FOSTERING GLOBAL CITIZENSHIP AND GLOBAL COMPETENCE: A NATIONAL SYMPOSIUM

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Discussion Paper 3

Dr Kathleen Lilley
Contract Researcher
Griffith University

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EDUCATING GLOBAL CITIZENS: TRANSLATING THE 'IDEA' INTO UNIVERSITY ORGANISATIONAL PRACTICE

There has been limited exploration of the global citizen as an organising principle and curricula outcome in universities. The complexity of the global citizen is discussed in this paper conceptually, organisationally and pedagogically. Theory and evidence are provided to explain how the ambiguity of the term can be tolerated.

The global citizen is explained as a critical and ethical disposition that is underpinned by moral and transformative cosmopolitanism. The transformative benefits of a mobility experience are unpacked and explained through a process model of global citizen learning. It is suggested that mobility comparable experiences could be promoted in teaching and learning for all students through greater intercultural and 'out of the comfort zone' learning experiences.
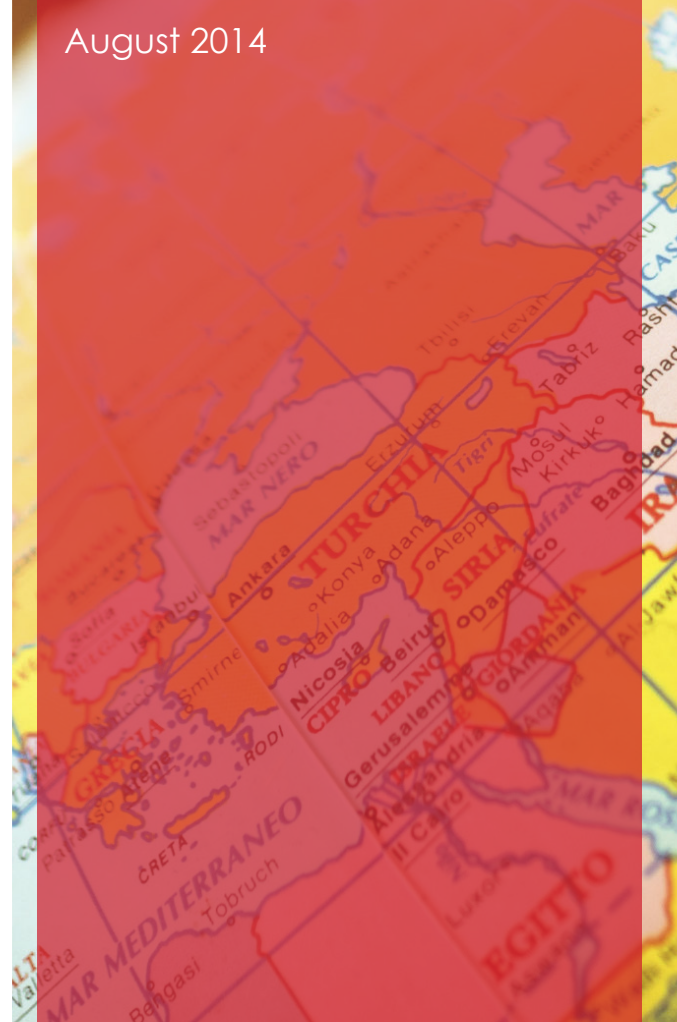
Organisation constraints that can sideline the translation of the global citizen into practice are discussed and enablers that could address these constraints are suggested. An organisational framework for instituting the global citizen across the university is proposed and a teaching and learning plan for Business Schools is presented to stimulate symposium discussion. The education of critical and ethical thinking global citizens in universities is a work in progress and this paper is intended to stimulate public discourse.

DISCUSSION PAPER 3

INTRODUCTION

This paper is a background resource for the 'Fostering Global Citizenship and Global Competence: A National Symposium' to be held in Melbourne 22 August 2014. It builds on Discussion Papers 1 and 2 by exploring the organisational context of the global citizen within universities. The 'idea' of the global citizen has rarely been scrutinised theoretically as an operational and educational principle in Australia. Furthermore, there has been limited discourse about the university's role and responsibility for translating global citizenship into organisational strategies and pedagogical practices. However, the notion of global citizenship has been subject to considerable criticism and derision for its utopian ideals.

Rather than dystopian, this paper portrays global citizenship as a disposition for critical and ethical thinking graduates. A relevant aim considering a recent poll confirms only 42 per cent of young Australians (18 to 29 years) believe that democracy is preferable to any other kind of government (Lowy Institute, 2014). In the United States , 38 per cent of adult Americans use Facebook (30%) or Twitter (8%) as their sole news outlet. Although comparative data is not available in Australia, approximately nine million Australians use Facebook (Newman, 2014). In a time of unprecedented change in the creation of, and access to knowledge, the contemporary university faces challenges in meeting aims for educating socially responsible citizens and work ready graduates. The following discussion explores the role and responsibility of higher education for engaging more explicitly with values-based education.

It is not within the scope of the paper to provide a definitive analysis of Australian and international research evidence behind the university role and responsibility for educating global citizens. However, the paper summarises several central issues that could promote or sideline a university's organisational capacity to enact global citizenship as a curricula outcome. It is anticipated that a deeper understanding of this complex construct will facilitate constructive public discourse for charting a way forward.

This paper suggests that the global citizen is a multi-level construct. It represents the 'ideal global graduate' underpinned by moral and transformative cosmopolitanism, the principles and approaches of liberal learning, and closely aligns with pragmatic university aims for workforce preparedness and Asian capabilities. However, to realise these educational aims, a number of organisational implications need to be considered. Four issues that influence the capacity of universities to engage with the global citizen agenda will be discussed in this paper.

First, theory and evidence are provided to demonstrate that the overlap between global citizenship and interrelated terms can be understood more constructively. The second section discusses the transformative benefits of mobility and reports on research that 'unpacks' the student experience of global citizen learning. The third and fourth sections identify the organisational constraints and enablers for educating global citizens in universities.

The fifth section draws from theory and evidence to provide an example of how global citizen learning could be integrated into an organisational framework, and teaching and learning plan for business students. This example is by no means complete or tested. The paper concludes by raising critical issues. The next steps will be to map out a logical way forward for innovative policy, programs and practices by industry, government and higher education institutions.

MOVING BEYOND GLOBAL CITIZEN TERMINOLOGY

Since the late 1990s the 'global citizen' has been adopted by higher education institutions in the developed West as a key strategic principle (Schattle, 2009). The term now is widely used in universities, vaguely understood, and tends to attract a great deal of scepticism. Green (2012) believes that the term will always provoke ardent opposition underpinned by broader academic, political, and philosophical debate. However, there is a need for universities to respond to the rapidly changing local and global workplaces, diverse communities, and societies. Gribble and Blackmore (2013) highlighted Australia's innovative and perceptive positioning in the international education market. However, emerging issues in terms of graduate social and workplace preparedness are yet to be addressed. Fresh ideas and innovative approaches to higher education are needed to develop universities' organisational capacity for educating professionals and citizens with the knowledge, disposition and capabilities for intelligent and interconnected thinking.

Accommodating ambiguity

The global citizen agenda, to a certain extent, has been paralysed by terminological debate with little constructive discourse on progressing the underlying intention of the global citizen as a curricula outcome in universities. Lilley, Barker and Harris (2014b) addressed the ambiguity of the global citizen term by using the 'ideal research approach' (Swedberg & Agevall, 2005). They found when higher education experts (n=26) explained their version of the 'ideal global graduate', their descriptions were highly comparable regardless of their preferred term (global citizen, cosmopolitan, cross-cultural capabilities and global perspectives or intercultural competence). Along a similar vein, Shiel (2011) suggested that global perspectives could equally be considered as 'Education for Sustainable Development (ESD) by another name'. She believes ESD is underpinned by the same principles as global perspectives, global citizenship, internationalisation, employability, diversity, and equality.

The global citizen as the ideal global graduate

According to Lilley et al. (2014b) the 'ideal global graduate' is:

- An attitude or disposition towards others and the world

- Underpinned by moral and transformative cosmopolitanism and liberal values (openness, tolerance, respect and responsibility for self, others and the planet)

- More than a technical efficiency or competence

- A mindset for mature, critical, ethical and interconnected thinking

- Underpinned by ethical capacities that cannot be easily captured by surveys or quantitative measurement

- Positioned along a continuum of development

- A non-prescriptive and variable concept.

Key informant research suggested that universities have a role and responsibility to provide students with the conditions of learning that enable them to think, but not what to think, about ethical matters (Lilley et al., 2014b). Organisationally, universities could adopt and institute the notion of global citizenship in a way that aligns with their organisational ethos. However, there are significant organisational challenges that need to be addressed before the global citizen can be effectively enacted as an organisational and educational principle in universities. The next section discusses the benefits of mobility and explains the process of global citizen learning that can occur as a result of a mobility experience.

UNDERSTANDING THE TRANSFORMATIVE BENEFITS OF MOBILITY

Mobility is thought to promote students' personal and intellectual maturation. However, the transformative nature of the mobility experience continues to be contested. Tarrant (2013) believes this situation is underpinned by the lack of scientific instruments to measure and interpret student 'change' that occurs as a result of mobility. Multiple instruments measuring student change in response to mobility continue to be developed and sold commercially, particularly in the United States. However, these scales appear to provide limited contextual validity (Van de Vijer & Leung, 2009). For instance, Morais and Ogden (2011) developed a scale to measure global citizenship through the dimensions of social responsibility, civic engagement and global competence. These researchers however, were unable to demonstrate contextual validity for social responsibility, an underpinning dimension of the global citizen. Similarly, Parsons (2010) was unable to show contextual validity when attempting to reduce the outcomes of mobility to individual scales of global mindedness, global citizenship and world mindedness. These examples demonstrate the challenge in attempting to capture the notion of global citizenship through individual validated scales of measurement.

Unpacking the process of global citizen learning

In contrast to the positivist lens for measuring global citizen development through validated scales, an increasing number of authors are discussing global citizenship as a learning process (Jones, 2013; Lilley, Barker, & Harris, In press-b; Savicki & Selby, 2008; Schattle, 2008), and therefore global citizens can develop and present in many different ways. This perspective is consistent with Rizvi (2009), who explains cosmopolitan learning as an ongoing process of 'becoming'.

As such, this paper will suggest that student transformation need not be 'a once in a lifetime event' that occurs from mobility. There is potential to develop global citizens in universities by providing mobility comparable experiences. This is particularly relevant as the benefits of mobility are linked to the soft skills that employers desire (Jones, 2013).

In order to understand the transformative benefit of mobility, Lilley, Barker and Harris (In press-b) compared higher education experts' perspectives with mobility students' accounts of transformative change that occurs in response to a mobility experience. This research offers insight to (1) the types of learning that could foster global citizen learning 'at home' (2) the student mindset and (3) how particular global citizen markers could be recognised in higher education students. Lilley, Barker and Harris identified four main facilitating circumstances that triggered students' accounts of personal change; namely:

■ Through challenging and emotional experiences, having to cope with being away from peers and family (out of the comfort zone)

■ Learning through intercultural encounters with cultural/diverse 'others' (could be co-nationals)

■ Learning through intercultural relationships with cultural/diverse 'others' (could be co-nationals)

■ Learning from motivational and inspirational cosmopolitan role models (educators or others).

As a result of these situations and circumstances, students were starting to think differently. They were questioning their assumptions reflexively (Beck & Sznaider, 2006). They were able to imagine other possibilities and perspectives (Appadurai, 1996) and they were able to think relationally (Rizvi, 2009) and imagine what it is like to be 'the other' and 'walk in their shoes'. They were developing a global mindset and started to manifest global citizen behaviours. They were broadening perspectives, maturing, showing cosmopolitan hospitality (empathy and kindness towards others), and widening their life and career horizons. Lilley, Barker and Harris (In press-b) explained the philosophical basis of the global citizen through moral and transformative cosmopolitanism (Appiah, 2006; Vertovec & Cohen, 2002), and the developmental process of global citizen learning through the four lenses of transformative learning theory: developmental, extra rational, rational and dialogic lenses (Daloz, 2000; Dirkx, Mezirow, & Cranton, 2006; Friere, 1973; Mezirow, 2000).

Clearly, it will not be possible to exactly replicate the 'out of the comfort zone' experiences that students encounter while overseas. However, a deeper understanding of how and why global citizen learning occurs opens the door for educators to develop alternative teaching and learning experiences for students who may never travel. It seems highly possible that the conditions for learning that provide students with repetitions of intercultural and 'out of the comfort zone' experiences 'at home' could be designed. These learning experiences have the potential to facilitate ongoing spirals and feedback loops for developing global citizen learning for all students.

However, introducing new approaches to student learning could be a challenge. In an environment where students are the 'consumer' and teaching quality is measured on student satisfaction, students' expectations of learning may need to be reframed before they would embrace alternative approaches to teaching and learning. Similarly, public policy that promotes student satisfaction as an indicator of teaching quality may need to be reviewed in this situation. Out of the comfort zone learning may not always meet students' immediate satisfaction. Changing students' and parents' expectations will be discussed in a later section as an important enabler of global citizen learning.

Figure 1 (p.6) depicts a process model of global citizen learning (Lilley et al., In press-b). Global citizen learning is depicted as a cell, and represents the unified way that the facilitators of change (on the left) and manifestations of change (on the right) feed into and are fed by the nucleus of the global mindset. Ongoing feedback loops and spirals integrally link the segments of this model. The capacities of the global mindset (social imaginary, reflexivity, relationality and criticality) can be thought of as the 'tools and fuel' for the process of global citizen learning.

In current teaching and learning practice, education may engage students in challenging academic learning. However, rarely are students challenged interculturally and taken away from their comfort zone and social peers to enable them to learn from mobility comparable experiences. Therefore, there is a need for future research to explore learning experiences that take students 'out of the comfort zone', away from their social peers and engage in intercultural learning 'at home' to foster transformative learning, critical and

Figure 1 A process model for global citizen learning
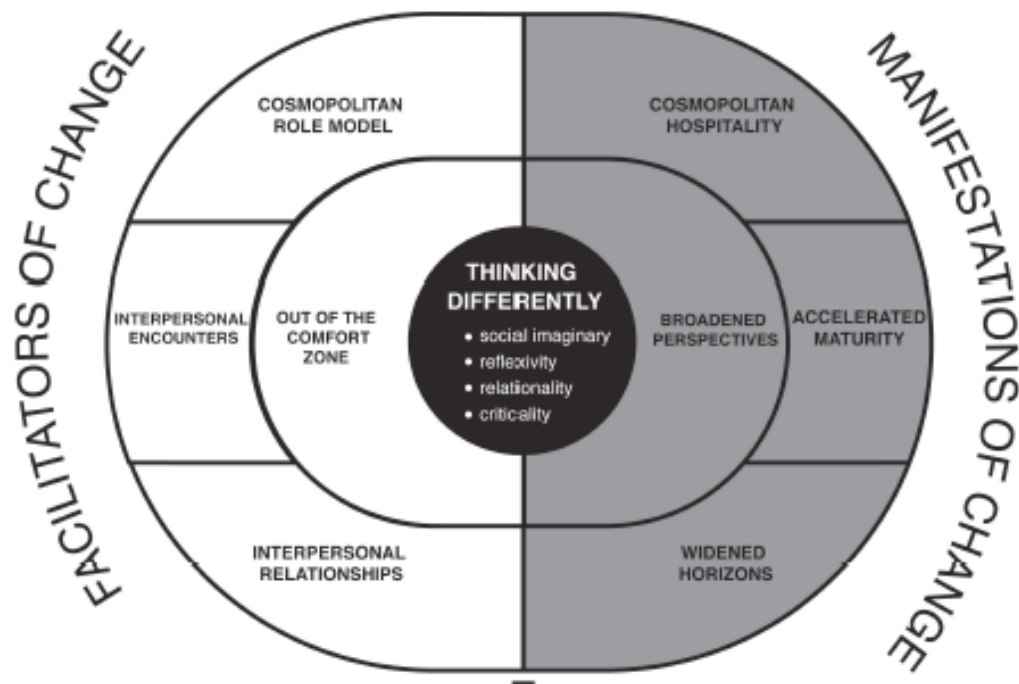
ethical thinking, and a global citizen disposition in students. Interestingly, the 'identikit' markers for the global citizen (Table 1 will be discussed in the next section) overlap significantly with the soft skills that employers desire. Clearly, educating global citizens and preparing work ready graduates are overlapping aspirations of universities. It follows that a deeper understanding of the constraints to furthering these twin goals is called for.

UNIVERSITY CONSTRAINTS TO EDUCATING GLOBAL CITIZENS

Public good and social responsibility have been identified as central to the purpose of twenty-first century universities (UNESCO, 2009). Accordingly, the International Association of Universities (2012) called for universities to integrate academic values explicitly into practice and to improve the preparation of students as national and global citizens, and productive employees. However, this aspiration has been difficult to realise. As pointed out by Morrow and Torres (2000), universities as quasi-market institutions are mired by complex relationships that are influenced by globalisation, the state, education, and social change. It is not within the scope of this paper to comprehensively address why the global citizen agenda, as a key feature of social responsibility, has progressed

minimally in universities beyond policy rhetoric. However, several key issues are raised in this section to stimulate discourse.

University learning as a 'public good'

The notion of university public good has been extensively critiqued (Calhoun, 2006; Giroux, 2002; Marginson, 2011; Rizvi & Lingard, 2010). Social and cultural transitions within the university environment have been explained through the transition from elitist institutions to broader access, a cultural shift from collegiality and democracy to executive power; a reorientation of university values from democracy and equality to efficiency and accountability (Giroux, 2002; Rizvi & Lingard, 2010); and the imperfect correlation between inherent exclusivity and restricted admission to raise standards (Calhoun, 2006). However, according to Giroux (2002) and Marginson (2012), neoliberalism and corporate power are unresponsive to the public good role of universities. Within this contested policy and managerial 'space', Australian universities are increasingly exposed to fiscal constraints and uncertainties that take priority and attention from 'public good'. It could appear that universities are unavoidably enmeshed between corporate responsibilities, their public mission, and the preparation of work ready global citizens.

The 'managerial mindset' and leadership tensions

As a metaphor, the 'managerial mindset' describes an embedded managerial epistemology that "seeks evidence to justify its actions" (Boiset & MacMillan, 2004, p. 513). Providing more detail, Boiset and MacMillan (2004) explain that different organisational mindsets comprise different combinations of 'belief', 'truth', and 'justification' (p. 507). In the university scenario, the 'managerial mindset' has been used to represent the 'voice of the bureaucracy' (Lilley, Barker, & Harris, In press-a). Mindset differences can explain why bureaucratic and collegial beliefs and expectations are frequently 'at odds'; they are underpinned by different mindsets. However, university leadership has been censured for reinforcing 'the managerial mindset' across the university (Brown & Rayner, 2013; Lilley et al., In press-a; Slaughter & Rhoades, 2004). Furthermore, university leaders have been criticised for being complacent in their support for the translation of values into education (Lilley et al., In press-a).

The significant challenges faced by university leadership, their corporate responsibilities, and the uncertainty of future university public funding are well documented (Giroux, 2002; Lilley et al., In press-a; Marginson, 2011; Marginson & Considine, 2000; Rhoads & Szelenyi, 2011; Rizvi & Lingard, 2010; Slaughter & Rhoades, 2004). Yet, Giroux (2002) believes that university leaders should not be complicit in permitting the social purpose of universities to be subsumed by neoliberal ideology and public policy.

The relativism of values

The relativism of university values was identified as a constraining influence to the global citizen agenda (Lilley et al., In press-a). In this research, key informants thought the 'academe' had retreated into cultural relativism, and many academics avoid taking an explicit stance on values, or alternatively disguise them. According to Beck and Sznaider (2006) relativism of values can contribute to pre-established ignorance, and more specifically in the university sector, it has been attributed to the declining public good and societal role of universities (Appiah, 2006; D'Arms, 2005; Furedi, 2009; Li, 2007). Appiah (2006) explained that relativism was thought to promote tolerance. Yet, conversely it stifles conversation about what we think and feel, and how we might learn from each other. According to Appiah (2006), in contrast to creating a multicultural open and tolerant society, relativism has created a reason to fall silent instead.

Student and parent expectations of learning

According to Giroux (2002), deregulation and market fundamentalism have changed parent and student expectations of education from the concept of higher learning to getting a better foothold in the employment market. Furthermore, globalisation has been attributed to generating a new globally mobile and astute aspirational class in terms of higher education (Ong, 2006). Through this lens, education represents a private good rather than a public good (Altbach, Reisberg, & Rumbley, 2009). Ong (2006) explains this is particularly in case in Asia, where an international education can also be regarded as a major marker of social status. Taken more broadly, the 'individualist' notion of education has been attributed to students' narrow expectations of learning. Whereas on the other hand, Scullion, Molesworth and Nixon (2011) claimed that blaming students for narrow expectations for education is flawed. These authors felt there is a lack academic and organisational responsibility for broadening student-learning expectations in preparation for global complexity.

ENABLING FACTORS FOR GLOBAL CITIZENSHIP EDUCATION

As previously suggested, it is beyond the scope of this paper to be definitive about organisational enablers for educating global citizens. However, several issues are included in this section to generate a basis for future discourse.

Promoting a reflexive cosmopolitan leadership

University leaders are subject to the responsibility of balancing their neoliberal corporate responsibilities with a cosmopolitan responsibility of public good. On the one hand, universities could be considered as cosmopolitan spaces as they have global marketing, global networks and integrate internationalisation across their systems. However on the other hand, according to Beck and Sznaider (2006) cosmopolitanism is something that happens from within. Expanding on this concept, Lilley et al. (In press-a) raise the concept of 'thought leadership' as a model for balancing the CEO responsibilities

of a Vice-Chancellor with a reflexive cosmopolitan mindset. This concept is consistent with Lawler's (2005) perspective. He argued that the predominant model of corporate leadership lacks a philosophical basis where responsibility, values, and morality are inherent. Instead, he believes that adding an existential element to leadership promotes moral and ethical, reflective, and relational decision-making. It is proposed that university 'thought leaders' who are able to mediate reflexively between cosmopolitan ideals and neoliberal responsibilities hold the potential to promote and support global citizen education across university strategic and operational processes and practices.

Recognising the global citizen

Making the global citizen a more easily understood construct is thought to be an important enabler for the global citizen in universities (Lilley, 2013). Three types of student global citizens are identified by Tarrant (2010), and were described as:

1. a personally responsible global citizen (might give blood, volunteer in times of crisis and show consumer awareness);

2. a participatory global citizen (is active in civic or community organisations); and

3. a justice-orientated global citizen (critically assesses social, political and economic structures to see beyond the surface and explores the root causes of problems).

These three types of global citizen demonstrate that the global citizen develops along a continuum. These three 'types' provide a way for the university and educators to identify and articulate their expectations for the global citizen as a learning outcome.

Taking this concept further, Lilley et al. (In press-b) found it was possible to develop an 'identikit' of recognisable markers to make the global citizen concept more accessible to students and educators (Table 1). The 'identikit' term infers that constructing a global citizen is as complex as developing a picture of a human face. The 'identitkit' markers overlap significantly with the soft skills that employers desire. As such, a learning activity is suggested in the final section to draw students' attention to these congruent aims.

Table 1 AN 'IDENTIKIT' OF MARKERS FOR THE GLOBAL CITIZEN

Broad markers for the global citizen

Leaves comfort zone

- Shows courage to go on a mobility experience
- Shows courage by taking on challenges locally
- Mixes beyond social peers
- Engages and works with different 'others'
- Engages in learning activities 'out of the comfort zone'

Thinks differently

- Uses moral and ethical reasoning in problem solving
  - Questions assumptions
  - Imagines other perspectives and possibilities
  - Shows awareness of self and others
  - Makes the interconnections of knowledge across complex local /global constructs
- Recognises common humanity and environmental sustainability

Engages beyond immediate circle of peers, family and friends

- Engages with social and cultural others
- Shows 'language pain tolerance' (patience, empathy and willingness to understand different accents and limited language skills)
- Assists others (cosmopolitan hospitality)

Shows a mature attitude and initiative

- Volunteers in, serves and participates in community activities

Considers self, life, others and career, and the world beyond narrow expectations

- Has life and career goals
- Takes positive steps towards achieving goals.

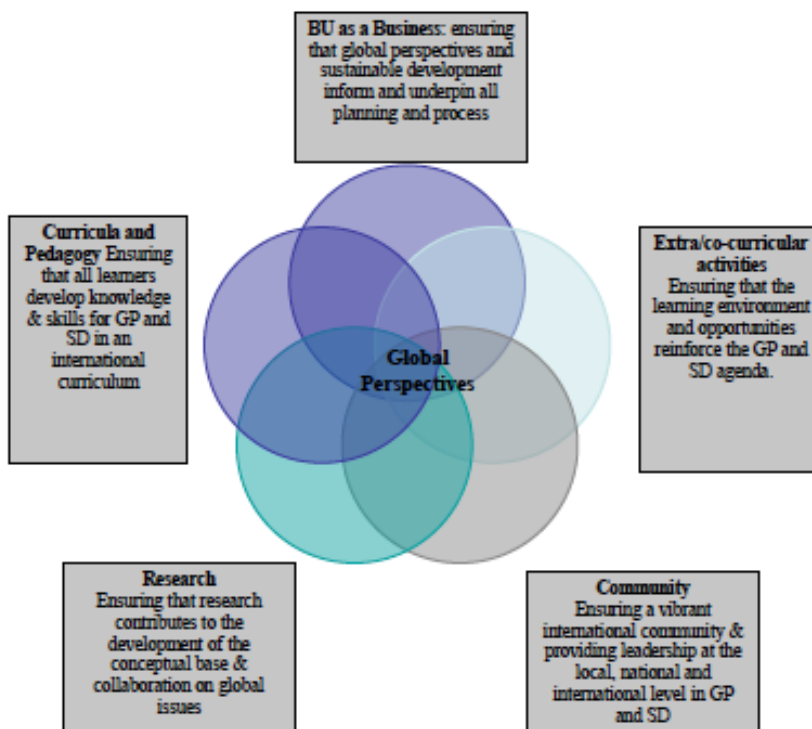## Reframing the global citizen as the 'employee in demand'

Internationally, employers are calling for graduates who have critical and ethical thinking abilities and interpersonal 'soft skills' to enhance their employability (Georgetown University, 2013; Graduate Careers Australia, 2010; Maguire Associates Inc., 2012; UNESCO, 2009). In Australia, the National Centre for Asian Capability identified the need for graduates to have the ability to develop long and trusted relationships, and to adapt behaviour to Asian cultural contexts. Yet, these identified Asian capabilities and employer identified soft skills are consistent with the global citizen markers and manifestations identified by Lilley et al. (In press-a). Therefore, it follows that in universities there is a strong basis to reframe and market the concept of the global citizen to students and parents, as the 'ideal employee'. However, for this strategy to be effective, students' expectations of learning will need to be reframed so that they will understand that learning to become a global citizen involves the challenges of intercultural engagement in learning. Clearly, further discourse is required in order, to chart a way forward for teaching in learning practice that has the capacity to synthesise the twin goals of global citizenship and employability.

Socially embedding the global citizen

Following in-depth case study research of the global citizen in universities, Rhoads and Szenenyi (2011) concluded that universities lack a theoretical framework to translate the notion of global citizenship into practice (Rhoads & Szelenyi, 2011). Institutional frameworks for internationalisation (Childress, 2007; Hudzik, 2011; Jones & Brown, 2007) and internationalisation of the curriculum (Leask, 2013) are emerging, yet there are few examples where the notion of global citizenship features specifically as an infused principle across university processes and practices. However, an increasing number of Australian universities are adopting global citizen programs as extracurricular activities or as a subject/course.

The University of Bournemouth in the United Kingdom is one of the few universities that has taken a whole of institution approach towards educating global citizens and promoting sustainability across the entire university organisation, see Figure 2 (Shiel & Mann, 2006). According to Shiel (2013), the global university "will seek to ensure that global perspectives and sustainable development permeate all aspects of university systems and extends to embrace the community" (p. 44). Taking the whole of institution approach further, a model of 'social embeddedness' has been suggested as an organisational approach to instituting the global citizen across the university (Lil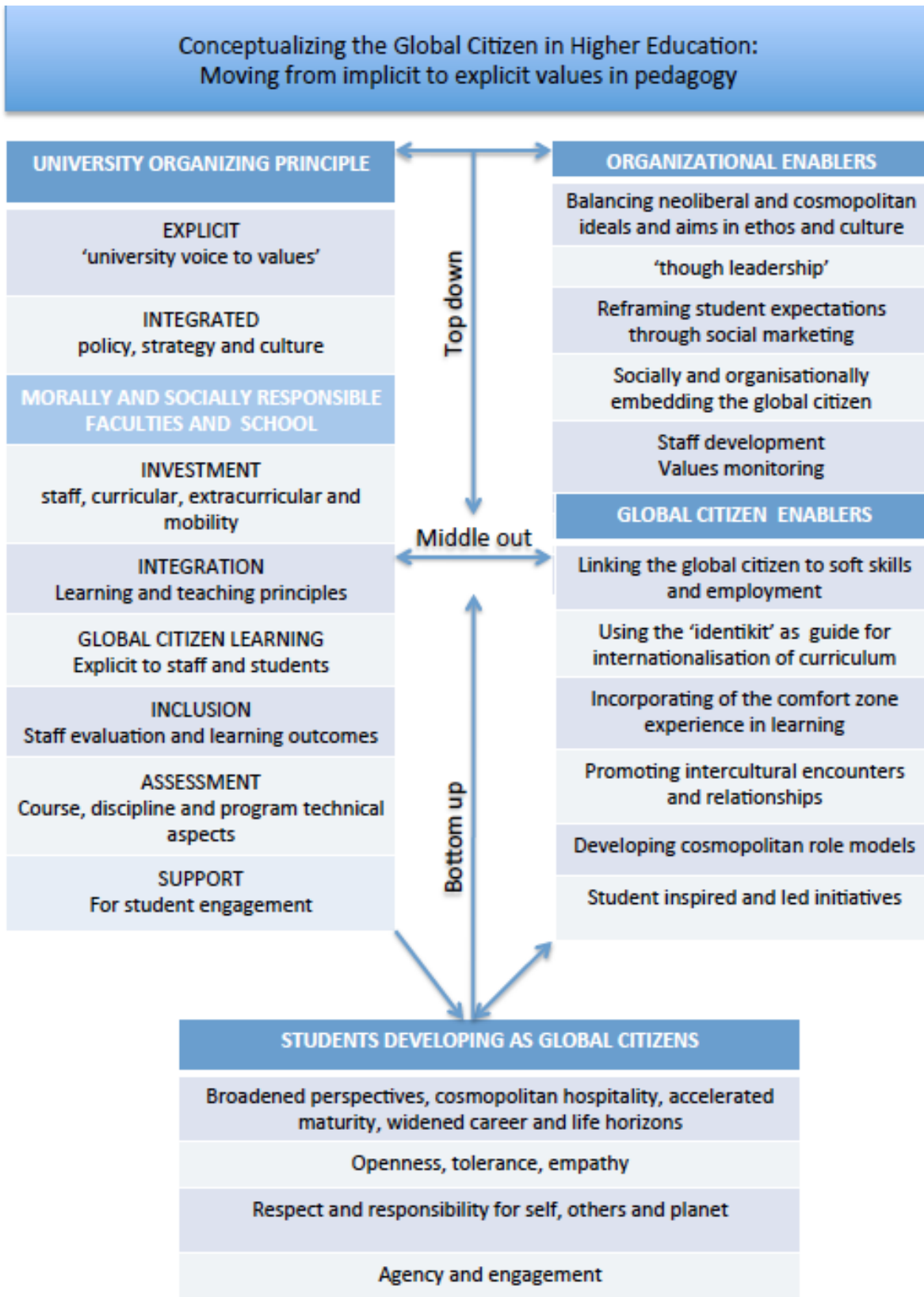ley et al., In press a). 'Social embeddedness' represents a systemic process that spans the university ethos, practice, and research, and filters into human resource strategies for recruitment, performance management, and promotion. In this situation all university actors are accountable in some way for their contribution to the university ethos of social responsibility and global citizenship.

In terms of translating global citizenship into an organisational principle and teaching and learning practice, Lilley, Barker and Harris (2014a) designed an institutional framework using Business Schools as an example. A revised working version of this framework is shown in Figure 3 (p.10) that synthesises the enablers discussed in this section. The framework is provided to stimulate symposium discourse.

Figure 2 Global perspectives in a global university (Shiel & Mann, 2006)

BU as a Business: ensuring that global perspectives and sustainable development inform and underpin all planning and process

Curricula and Pedagogy Ensuring that all learners develop knowledge & skills for GP and SD in an international curriculum

Global Perspectives

Extra/co-curricular activities Ensuring that the learning environment and opportunities reinforce the GP and SD agenda.

Research Ensuring that research contributes to the development of the conceptual base & collaboration on global issues

Community Ensuring a vibrant international community & providing leadership at the local, national and international level in GP and SD

Figure 3 A draft framework for enacting the global citizen in universities

Conceptualizing the Global Citizen in Higher Education: Moving from implicit to explicit values in pedagogy

UNIVERSITY ORGANIZING PRINCIPLE

EXPLICIT
'university voice to values'

INTEGRATED
policy, strategy and culture

MORALLY AND SOCIALLY RESPONSIBLE FACULTIES AND SCHOOL

INVESTMENT
staff, curricular, extracurricular and mobility

INTEGRATION
Learning and teaching principles

GLOBAL CITIZEN LEARNING
Explicit to staff and students

INCLUSION
Staff evaluation and learning outcomes

ASSESSMENT
Course, discipline and program technical aspects

SUPPORT
For student engagement

Top down

Middle out

Bottom up

ORGANIZATIONAL ENABLERS

Balancing neoliberal and cosmopolitan ideals and aims in ethos and culture

'though leadership'

Reframing student expectations through social marketing

Socially and organisationally embedding the global citizen

Staff development
Values monitoring

GLOBAL CITIZEN ENABLERS

Linking the global citizen to soft skills and employment

Using the 'identikit' as guide for internationalisation of curriculum

Incorporating of the comfort zone experience in learning

Promoting intercultural encounters and relationships

Developing cosmopolitan role models

Student inspired and led initiatives

STUDENTS DEVELOPING AS GLOBAL CITIZENS

Broadened perspectives, cosmopolitan hospitality, accelerated maturity, widened career and life horizons

Openness, tolerance, empathy

Respect and responsibility for self, others and planet

Agency and engagement

ENACTING GLOBAL CITIZEN LEARNING: A BUSINESS SCHOOL EXAMPLE

This paper proposes that global citizen learning is an ongoing process of being and becoming a critical and ethical thinking person. In Business Schools, this type of learning could provide the 'conceptual glue' to link ethical practice, social responsibility, and sustainability principles in business learning (Lilley et al., 2014a). The learning capacities involved with global citizen learning, described previously, include the social imaginary, criticality, reflexivity and relationality (summarised briefly in Table 2). While described separately, these capacities work together progressively and developmentally to shape individuals' moral capacities and mindset. This form of learning is well suited to a complex globalised existence in contrast to business education solely based on neoliberal conceptualisations. Global citizen learning conceptualised in this paper is consistent with 'intercultural learning' described by Marginson and Sawir (2011), 'cosmopolitan learning', described by Rizvi (2009), border pedagogy (Giroux, 1988), dialogic pedagogy (Friere, 1973), liberal learning (Schneider, 2004), and transformative learning, described by Daloz (2000).

Suggestions for teaching and learning

It is beyond the scope of this paper to propose specific curricula for global citizen learning. However, there are central principles that can be made more explicit to students and educators. For instance, linking global citizenship and liberal learning, as employers are calling for a greater integration of the principles of liberal learning to be integrated into professional learning (Maguire Associates, Inc., 2012).

> *A liberal education is a philosophy that empowers individuals, liberates the mind from ignorance, and cultivates social responsibility. Characterised by challenging encounters with important issues, a more a way of studying than specific content, liberal education can occur al all types of colleges and universities (Scneider, 2012).*

It is suggested that the learning capacities of the global citizen could be fostered in existing curricula through contextual learning activities. Central to global citizen learning is a student engaging with their ongoing 'sense of self' (Killick, 2012) and identity self-formation (Marginson, 2013), as they grapple with increasingly complex and contested concepts, constructs, and situations. The aim is for global citizen learning to become a 'way of thinking' and 'habit of mind' for students to engage locally and globally.

Table 2 Integrating global citizen capacities into learning

THINKING TOOLS	EXPLANATION
Social imaginary	Way to mentally deal with intercultural challenges, ambiguity and complexity. Encourage students to imagine what it is like to be the 'other'. Be able to imagine and consider other possibilities and perspectives beyond the way things have always been socially, locally and globally.
Criticality	Critically reflecting on our own perspectives and reflecting on the assumptions of others. Learn to critically understand difference. Be comfortable challenging the 'known'. Be able to ask 'why', 'what for' and the 'what if' of 'change'.
Reflexivity	Be able to challenge our own assumptions. Be able to embrace and learn from engagement with different others. Be open to critically explore the thoughts and actions of different others and diverse contexts in learning.
Relationality	Think about others in relation to ourselves rather than completely separate. Be able to walk in their shoes. Think about how they may see us. How does this new line of thinking challenge our understanding of the 'known'?

Source: adapted from: Rizvi (2009) and Marginson and Sawir (2011)

Suggested ways to achieve this in the classroom are to:

1. Make explicit to students the university and business school social and ethical values

2. Explain and demonstrate to students how social values and global citizen learning are relevant to their business program and learning objectives (see Appendix 1 for employer identified skills)

3. Provide students with explanations of the global citizen learning, the learning capacities (see Figure 1), the global citizen 'identikit' of markers (Table 1), and the relevance of their developing global mindset to their business studies

4. Foster their learning capacities (ways of thinking) in contested ethical, historical, sociological, ecological, and business perspectives

5. Engage students in 'dialogic' practice to interrogate and resolve conflicting neoliberal and cosmopolitan paradigms in an integrated way during learning activities

6. Encourage students to consider and imagine other business possibilities, paradigms and solutions in complex problem solving

7. Create, compare, and contrast global contextual meaning and assumptions in learning activities

8. Raise students' awareness towards their developing moral capacities and self-formation.

9. Promote student led initiatives and research on understanding the business student mindset during global citizen learning.

A SUGGESTED LEARNING ACTIVITY

Explain to students how global citizen learning is consistent with the soft skills employers desire (see Appendix 1 for employer desired skills).

a. Design learning activities for students to map employer skills against the capacities of the global mindset and the 'identikit' of markers to enable students to appreciate the links

b. Encourage students to develop workplace scenarios that might be relevant to particular skills and capacities (eg teamwork, cultural fit, oral communication, emotional intelligence, leadership style).

Global citizen learning supports a global business mindset and the level of employability aimed for in business schools. In contrast to a moral crusade, 'global citizen learning' can be explained as a process. It fosters students' 'ways of thinking' and 'global mindset' to deal with complexity and ambiguity.

SUMMARY

Australia led the trend for articulating graduate attributes statements that are designed to broaden the focus of higher education learning. To date, several Australian universities include the global citizen in these statements, and have implemented stand-alone programs to foster global citizenship. However, there is limited research on student outcomes or any exploration into how the construct is, or could be socially and organisationally embedded across the entire institution. This lack of organisational structure for translating social aims into teaching and learning practice stands apart as the greatest obstacle for educating global citizens.

The paper has provided theory and evidence to support tolerating the ambiguity of the global citizen term. Instead, it is suggested that the global citizen could be considered broadly as the 'ideal global graduate' and 'ideal employee' or 'employee in demand'. The transformative benefits of mobility were discussed and the process of global citizen learning was 'unpacked' in a way that makes this complex construct more easily understood.

Factors that can sideline the global citizen in universities were explained through the impacts of neoliberalism, the influence of the managerial mindset and university leadership. The constraining impact of the relativism of values was attributed to silent or complacent attitudes towards values in universities. The impact of deregulation and market fundamentalism was blamed for promoting the 'individualist' notion of higher education and foothold in the employment market, detracting from the significance of higher learning.

Factors that could promote the uptake of the global citizen agenda in the university were discussed through a balanced leadership model, making the global citizen a more easily understood construct, reframing the global citizen as the 'ideal employee' and socially embedding the global citizen into

organisational ethos, systems, and strategies. Finally, the global citizen was conceptualised as a learning outcome for business schools. This has been provided as a disciplinary example.

The following issues are suggested for future discourse. Inevitably, readers will identify multiple other critical issues that may take precedence over these suggestions. Translating the global citizen into an organisational principle and learning outcome is a 'work in progress'.

CRITICAL ISSUES

1. Is it realistic to propose that universities will be prepared to move beyond terminological differences and engage with a cosmopolitan global citizen agenda?
    a. If not? What is the alternative?
    b. If so? Where to from here?

2. How realistic is it for the disciplines to utilise 'out of the comfort zone' and intercultural encounters and relationships in learning activities?

3. Would it be possible for university leaders:
    a. To map a way forward for balancing corporate responsibilities and cosmopolitan aims?, and
    b. Promote and organisationally support the translation of the global citizen aim into a curricula outcome?

4. Could universities set the relativism of values aside and take a more explicit approach to values-based education?

5. Could parent and student expectations of learning be reframed to accommodate global citizen learning?
    a. Would alternative approaches to promotion and marketing work?

ieaa.org.au/global-citizenship

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APPENDIX 1

Graduate Careers Australia Employers' Top 10 Skills and Attributes

(as ranked by employers; ranked by proportion of employers who considered each to be an important selection criterion)

1. Interpersonal and communication skills (written and oral)

2. Drive and commitment / industry knowledge

3. Critical reasoning and analytical skills / technical skills

4. Calibre of academic results

5. Cultural alignment / values fit

6. Work experience

7. Teamwork skills

8. Emotional intelligence (including self-awareness, confidence, motivation)

9. Leadership skill

10. Activities (including intra and extracurricular)

Source
http://www.graduatecareers.com.
au/CareerPlanningandResources/
StartingYourSearch
GraduateSkillsWhatEmployersWant/index.htm