

Journal of Studies in International Education

Exploring the process of global citizen learning and the student mindset

Journal:	<i>Journal of Studies in International Education</i>
Manuscript ID:	Draft
Manuscript Type:	Original Manuscript
Keywords:	global citizen, internationalisation of higher education, cosmopolitanism, disposition, mindset
Abstract:	<p>Increasingly, university and employer discourse identify a need for graduates to have an intellectual and global 'mindset' beyond disciplinary competencies and national boundaries. Universities aiming to educate global citizens show limited outcomes. Global citizen research has investigated the mobility experience, yet limited attention has been paid to the theoretical process of student change to inform how domestic students could engage in comparable learning experiences. The purpose of this study was to expand knowledge on the process of global citizen learning and the student mindset. Two phases of research gathered in-depth information from international higher education key informants and mobility students. The research resulted in a conceptual model for global citizen learning and an 'identikit' of recognisable markers for a global citizen disposition. The model identifies facilitators and manifestations of 'student change' and identifies reflexivity, relationality, criticality and the social imaginary as capacities of global mindset. These findings suggest that educating all students as global citizens could be more closely aligned to the internationalisation of education and employability agendas.</p>

SCHOLARONE™
Manuscripts

Introduction

Universities claiming to educate global citizens offer limited evidence (Rhoads & Szelenyi, 2011). Often universities neglect to explain how they interpret what a global citizen means, particularly in terms of agency and responsibility. Researchers in higher education have described the global citizen as; a disposition incorporating an ethical, social and professional understanding (Barrie, 2004), a global collectivist (Rhoads & Szelenyi, 2011), and through dimensions of social responsibility, awareness and civic engagement (Schattle, 2008; Morais, 2011), environmental attitudes, values and norms (Tarrant, 2012), and developing a sense of 'self in the world' (Killick, 2012, p. 13). Global citizen research has centred on international mobility, with limited exploration of the process of global citizen learning.

Internationalisation of education is a key priority of universities, yet the benefits to students and engagement of academics persist as lesser priorities. However, the importance of graduate employability is attracting attention. Jones (2013) made the link between internationalisation of education and employability in terms of the soft skills employers desire, and identified how closely outcomes of mobility align with employers' needs. However, she highlights the lack of awareness within the higher education sector in terms of linking international and intercultural 'at home'. Jones (2013) recommends exploring the domestic intercultural context of transformational learning to promote learning experiences that are comparable to mobility for all students.

Stakeholder groups have expressed their views on the 'ideal global graduate'. UNESCO (2009) concluded that the education of critical and ethical thinking graduates is fundamental to the university purpose. Similarly, the International Association of Universities (IAU) called for "better preparation of students as national and global citizens and as productive members of the workforce" (IAU, p. 2). Employer groups

1
2 look for critical thinking capacities in job applicants, and recommended greater
3
4 synthesis between the aims of liberal education and professional education (Georgetown
5
6 University, 2013; Maguire Associates Inc., 2012). Agreeing with this position, the
7
8 American Association of Universities and Colleges (AAC&U, 2012) explained a liberal
9
10 education liberates the mind and cultivates social responsibility.
11

12
13 In summary, there appears to be broad support for educating critical and ethical
14
15 thinking global citizens in higher education. The purpose of this research was to explore
16
17 the process of global citizen learning and expand our understanding of the student
18
19 mindset as they are learning to become global citizens.
20

21 22 **Literature review**

23
24 Contemporary higher education is increasingly associated with preparing students
25
26 ethically and intellectually for global citizenship and productive careers (AAC&U;
27
28 DEA, 2006; IAU, 2012; UNESCO, 2009). The Development Education Association
29
30 (DEA) (2006) charted a way forward through a paper titled *The global university: The*
31
32 *role of the curriculum*; however, widespread evidence of uptake in universities has not
33
34 been forthcoming. Rhoads and Szelenyi (2011) comprehensively investigated global
35
36 citizenship across four geographically diverse universities and concluded there was a
37
38 lack of theoretical frameworks to guide global citizen education.
39
40

41
42 The impacts of globalisation and neoliberalism have positioned universities in
43
44 complex terrain, described by Bourdieu, (1993, cited in Marginson, 2007, p. 6) as
45
46 “uneven, hierarchical, shifting, and contested”. Rhoads and Szelenyi (2011) explained
47
48 that although the neoliberal liberalising of trade was purported to be the best way to
49
50 advance societies, its influence on university ‘public good’ through internationalisation
51
52 of higher education lacks evidence of social benefit. Instead, the economic rationale for
53
54 internationalisation has dominated (De Wit, 2002).
55

56
57 Internationalisation and neoliberal policy were critiqued through the ‘enterprise
58
59
60

1 university' (Marginson & Consadine, 2000) and 'entrepreneurial university and
2 academic capitalism' (Slaughter & Rhoades, 2004). These studies identified the
3 organisational, social and cultural impacts of neoliberal policies on university form,
4 function and key actors' behaviours. In particular, these studies confirmed how financial
5 priorities have overtaken the university role of 'public good'. Specifically, Marginson
6 (2012) explained how the New Public Management (NPM) fails to acknowledge the
7 concept of 'public good' research and the transmission of knowledge through teaching
8 and learning.
9

10 Clarifying the impact of neoliberal policies on education, Rizvi and Lingard
11 (2010) claim that social values have not been abandoned. "Instead, the efficiency of
12 education is assessed through its contribution to producing workers, with knowledge,
13 skills and attitudes relevant to increasing productivity" (p. 78). Yet, Friere and Shor
14 (1987) and Pring (1986) criticised education based on productivity. They claimed a
15 value-free professional education risks propelling graduates into an ambiguous local
16 and global society, inadequately prepared for complexity and difference. These scholars
17 assert students need imagination and habits of intellectual scrutiny to broaden and
18 transform their outlooks. Expanding on this view, Rizvi (2009) and Marginson and
19 Sawir (2011) explained the globally interconnected nature of knowledge and
20 understanding. They considered the social imaginary (Appadurai, 1996), reflexivity
21 (Beck, 2000), relationality and criticality are essential cognitive capacities for students'
22 global learning. They claimed these capacities foster a broader mindset, allowing
23 students to engage imaginatively with the moral and interconnected nature of a
24 globalised existence.
25

26 According to Green (2012), fostering a student's moral compass is an essential
27 component of the global citizen disposition. Mobility research has attempted to
28 quantitatively measure the development of a student's moral compass through measures
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52

1
2 of social responsibility, global competence and global civic engagement (Morais &
3
4 Ogden, 2010) and environmental values, attitudes and norms (Tarrant, 2012). Yet, there
5
6 has been little translation of this research into approaches to learning beyond mobility.
7
8 Internationalisation of the curriculum (IoC) is becoming more widespread in Australia
9
10 and the European Union, yet there is limited research demonstrating students
11
12 developing as global citizens as an outcome of IoC (Jones & Killick, 2013). As a way
13
14 forward for teaching and learning, a number of authors have recommended
15
16 cosmopolitanism as an appropriate theory to underpin student-learning frameworks
17
18 (Caruana, 2014; Lilley, Barker & Harris, 2014; Marginson & Sawir, 2011; Rhoads &
19
20 Szelenyi, 2011; Rizvi, 2009).
21
22

23
24 Notwithstanding an interest in cosmopolitanism and higher education,
25
26 Marginson and Sawir (2011, p.62) explain, “cosmopolitanism can follow different
27
28 paths”. Pogge (2002) described cosmopolitanism as a social justice issue, while Appiah
29
30 (2006) explained cosmopolitanism as a moral ethic that promotes a sense of ‘otherness’
31
32 to help build habits of coexistence. From an epistemological perspective, Rizvi (2009)
33
34 described cosmopolitanism as an instrument of knowing and critical understanding for
35
36 moral improvement. As such, learning is “always in a state of becoming” (p.264).
37
38 Further to the moral lens, Vertovec and Cohen (2002) proposed that transformative
39
40 cosmopolitanism promotes ‘intellectual thinking’, and a mindset for understanding the
41
42 interconnecting influences of globalisation (Vertovec & Cohen, 2002). In response to
43
44 criticisms of the utopian nature of cosmopolitanism, Beck (2006) claimed, “the
45
46 cosmopolitan outlook does not signify altruism or idealism but realism” (p. 177). In
47
48 summary, despite prolific publication on cosmopolitanism, there is a lack of evidence
49
50 demonstrating whether a cosmopolitan approach to learning influences students’
51
52 mindsets. (Vertovec & Cohen, 2000).
53
54
55
56
57
58
59
60

1
2 Transformative learning theory explores the nature of personal change and
3
4 explains a transformative shift in a frame of reference, occurring in late adolescence and
5
6 into adulthood (Mezirow, 1991). Transformative shifts in frames of reference lead to a
7
8 greater understanding of our self, our relationships with others and with the world
9
10 (Dirkx, 2008). The focus of transformative learning theory is on:

11
12
13 “How we learn to negotiate and act on our own purposes, values, feelings, and
14 meanings rather than those we have uncritically assimilated from others to gain greater
15 control over our lives as socially responsible, clear thinking decision makers”
16 (Mezirow, 2000, p. 8).
17

18 Informed, free human choice, critical thinking, moral reasoning, self-awareness and
19
20 empathy underpin Mezirow’s theory, and resonates with a moral and transformative
21
22 cosmopolitan underpinning for global citizen learning in universities. Authors have
23
24 expanded on transformative learning theory beyond Mezirow’s rational approach
25
26 (Dirkx, Mezirow & Cranton, 2006; Taylor, 2008).
27
28

29 Four complementary lenses of transformative learning theory have focused on
30
31 transformative change (Dirkx et al., 2006). Personal transformation can occur
32
33 developmentally in response to facilitating incidents (Daloz, 2000), and explains how
34
35 we make meaning through interpersonal relationships and contextual encounters
36
37 (Taylor, 2008). The emancipatory lens for transformative learning recognises the
38
39 interaction between critical reflection and social context, and the transforming
40
41 ontological shift in ‘being’. To Friere (2004, p. 15) education can be a tool to “make and
42
43 remake” ourselves, because we are able to assume responsibility for ourselves as
44
45 “beings capable of knowing”. Friere and Shor (1987), explain ‘conscientisation’ as a
46
47 trigger for agency, engagement and social transformation. For Dirkx and colleagues
48
49 (2006), the extra-rational level explains how the ‘mind and soul’ are ontologically
50
51 integrated in transformative learning. These authors suggested that incorporating
52
53 emotions, feelings, intuition, and imagination into learning offers holism to the theory.
54
55
56 However, Kucukyidin and Cranton (2012) considered the soul as mythical and
57
58
59
60

1
2 incompatible to rational discourse. Yet, Rizvi (2009) points out that understanding
3
4 global complexity extends beyond practical representations of knowledge and skills. To
5
6 Nussbaum (2010), the ‘soul’ represents the “faculties of thought and reason that make
7
8 us human, and makes our relationships rich human relationships, rather than
9
10 relationships of mere use and manipulation” (Kindle ebook, loc 164). The presented
11
12 literature suggests the global citizen disposition is associated with the human faculties
13
14 of mind and reason.
15
16

17
18 The ontology of ‘being’ and ‘becoming’ a global citizen in higher education is
19
20 unclear. Heidegger’s ‘being in the world’ continues to fuel existential debate, yet it does
21
22 not translate easily into an ontology for ‘being’ a global citizen. Collins and Selina
23
24 (1998) critiqued Heidegger’s ‘being’ and hoped that philosophical thought would
25
26 contribute to a “fundamental re-awakening towards being” (p. 171). Several authors
27
28 offer insight to what ‘being’ and ‘becoming’ a global citizen could mean through ‘out of
29
30 the comfort zone’ experiences. In an update of transformative learning theory, Taylor
31
32 (2007, p.183) believed that when students are taken to the “edge of their knowing”, their
33
34 fundamental sense of ‘being’ is challenged. Furthermore, Malkki (2010) described how
35
36 ‘edge emotions’ function to restore balance when our comfort zone is challenged. To
37
38 Malkki (2010), ‘edge emotions’ trigger cognitive processes for ‘sense making’ that
39
40 allows emotional rebalance to occur. Killick (2012) found ‘out of the comfort zone’
41
42 experiences encountered during mobility contributed to students’ process of ‘becoming’
43
44 global citizens. According to Friere (2004) change is not possible without risk. Offering
45
46 a disciplinary perspective, Barnett (2004) discussed the nature of emotionally high risk
47
48 learning which he calls zone 4 learning. He considers challenge and uncertainty lead
49
50 students towards engaging in “a new cognitive universe and enjoy new capabilities” to
51
52 learn amid extreme complexity (p. 258). Yet, he acknowledged practising such
53
54 pedagogy is not readily understood.
55
56
57
58
59
60

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

The literature suggests that university and stakeholder groups identify the global citizen as an ethical and critical thinking disposition. Yet, despite the available evidence, there is limited knowledge of what the process of global citizen learning entails. The purpose of this study was to explore informants' and mobility student perspectives to identify how the students' 'mindset for change' might inform our understanding of the process of global citizen learning. Moreover, a better understanding of the 'process' could offer insight to how universities could integrate global citizen learning into the student experience. It is beyond the scope of this paper to expand on the university responsibility for educating global citizens.

Methodology and Methods

A constructivist-interpretive approach was adopted (Elwell, 1996) to understand the process of global citizen learning. Using Yin's (2009) case study design, two phases of research obtained in-depth data from two different worldview perspectives through semi-structured interviews. A purposive sample of international key informants (referred to as informants) was used in the first phase of the research (n=26). Twenty-five were working in Australia or the European Union. According to de Wit (2002), European and Australian universities adopt a similar process approach for integrating the international or intercultural perspective into curricula. It was anticipated the similarity in approach to internationalisation of the curriculum provided a degree of institutional commonality for participants to respond to the research questions. Informants were prominent, senior academics, executives and policy advisors in international higher education. Gender was equally balanced and there was ethnic diversity. Informants were asked:

- How does a mobility experience facilitate change in students (if at all)?
- How do you recognise a global citizen (or 'ideal global graduate')?

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
The second phase of the research explored students' perceptions of 'change' resulting from an international mobility experience. Semi-structured interviews were undertaken with Australian and European public health students (n=21) who completed either a six- or twelve month mobility experience, through a common European Union-Australian Industrialised Cooperation Instrument (ICI) Joint Mobility Project (80 students). Students interviewed were those who responded to an email invitation and with whom interviews were possible. A second interview was undertaken six months later (n=11) to explore students' perceptions of change after the novelty of the mobility experience dissipated. Students were aware of the purpose of the research, yet were told the interview would ask about their experiences of 'change'. The aim was to obtain the students' stories of how 'change' was facilitated, why students thought 'change' occurred and what were the implications of this 'change'.

28
29
The students were asked:

- 30
31
32
33
34
• Can you tell me about a particular incident during your exchange that triggered a personal change/s in you (either positive or negative)?
- 35
36
• What was it about this incident that triggered 'change'? Explain?
- 37
38
39
40
41
• Did this incident contribute to a change in perspective/s or your way of thinking? Explain?

42
43
44
45
46
47
All interviews were recorded and transcribed (duration 45-120 minutes). NVivo software was used as a research management database and tool. Information about the research participants is provided in Table 1.

48
49
50
51
52
53
54
55
56
57
58
59
60
Data were analysed through descriptive and conceptual components and elements (Miles & Huberman, 1984), and through a cross-case analysis (Yin, 2009). The researcher's theoretical insight from the literature is objectively balanced by the principles of the hermeneutic circle (Klein & Myers, 1999). These principles provided an analytical framework to achieve rigour of the interpretive process. Specifically, the

1 principles helped to balance the participants' perspectives with the researcher's active
2 participation in the research, as a scholarly informed and known insider to the student
3 cohort. An explicit researcher position enabled objectivity, dialogic reasoning and
4 suspicion to balance the interpretive process. The iterative research process enabled
5 abstraction of the multiple interpretations of the data. Ethical approval was obtained
6 from an Australian university.
7
8
9

15 **Findings:**

17 The findings from the two phases of research expand understanding of the process of
18 global citizen learning. The characteristics of the global citizen identified by informants
19 and exemplified through students' self-reports of change were openness, tolerance,
20 respect and responsibility (self/others/planet). However, informants did not hold "lofty
21 aspirations" (US 22) for students' achievements as global citizens in terms of social
22 transformations, justice and political activism. Rather, students' were beginning the
23 process of transformation with the potential to develop as global citizens. Development
24 starts with leaving the comfort zone, thinking critically about themselves and others and
25 engaging beyond their immediate circle. The findings are discussed through three
26 conceptual components (Facilitators of change, The global mindset and Manifestations
27 of change) and their respective elements (italicised). Informants are referred to in the
28 findings as either AUS/NZ or EU with identifying Arabic numbers (AUS/NZ 6, EU 5).
29 Students are identified with Roman numerals (AUS xx, EU viii). Quotes in-text are
30 noted with inverted commas.
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

Table 1: Participant details

PHASE ONE INDUSTRY KEY PARTICIPANTS (n = 26)		
Participant position descriptions	Participant region of employment	Participant country of origin
University Executive -Dean -Deputy-Vice Chancellor -Rector -Vice-Chancellor -Vice-President	Australia/New Zealand (AUS/NZ= 11)	US/NZ participants (11) Australia (7) New Zealand (1) India (1) Pakistan (1) England (1)
Universities Academic -Professor	Continental Europe (EU=11)	EU participants (9) Belgium (1) Germany (2) Norway (1) Netherlands (4) Slovakia (1)
International peak higher education organizations -Director -Deputy Director -Senior Executive -Senior Policy Advisor -International education consultant	United Kingdom (UK= 3)	UK participants (4)
Intergovernmental organization -Education Department Head	United States of America (US=1)	USA participants (2)
International postgraduate student representative (SR)		
PHASE TWO AUSTRALIAN AND EUROPEAN STUDENTS (n = 21)		
Countries of origin		
First interview (n=21)		Second interview (n =11)
Australian (n=9)		Australian (4)
European (n=12)		European (7)
-Danish		
-German		
-Lithuanian		
Study program (public health)	Gender (20 female)	Student age (18-45)

Table 2 demonstrates how the two worldviews in this research informed the creation of the 'process model for global citizen learning'. The table directly links quotes to the components and elements of the model shown in Figure 1.

Table 2 Examples of informant and student quotes

INFORMANT QUOTES	MODEL	STUDENT QUOTES
<p>A very short experience can mark a turning point in life – a personal or an intellectual understanding of the world. (US 22)</p> <p>Mobility experiences can confirm prejudices rather than challenge ... mobility per se won't do it. (AUS/NZ 25)</p>	<p>FACILITATORS OF CHANGE</p> <p><i>Out of the comfort zone</i></p>	<p>I didn't have a phone., I couldn't call home...there was no Internet...the middle of nowhere... no one spoke English. ...no one was smiling at us. (AUS xxv)</p> <p>I was in a state of shock.. I'm the oldest student at the university and accommodation...this was really hard. (EU vi)</p>
<p>Reduced to living, eating and cleaning with so many culturally diverse others, you learn to get along. (UK 18)</p> <p>The key is whether they've undergone the imaginative challenge of entering into another culture. (AUS/NZ 1)</p>	<p><i>Interpersonal encounters</i></p>	<p>...I had the possibility to communicate with people ... I felt my isolation shrink. (EU vi)</p> <p>A new friend said, "It's not the bloody end of the world you know".. okay this is the shit pile, just chill a bit, you know it's going to get better. (AUS xvi)</p>
<p>It's that relational cosmopolitanism, that capacity to enter into the imaginative world of the other. (AUS/NZ 1)</p>	<p><i>Interpersonal relationships</i></p>	<p>If she and I had met in our Australian lives, we wouldn't be friends., we're different. (AUS xxi)</p> <p>Previously, I wouldn't become friends with people who had bad English. I realised that perception was wrong. (AUS xxvi)</p>
<p>And lots of these things you cannot directly teach. You can at best be a role model. (EU 11)</p> <p>An educator who has passion ...interconnected ... trans-disciplinary ... in practice...not just theory. (AUS/NZ 6)</p>	<p><i>Cosmopolitan role model</i></p>	<p>That teacher's lectures made me think that I could do something for others, like in the future. (EU ix)</p> <p>From his experience in travel...he taught us how to do something, not what to do, how to have more courage...he did influence me and I was excited. (EU iv)</p>
<p>'habits of mind', (AUS/NZ 5)</p> <p>'ways of thought' ...'basics of knowing that cultures differ' (AUS 19)</p> <p>'systems thinking' (AUS/NZ 6)</p> <p>'transferring of competences' (EU 23)</p> <p>'epistemic virtues' help us to think morally and productively ... reflexivity, relationality, social imaginary and criticality. (AUS/NZ 4)</p> <p>'relational cosmopolitanism' (AUS 1)</p>	<p>GLOBAL MINDSET</p> <p><i>'an integrated capacity for thinking differently'</i></p>	<p>If there's someone there babying you... there won't be any self-reflection or self-realizations. (AUS xxi)</p> <p>I am quite patriotic., now I think we need to be critical of our own country too. (AUS/NZ xiv)</p> <p>To be taken out of your own daily life and your views you ... it's easy to judge others but then when you see yourself ... you're exactly the same. (EU xii)</p> <p>I was very narrow minded...it sounds so cliché the whole soul searching.. (AUS xvi)</p> <p>I had never thought about it from their perspective. (AUS xx)</p> <p>I got this perspective that the world actually isn't that big...there isn't any difference between the human being. (EU x)</p>
<p>I look for evidence of volunteering, social enterprise engagement...</p> <p>....I think that is a mark of maturity and ...</p> <p>...being other-centred rather than highly narcissistic and self-centred. (AUS/NZ 5)</p> <p>They come back with life experiences, mostly good and different attitudes to life and study (AUS/NZ 2)</p>	<p>MANIFESTATIONS OF CHANGE</p> <p><i>Broadened perspectives</i></p> <p><i>Accelerated maturity</i></p> <p><i>Cosmopolitan hospitality</i></p> <p><i>Widened horizons</i></p>	<p>Perspectives on family, friends, uni and life, the world, everything has changed (AUS xv)</p> <p>In terms of growth, going on exchange accelerates it. (AUS xvi)</p> <p>The amount of people that I've helped on public transport and international students. You know you just have more time for people. (AUS xxi)</p> <p>The key thing about the exchange, for me is, it's not so hard. If you really want something, everything's possible. (EU iii)</p>

Facilitators of change

The facilitators of change are discussed through; *out of the comfort zone*, *interpersonal encounters*, *interpersonal relationships* and the *cosmopolitan role model*. To informants and students, *out of the comfort zone* was recognised as the fundamental facilitator of ‘change’, and it applied to any disorienting situation that creates a sense of uncertainty, personal discomfort or dilemma. Students emphasised how coping with these situations allowed them to think, reflect and grow personally and intellectually. Examples from both groups included; being away from family and friends, language difficulties, cultural differences, having to engage with different others, saving yourself in new or different situations, coping, interpersonal conflict and differences in university structure and support and approaches to learning.

Some students had never lived away from home, yet regardless of age, students discussed unsettling ‘shock’ emotions. Older students experienced disorientation and dilemmas; suggesting age is not necessarily a protective factor. Maturity brought its own challenges in terms of partner relationships ‘at home’ and living among younger students. In many situations students were *out of the comfort zone* with co-nationals through challenging interpersonal relationships in share housing and travel. Yet, away from their known supports students had to confront the ‘reality’ of interpersonal conflict. Several informants thought *out of the comfort zone* experiences at home or abroad, even for short periods, could facilitate life-changing realisations; mobility per se was not considered the panacea for ‘change’. Informants suggested volunteering and service learning as opportunities to challenge students ‘comfort zone’ at home.

When students were asked how they emerged from this difficult time, many attributed their emotional reorientation to *interpersonal encounters* with diverse others. Students discussed how they became more open, aware and receptive of ‘others’. They started to listen to the perspectives of new and different friends (including co-nationals).

1
2 These encounters made them reflect on their situation, question their assumptions, and
3
4 consider alternative points of view.

5
6 Students discussed an expanded understanding of *interpersonal relationships* in
7
8 terms of being more open to different perspectives, questioning their assumptions of
9
10 others and appreciating the nuances and depth of relationships. Many learnt to confront
11
12 and deal with difficult interpersonal relationship situations, and described the resilience
13
14 and confidence they developed in response to confronting and solving diverse types of
15
16 relationship dilemmas. Many European students learned to make friends and develop
17
18 *interpersonal relationships* more easily by discarding their cultural norm of
19
20 interpersonal distance and formality. UK 18 related how powerful the consequences of
21
22 'share housing' can be. UK 18 considered more could be gained by better integration of
23
24 domestic and international students in common pursuits beyond the classroom to
25
26 promote global citizen learning. According to this informant there was global-to-local
27
28 significance of enhancing social cohesion more broadly in students' lives through
29
30 interpersonal challenges with different others.
31
32
33
34

35 Four European students attributed their personal change in perspectives and
36
37 behaviours to an influential teacher. The *cosmopolitan role model* explains how an
38
39 inspiring teacher challenged and influenced their thinking, reasoning and frames of
40
41 reference. Inspired by the academics' personal qualities, teaching style, and global
42
43 experiences, these students explained how they were now participating more
44
45 enthusiastically in study. They were becoming more 'other centred', open to other
46
47 perspectives and were broadening their horizons. The role model's teaching style made
48
49 international and comparative learning more meaningful to them. In summary, *out of*
50
51 *the comfort zone, interpersonal encounters, interpersonal relationships* and the
52
53 *cosmopolitan role model* took students to the edge of their knowing and understanding.
54
55
56 Through their exposure to dilemmas, uncertainty, disequilibrium, encounters,
57
58
59
60

1 relationships and a cosmopolitan role model, these students were developing a global
2 mindset and were thinking differently.
3
4

6 **Global mindset**

7
8 This component explains the student capacities and mindset for moral and
9 transformative reasoning. The informants' perspectives provide theoretical insight to a
10 global mindset, whereas the students, through their stories, embody what it means to use
11 this mindset during the process of 'change'. The global mindset can be thought of as
12 both a facilitator and a manifestation of student change, and is conceptualised as the
13 generating centre of global citizen learning. The students' examples of transformative
14 thinking align well with the informants' theoretical perspectives in Table 2 and provide
15 practical insight to a developing global mindset. The commonality among students'
16 stories supported their authenticity.
17
18

19
20 The "epistemic virtues" referred to by **AUS/NZ 4** succinctly capture how
21 students were thinking during their 'change' experiences. While the capacities are
22 named as individual virtues, they contribute to an ongoing process of complex
23 reasoning that comprises the global mindset. Students were questioning their
24 assumptions (criticality and reflexivity), they were thinking comparatively about
25 themselves and others, and other contexts (relationally), and they were acknowledging
26 their own faults (criticality). Students were imagining new possibilities practically and
27 ethically (moral reasoning and social imaginary), they discussed their emotions and
28 "soul searching" (**AUS xv**) (extra rational lens of transformative learning theory).
29 Students had started to think comparatively about cultural and religious differences,
30 different political systems such as taxation scales and the level of government support
31 provided through health systems and the treatment of indigenous peoples. **AUS xiv**
32 identified the dangers of blind patriotism and nationalism.
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2 Providing theoretical insight to the students' 'transformatory' learning
3 experiences, AUS/NZ 1 described imaginative and transformative learning as a process
4 of "relational cosmopolitanism". Through the process of developing a global mindset,
5 students were able to imagine and consider other perspectives and possibilities in many
6 different contexts. They engaged with their emotions, feelings, imaginations, faults,
7 self-realizations, assumptions, and beliefs, shifting frames of reference and changing
8 self-identity. They were starting to make interconnections of knowledge across complex
9 contexts. Students were recognising the common humanity they share with 'others' and
10 were transforming and 'becoming' different to what they were before, they were
11 making and remaking themselves (Friere, 2004), as they were becoming global citizens.
12
13
14
15
16
17
18
19
20
21
22
23

24 **Manifestations of change**

25
26 Rather than attempting to define the global citizen through individual attributes, this
27 research suggests the four manifestations of change offer a realistic expectation of the
28 global citizen in higher education. They are discussed through; *broadened*
29 *perspectives, accelerated maturity, cosmopolitan hospitality* and *widened horizons*.
30
31
32
33
34

35 All students felt that they had *broadened perspectives* in many ways. They
36 talked about 'eye openers', seeing the world and people differently, and considering
37 other perspectives and possibilities they had not imagined previously. EU i had hoped
38 that the mobility experience would "help see over the plate" in terms of a broader
39 outlook on life, but was amazed to realise "there are many plates"(EU i). Many students
40 were humbled by their lack of prior insight to the world beyond their national/regional
41 borders. Overall, students felt they had broadened their perspectives in regard to
42 personal, societal, cultural, religious, and political differences. They realised that
43 different does not necessarily equate with right or wrong. They realised the importance
44 of 'grey'.
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

Students and informants acknowledged how powerful ‘*out of the comfort zone*’ experiences are to personal growth and development and both groups discussed change in terms of *accelerated maturity*. Students described how coping experiences provided incremental steps of confidence building and maturity. Accelerated maturity was more marked in younger students, but then again, as explained by older students “I felt more mature than before” (EU i), and “I grew up a lot that half year” (EU vii). The transformatory ‘changes’ described by older students in some respects was equally life changing as younger students’ experiences.

Students’ transformed outlooks also translated into self-agency, engagement and hospitable actions towards others. Students heightened awareness, responsibility and concern for others resonated with Peters and Tukeo (2010) and Derrida’s (2001) descriptions of *cosmopolitan hospitality*. Students were more interested in learning about cultural difference and being more ‘other’ focused than previously. Students described their empathy, humility, patience, caring and willingness to help others as a result of their mobility. Students discussed the humbling and thought provoking experiences of ‘being’ the ‘other’. As informant AUS/NZ 24 asserted “global citizens listen and learn humility”. Moreover, US 12 explained when we learn from the other “we enter into it out of a sense of humility and not, here’s what I can do for you”. A number of students expressed how ‘stupid’ they felt about not being more ‘other’ focused before. Students’ hospitality extended to their views on refugees and religious difference and international students. Social justice and environmental activism have been associated with the global citizen (Tarrant, 2012); however, US 12 felt those in higher education sometimes hold “lofty aspirations” for students as global citizens. For instance, US 10 believed activism was an unrealistic goal for all students. Instead, if students became more informed, socially aware consumers, it could suggest they are

1 thinking about interconnected global consequences. The students in this research
2 demonstrated modest steps toward starting to think like global citizens.
3
4

5
6 Through their *widened horizons*, students provided considerable insight into
7 how they were recalibrating their future lives and careers. Students described enhanced
8 motivation for study; changed career directions, heightened interest in global issues
9 related to their study, and feelings of openness toward discovering other cultures and
10 countries. Because of their future imaginings, several students broke off long-term
11 relationships when they returned home. Their goals and future expectations of
12 themselves and their lives had changed. Some discussed putting marriage and family on
13 the back burner with the aim of pursuing further study or travel.
14
15

16
17 The comparative evidence from the first and second round of student interviews
18 suggested ‘change’ was attributable to *out of the comfort zone* experiences, rather than
19 normal maturational processes. Students maintained their global mindset and altered
20 frames of reference, yet were dealing with achieving their goals. These goals,
21 expectations and future imaginings were things they had not contemplated previously.
22 Following eleven second round interviews, it became apparent the additional data did
23 not add to the evidence in hand; saturation had been reached. The integrated analysis of
24 data from informants and students demonstrated how the process of global citizen
25 learning could be conceptualised through the facilitators, global mindset, and
26 manifestations of change.
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45

46 **Discussion**

47 **A model conceptualising the process of global citizen learning**

48 The research captured multiple perspectives of student ‘change’ that appear to be
49 consistent with the global citizen (Schattle, 2008; Morais, 2010) and moral and
50 transformative cosmopolitanism (Vertovec and Cohen, 2002; Lilley et al., 2014).
51 Modest steps towards developing an ethical disposition were demonstrated by their
52
53
54
55
56
57
58
59
60

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

openness, tolerance, respect, and responsibility towards self, others and the planet. The culmination of these findings is conceptualised in a model representing global citizen learning. The theoretical process model presented is underpinned by literature and the findings in this research. The model comprises facilitators of change, global mindset and manifestations of change that collectively give meaning to the global citizen learning process (see Figure 1).

INSERT HERE

Figure 1 Conceptualising the process of global citizen learning

The facilitators and manifestations of ‘change’ feed into and are fed by the global mindset that forms the generating centre of the model representing global citizen learning. The social imaginary, reflexivity, relationality and criticality are the epistemic ‘tools and fuel’ for the global mindset. It is proposed that the process for ‘becoming and being’ a global citizen is facilitated by exposure to emotional and challenging situations and circumstances that take a student *out the comfort zone*. Given such exposures, students start to think differently through a global mindset. These students presented with fundamental manifestations of ‘change’. The ongoing process of ‘change’ is described as global citizen learning.

Facilitators of change

The facilitators of change individually and collectively appeared to activate the student mindset for thinking differently. *Out of the comfort zone*, identified as the primary facilitator of student ‘change’, is consistent with other ontological and epistemological descriptions of transformative change. Barnett (2004) and Malkki (2013) considered uncertainty, disequilibrium and discomfort as essential to transformative learning.

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

Moreover, Friere (2004) explains that change cannot occur without risk. In response to their uncertainty and discomfort (from being out of the comfort zone), students' engaged in self-reflection, self-realizations and 'soul-searching' to make sense of their situation. These thought processes assisted with restoring their emotional equilibrium. They transformed their frames of reference, and faced the reality of their situations, as they were starting to 'become' and 'be' something different. Being *out of the comfort zone* made students more receptive to learning from encounters and dialogue with others, a finding discussed previously in terms of global citizenship (Killick, 2012; Derrida & Tukey, 2010), cosmopolitanism (Delanty, 2011), and transformative learning theory (Taylor, 1998).

Taylor (1998) considered interpersonal relationships to be a central component of transformative learning; however, he thought more should be understood about the nature of these relationships (Taylor, 2007). The findings presented here highlight how engaging in *interpersonal encounters* and *interpersonal relationships* with different others stimulate a global mindset. Students' claimed their encounters and relationships made them more open to different types of friends and different perspectives. They thought about the relational consequences of difference and questioned assumptions of themselves and others (reflexivity). They explained how they learnt about the nuances of relationships and dealt with difficult relationship situations. In particular, students developed resilience and confidence as they dealt with conflict, and several European students learnt from changing their cultural formality. It appeared these *interpersonal encounters and interpersonal relationships* acted as a catalyst for students to think differently about their developing sense of self and others. To Delanty (2011), the logic of cosmopolitanism is underpinned by "encounter, dialogue and exchange" (p. 652). Delanty explains, "It is in relationships that cultural phenomena such as identities, memories, values, beliefs, and trust are generated" (p. 641). This appeared to be the case

1
2 for these students. Their *interpersonal encounters and interpersonal relationships* were
3
4 influential, as was an inspiring educator for several students.
5

6 Four students discussed how their comfort zone in learning was challenged by a
7
8 *cosmopolitan role model*. He/she facilitated situations for them to engage with the
9
10 ‘bigger picture’ of the world. Students began to think about their study, lives, careers
11
12 and futures differently. Students’ were inspired by the role model’s personal qualities,
13
14 teaching style, and global experiences. The students’ descriptions were consistent with
15
16 Sanderson’s (2011) ‘ideal teacher’. Sanderson encourages teachers to explore their own
17
18 cosmopolitan knowledge, outlooks and experience, and incorporate these in their
19
20 disciplinary areas. However, according to Taylor (2008), classroom transformative
21
22 learning is poorly understood in respect of the students’ role in transformative learning,
23
24 and their relationship with the educator. This research identifies the powerful potential
25
26 of the student/teacher relationship for taking students out of their ‘comfort zone in
27
28 learning’ to expand their global mindset.
29
30
31

32 **Global mindset**

33
34 The global mindset is conceptualised as the generating centre of global citizen learning.
35
36 While informants provided theoretical insight to the notion of a global citizen’s
37
38 ‘thinking, knowing and transforming identity’, the students’ stories appeared to
39
40 exemplify these transformations and thinking capacities. To Rizvi (2009), an
41
42 epistemology of cosmopolitan learning involves the capacity to learn about others and
43
44 ourselves in a socially constituted way. This research highlighted the extent of students’
45
46 self-discovery.
47
48
49

50 All cultural understanding is comparative because no understanding of others is possible without
51 self-understanding. If this is so, then, not only is it important to emphasise historicity, criticality
52 and relationality, but also reflexivity in all our attempts to imagine and work towards better
53 futures. (Rizvi, 2009 p. 267)
54
55
56
57
58
59
60

1 The historical context of students' stories was not probed; however, their stories
2 demonstrated their developing capacity for criticality, relationality and reflexivity in the
3 way they were thinking differently.
4
5
6
7

8 Students' learning experiences were also consistent with transformative change
9 described in transformative learning theory (Mezirow, 1991). Students were developing
10 new frames of reference and began to recognise their shared humanity with others and
11 the world. Students' described how they had 'become' or transformed into something
12 different from what they were before, in ways that can be linked to the four lenses of
13 transformative learning theory (Dirkx et al., 2006). Students made the interconnections
14 of knowledge by thinking critically, reflexively, relationally and imaginatively to
15 change attitudes, behaviours and perspectives. The emotional context of transformative
16 thinking described by these students appears consistent with the 'extra rational lens' of
17 transformative learning theory (Dirkx et al. 2006). To Dirkx and colleagues (2006), the
18 extra rational lens of transformative learning involves an integration of 'mind and soul'.
19 The present authors, keeping critical distance from the contested nature of the 'soul',
20 concur with Nussbaum (2010) and consider the 'soul' as a word representing the human
21 faculties of thought and reason. Transformative learning theory has been described as a
22 theory in progress (Cranton et al., 2006; Kucukaydin & Cranton, 2012; Malkki, 2010,
23 Taylor, 2008). Building on this perspective, these findings add insight into the student
24 experience of transformative 'change' and the capacities of the global mindset as they
25 are learning to 'become' global citizens
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47

48 **Manifestation of change**

49 Students' manifested their changed state of 'being' through; *broadened perspectives,*
50 *accelerated maturity, cosmopolitan hospitality* and *widened horizons.* These
51 manifestations *could* represent a realistic picture of the mindset, attitudes and
52 behaviours of a global citizen in higher education. Mobility research has attempted to
53
54
55
56
57
58
59
60

1
2 capture global citizenship through the measurement of individual attributes or
3
4 dimensions of responsibility and civic engagement using complex quantitative
5
6 instruments (Morais, 2011, Tarrant, 2012). In modest ways, students in this research
7
8 were engaging with diverse others and were acting upon their changing beliefs (rational
9
10 lens) (Friere, 2004, Mezirow, 1998). Student change occurred along a continuum of
11
12 development (Daloz, 2000).
13
14

15 Epistemologically, their ways of ‘meaning making’ and knowing were
16
17 facilitated through encounters, relationships and personal contextual situations (Taylor,
18
19 2007). Students recognised an ontological shift in their identity and sense of ‘being’.
20
21 They were in the process of making and remaking themselves as beings capable of
22
23 knowing (Friere, 2004). Students’ transformative changes did not align with
24
25 intermediate cosmopolitanism (Pogge, 2002), by displaying outrage at social injustice.
26
27 On the other hand, students’ transformations triggered emancipatory agency in their
28
29 attitudes and actions towards others (Friere & Shor, 1987); through their *cosmopolitan*
30
31 *hospitality* and as a result of their *widened horizons*. From a practical perspective, the
32
33 four manifestations of change could be used as learning aims and identifiable outcomes
34
35 for an internationalised curriculum.
36
37
38

39 The combined participant findings resulted in a set of recognisable markers for
40
41 the global citizen (Table 3). These markers are grouped as an ‘identikit’ to infer that
42
43 constructing a global citizen is as complex as constructing a human face. These markers
44
45 are by no means conclusive but are offered as a guide for educators and students to
46
47 better understand what a global citizen means. Manifesting these markers could suggest
48
49 that the student is thinking with a global mindset. Furthermore, these manifestations are
50
51 consistent with the soft skills employers desire (Jones, 2013).
52
53
54
55
56
57
58
59
60

Table 3 An 'identikit' of markers for the global citizen

BROAD MARKERS FOR THE GLOBAL CITIZEN	
<ul style="list-style-type: none"> • Prepared to leave comfort zone <ul style="list-style-type: none"> ▪ Shows courage to go on a mobility experience ▪ Shows courage by taking on challenges locally ▪ Prepared to mix beyond social peers ▪ Readiness to engage and work with different 'others' ▪ Engages in learning activities 'out of the comfort zone' • Thinking differently <ul style="list-style-type: none"> ▪ Uses moral and ethical reasoning in problem solving <ul style="list-style-type: none"> • Questions assumptions • Can imagine other perspectives and possibilities • Shows awareness of self and others • Makes the interconnections of knowledge across complex local /global constructs ▪ Recognizes common humanity and environmental sustainability • Engages beyond immediate circle of peers, family and friends <ul style="list-style-type: none"> ▪ Willingness to engage with social and cultural others ▪ Shows patience, empathy and willingness to understand different accents and limited language skills ('language pain tolerance') ▪ Volunteering, service, community participation ▪ Cosmopolitan hospitality (willingness to assist others) • Shows a mature attitude and initiative • Considers self, life, others and career, and the world beyond narrow expectations. 	

The Euro-centric sample of informants and students is an acknowledged limitation. The evidence of transformatory change in all students in this research was an unanticipated finding, and may not be generalisable to other cohorts. Participant bias

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
is possible, as those willing to participate in this research may have been more receptive to undergoing 'change' and keener to share their experience with the researcher. Furthermore, bias could be associated with a public health cohort or other socio-economic factors that were not identified in the research. However, the research is intended to stimulate an expanded research focus on conceptualising the process of global citizen learning. Clearly, there is a need to test and further develop the conceptual model for global citizen learning. Cross-regional and broader disciplinary research on both cohorts of participants is recommended in the future. The self-reported nature of student change was a limitation yet the student stories were overwhelmingly authentic to the researcher. Within its limitations, this research provides insiders' perspectives to the experience of transformative change. The student stories ground the informants' theoretical and practice perspectives.

28
29
30
31
32
33
34
35
36
Clearly further research is required to identify and test the impact of appropriate *out of the comfort zone* experiences for domestic students to facilitate global citizen learning. It is beyond the scope of this paper to expand at length on solutions to address this issue. However, recommendations for further research include:

- 37
38
39
40
41
42
43
44
45
46
47
1. Explore whether students' expectations of learning could be altered to embrace 'out of the comfort zone' learning experiences (for example service learning and volunteering, or specifically designed classroom activities) through different marketing approaches (advertising, website, Open Days, using mobility students as cosmopolitan role models).
- 48
49
50
51
52
53
54
2. Assess whether professional development for educators, on the theory and process of global citizen learning (identified in this research), motivates them to design and promote 'out of the comfort zone' learning activities in their curriculum.
- 55
56
57
58
59
60
3. Explore whether 'out of the comfort zone' learning activities (such as service learning and volunteering or specially designed classroom activities) contribute to

1 students' developing capacities of a global mindset (reflexivity, relationality, the social
2 imaginary and criticality), for demonstrating markers of the global citizen or
3
4
5
6
7
8
9 manifesting broadened perspectives, accelerated maturity, cosmopolitan hospitality,
10 widened horizons.

11 **Conclusion**

12 Moral and transformative cosmopolitanism and transformative learning theory underpin
13 the process of global citizen learning described in this paper. The conceptual process
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
The model for global citizen learning offers conceptual insight and a pragmatic appreciation of students developing as global citizens. The 'identikit' of markers (Table 3) offers practical insight (for students and educators) about what a global citizen might look like as a curricula outcome. This paper suggests that learning to become a global citizen is a process that occurs in response to particular facilitating situations that could be simulated 'at home'. As such, educating all students as global citizens and work ready employees is closely aligned to a university international education agenda.

55 **References**

- 56 Appadurai, A. (2000) Grass roots globalisation and the research imagination, *Public*
57 *Culture*, 12(1), 1-19.
58 Appiah, A. (2006) *Cosmopolitanism: ethics in a world of strangers* (London, Penguin).
59
60

- 1 Barnett, R. (2004) Learning for an unknown future, *Higher Education Research &*
2 *Development*, 23(3), 247-260.
- 3 Barrie, S. (2004) A research-based approach to generic graduate attributes policy,
4 *Higher Education Research & Development*, 23(3), 261-275.
- 5 Beck, U. (2000) *What is globalisation?* (Cambridge, Polity Press).
- 6 Bennett, J. (2008) On becoming a global soul: a path to engagement during study
7 abroad, in: V. Savicki (Ed.) *Developing intercultural competence and*
8 *transformation: theory, research, and application in international education*
9 (Virginia, VA, Stylus), 13-31.
- 10 Daloz, L. (2000) Transformative learning for the common good, in: J. Mezirow &
11 Associates (Eds) *Learning as transformation* (San Francisco, CA, Jossey Bass).
- 12 Deardorff, D. (2008) Intercultural competence: a definition, model and implications for
13 study abroad in: V. Savicki (Ed) *Developing intercultural competence and*
14 *transformation: theory, research and application in international education*
15 (Sterling, VA, Stylus,), 32-52.
- 16 Delanty, G. (2011) Cultural diversity, democracy and the prospects of cosmopolitanism:
17 a theory of cultural encounters, *The British Journal of Sociology*, 62(4), 634-
18 652.
- 19 Derrida, J. (2001) *On cosmopolitanism and forgiveness* (London, Routledge).
- 20 Dirkx, J., Mezirow, J. & Cranton, P. (2006) Musings and reflections on the meaning,
21 context, and process of transformative learning, *Journal of Transformative*
22 *Education*, 4(2), 123-139.
- 23 Elwell, F. (1996) *The sociology of Max Weber*. Available online at:
24 <http://www.faculty.rsu.edu/~felwell/Theorists/Weber/Whome.htm>.
- 25 Freire, Paulo (2004). *Pedagogy of Indignation*. Boulder: Colorado, Paradigm.
- 26 Friere, P. & Shor, I. (1987) *A pedagogy for liberation: dialogues on transforming*
27 *education* (Westport, Bergin & Garvey).
- 28 Georgetown University (2013). *Recovery 2020: Job Growth and Education*
29 *Requirements through 2020* (Georgetown, Georgetown University).
- 30 Green, M. (2012) What is global citizenship? *IAU Horizon* (Paris, IAU/UNESCO).
- 31 International Association of Universities (2012) *Affirming academic values in*
32 *internationalisation of higher education: A call for action*. (IAU, Paris).
- 33 Jones, E. (2013) Internationalisation and employability: The role of intercultural
34 experiences in the development of transferable skills. *Public Money and*
35 *Management*, 33(2) 95-102. Jones, E. & Killick, D. (2013) Graduate attributes
36 and the internationalised curriculum: embedding a global outlook in disciplinary
37 learning outcomes, *Journal of Studies in Higher Education*.
- 38 Killick, D. (2012) Seeing ourselves-in-the-world: developing global citizenship through
39 international mobility, *Journal of Studies in International Education*, 16(4), 372-
40 389.
- 41 Kitchener, K. & King, P. (1990) The reflective judgement model: transforming
42 assumptions about knowing, in: J. Mezirow & A. Associates (Eds) *Fostering*
43 *critical reflection in adulthood: a guide to transformative and emancipatory*
44 *learning* (San Francisco, Jossey-Bass), 159-176.
- 45 Klein, H. & Myers, D. (1999) A set of principles for conducting and evaluating
46 interpretive field studies in information systems, *MIS Quarterly*, 23, 67-93.
- 47 Knight, J. (1997) Internationalisation of higher education: a conceptual framework, in:
48 J. Knight & H. De Wit (Eds) *Internationalisation of higher education in Asian*
49 *Pacific countries* (Amsterdam, European Association of International
50 Education).
- 51 Kucukaydin, I. & Cranton, P. (2012) Critically questioning the discourse of
52 transformative learning theory, *Adult Education Quarterly*, 63(1) 43-66.
- 53
54
55
56
57
58
59
60

- 1 Lilley, K., Barker, M. & Harris, N. (2014) Conceptualising the global citizen in the 21st
2 century business school, *Journal of International Education in Business*, 7(1),
3 72-84.
4
5 Malkki, K. (2010) Building on Mezirow's theory of transformative learning: theorising
6 the challenges to reflection, *Journal of Transformative Education*, 8(1), 42-62.
7
8 Maguire Associates Inc. (2012). The role of higher education and career development:
9 Employers' perspectives (Washington, DC, The Chronicle of Higher
10 Education/America's Public Media Market Place).
11
12 Marginson, S. (2007) Globalization, the "Idea of a University" and its ethical regimes,
13 *Higher Education Management and Policy*, 19(1), 1-15.
14
15 Marginson, S. (2012) The impossibility of capitalist markets in higher education,
16 *Journal of Education Policy*, 28(3), 353-370.
17
18 Marginson, S. & Considine, M. (2000). *The enterprise university : Power, governance*
19 *and reinvention in Australia* (Cambridge, Cambridge University Press).
20
21 Marginson, S. & Sawir, E. (2011) *Ideas for intercultural education* (New York,
22 Palgrave Macmillan).
23
24 Mezirow, J. (1991) *Transformative dimensions of adult learning* (San Francisco,
25 Jossey-Bass).
26
27 Miles, M. & Huberman, A. (1984) *Qualitative data analysis: a source book of new*
28 *methods* (Beverly Hills, CA, Sage).
29
30 Morais, D. & Ogden, A. (2010) Initial development and validation of the global
31 citizenship scale, *Journal of Studies in International Education*, 15 (3), 445-466.
32
33 Nussbaum, M. (2010) *Not for profit: why the democracy needs the humanities*
34 (Princeton, Princeton University Press).
35
36 Peters, M. & Tukeo, S. (2010) Cultural exchange, study abroad and discourse of the
37 other, in: S. Marginson, P. Murphy & M. Peters (Eds) *Global creation: space,*
38 *mobility and synchrony in the age of the knowledge economy* (New York, Peter
39 Lang), 266-272.
40
41 Pogge, T. (2002) Cosmopolitanism: A defense, *Critical Review of International Social*
42 *and Political Philosophy*, 5(3), 86-91.
43
44 Pring, R. (1986) Aims, problems and curricular contexts, in: P. Tomlinson & M.
45 Quinton (Eds) *Values across the curriculum* (South Sussex, The Farmer Press).
46
47 Rhoads, R. & Szelenyi, K. (2011) *Global citizenship and the university: advancing*
48 *social life and relations in an interdependent world* (Stanford, Stanford
49 University Press).
50
51 Rizvi, F. (2009) Towards cosmopolitan learning, *Discourse: studies in the cultural*
52 *politics of education*, 30(3), 253-68.
53
54 Sanderson, G. (2011) Internationalisation and teaching in higher education, *Higher*
55 *Education Research Development*, 30(5), 661-676.
56
57 Schattle, H. (2008) *The practices of global citizenship* (Plymouth, UK, Rowman &
58 Littlefield).
59
60 Slaughter, S. & Rgiadesm G. (2004) Academic capitalism and the new eEconomy:
Markets state and higher education (Baltimore, MD, John Hopkins University
Press).
Tarrant, M. (2010) A conceptual framework for global citizenship development,
Journal of Studies in International Education, 14(5), 443-463.
Taylor, C. (2004) *Modern social imaginaries* (Durham, NC, Duke University Press).
Taylor, E. W. (1998) Transformative learning: a critical review. *ERIC Clearing House*
on Adult, Career and Vocational Education, (Information Series No. 34)
Taylor, E. W. (2007) An update of transformative learning theory: a critical review of
the empirical research (1999-2005), *International Journal of Lifelong*
Education, 26(2), 173-191.

- 1 Taylor, E. W. (2008) Transformative learning theory, *New Directions for Adult and*
2 *Continuing Learning*, 119(5-14).
3 UNESCO (2009) *The new dynamics of higher education and research for societal*
4 *change and development* (Paris, UNESCO)
5 Vertovec, S. & Cohen, R. (2002) *Conceiving cosmopolitanism: theory, context and*
6 *practice* (Oxford, Oxford University Press).
7 Wynveen, C., Kyle, G. & Tarrant, M. (2012) Study abroad and experiences of global
8 citizenship, *Journal of Studies in Higher Education*, 16(4), 334-352.
9 Yin, R. (2009) *Case study research: design and methods* (4th edn) (Thousand Oaks, Sage).
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

For Peer Review

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

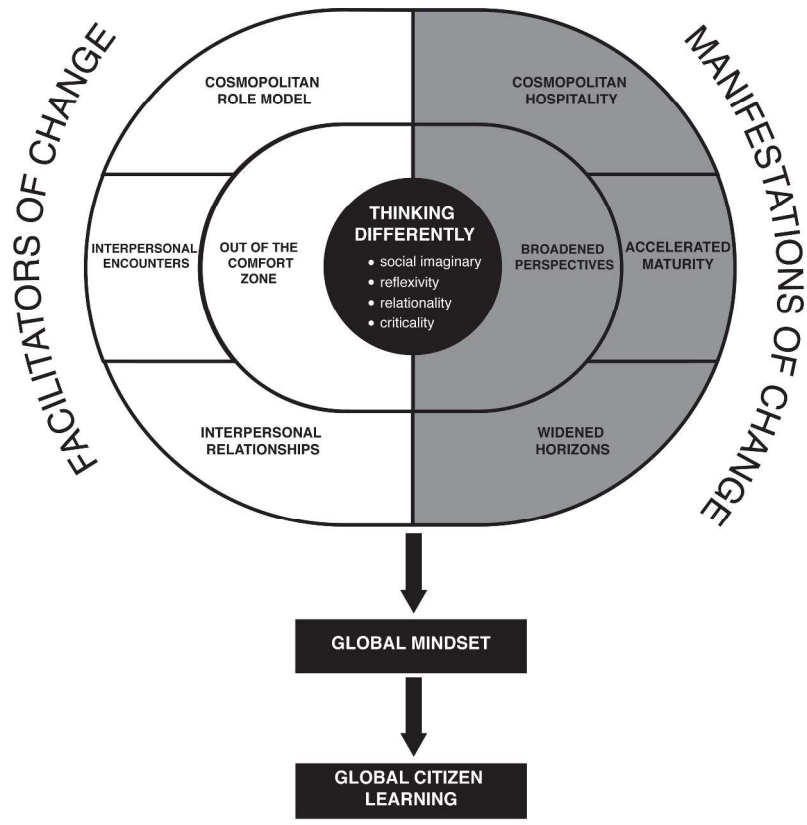


Figure 1
299x250mm (300 x 300 DPI)

view