global and cultural issues of which they are aware may lead to students developing as one of the three types of global citizen identified in this study (see sections 2.1.3 and 8.1). It may therefore not be essential for the academic community of practice to share a concern for or be passionate about developing graduate global citizens, but rather to ensure that they develop critical thinkers who are globally and culturally aware.

As Holmes (2001) notes in his discussion of graduate employability, social practice in a specific context will define what a term means and the associated actions that will be expected. Therefore, whilst both communities of practice in this study – academic and professional – use terms that express a desire for graduates to be globally and culturally aware, the meanings and associated actions may be different in education and business contexts.

8.4 Global and Cultural Awareness

As already noted, global awareness and appreciation of cultural difference (cultural awareness) are common attributes for ‘global citizen’ in the understandings of both the business school lecturers and financial services managers in this study. In Chapters 5 and 6, I suggested that ‘awareness’ is a broad term and understandings of global and cultural awareness may therefore differ between or within the two groups.

In their article discussing the development of global awareness in higher education as a means of supporting world citizenship, Gibson *et al.* (2008, p 15) maintain that global awareness is about understanding globalisation and its impact on the lives of individuals: it is ‘an understanding of the interconnectedness and interdependence of the world’. They suggest that without global awareness, students will be unable to appreciate the cultures, beliefs and values of other people and therefore cannot have cultural awareness. Thus, the global citizen who is culturally aware must also be globally aware, an idea that this study suggests may be understood by both the business school lecturers and financial services managers.

Gibson *et al.* (2008) suggest that students need other characteristics (attributes) if they are to be world (global) citizens, namely ‘abilities in intrapersonal, interpersonal and naturalistic intelligences, critical thinking, intercultural communication, collaboration, reflection and technology’ (Gibson *et al.* 2008, p 21). These generic skills are closely aligned to those financial services-related professional bodies and recruitment advisers consider are required

for employment (see section 7.3.3). Yet they are not the attributes of global citizenship identified in Chapter 2, though these characteristics could be said to underlie any of the three types of global citizen that emerged from the literature review. In particular, these generic skills are needed by the promoter of social justice for whom cultural awareness is essential if they are to avoid hegemony in their thinking, communication and collaboration.

Being *aware* of global and cultural issues provides an opportunity for the student to reflect upon the picture of the world thus created and their place in it; to discern whether they wish to engage with such issues as personal projects as a consequence of their importance to them (Archer, 2012). Archer envisages that learning within personal projects will result in change in personal identity, that is, in values, culture and behaviour. However, according to Furedi (2017) in his sociological exploration of 21st century higher education, cultural awareness on the university campus has come to mean that cultural identity should not be challenged, but rather validated in order not to inflict psychological harm on the student. He suggests that pupils in UK schools are not judged and that their personal security therefore comes from being affirmed. Students thus come to university believing that cultural identity must be accepted without discussion: 'Group claims about who they are, their version of the past and their interpretation of their experience, is presented as a sacred doctrine that is beyond debate' (Furedi 2017, p 75-76). This in turn creates a barrier to the development of global citizenship as a potential change in identity, since this necessarily involves challenging the student to consider who they are and to identify and question differences between their own and others' cultures.

I teach European business so I ask my students, particularly when the Brexit stuff was going on, I have a real multicultural cohort of students so I asked them, what, you know, "Do you feel British or do you feel European?" and you get a mixture of results ... Quite possibly, when I ask them question, "What do you see yourself as, British or European?", a lot of them often are surprised by that question, like they've never been asked it before and it, it gives them cause to reflect, "Well actually I do feel European" or "I do feel British" or er, so I don't necessarily think erm, it's something that they have considered (BSL1).

This comment from my study suggests that questioning personal identity is a new experience for students, even though there is no suggestion of a challenge to change that identity.

[T]he training that we keep receiving is about er, giving equal opportunities to everyone and inclusive of different cultures environment and our lecturing has been very much, er, tutorial style rather than traditional lecturing so erm, all the time we design, try to design as many activities as possible with an idea for example, looking at those [materials] are there too dominance of white people, you know, at the expense of say colour or black people so we specifically kind of encourage to think that way ... So the, there are these kind of encouragements from the university which interestingly I wasn't aware before I [did my training] I am, especially as a lady, you know, equal opportunities for women and all but then when you come to realise that to think about it, er, perhaps I was myself without realising, you know, using those hitherto dominantly, what's, what's the matter without really thinking through about the details (BSL6).

This comment suggests that within the university, appreciation of cultural difference is intended to help the lecturer avoid inadvertently giving higher value to one cultural identity over another in the classroom; in other words, to affirm all cultural identities equally without question, as described by Furedi (2017).

My study provides some evidence that the academic community of practice may focus on the development of global awareness and cultural appreciation without necessarily challenging identity. I therefore suggest that an internationalised curriculum that develops only global and cultural awareness will contribute to students' education but without a challenge to identity it is unlikely to contribute to their personal development as global citizens. Yet it is the identity of the graduate that forms the cultural capital which supports the graduate's transition to employment (Hinchliffe and Jolly 2011).

8.5 The Influence of Employability

21st century university students, burdened with debts from the payment of higher education fees, expect their investment in higher education and their student experience to provide them with enhanced employment prospects (Tomlinson, 2016). In Chapters 1 and 7, I

suggested that developing their employability might be a motivation for students to develop global citizenship, if being a global citizen enhanced their employment prospects.

Prominent in the advice of recruitment advisers and financial services-related professional bodies explored in this study as attributes required for employability are communication, interpersonal skills and team working (see section 7.3.3). These are also the most common attributes identified in a study by Tymon (2013) though she notes there is less agreement on the other attributes that enhance employability. My study, however, suggests that for employment within the financial services sector global and cultural awareness are likely to be important. Nevertheless as Tymon (2013) points out any of the terms she identifies – communication, interpersonal skills, team working – may mean different things to individual employers. My study suggests this is equally likely to be true of global awareness and cultural awareness, and their interpretation by financial services-related academics and managers (see section 8.4). This study therefore highlights the need for financial services-related academics and managers to clearly define global citizen attributes that enhance employability within the financial services sector if employability is to influence student engagement with their personal development as global citizens. Sin *et al.* (2016) note that students accept that responsibility for their employability rests with them although they consider that higher education has a key role to play in supporting them. Hinchliffe and Jolly (2011) observe that students are interested in a broader focus than the skills and employability of the government agenda. If, therefore, students recognise global citizenship as supporting employability, it would follow that they might take responsibility for developing that also.

The financial services sector policies explored for this study suggest that graduates need to be global citizens committed to taking social responsibility and / or promoting social justice. However, this study indicates that this may not be the message students receive when talking with members of professional communities of practice, either specialist recruiters or

financial services managers representing their institutions at employment fairs. My study suggests that students will get mixed messages about the global aspects of what employers want: the specialist recruiter is unlikely to have a global focus, whilst the global aspect of employability a financial services manager may introduce is limited to having global and cultural awareness.

Developing these capabilities might be a part of the social engagement component of graduate identity development suggested by Hinchliffe and Jolly (2011). Research into what employability means for employers assessing graduate recruits identified 'a four-stranded concept of identity that comprises value, intellect, social engagement and performance' (Hinchliffe and Jolly 2011, p 563) and that individual employers will emphasise different strands so that there is no 'one-size-fits-all'. The specific mix of strands that students might choose to develop will therefore depend upon their prior experience, current aims and, perceptions of the constraints and enablements that surround those aims. Advice to higher education within *Education for sustainable development: Guidance for UK higher education providers* (QAA and HEA, 2014, p 5) is to work 'with students to encourage them to consider what the concept of global citizenship means in the context of their own discipline and in their future professional and personal lives'. This would enable individuals studying for financial services-related degrees to tailor their learning to include developing as a global citizen or as a socially responsible graduate who can identify respectively with the corporate global citizen or corporate social responsibility culture of a potential future employer.

The differing requirements of individual employers may create a challenge to the aim for financial services-related higher education to develop global citizenship and employability.

8.6 The Aims of Higher Education

In Chapters 3, 5 and 6, I discussed the recent introduction of the development of global citizenship as an aim of higher education. In Chapter 7, I explored the relationship of global citizenship to employability, an aim of higher education for the past few decades.

According to Foskett and Maringe (2010, p 310), universities are progressively increasing their focus on developing global citizenship and its attributes. They consider that students will demand global attributes resulting from their higher education experience and whilst some will gain these through study abroad, the majority will expect 'the skills of a global graduate ... from the education and experience they have at a university in their own region or country, an expectation that governments will also have of the education they buy'.

[S]tudents are prepared for, for their future employment ... every student regardless of which modules they take, they have to go through a Personal Development Plan, er, which is two years module and one of the element is about being global and they been introduced to global strategies, global events and so on. ... And one of the ideas is ... that they are taught about what is being a global citizen, why is it important? (BSL6)

I think education should, should have a role and place to do that [develop global perspectives] as well, whether it's to spoon-feed them that or opening them up to that that exists, erm, I, I think there's a debating point on that but yeah, I think education should, should prepare them, other- otherwise you know, you're being presented with a candidate that's got and and, we do actually have some, so we have some that have got incredible smart and incredible technical skills and you can, you just know that they have no moral compass or ... understanding of that but that's, that's why we've got a mix of people in here so people can provide that moral support and direction and and, help them with, with skills that are truly incredible, erm, but if they're not gonna pick it up from higher education it's like where, where are you gonna, where are you gonna get it from really? Erm, so yeah, I, I do think education erm, higher education institutes should have a, erm, at least wake people up to that fact! [laughs] If they want to do anything about it, I think that's something else but at least you know, take, take the horse to the water and introduce them (FSM6).

These comments are illustrative of the findings of my study that the business school lecturers and financial services managers consider that graduates should be global citizens and that university is the opportunity for both personal development generally and development of specific global citizen attributes. For graduates to perceive themselves as global citizens, institutions need to promote a culture that values human rights, sustainable development, intercultural understanding and global human development (Bourn *et al.*, 2006).

Yet as discussed in Chapter 3, Arambewela (2010) suggests that today's neo-liberal higher education fails to develop the abilities of students to reflect upon issues associated with global citizenship. To really engage with global citizen issues, students need to be willing to face challenges to their values and beliefs. There is evidence that even students on international programmes of study who should expect to face cultural issues in their studies find doing so confusing (Caruana and Ploner, 2012). Furedi (2017) suggests that modern society has socialised young people to believe that their values and beliefs – their identity – must always be affirmed rather than challenged, as was the role of higher education in the past. According to Furedi (2017), university must be a 'safe place': a place where no emotional harm will come to students, cultural identity is continually validated and any challenge to personal ideas is seen as a conflict that must be avoided.

There appears to be a reluctance to engage with disagreement: 'We're wonderfully much more diverse than we used to be. Yet we disagree on many things. And we are struggling with how to disagree well' (Welby, 2019). It appears that higher education may be contributing to this inability by not promoting open debate on issues.

[H]igher education is preparing people for their future, is the only time I think as a human being we have to look, to reflect about who we are, what we want to do and where we want to go (BSL6).

This comment that higher education is a time for individuals to reflect on their identity conflicts with Furedi's opinion that students are not being encouraged to consider personal identity during their university study. Universities appear to have changed from places where ambiguity and risk are faced head on in the pursuit of knowledge to places that students expect to be 'safe spaces, where debates are carefully regulated in accordance with values of safety and sensitivity to cultural identity ... with trigger warnings of sensitive issues' (Furedi 2017, p 181).

[T]he young people are taught to be very erm, er, understanding of different cultures, different faiths and we have a, erm, dichotomy. Many

of our young people believe very highly in the idea of being a global citizen ... the other side of the coin is that universities can often be seen as a hotbed and a breeding ground for radicalism and radicalisation ... So by universities promoting globalisation, they are opening the door for people to be able to embrace those cultures. It's a great ideology, it's a great idea, the difficulty comes when universities accept, that they think the way to create global citizens is to allow anybody of any ideology to have a platform within their university, to discuss whatever they feel they can discuss and that comes down to our culture, that we want to be open and honest and we have a large number of our young people who are not mature enough to deal with the erm, er, information that is provided often on those platforms and that helps radicalisation. So if we think about the government's Prevent programme, they are having to almost do the exact opposite of globalisation within our universities, to try and make sure that we are treating everybody fairly, that we are trying to erm, embrace cultures without defining erm, an ideology that isn't erm, in line with what we would like (BSL8).

This comment from my study reflects a concern that university needs to be a place where debate is managed since some young people are not mature enough to evaluate the ideas they are presented with and therefore need to be protected from them. This lack of maturity may in turn be the result of continual affirmation in students' previous life experiences as Furedi (2017) suggests.

In discussing whether employability should be an aim of university, McCowan (2015) reflects upon the fact that resources employed in developing graduate employability may detract from other purposes unless they can be integrated into other activities. He goes on to suggest that a focus on employability might result in students only valuing learning that they consider is beneficial to their employment prospects, similar to the comment of one of my participants:

it is very difficult to do that [disabuse them that university is an extension of school] for the large number who don't have that intrinsic motivation. You know, they come out, get a good job, that's it, you know, it's not that long term view, it's, I think people are very short term, short term view, especially in business and finance and banking (BSL2).

This argument might equally apply to the development of global citizenship. McCowan's (2015) further argument that university should seek to discern whether a new purpose is consistent with its primary purpose to further human understanding is also applicable. He

argues that purposes that lead to individual advantage and disadvantage to others are difficult to justify. Developing the graduate for whom being a global citizen is an intellectual exercise or who endorses Western hegemony appears to fall into this category whereas the global citizen who promotes social justice may be acceptable as it will promote the well-being of others.

However, to be acceptable McCowan (2015, p 282) suggests such development should contribute to the graduate's 'ability to reflect critically on and shape their ... environment'. My study suggests that developing graduates with the ability to think critically is endorsed by both my academic and professional communities of practice. I suggest that this ability is essential if, as Archer (2012) proposes, students are to engage with reflexivity and evaluate the enablements and constraints associated with their projects in order to prioritise personal development.

Nevertheless, if global citizenship is to be an aim of higher education, there is a need to ensure that all students have the opportunity to engage with global citizen education. The majority of current business school courses offer study of issues associated with global citizenship such as corporate social responsibility only as optional modules or postgraduate topics, meaning that not all students will engage with them. A core module at the beginning of undergraduate financial services-related degrees that discusses the concept of global citizenship (perhaps using the attributes described in *Education for sustainable development: Guide for UK higher education providers* (QAA and HEA, 2014) - see Appendix 10) and encourages students to critically evaluate how these attributes relate to each module they subsequently study would ensure that every student has global citizen education.

In the world of the 21st century, where information to reflect upon is freely available through internet, television and social media, the ability to critically reflect upon and debate any topic is the most valuable outcome of higher education. With this ability, graduates are capable of

considering reflexively global citizenship and social responsibility and, global corporate citizenship and corporate social responsibility and, deciding whether becoming a global citizen is a project with which they wish to engage and whether it may support their employability. If, however, Furedi (2017, p 85) is correct that the university environment no longer encourages students to explore their own values and identity, but rather it teaches students that 'debate and controversy are a source of psychological harm', then students are likely to perceive that a project that challenges their cultural identity is risky and this constraint may outweigh any enablement.

8.7 Conclusion

At the beginning of the thesis I set out to explore the understandings of 'global citizen' within financial services-related academic and professional communities of practice and the influence it might have on financial services-related employability. The research questions were premised on my observations and subsequent argument that global citizenship has become an increasingly prominent term in education policies and an explicit aim of higher education to support graduate employability. Further, 'global corporate citizen' has become a common term in corporate business policies, in the financial services sector in particular. However, despite the assertion within progressively more university strategies and policies that being a global citizen supports employability, there is little research on the relationship between these concepts. Consequently, a significant motivation for this research was to address the paucity in evidence on how financial services-related academic and professional communities of practice understand 'global citizen', what attributes each community considers 'global citizen' has, whether members of academic and professional communities of practice think being a global citizen supports employability and whether either community of practice considers that developing global citizens should be an aim of higher education. Further, to evaluate what global citizen development might contribute to students' higher education.

I used a framework that combined Lave and Wenger's (1991) and Archer's (2007; 2011; 2012) theories of learning and identity development as a lens to explore these issues and endeavour to fill some of the gaps in the literature. This allowed me to present an evidence-based argument. Through linking understandings of 'global citizen', 'employability' and the aims of higher education, this thesis is one of few studies to explore the relationship between 'global citizen' and 'employability' from a financial services-related perspective. I would argue that this work contributes to the body of research into and theoretical debate concerning 'global citizen' as I discuss in the following pages.

In this section of the chapter, I discuss my research questions and offer a critical reflection on my research process. The reflection is a critique of my study that includes a discussion of my data limitations. I discuss my contribution to knowledge associated with the relationship between global citizenship and employment within the financial services sector, and follow this with an analysis of further research that is needed, with propositions for further empirical research that may arise from my study.

I set out to answer the following research questions:

1. *How do the higher education and financial services sectors understand the term 'global citizen'? Do higher education and financial services sectors ascribe different attributes to global citizens? And if so, why?*
2. *To what extent does global citizenship contribute to employability within the financial services sector? How do global citizen attributes relate to employability attributes?*
3. *Should the aim(s) of higher education include the development of global citizens? And why? What does the development of global citizenship contribute to the education of students?*

Evaluating these questions has resulted in the following conclusions and implications.

8.7.1 Complexities in Understanding ‘global citizen’

This study is part of a growing literature on ‘global citizen’ which includes studies that have focused on: citizenship and democracy (Crick, 1998; Holden, 2000; Stromquist, 2009); global citizen as an idea relevant to higher education (Shiel, 2013); global citizen as an idea that needs to become practice (Lilley, Barker and Harris, 2015b); global citizen in curriculum design (Clifford and Montgomery 2017; Bates 2012); global citizen as the ‘ideal global graduate’ (Lilley, Barker and Harris, 2016); and global citizen from a student perspective (Shiel, 2009).

This research has confirmed my initial argument that the exact nature and meaning of ‘global citizen’ remains highly contested at least within the financial services-related communities of practice studied. The complexities were seen in the different meanings and understandings of ‘global citizen’ from business school lecturers and financial services managers, evidencing the multifaceted nature of the ‘global citizen’ phenomenon. The range of responses showed that participating business school lecturers and financial services managers often had different perspectives on which global citizen attributes are valuable. It was clear in this study that ‘global citizen’ means different things to different business school lecturers and financial services managers. There was an apparent agreement upon the graduate global citizen being globally and culturally aware although, as I noted, the behaviour that is expected as a result of these attributes may be different in education and business contexts. The attributes ascribed to ‘global citizen’ by the business school lecturers were influenced by wider social issues, whereas the financial services managers’ focus was limited to business issues.

Legal requirements in the UK necessarily predisposed both groups to assert that cultural diversity required being culturally aware and non-discriminatory as a result of difference. However, policies in the financial services sector indicate that cultural awareness extends beyond the mere legality to valuing cultural diversity for its contribution to business profitability. Similarly, being globally aware within the financial services sector was seen as a

valuable attribute, because the international nature of many financial services institutions requires employees to work with other nationalities across the globe. Critically for this study, most of the business school lecturers pointed to global citizenship as an attribute that supports employability, whereas the financial services managers were far less clear about the value of global citizenship in their graduate recruitment process.

The key reason for the differences in attributes of global citizen between the two sectors is the general use of the term in each context without it being defined clearly in either. Within business schools, recent adoptions of the *Principles for Responsible Management Education* (United Nations, 2007a), including 'facilitat[ing] and support[ing] dialog and debate among educators, students, business, government ... on critical issues related to global social responsibility and sustainability' may lead to a clearer common understanding of global citizen attributes between financial services-related business school lecturers and financial services managers in the future. This in turn may help to resolve the differences in opinion of the relationship between global citizenship and employability.

Thus evidence from this study suggests that academics and professional managers do not always understand the term 'global citizen'. Both groups include cultural and global awareness as a global citizen attribute but from different perspectives, resulting effectively in those attributes having different characteristics.

8.7.2 Employability as motivation for global citizen development

The findings of this research offer insights into how my academic and professional communities of practice understand 'global citizen' at the present time and the way this influences attitudes to graduate employability. The majority of the business school lecturers in this study held the view that higher education should develop global citizens, despite not always being clear about what such development entailed. This suggests that they may be ineffective in developing the attributes of global citizenship that may support employability. Mostly it was the ability to work internationally that these business school lecturers

considered contributed to graduate employability. As discussed, this might also be held to be a combination of global and cultural awareness.

My professional community of practice was equally unclear about the attributes that might enable an individual to qualify as a global citizen and whether they looked for those attributes when recruiting graduates. Most of the financial services managers wanted graduates with a high level of integrity and critical thinking who were able to take a global or international perspective on the business they would become part of. Few related their recruitment activities to institutional culture, whether that was one of global corporate citizenship or corporate social responsibility, thus leaving the student with a potential misconception of the recruitment criteria. Nevertheless, financial services managers working in international financial institutions were concerned that graduates should be globally and culturally aware.

Crucially this study therefore suggests that the attributes associated with global citizenship which appear to support employability in the financial services sector are global awareness and appreciation of different cultures. I argue that employability in the financial services sector is not driven by whether or not a graduate is a global citizen. Rather, my study has shown that it is an assessment of whether the graduate is able to be globally aware and appreciate other cultures that forms a part of graduate assessment during the recruitment process. In the fast-changing global economy, academic communities of practice need to continuously consult with professional communities of practice on the graduate attributes they look for during recruitment, if their intention is that an outcome of their teaching is employability. In particular, business school lecturers delivering financial services-related degrees who wish to enhance the employability of their graduates need to consult regularly with financial services managers to understand the graduate attributes that will be assessed during the graduate recruitment process, in order to reflect this in curriculum design as appropriate. As already noted, adoption of *Principles for Responsible Management Education* (United Nations, 2007) by business schools may support this.

Wenger-Trayner (2013, p 3) is clear that communities of practice do not have to be homogenous nor harmonious, as the vernacular use of community implies. This suggests that, as noted above, the lack of clarity within and between the two communities of practice in this study is quite acceptable; it is part of the practice of those communities. Nevertheless, for the student studying for a financial services-related degree who is viewing the professional community from outside, differences may cause confusion, resulting in students not engaging with global citizen development because they do not perceive the financial services sector as seeking to employ graduate global citizens. I would anticipate, however, that students would recognise developing their global and cultural awareness, the attributes highlighted by the business school lecturers in this study, as contributing to their employability. If the desire for employability is to provide encouragement for students studying for financial services-related degrees to engage with global citizen development, they also need a clear understanding of the relationship between the two concepts.

This study suggests that the participating financial services managers did not perceive global citizenship as contributing to employability in the financial services sector. However, they did want the graduates they recruit to have global and cultural awareness, two attributes that were ascribed to global citizens.

8.7.3 Global citizen development as higher education

Throughout this study, I have highlighted how global citizen development has become a critical part of contemporary higher education. I have demonstrated that my academic and professional communities of practice differ in their opinion as to the purpose(s) of higher education for students studying for financial services-related degrees. Although most participants affirmed global citizen development as a desired outcome when specifically asked if it should be, this was not, for the most part, their priority. Furthermore, their understandings of the concept and therefore of the attributes higher education should aim to develop were disparate. For business school lecturers, their acceptance of 'global citizen' as

an aim for higher education appeared to be an acknowledgement of policy, both internal and external to the university: a key theme and a component of the current social agenda. There did not appear to be any conviction that it was a critical outcome for higher education.

McCowan (2015) suggests that the purposes of the university have gone through too many changes since its foundation more than 900 years ago for it to be possible to identify what its purposes should be today by analysing that history. Universities are places for teaching and knowledge development through research: 'the overarching aim (human understanding) and the primary means (open-ended enquiry)' (McCowan 2015, p 275). Being open-minded, or thinking critically, was considered to be the primary aim of a university education by the business school lecturers who did not consider it the aim of higher education to develop global citizenship.

Whilst accepting that higher education has some contribution to make to the employment prospects of graduates, employability has traditionally been associated with the knowledge and skills required by employers (Brown, Hesketh and Williams, 2003). Higher education, on the other hand, traditionally has been considered as:

training good members of society ... It is education which gives a man a clear conscious view of his own opinions and judgments, a truth in developing them, an eloquence in expressing them and, a force in urging them. It teaches him to see things as they are, to go right to the point, to disentangle a skein of thought, to detect what is sophistical and, to discard what is irrelevant. It prepares him to fill any post with credit and, to master any subject with facility. It shows him how to accommodate himself to others, how to throw himself into their state of mind, how to bring before them his own, how to influence them, how to come to an understanding with them, how to bear with them (Newman 2015, p 126).

This is not higher education that develops a skill set for employment, nor is it one that protects students from controversy and reflections that might lead to personal transformation. Yet it might be higher education that develops global citizens with some or all of the attributes identified in Chapter 2 of this study: the ability to take a world perspective, value

and respect diversity, promote social justice, promote (environmental) sustainability, take responsibility for their own actions and be transformed by interactions with others. It is also likely to be education that supports the development of competence and effectiveness in the workplace as a result of the abilities of graduates to think and analyse critically and, get on with others.

The type of education promoted by Newman would appear to be compatible with the sort of higher education that might develop global citizenship. Making global citizenship development a specific aim of higher education suggests, however, that there is a single outcome that is clearly understood by all parties, while the type of global citizenship that results will depend upon student choice which, as I have noted, will depend upon their critical evaluation of prior experience and current aims.

As I have argued, developing critical thinking appears to be a crucial part of a university education: an ability to reflect upon and evaluate issues (in particular global cultural issues) and understand how they impact upon personal identity. If, as Furedi (2017) suggests, university management has 'infantilised' higher education as a result of concerns that students need to be insulated from being offended and psychologically harmed, courses of study may need to be designed that do not challenge personal identity directly. Rather they might present global citizen attributes such as those identified in this study as new knowledge for the student to consider using their critical thinking skills.

Nevertheless, as noted in Chapter 2 and above, education is intended to develop good citizenship. This means 'wrestl[ing] with ... the threat of climate change, food scarcity and ... the interdependence of the world economy' (Blair, 2008 in Bourn, 2010, p 19). Chapter 2 also provides evidence that the authors of financial services sector strategies and policies acknowledge the responsibility that their institutions have to the communities in which they operate and are signatories to the UN Global Compact. For the student, therefore, enhancing

their knowledge of associated issues, in particular human rights and environmental responsibility and other concerns associated with global citizenship such as sustainability, may encourage them to become citizens who can contribute more fully to society and provide leadership in addressing the crucial problems that face humanity in the 21st century.

8.8 Limitations and Implications for Future Research

As is the case for all research, this doctoral study is limited in its scope with the emphasis on the relationship between the development of students as global citizens during study for financial services-related degrees and employability in the financial services sector. Uniquely, it has considered the perspective of both academics teaching financial services-related degrees and managers recruiting graduates for financial services related institutions.

My chosen methodology effectively captured the different perspectives on the research phenomenon, notwithstanding its limitations. I have explained and justified my design choice in Chapter 4 (see sections 4.6 and 4.7). My research questions focused on constructing knowledge and I therefore used semi-structured interviews to collect my primary data. These interviews provided me with a rich data source to analyse and the study provides a foundation for further investigation opportunities.

I chose to focus upon 'global citizen' and graduate employability for a number of reasons. As a recruiter of graduates in the past, I had my own perspective on employability, although I had no fixed view of 'global citizen' and whether its assessment should be part of 21st century recruitment processes. Internationalisation is often linked to global citizen education (Leask and Bridge 2013) and Killick and Dean (2013) argue that the internationalisation and employability agendas have common ground, which in turn suggests a potential connection between global citizen education and employability. Most research similarly explored internationalisation and other potentially associated issues; few considered the relationship between 'global citizen' and employability in any depth.

In the light of this, I considered that business education had a closer link to employability than other disciplines and that global corporate citizen policy was emerging in the business sector, particularly from financial services institutions seeking to regain reputation after the 2007-2008 financial crisis. Business leaders in institutions that have a global corporate citizenship policy need to articulate and live the core values this policy promotes (Nelson, 2000). This will create an institutional culture consistent with the policy and will avoid it becoming a public relations exercise. Institutional culture should influence recruitment and therefore new employees, including graduates, may need to identify as global citizens in order to demonstrate engagement with global corporate citizenship.

I therefore explored the relationship between 'global citizen' and employability through semi-structured interviews with business school lecturers and financial services managers. My participants represented a historic and geographic range of universities and a diverse group of City-based financial services institutions. I recognised the value of student perspective for my study although, as explained in Chapter 4, I was unable to recruit any student participants. Future research therefore might focus on the perspective of students studying for financial services-related degrees as to their perception of the relationship between employability and 'global citizen'. It might consider whether graduates perceive that global and cultural awareness learnt in higher education are of value to them in subsequent employment and how these help them to engage with employer corporate social responsibility and / or corporate global citizen policies.

The findings and conclusions presented in this chapter from this small-scale study may also be enhanced through studies using larger samples of business school lecturers and financial services managers from the same or other universities and financial services institutions respectively.

Further, the sample of business school lecturers within the study was limited in age and ethnicity. Studies specifically targeting younger business school lecturers (under 40 years of age) with varied ethnicity to understand their views would contribute to research on the topics in this study. Similarly, research involving a sample of younger financial services managers would contribute to an understanding of whether the outlier in my study who was 20 years younger than the majority of participants and recognised the need for global citizenship in employees might represent a change in attitude for the new generation of financial services managers.

The study could also be enriched by considering the theoretical proposition in different subject disciplines and other business sectors. However, the views of the business school lecturers and financial services managers researched provides useful insights that sometimes harmonise with evidence from other research into the relationship between global citizenship and employability (Bridgstock and Cher 2009; Haigh and Clifford 2010; Schmidt and Bargel 2012). This suggests a wider applicability for my study.

The inclusion of business school lecturers and financial services managers from different universities and financial services institutions provided some diversity in my analysis and discussion and highlighted some useful similarities and contrasts. One unexpected issue that emerged from my study was how little thought business school lecturers, particularly those at universities with an aim to develop global citizens, have given to the 'global citizen' concept and its implications for their practice. This small-scale study did not allow me to analyse how understandings of 'global citizen', employability and the aims of higher education might be affected by age, gender, ethnicity, domicile, or seniority within employer institution. The participants in this study have a limited demographic and further research and analysis of 'global citizen' and its relation to employability and the aims of higher education across a broader demography would strengthen understanding of these relationships.

Employability will continue to be used as an indicator of the teaching quality of universities through the annual Times Higher Education (THE) Global University Employability Ranking and QS Graduate Employability Ranking. The THE Ranking is based solely upon the views of recruiters at top companies, whereas the QS ranking, whilst taking other aspects into account, is heavily influenced by employer perceptions of employed graduates from a particular university. University reputation may therefore be influenced by disparities between the perceptions of lecturers and business managers of the relationship between employability and global citizenship. This suggests that there may be advantage in researchers repeating some or all of my study in the future in order to assess change over time and to assess the reliability of my findings.

Extending the research internationally would also be of benefit, in order to establish how understandings of 'global citizen' and its relationship to employability in other countries compare with the UK and, ascertain how this might influence the aims of higher education globally.

This section has highlighted a continuing role for research to inform practice in understanding the relationship between employability and 'global citizen' and the influence of that relationship on the aims of higher education. As this study suggests, the attributes of 'global citizen' that support employability in the financial services sector may be only global and cultural awareness. The development of 'global citizen' may, therefore, be a more appropriate aim for higher education than developing employability.

Finally, my study has added knowledge of the contribution of financial services-related higher education to global citizen development and employability in the financial services sector. It is of value to academic and business beneficiaries: to university management in compiling policy, to business school lecturers in informing practice, and to financial services managers in developing recruitment processes.

Appendices

Appendix 1: Sustainable Development Goals

Goal 1. End poverty in all its forms everywhere

Goal 2. End hunger, achieve food security and improved nutrition and promote sustainable agriculture

Goal 3. Ensure healthy lives and promote well-being for all at all ages

Goal 4. Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all

Goal 5. Achieve gender equality and empower all women and girls

Goal 6. Ensure availability and sustainable management of water and sanitation for all

Goal 7. Ensure access to affordable, reliable, sustainable and modern energy for all

Goal 8. Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all

Goal 9. Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation

Goal 10. Reduce inequality within and among countries

Goal 11. Make cities and human settlements inclusive, safe, resilient and sustainable

Goal 12. Ensure sustainable consumption and production patterns

Goal 13. Take urgent action to combat climate change and its impacts

Goal 14. Conserve and sustainably use the oceans, seas and marine resources for sustainable development

Goal 15. Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification and, halt and reverse land degradation and halt biodiversity loss

Goal 16. Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels

Goal 17. Strengthen the means of implementation and revitalize the global partnership for sustainable development

(United Nations, 2015)

Appendix 2: Informed Consent Form



CONSENT FORM

Title of project: The contribution of higher education to the development of global citizens

Name of investigator: Lynn Shaw

Participant Identification Number for this project:

Please initial box

1. I confirm I have read and understand the information sheet dated ... (version 2) for the above study. I have had the opportunity to consider the information, ask questions and have had these answered satisfactorily.

2. I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason without giving any reason. (*Contact ljs64@kent.ac.uk if you wish to withdraw from the study.*)

3. I understand that my responses will be anonymised before analysis. I give permission for members of the research team to have access to my anonymised responses. I understand that anonymised quotations may be included within the study publication.

4. I agree to take part in the above research project.

5. I agree to have my interview audio recorded.

_____	_____	_____
Name of participant	Date	Signature
_____	_____	_____
Lead researcher	Date	Signature

Copies:

When completed: 1 for participant; 1 for researcher site file; 1 (original) to be kept in main file

Appendix 3: Participant Information



PARTICIPANT INFORMATION SHEET

The contribution of higher education to the development of global citizens: a comparative study of higher education global citizen attributes and their relationship to financial services sector employer recruitment criteria for graduate applicants

This research is being organised by Lynn Shaw, a doctoral student at the University of Kent and is partially funded by a Henry Grunfeld Foundation Scholarship (administered by the London Institute of Banking and Finance). The project has been approved by the University of Kent Centre for the Study of Higher Education Research Ethics Committee.

You have been chosen to participate in this research because you are:

- a university lecturer teaching on a degree associated with work in the financial services sector
- an employee of a financial services institution responsible for graduate recruitment

Before you decide whether you want to take part, I would like you to understand why the research is being done and what your participation will involve. Please read the following information carefully, discuss it with others if you wish or ask me for more information.

The purpose of the research is firstly to appreciate how you understand the concept of global citizenship. The study will explore whether you consider an aim of higher education should be to contribute to the development of graduate global citizens.

Your participation in the study will be limited to attending an interview of up to one-hour that will be conducted either face to face at your university/institution or by video call (Skype or Facetime) at a time that is suitable to you. You will be asked to respond to four questions related to the development of students as graduate global citizens. With your consent the interview will be recorded with audio recording equipment.

I don't foresee any risks or disadvantages if you participate in the study. There may be some personal gain through the opportunity it provides to reflect upon your professional practice.

All data collected through the study will be kept on the researcher's personal computer which is password protected. The document containing the transcribed interview will itself be password protected. The audio recordings will be destroyed once they have been transcribed. At the end of the research period the anonymised study data will be archived and may be re-used for further research.

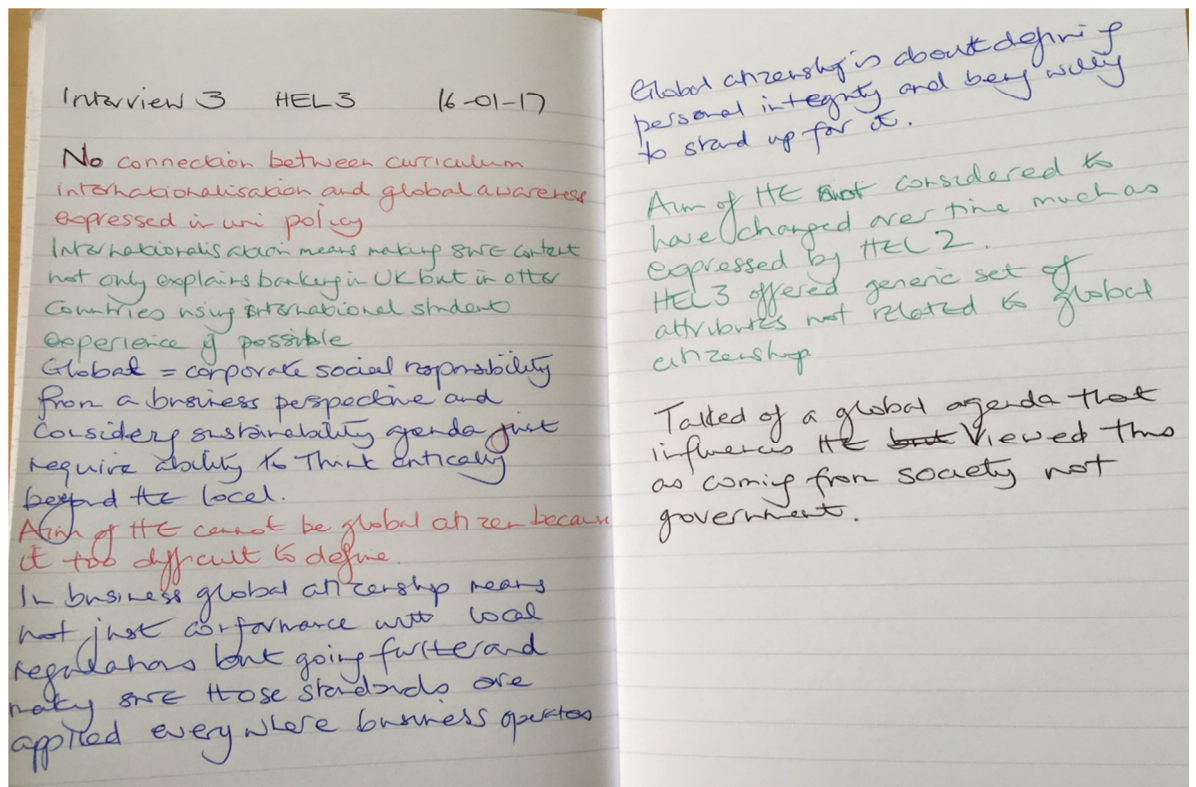
There is no compulsion to take part, however, if you do decide you are willing to participate, you need to complete the enclosed questionnaire and return it to Lynn Shaw. You are free to withdraw from the project without consequences or giving a reason at any time.

The results of the research will be used in my doctoral dissertation. This will be made available online. If you would like a personal copy you can provide me with an email that it can be forwarded to in due course.

If you wish to ask any further questions about the project please contact Lynn Shaw ljs64@kent.ac.uk. If you wish to make a complaint about the project please contact Dr Joanna Williams J.G.Williams@kent.ac.uk

Thank you for taking the time to read this information sheet and consider whether to take part in the project.

Appendix 4: Sample observation notes



Appendix 5: Coding guide – Global citizen and employability

The question guiding this code is: What are participants saying about the relationship between global citizenship and employability?

The data emanated from the responses of both business school lecturers and financial services managers.

Code name:	Explanation:
GC and Emp	Used only for specific comments to global citizen and employability or forms of these terms. Often seems to require quotation analysis.
Participant comments:	<p>Does [global awareness] help employability? ... If you're gonna run retail banking within country or business banking within country it doesn't really help very much (lecturer)</p> <p>there's a clear link between students' employability ... [and] what we would call the global business environment ... if a student is being prepared for the world of work ... they should be aware of current ... leading edge issues ... includ[ing] notions of global citizenship (lecturer)</p> <p>we look to develop global citizens ... we look to focus on areas such as sustainability, employability (lecturer)</p> <p>We can equip people for business in that way [as global citizens] but not everyone will be able to access a graduate corporate scenario in the same way</p> <p>Global citizen ... someone who can ... parachute into any part of the world and function ... [as a] finance professional, accounting professional</p>
	Code may overlap with other codes.

Appendix 6: Theoretical coding framework

Do financial services managers think that global citizen development contributes to employability?

'Global citizen' meaning

Relationship to global corporate citizenship or corporate social responsibility

Relationship to employability

Community of practice and influence

GC as an aim of HE

Other themes from FS interviews

Appendix 7: Axial coding analysis

Other themes from financial services managers' interviews

GC not considered as corporate identity

GC are developed through travelling

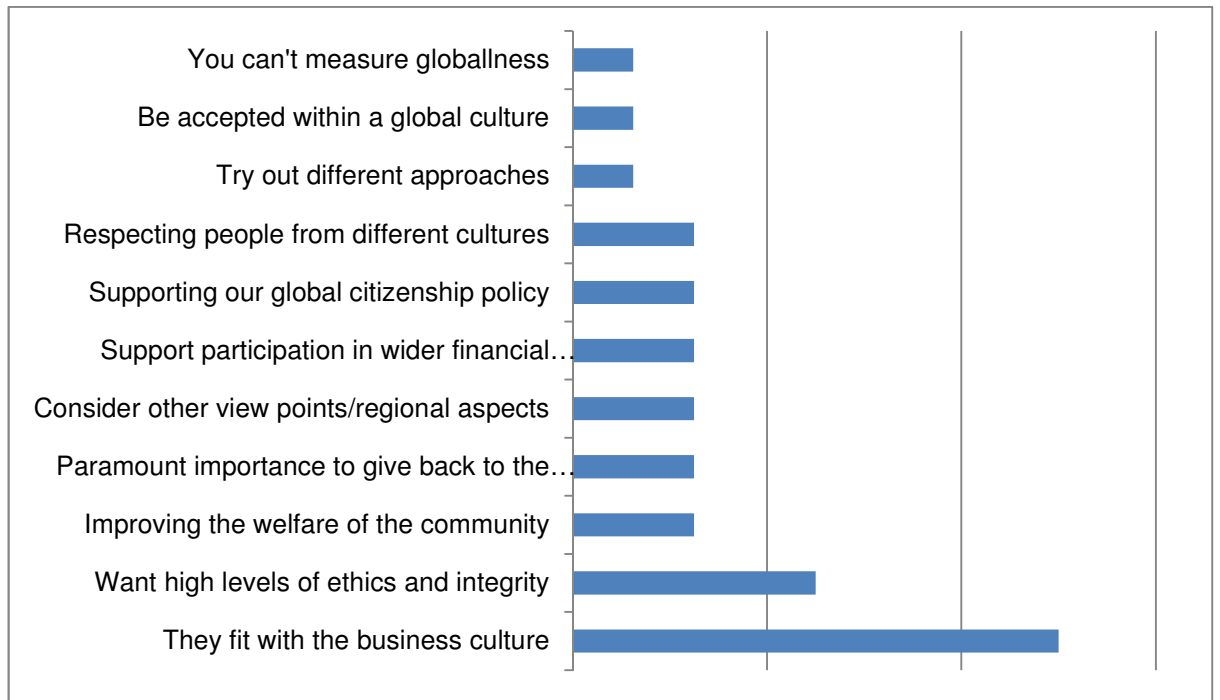
Study abroad

Year out/tourism

Global perspective implicit in HE in past but now explicitly identified

Appendix 8: Sample of Global citizen meaning Code

Graph showing the thoughts of financial services managers regarding if they need graduates to be global citizenship and the motivation for recruiting global citizen graduates



Appendix 9: Sample interview transcript

Business School Lecturer previously Financial Services Manager

Int: Thank you for coming to talk to me, the [university] Higher Education Enhancement Strategy for 2016-2020 states that they “will ensure that the curriculum supports the development of internationalisation and awareness of global concerns”. What do you consider this means for you as a lecturer?

R: Okay, so as a lecturer, I have got to make sure that the course content, where not already supplied through the current recommended core text or, or whatever, erm, materials that we have reflect that international er, perspective, so if I'm giving an example of what happens in the UK, I'm inviting contributions from those in the room who may have an international perspective, so that they can actually include it or if not, I am feeding them alternatives so that we can look in, it's not just looking at America either, it is looking at what's happening in Africa, what's happening in Asia, erm and just so that they get an insight of what's happening globally, primarily because financial services now cannot be considered as purely as UK based.

Int: So “global concerns”, what do you understand by that term for what you're doing?

R: Okay, so global concerns for, I deliver two modules specifically currently, er, that's Fundamentals Of Leadership and Management, so if we're talk- and Retail in Financial Services, so if we're looking at leadership and management, we would primary be looking at different perhaps recruitment erm, concerns, global concerns would be referring to the corporate social responsibility agenda and looking at the different requirements, erm that might be there in terms of [a] reporting, [b] directors' responsibilities, [c] looking at the sustainability agenda.

If we're looking at retail financial services, we would probably broaden that out to look at the types of products and services that retail banks offer, erm, that address any global concerns so we would typically be looking at investments and making sure that students are aware of er, the FTSE good f- erm, index is known about, the types of investment products that are looking at environmentally friendly, conversely if you're lending and knowing about the Equator Principles and any other er, sustainability agenda ones.

Int: So how would that then fit with the fact that the [the university's], one of its other statements is that they “provide a focus on employability”, how would you link those?

R: I think it's important that any of our students understand that yes, they maybe applying for a UK office or dare I say UK outlet, erm and, that actually the organisation that

they're joining now is not working, even if it doesn't have an international office or isn't a global company, it doesn't operate in splendid isolation and therefore we have to be aware of the international context and understand about the potential so for leadership and management, the risks of cultural imperialism, erm, whether you're talking about your customers, erm if they're coming from abroad and if you do have that international context, if you understand that there are different requirements and I think that if you've got a student who understands that international context, when they go for internship interviews, when they go for recruitment, for grad scheme interviews they, they can actually demonstrate that rather than what I've always felt that I, when I worked at [an international bank] graduate recruitment, they would often to, be able to talk ad nauseum about the American experience and be able to contrast that but they wouldn't necessarily have an awareness of what's going on outside of America or the UK.

Int: So you mentioned that institutions have a corporate social responsibility policy or something but some actually call it, or aspire as they say in a policy to be corporate global citizens. How would you understand the difference between those two?

R: Er, that's the conversation I was having with my students today. Okay, so it, it's talking about ... for me one is compliance based and one is integrity based, so you can either say, "Right, we will operate within the frameworks, within the different countries and we will make sure that yes, we do comply with all the rules and regulations of that territory".

If we're talking about global corporate citizens, I think we're extending beyond that and we're saying no, we as an organisation will have an ethical stance and wherever we operate, we will, yes we will make sure we er, exceed towards a compliance that is required but we seek to go over and above that, so it's that extra tranche there, er, they will define what that tranche looks like, how narrow it is or how broad it is.

Int: So if they're looking, if the organisation then is saying it wants to be a corporate global citizen, how would you describe that for an individual, if they wanted to be a global citizen?

R: Right, so how does that translate?

Int: How does that translate into your graduate?

R: Right, so graduates specifically, so for my graduates specifically, I would be saying to them, "okay, well if you're going to join this organisation that says it wants to be a global corporate citizen ...", I would encourage them to look at their corporate social responsibility erm, strategy and, then look at how, its practices as well and see whether it matches up to their own individual ethics because one thing's for sure is that each student, we, we tend to say that all students aged 18 to 22 are clued up on a very trite level, climate change, I would

dispute that but they are certainly aware of it, they all have different views on it, erm, I think with the , the new political regime that's forthcoming in er, the US, means that there will be challenges in the corporate world as to what global corporate citizen looks like, I think that's going to be reconfigured and so it's going to be even more important for the individuals to say "Okay, well, actually that's what they're saying but this is what they're practising and I want to be a global corporate citizen and for me, that means I have an ethical stance on ..."

XY and Z "and therefore I am prepared to work with that organisation but I'm not prepared to work with this other organisation".

Int: Are there specific attributes or skills or characteristics that you would expect to be seeing in those graduates, either as a lecturer or if you were sitting on the other side of the fence, as a graduate recruiter, what would you be looking for?

R: What I would be look for is a, is a student [sighs] oh golly, who analyses, erm and to be honest, being a global corporate citizen to a certain extent is no different, erm, in terms of skills required, to those that maybe we asked 20, 30 years ago, I think when you talk about corporate citizens, people tend to just go, "it's down the sustainability agenda" and that is one aspect about it but it's also about responsible lending, it's about responsible investing, it's about making sure that your customer, erm, due diligence isn't just a tick box exercise, that actually you fulfil it for the right reasons, you're not just ticking the box or to say "Oh no, I'll ..." bypassing it, understanding the black holes and understanding where things are going wrong, knowing when to ask questions, so those analytical approaches are mirrored by the ethical stance but actually if I was recruiting, I'd be looking for somebody who could [a] demonstrate the analytical skills but also be challenging and be prepared to ask awkward questions, so actually standing up, having some sort of integrity in the broadest terms of actually if you're faced with a client and they're saying, "Yes, we've done this, that and the other", picking it apart and being prepared to be unpopular and ask the awkward questions so that it protects the lending overall, so that actually protects the institution overall.

Erm, are those different skills than we asked before? I'm not sure that they are actually, I think they're the same skills but we're asking more people to stand up and be counted, I think.

Int: That's interesting because in talking to somebody else, they said I think we're looking for the same things but we're now elucidating it whereas we didn't say it previously.

R: Yeah, could be.

Int: [The university] doesn't have any statements about global citizenship on its website which was interesting, however some universities, in fact quite a lot of universities have great statements about aspiring to

develop their students as global citizens, so do you think that that should be an aim of higher education and if so, why? Or why not?

R: I need to think about that one. [Pause] I think it should be part of the debate, I think the reason perhaps, I don't know but I, I would imagine the reason perhaps for not put such a bold statement upfront is because it's eminently challengeable and if you're, you've got to come up with a definition of what is a global corporate citizen and that could mean so many different things to so many different people and be interpreted and depending on your perspective, so you would have to define what that is and then you would have to trace it through. So I'm trying to remember what your question was ...

Int: So do you think that developing students as global citizens should be an aim of higher education?

R: No, I think the aim of higher education is to develop people who think in any context, so yes, by default, they will think about what it means to be a global corporate citizen, I suspect ten years down the line, it will be called something else or there'll be another agenda item, erm and we've just got to keep our students thinking and being flexible and allied to what the issues are today and actually, their place in society. So in some ways it's about, this is dangerous because it becomes almost political but it's about being a citizen, it, looking and and, explaining and say "Okay well do my responses do what I do at home or in the workplace impact other people and if so, how?" and those, that's that questioning attitude and you want them to think about it.

Ultimately, they have to judge whether they're make- they are a good global corporate citizen but it will be against their measure and I would be a little bit uncomfortable about coming up with an all institutional measure of that, the debate should be had.

Int: You said in that, that it's an agenda item, where do you think that agenda is coming from?

R: Society, definitely society, erm, society and science, erm, I do also worry about it being considered a First World problem so when you think about, erm, yeah the way, the direction of travel, it's becoming within the UK, that's dangerous isn't it because that's suggesting that's [inaudible 00:12:46] as well, erm, so I don't mean that but what I mean is w-we have had socially a very sort of liberal in the broadest terms, approach to climate change, it, it has been debated but the general consensus of opinion has been that erm, society as a whole has to have organisations that operate for society's benefit, erm and for the wellbeing for all.

I think that is getting challenged in certain pockets within the First World, I think if you go to certain other territories, they have a different interpretation of what that is so that it is an item that has been driven, erm, personally I'm pretty much converted to it but I do recognise that if

you're operating in, erm, certain territories so whether it's India or Africa, there will be other issues that are taking priority, if you're just wanting to put food on the table, then that's going to be a completely different concern about where did that food come from and tracking back the provenance of it – and that's why I call it an agenda item.

Int: Thank you for your time and participating in my research.

Appendix 10 Education for sustainable development: Graduate outcomes

(QAA and HEA 2014, p 10-12)

Knowledge and understanding

Graduate outcome	Global citizenship	Environmental stewardship	Social justice, ethics and wellbeing
describe the relationships between environmental, social and economic systems, from local to global level	X	X	X
Identify the risk that system complexity can lead to unexpected and novel outcomes	X	X	X
Identify the root causes of unsustainable development, including environmental, social and economic actions, and the links to cultural considerations	X	X	X
evaluate the impacts and interconnections between the activities of different generations, demographic groups and cultures, recognising that there may be tensions and competing factors between them	X		X
demonstrate that both unsustainable and sustainable practices take place in an evolving context, necessitating adaptability in policy and planning responses	X	X	X
Identify the causes and possible solutions to inequity at Intra- and Inter-generational global levels	X		X
Identify the importance of drawing upon scientific evidence and scholarly research in seeking to understand the environment and the impact of human activity upon it		X	
Identify that natural systems have non-negotiable limits and may become unstable or collapse if subjected to excessive pressures or changes		X	
demonstrate that the collective effect of actions is not necessarily just a simple sum of their individual effects but is likely to be more complex	X		X
Identify the rationale for encouraging behavioural change where existing practices are shown to have a negative impact on the human and natural environment	X		
Identify that positive or negative environmental change may arise from economic growth	X	X	X
Identify risks and uncertainties associated with the transformation of the natural environment		X	
Identify the need for decisions about natural resources to involve judgements not just about economic viability but about risks to future ecological, social or cultural wellbeing		X	
describe how aspects of their own discipline or area of study contribute to sustainable development	X		X

Graduate outcome	Global citizenship	Environmental stewardship	Social justice, ethics and wellbeing
describe how power structures and political systems influence sustainable development	x	x	x
Identify the interactions between human communities and ecological systems, and be able to assess the potential impacts upon each other	x	x	x
Identify the wide range of human cultures in existence, and understand both the benefits and the challenges that these cultures present in terms of sustainable development	x		x
describe the potential for their discipline to interconnect with other disciplines or areas of expertise and make creative leaps forward			

Skills

Graduate outcome	Global citizenship	Environmental stewardship	Social justice, ethics and wellbeing
use and apply established frameworks and methodologies for analysing the impact(s) of a behaviour or process, utilising the skills and expertise developed through their own area(s) of study	x		
critically assess and analyse sustainability issues that need to be addressed, including real-life examples, within the context of their own discipline, area of study or profession	x	x	x
describe complex sustainability issues in clear terms and communicate about them effectively and succinctly, both orally and in writing	x	x	x
generate and evaluate different models of sustainable development to assess their likely impact, within the context of their own discipline or area of study	x	x	x
engage in interdisciplinary discussion in their professional lives to inform their thinking about sustainable futures and seek holistic, creative solutions to problems		x	x
think systemically, in terms of recognising connections and interactions between factors, and understand that actions often have multiple consequences	x	x	x
actively implement or contribute to changes that promote sustainable development within the scope of their own learning experience and study environment	x	x	x
effectively engage with real-life problems relevant to sustainable development	x	x	x

Graduate outcome	Global citizenship	Environmental stewardship	Social justice, ethics and wellbeing
use historical knowledge and an understanding of the consequences of past actions to envision how futures may be shaped	x	x	x
Identify the importance of empowering individuals and organisations to work together to create new knowledge	x	x	x
employ leadership for sustainable development by challenging assumptions and negotiating alternatives to unsustainable current practices, especially within their own discipline or area of study	x	x	x
tackle and negotiate sustainable development conflicts with an awareness of different perspectives and motivations	x	x	x
Identify sustainable development strategies to help build consensus	x	x	x
facilitate and mediate progressive discussions among interested parties (stakeholders) to help resolve dilemmas and conflicts	x	x	x
Identify the opportunities to support and develop a progressive and resilient culture that encourages citizens, professions and institutions to put learning into practice	x		

Attributes

Graduate outcome	Global citizenship	Environmental stewardship	Social justice, ethics and wellbeing
the capacity for independent, evidence-based integrated thinking as the foundation for developing their personal ethical code	x	x	x
the ability to clarify their own views on ways that sustainability can be achieved in different local and global communities and circumstances	x	x	x
the ability to evaluate the consequences of their own actions and of collective actions	x	x	x
the capacity to be flexible and resourceful and adapt their problem-solving mindset to fit changing or unforeseen circumstances	x		
a commitment to lifelong learning in their education for sustainable development			

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