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Shaping Global Citizens: A Case for Restructuring Higher Education Tourism Curricula

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SUBMITTED BY

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Abstract

This thesis seeks to provide a case for the restructuring of higher education tourism curricula. It is constructed on the hypothesis that Higher Education tourism curricula should be an essential contributor to the shaping of students' social identities. It argues in support of the reimagining of tourism education with the aim of equipping students for the challenges of globalisation, internationalisation, and global citizenship. This reimagining and restructuring are premised on the notion that contemporary tourism education is not fit for purpose due primarily to the opaqueness surrounding tourism curricula *ipse/idem* positions.

Through case studies and data triangulation, the research makes the case that contemporary tourism curricula should be developing graduates with a global citizenship identity, who can think as citizens of the world rather than simply a local region or specific political or cultural grouping. The findings propose a collective global identity and possible curriculum prototypes that can achieve that collective social identity.

Issues of representation and generalisation, manifested in the parochial nature of the case studies, are the study's significant limitations. Three London universities were used as cases with small samples of their students participating in online focus group discussions and senior lecturers in online interviews. Future work could focus on international perspectives not evident in this study to draw possible comparisons.

Key themes: identity construction (*ipse/idem*), social and collective identities (*global citizenship*), curricula value and curricula appropriateness (*fitness for purpose*).

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This has been a long and arduous journey, and it has taken almost ten years to reach this point. There have been many personal setbacks and several attempts to give up altogether. The past year has proven extremely difficult trying to conduct empirical research during a pandemic. Despite the challenges, it was worth the journey, both professionally and personally.

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Chapter 1: Introduction

Identity Cultivation and Subjectification

1.1 Framing the Research

"What kind of human being do you want to be?" This ontological question is posed by Dr Cornel West in *Hope on a Tightrope* (2012:28). It is a question that speaks to the subject of identity, its construction and how we make sense of it. While West's question is framed around black identity, and in particular black American identity and its legacy, it nonetheless provides an example of the questioning on identity that underlies this thesis. For it is a question similar to the one I pose frequently to undergraduate students during their induction at the start of their tourism degrees, and which is routinely followed by: how can the tourism degree help you to be that human being?

The key motivations for this diagnostic questioning are two-fold. The first question is utilised to introduce tourism students to what their initial foray into the self-identification of their *ipse* (Who am I?) and *idem* (What am I?) positions, while the second is employed to introduce the notion of students as co-constructors of their learning. Arguably, idealists would be pleased at the intensity of idealism habitually emanating from the *ispe and idem* perceptions of themselves and their existence, and realists, at the extent of pragmatism in their dialectics on what the tourism curriculum could and should do.

Conceptualising ipse (self/individual) and idem (same/collective) identities

How does one conceptualise *ipse* and *idem* in the context of identity construction? At this juncture of the thesis, definition and conceptualisation of both concepts are necessary to introduce their role in identity construction. In the Ricoeurian concept of identity, based on the ideas of French philosopher Paul Ricouer (1913-2005), identity is divided into two main categories: ipse (self) and idem (same). Ipse, often referred to as individual identify, is the sense of self of an individual. It is an individual self-designation of individuality which makes one unique and different from others. Gutwirth (2009: 125) refers to this as the "reflexive consciousness or selfhood" implying both an 'I' which is the "irreducible point from which 'I' sees the world and a "me" which represents the way I see myself". Idem, on the other hand, is recognised as collective or mega identity, where an individual's identity is shaped by sameness with others. Sameness expresses the belonging of a person to the social, cultural, or religious grouping to which they associate. Having ideas, opinions, and characteristics of many groups. Gutwirth (2009:125) describes it as "the objectification of the self that stems from categorisation" such as political, social, cultural, and religious categorisations.

Collective identity (idem) allows societies to integrate the individual and permits the individual to integrate him or herself in the society. In so doing, identity becomes a kind of back and forth between ipse and idem, between the individual thrust and the categories he or she matches with, or to which he or she adheres (Hildebrandt, 2006:65). For Hildebrandt, the link between idem and ipse is extremely strong. She argues that personal identity cannot flourish when ipse identity is deprived of idem identity.

Collective identity has its distractors. One such is De Hert (2008), whose argument against collective identity lies within the premise that individuals' assertions of collective identity clashes with an individual self-determination and liberty. They are inextricable linked, having a symbiotic relationship. Identity theorists, such as Stryker (1987), Stryker and Serpe (1982), and Burke (1980), base their theoretical work around the reciprocal relationship between the self and society. They consider the self to be a product of interaction. Mostly, individuals come to know who they are through social interaction with others (Adam, 2006; Singer *et a*l, 2000; Blumenfeld *et al,* 1997; Lave and Wenger, 1991; Blumer, 1986).

Students' comprehension of their unique identities, as they embark on their university journeys, is necessary to facilitate how they learn, acquire, and assimilate skills, resolve problems, network with others, and establish new social and personal relationships. Stryker and Serpe (1982:206) advocate for intergroup activities and behaviours in shaping individual identities. Because individuals tend to interact in groups, it is perhaps not surprising that individuals may have many distinct selves as there are distinct groups. It is necessary that students understand the importance of social interactions in the learning. As they begin the journey of self-identification of their ipse and idem identities, it is necessary that they see the self not as an autonomous entity but as a multifaceted social construct that emerges from social groupings and social interactions.

Ultimately, students need to take overall responsibility for the experiences and actions that will shape their future selves. Foucault refers to this as "*subjectification*" cited in (Rabinow, 1984:63); *the* process by which students (subjects) observe, analyse, interpret, and recognise themselves as possible sources of knowledge, and as conscious constructors of themselves through a myriad of actions and practices or "techniques of the self" (Kelly, 2013:513). Kant signifies this as "consciousness of the self" (Balibar,1994:6) by establishing an identification of the self with consciousness and the individuals, in this case students, as "Conscious Subjects" (Kelly, 2013:510). West (2012:27) speaks of this as the "cultivation of one's self".

From the perspective of tourism students, for whom the challenges of globalisation will play a significant role in their future professional and personal lives, self-comprehension will influence the level, intensity, scope and scale of their university participation and commitment. This will, in turn, enhance the pedagogical and practical utility of their degree. Understanding what kind of human being they are or wish to be, will help determine their social interactions and pedagogical engagement, because who we are is governed, to a large extent, by our actions and practices.

The application of the "*blank slate*" notion of students' intellectual abilities at the start of their university journeys, as it is often used by academic programmes, presents an opportunity for my intervention in the contestation of the notion. Many students embarking on these journeys are adult learners with varied cultural and personal backgrounds and extensive lived experiences and as such should not be seen as blank slates. They possess a considerable degree of comprehension of their individual and collective identities that may require careful encouragement to bring closer to the forefront of their consciousness, hence the diagnostic questioning I employ during their induction programme. These draw attention to how their previous education, their cultural, political, and geographical environments and lived experiences, can influence, and enhance their academic journeys, degree progression and attainment. Both Foucault and Kant's subjectivity conceptions expound the importance of lived experience in the creation of the self-identity of learners (subjects) and the significance of this for the construction of pedagogy. For Foucault, the Subject is "constituted through practice" (Kelly 2013:513)

As a subscriber to the pragmatist theoretical school of thought, I hold the view that students are innately endowed with the ability to select the ideas and actions that are the most consequential to achieving their desirable educational outcomes (Lynch 2017:1). Such outcomes can incorporate social and personal transformation, the development of transferable skills and the acquisition of knowledge.

Tourism students' self-identity construction embodies personal contributions acquired from their global awareness, because of dialectics and theoretical engagement, as well as global ethnographical participation. While there are many factors that can influence the shaping of a global identity, such as lived experiences, religion, historical and cultural backgrounds and social groupings, the curriculum is one apparatus that students can utilise in their identity formation process. The value of the curriculum in shaping identity is the focus of the final stage of the professional doctorate in this document 5 and will encompass issues of 'fitness for purpose' and 'appropriateness'.

Over the years, students' self-identifications, as expressed in their answers to the ipse/idem questioning, have shown strong correlations between self-identification, behaviour, and commitment. My staff-student interactions have provided numerous opportunities for professional observations of behavioural adjustments as students go through identify transformation phases. Consequently, I am usually able to position them on Lile's (2013) continuum of identity status. Drawing on studies from the structuralists' perspectives of identity formation, in particular Marcia (1980, 1967, 1966) and Erikson (1950), Lile identified four main states of identity: "*identity diffusion, identity foreclosure, moratorium and identity achievement* (p.318)". At this juncture, it is important to note that these are not static states of identity. These categorisations countenance movement from one status to another as students explore issues around their personal identity and develop a better understanding of who they are and where they belong individually and collectively. The subject of 'exploration' is central to identity status metamorphoses. This is so, as it is often necessary for students to engage in a period of self- exploration of the differing environments in which they exist before they can fully recognise and appreciate their ipse/idem state. Exploration can be achieved in many ways, for example, through personal crises, interactions, relationships, social participations, and collective associations.

Observations made throughout my professional practice provide many examples of students' movement from one identity status to another. This is primarily the result of relational and interactional engagements as they become more confident in themselves, and in their relationships with fellow students, tutors, academic staff, and engagement with the pedagogy of the tourism curriculum. Engagement in the ethnographic and fieldwork elements of the tourism curriculum will likewise undoubtedly play a significant part in their identity consciousness.

In document 4, of the professional doctorate, I made a substantive case for fieldwork and other ethnographic participation to be at the core of tourism curricula. Not only for their ability to provide knowledge acquisition opportunities, but notably for their ability to help in identity awareness and identification (Doc 4, 2019). The study carried out in Doc 4, proffered that fieldwork can transform behaviour because it exposes individuals to environments: physical, social, and cultural, that are different from that to which they are accustomed. Therefore, such exposure can facilitate introspection, allowing students to examine their role in the global society and identifying the personal identity changes necessary for them to be better citizens of that society (Richards, 2019:33).

Moreover, through my experiences as a personal and academic tutor, students often exit their tourism degree courses as graduates with individual characteristics dissimilar to those exhibited at the commencement of their degrees. This is supported by the debate presented by Desjardins (2015) and others, on the distinctive role of universities and their curricula in the formation, and transformation of student identities.

Students in Lile's identity diffusion status frequently exhibit characteristics of low self-esteem (Schwartz *et al*, 2011), and low motivation (Côté and Schwartz, 2002). They are usually "socially reserved" and often lack any consistent identity structure (Lile, 2013; Schwartz, 2001). In many instances, students have repositioned from this status of identity diffusion to *identity achievement* as they progress through the degree. The important role played by the deterministic structures of the curriculum both in terms of pedagogy as well as the empirical opportunities, is a major contributing factor in that transformation. Students conforming to Lile's (2013) identity foreclosure status, are inclined to have a heightened need for social approbation and as a result exhibit irrational self-expectancy (Berzonsky and Kuk, 2000). They are often self-conscious and struggle under stress.

Students exhibiting characteristics of identity achievement, on the other hand, are perceived as being in the more advanced and mature state of identity formation (Lile, 2013:321). They function with a high degree of autonomy and self-esteem in the approach to their academic journeys. They are highly motivated, engaging, and effective at developing positive interpersonal relationships. In contrast, the moratorium status is considered transitory usually preceding identity achievement (Lile, 2013: 321). It is often difficult to identify students in the moratorium state, as they are moving through this transitory phase. They are still in the process of 'exploration' and, therefore, have not yet made a commitment in terms of their personal or collective identity. Shifts in identity formation because of increasing globalisation and internationalisation have led to the emergence of new forms of identity constructions mainly in the form of collective identity. Collective identity is seen as social groupings with shared conditions, traits, and characteristics, exhibiting collective behaviour (Barandiaran *et al,* 2020), to which global citizenship belong.

Global citizenship as a collective identity construct will be addressed briefly later in this thesis to demonstrate the emergence of this new form of collective identity. Also, to be tackled are discussions on collective identity and loss of self, individual identity and the concept of uniqueness, and structural identity and the concepts of sameness and similarity.

The second goal of my diagnostic questioning was to introduce students to the notion of co-construction. Co-construction of knowledge is based on the Vygotskian (Jacoby and Ochs, 1995) notion of the "*zone of proximal development*" (Vygotsky, 1978). Learners contribute to their learning through interactions (proximity) in socially organised activities, such as those prescribed within a curriculum, that they may not have been able to accomplish on their own. Since we cannot "create ourselves in a vacuum", the practical and theoretical interactions afforded through the curriculum can assist in the identity construction process. Tourism students, acting as partners in the construction of their identities, by being co-constructors of their knowledge (creative partners), can contribute to the development of the curriculum. Whilst undergraduate students may not have the authority to change the parameters of the existing curriculum at their entry onto the degree programme, their contributions can influence future curricula development and consequently, future graduates' identity development.

According to Reusser and Pauli, (2015) co-construction can provide students with methods of effective communication, obtained during social interactions, that will assist in collaborative problem solving, solution discovery and action implementation. My role as the "*arbiter"* in these co-constructive exercises is that of "*cognitive apprenticeship*" (Collins *et al,* 1989), providing guidance and support to the students as they participate, as apprentices, in the social interactions that my questioning encourages.

As is evident, the themes of identity and value are foundational to this research. Questions dealing with identity and the values of the curriculum were posed to participants as part of the empirical research. Their responses, presented in the data analysis and synthesis chapters of this thesis, are fundamental to my arguments on global citizenship. They are used in support of the hypothesis that tourism graduates should be global citizens, and that the curriculum should play an essential role in the construction and establishment of global citizen identities.

1.2 Research Questions

The following questions: *Should contemporary Higher Education Curricula be creating global citizens? What type of global citizens should they be creating?* (Richards Doc 1, 2013), are the central questions that form the basis of this research. They are supported by ancillary questions that have guided my professional doctorial journey and will influence the achievement of the eventual aim which is, the proposal of tourism curricula models that will help shape identities which are fit for successful existence in the ever-changing global economic, social, and cultural landscapes.

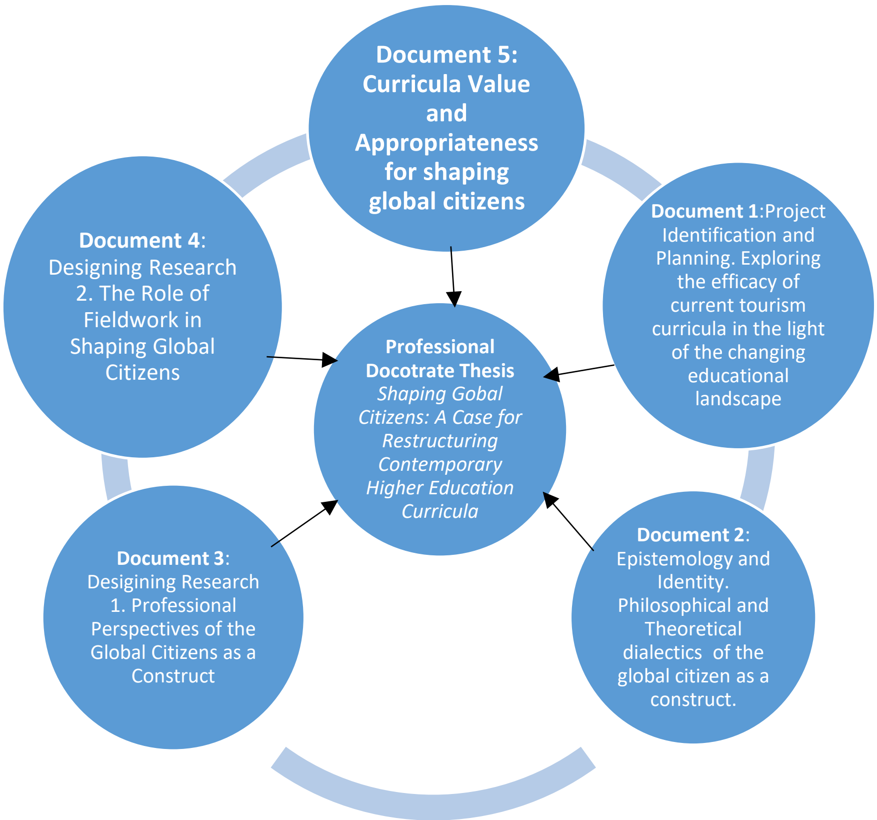
The following are the ancillary questions, addressed in the first four documents of this professional doctorate, that helped advance the discourse on how tourism education can be reimagined and reconfigured to ensure the development of clearer and more specific identities. They have provided answers to the "for whom" and "for what" questions relating to tourism degrees and will help to determine whether current tourism curricula are fit for purpose.

1. *Who or what is a global citizen?* Addressed in Documents 2 and 3.
2. *What are the unique characteristics of a global identity?* Addressed in Documents 2, 3, and 4.
3. *Is it essential that tourism graduates identify as global citizens?* Addressed in Documents 3 and 5
4. *What role can the curriculum play in identity formation?* Addressed in Document 5.

1.3 The Hermeneutic Circle

The circular (hermeneutic) methodology employed here considers the journey to document 5, by establishing the correlation between the first four documents and their relationship to the overall thesis. The subsequent hermeneutic circle is a graphical representation of the circularity of the research journey. It presents the nexus of the component ideas and illustrates how their understanding facilitates greater understanding of the whole.

Figure 1.1 The Hermeneutic Circle of this Professional Doctorate.



Source: Creating by the Author

In Document 1, I set, as the ambition of this doctoral thesis, the desire to revise, expand and advance the discourse on curricula construction with respect to tourism education and proposed building on existing knowledge and ideas on curriculum construction. Additionally, I wanted to engage with theoretical discussions on contemporary curriculum developments and to make a practical contribution, through the development of models, to future tourism educational programmes. These would become curriculum models that are better suited for the changing global educational landscape in which tourism graduates find themselves. To address these adequately, it was necessary first to establish what is meant by the term 'global citizens' from both theoretical and professional perspectives. The theoretical point of view was achieved by means of a review of theoretical and philosophical dialectics and discourse on the global citizen presented in Document 2 (Doc 2, 2015: 1-43). The deconstruction of the concept of the global citizen continued this time from a professional perspective and was accomplished through a small-scale phenomenological study using semi-structured interviews and presented in Document 3 (Doc 3, 2018:1-55). The concept of the global citizen was explored with a purposive non-probability sample of diplomatic and tourism staff in Foreign Embassies, Consulates and Tourist Boards based in London. Questioning was centred on three main areas: What or who is a global citizen? What are the skills, abilities, and aptitudes a global citizen should possess? Should tourism graduates be global citizens? If so, why? If not, why not?

The rationale for the choice of samples and sampling method used was based on the view that these participants are what is often referred to as "information rich" (Creswell 2008:214) sources. This was grounded in the conviction that their experiences, cultural knowledge, political and global awareness, the diversity of their cultural and ethnic backgrounds and the variations in their geographical representation make them well-informed and as such best placed to answer the key questions proposed by that small-scale study (Doc 3, 2018:1-41).

Examination of the data, using thematic analysis, concluded that from the professionals' perspectives, a global citizen is an "individual who is understanding and tolerant of the values, beliefs, traditions and behaviour of others; who views the world from a more collectivist than individualist standpoint; who is appreciative of cultural perspectives and differences; and who can adapt and accept changing circumstances, new environments and realities" (Doc 3, 2018:24). These professional conclusions and emerged themes showed a strong correlation with the theoretical positions discussed in the literature review of Document 2. They closely aligned with the views of Falk (1993), who defined the global citizen as a global reformer who actively engages in global issues and in many ways tries to affect them. They also reflected those of Walker (2006) and Heater (2004, 2002, 1999) where the global citizen is seen as a transnational entity who respects cultural differences and is actively engaged in affecting global change (Document 2, 2018:24).

This document (Doc 5) addresses the research questions by means of a review of contemporary tourism curricula, their design and development as well as their underlying ideological influences and assumptions. Three institutional curriculum reviews (case studies) examined the rationale for and structure of the tourism programme; the programmes' curriculum development and the ideologies and assumptions that underlie their construction; the proposed value of the programmes and the role in shaping global identities. Finally, a case was constructed for the remaking and reimagining of tourism curricula fit for the global possibilities and challenges of the 21st Century.

Understanding 21st Century educational challenges is vital to the success of a curriculum that is fit for purpose. According to Sullivan and Rosin (2008: 3), "the most important preparation for career, citizenship and life in general takes place in the institutions of higher education". Since these institutions are endowed with an essential role in shaping future citizens' identity, they should have a curriculum suitable for fulfilling that crucial role. Acknowledging the effects of globalisation on higher education, Barnett (2000:23), addressing the need for institutional rethink, surmised that, "the university is no longer separate from the wider world and so should recognize the claims that the wider world has on it and fall into that shifting sand of knowing and being in that world". He went on to explain that "the contemporary university is dissolving into the wider world. Its client base, its income streams, and its activities, all underscore the dissolution of boundaries between the university and that of the wider world" (Barnett, 2000:20).

1.4 Overview of the Research Problem

From its inception, tourism education and in particular tourism degrees, have had an identity problem (Airey *et al,* 1999, 1994, 1993, 1988; Busby *et al* 1997; Comic, 1989; Dann *et a*l, 1988; Evans, 2008; Echtner and Jamal, 1997; Faulkner and Ryan, 1999; Gunn, 1987; Hirst 1974; Henkel, 1988; Jafari 1990,1989; Morley 1990; Pearce 1993). These degrees have struggled to determine their *ipse/idem* positions and address the ontological questions of what exactly is a tourism degree and what are its intrinsic values? Is its value mainly pedagogical to impart knowledge and develop intellect, where students are designated as consumers that need to be sold a product - a degree certification. Is it managerial to create complaisant managers, or some combination of these? Axiologists would argue that an important intrinsic value should be the social and personal transformation of tourism students through the development and growth of their axiological potential – personal and professional values. Providing opportunities for students to develop their professional and personal strengths and optimise their academic potential should be an inherent value of tourism degrees. The development of students' social and personal potential will go a long way in the determination of their ipse/idem status, helping them to understand and appreciate their value.

This academic debate coalesces around where tourism should fit within the overall framework of education and knowledge, and specifically whether tourism education should be considered as a distinct academic discipline (Evans 2008; Faulkner and Ryan, 1999). These authors all concede that, as an area of study, tourism is difficult to categorise. Jafari (1990) argues that this categorisation difficulty stems from the early curricula development of tourism studies. He identified four main curricula themes on which tourism degrees were established*:* Advocacy, Cautionary, Adaptancy and Knowledge. For example, tourism impact and tourism and law degrees have their roots in the advocacy and cautionary realm, while tourism planning, development and environment degrees emerged from the adaptancy foundation. The emergence of knowledge-based tourism degrees was an effort to formulate a "scientific body of knowledge" within tourism education (Jafari, 1990: 48).

The resulting consensus of the debates reveals a distinctive schism of opinions. Some, such as Comic, (1989), Jovicic (1988) and Regozinski (1985), contend that tourism studies should be considered as a distinctive academic discipline, in contrast to Gunn (1987), Jafari (1989), Pearce (1993) and Ritchie and Goeldner (1994) who assert that tourism, as an area of study, does not achieve the criteria required for it to be viewed as a distinct academic discipline. They maintain that to be accepted as such, tourism education must first overcome the "theoretical fragmentation" and philosophical ideology deficiency that exist within the area of study. Moreover, the subject needs "conceptual coherence and logical consistency" (Evans, 2008: 19) to be considered as an academic discipline. Jafari, (1990) Ritchie and Goeldner, (1994), Hirst (1974), Tribe (1997) and others, propose that tourism should instead be treated as a "field" of study rather than a discipline. Evans (2008:20), building on the work of Henkel (1988), noted that academic disciplines are held together by distinctive assemblages of *"theories, concepts and methods"* whereas fields of study draw upon a variety of knowledge that explains them.

Another point of contention regarding tourism's identity is the educational expectations of stakeholders in tourism studies. Early tourism programmes were vocationally focused, located within departments offering hotel management degrees and closely linked to hotel and catering industry employers. Industry stakeholders ensured, through their links with academic institutions, that the focus was the preparation of students for employment in the hotel, catering, and hospitality sectors. There were limited numbers of institutions offering these degrees. Those that were, notably Cornell University in the United States, were lauded for the availability and quality of their hotel management degrees and hotel managers that emerged from these degrees. Tourism as an academic discipline was established in this environment and adopted a comparable vocational route. Over the years, other features of tourism education that went beyond vocationalism emerged and became more prominent. This gave rise to myriad of undergraduate and postgraduate tourism degrees that had theoretical foundations often with sociological or environmental pedagogies. These include degrees such as Tourism and Society, Tourism and Environment, Tourism Planning and Development and International Tourism Studies. The evolution of tourism education from predominantly vocational to more theoretical allowed students to *"stand back for their core course of studies"* (Barnett, 1990:91) and "*see it from various perspectives"* (Stuart-Hoyle, 2003:51).

Employers are concerned with practical and transferable skills and demand that graduates can demonstrate these skills in the workplace. Those whose businesses have global influence require graduates to possess skills, attributes and competencies that will embrace the possibilities and challenges of the global workplace. Educators on the other hand, while they are concerned to an extent with the development of skills and competences, are mostly concerned with the development of conceptual and tourism specific resources; hence the surge in academic papers related to tourism (Haywood and Maki, 1992).

The *ispe/idem* arguments invoked earlier to explore students' identity, arguably apply also to the ontology of their degrees. How does the concept of uniqueness effectively apply to tourism as an academic discipline given that many tourism degrees are amalgams of other disciplines? In general, contemporary tourism degrees are multidisciplinary, focused predominantly on business and event management with some tourism subjects as appendages. Others are sociology degrees with curricula that emphasise a social and societal content as is the case with Tourism and Society degrees. Others are human geography degrees where the attention is on people, places, and environments as demonstrated by Tourism and Environment degrees.

The hybrid nature of tourism degrees has made it difficult to determine their specific purpose, making the construction of tourism curricula that are 'fit for purpose' challenging. Fitness for purpose or appropriateness, a conception first referenced by Bobbitt (1924), cited in Eisner (1967:32), needs lucid understanding of the function and value of a tourism degree through an understanding of the degree's *ispe/idem* positioning. To illustrate, consider the degrees in tourism management. Arguments related to their fitness for purpose have been mired in the difficulties of establishing their specific purpose. I have often argued that if students aspire to be managers, they will be better served undertaking management degrees in the specific genre of management that they desire such as finance, marketing, or human resources. These will provide more advanced and in-depth knowledge and understanding of management than the predominately introductory pedagogy offered on the hybrid tourism management versions. The same applies to hospitality and event management degrees. Adding tourism to such degrees makes determining their fitness for purpose difficult if not impossible. Someone with a depth of knowledge and the relevant skills and competencies in business management, without studying any tourism specific courses, can successfully oversee any organisation, travel and tourism ones included.

While some knowledge and understanding of the travel and tourism sector is essential for management roles in the airline, cruise, accommodation, travel agency and tour operation sectors, many of the occupiers of these positions do not possess tourism management degrees. They are mostly holders of Business Administration, Economics and Finance degrees. Consider Willie Walsh, former CEO of British Airways and Aer Lingus as an example. His matriculation is in Business Administration. Similarly, Michael O'Leary, Chief Executive Officer of Ryanair majored in Business and Economics and Stelios Ioannou, Founder of EasyJet, and Easy Cruise, gained his first degree in economics from the London School of Economics and his Masters in Trade and Finance.

As part of the initial research for this thesis, I undertook a documentary review of the undergraduate tourism management degree structure and content of ten UK universities and was unable to locate anyone that offered management modules that went substantively beyond introductory and intermediate pedagogy. The concentration of managerial knowledge and skills on offer was overwhelmingly introductory. While it is necessary to have a basic knowledge and understanding of the subject, the introductory offerings are insufficient to create marketing, human resource, or financial managers. Therefore, if these tourism management degrees are insufficient to equip graduates with knowledge and skills that will assist with accessing and thriving in employment in managerial and supervisory positions, then what is their purpose?

This brings us back to the concept of "fitness for purpose". It is my contention that contemporary tourism degrees, especially at the undergraduate level, do not know quite what they are, nor what they should be, and, as a result are not fit for purpose. There is a lack of unambiguously well-articulated purpose for these degrees. If there is little understanding of the function of tourism education, as is argued above, how can it be fit for purpose? What purpose? On the premise of this research, the purpose of tourism education should be about shaping global citizens. Earlier, I argued, that 21st Century educational challenges, such as globalisation, internationalisation, global social, economic, and cultural changes are shifting educational paradigms, creating demands for models of tourism curricula that will fit these ever-changing landscapes. Consequently, understanding 21st Century educational challenges is vital to the success of a curriculum that is fit for the purpose.

The opacity in terms of a specific tourism education identity is, to a large extent, due to the historical academic context from which contemporary higher education tourism studies emerged as well as their location within academic institutions. In the initial years, late 1960s and early 1970s, tourism degrees were mainly offshoots of sociology and human geography undergraduate programmes (Hsu 2005, Tribe 1997, Holloway 1995, Stevens 1993, Douglas 1981, Jafari and Ritchie 1981, Jafari 1981, Leiper 1981, and Bodewes 1969), and as a result were the academic embodiment of these disciplines. Over the years, they evolved as expansions of other academic disciplines such as hotel management and today, at the undergraduate level, they are predominantly linked to business and event management.

The position of tourism degrees within an academic institution also contributes to this opaqueness as it is influenced by the *habitus*, the prevailing cultures, subcultures, and social norms of that locality. To illustrate this point, at the institution where I currently practise, the undergraduate tourism programme originated from the geography department existing at that time and reflected the ideological thinking of the then human and physical geography staff. They understood, and had lived experiences, of the important role that fieldwork can play in shaping global identities and the importance of the inclusion of ethnographic study in the tourism curriculum. They had years of professional practice that translated effortlessly and effectively to the tourism curriculum construction to ensure that ethnographic study became a mandatory inclusion in the programme's pedagogy.

In recent years, there has been a profound ideological shift in the design and development of the tourism programme from that earlier geography influence. This is in part the result of the current location of the tourism programme within the business management school and the ideological assumptions underlying the curriculum decision-making process in its new locale. While there has been a great deal of rhetoric on internationalisation and its importance, substantive practical steps are yet to be taken to encourage the inclusion of international activities within the curriculum. Pedagogical practices, such as fieldwork that were once valued, are increasingly viewed as problems to be solved, not as intrinsic constituents of an effective tourism education fit for the 21st Century. This ideology views tourism graduates as managers, with little attention to the global nature of business and business management. This conflicts with my perception of tourism graduates as that of global citizens and sees fieldwork as a mandatory inclusion in a curriculum that is fit for the purpose of shaping that global identity. The case for the reimagination of tourism higher education curriculum will be made by exploring the possibilities and opportunities, identifying the challenges, and finding ways of curriculum construction better fit for purpose.

Contextualising the concept of fitness-for-purpose

Fitness as a concept exposes a level of defining complexity that is closely related to its origin of the term and rationale for the definition. A review of meanings revealed varied opinions. Some argue that fitness is the universally accepted correct approach and that it is the best fit or most appropriate use of something (Rodny-Gumede and Chasi, 2020; Grandon *et al*, 2017; Costas *et al*, 2004). Grandon *et al* (2017:2), proposed an all-encompassing definition, that it is the expected value of subsequent realised fitness for all entities occupying that state under all possible scenarios. Moreover, the Concise Oxford Dictionary of Current English (1993) defines it as the quality of being suitable to fulfil a particular role, function, or task.

The origins of the concept can be traced back to the study of population genetics by Darwin's origin of the species and natural selection (1859), and Herbert Spencer (1864) survival of the fittest (Brandon,1990:186). Back then, the emphasis was on adaptedness and adaptation. Consequently, fit and fitness was synonymous with adapt and adapted.

In the context of this thesis, fitness for purpose speaks to the debate around the ability of universities, and specifically tourism degrees, to produce graduates with the requisite skills, attributes, and competencies to serve various sectors of an economy. To fit into the global economy. The argument being made, for the premise of this thesis, is that contemporary tourism curricula is not fit for purpose. What purpose? One might ask. The purpose of shaping global citizens. Providing tourism graduates with the skills, attributes, and competencies to exit successfully in the changing global social, cultural, and economic landscapes.

Earlier documents (2 and 3) proffered deconstructions of the global citizen from both a theoretical and professional perspectives. While document 2 presented a review of theoretical and philosophical dialectics and discourse on the nature of the global citizen, document 3 discussed the qualities, specific skills, competencies, and diverse characteristics of the global citizen as a construct. The models to be presented in chapter 6 of this document (Doc 5), map out how these competencies could be integrated in future curricula construction. They seek to proposed how academic institutions can create curricula that is appropriate for global identity development.

Chapter 2 – Philosophical Positioning

Epistemology and Methodology

2.1 Epistemology

This chapter explains the philosophical assumptions that underpin the thesis and the epistemological position in which it is grounded. The research philosophical position determines the ontological and epistemological attributes of research as it is essential to the eventual research design. Understanding the philosophical thoughts grounding the research signals the epistemic community to which the research belongs and the positioning of that research in that community (Saunders *et al,* 2003; Knox, 2004; Schwartz-shea *et al,* 2012; Lynch, 2017).

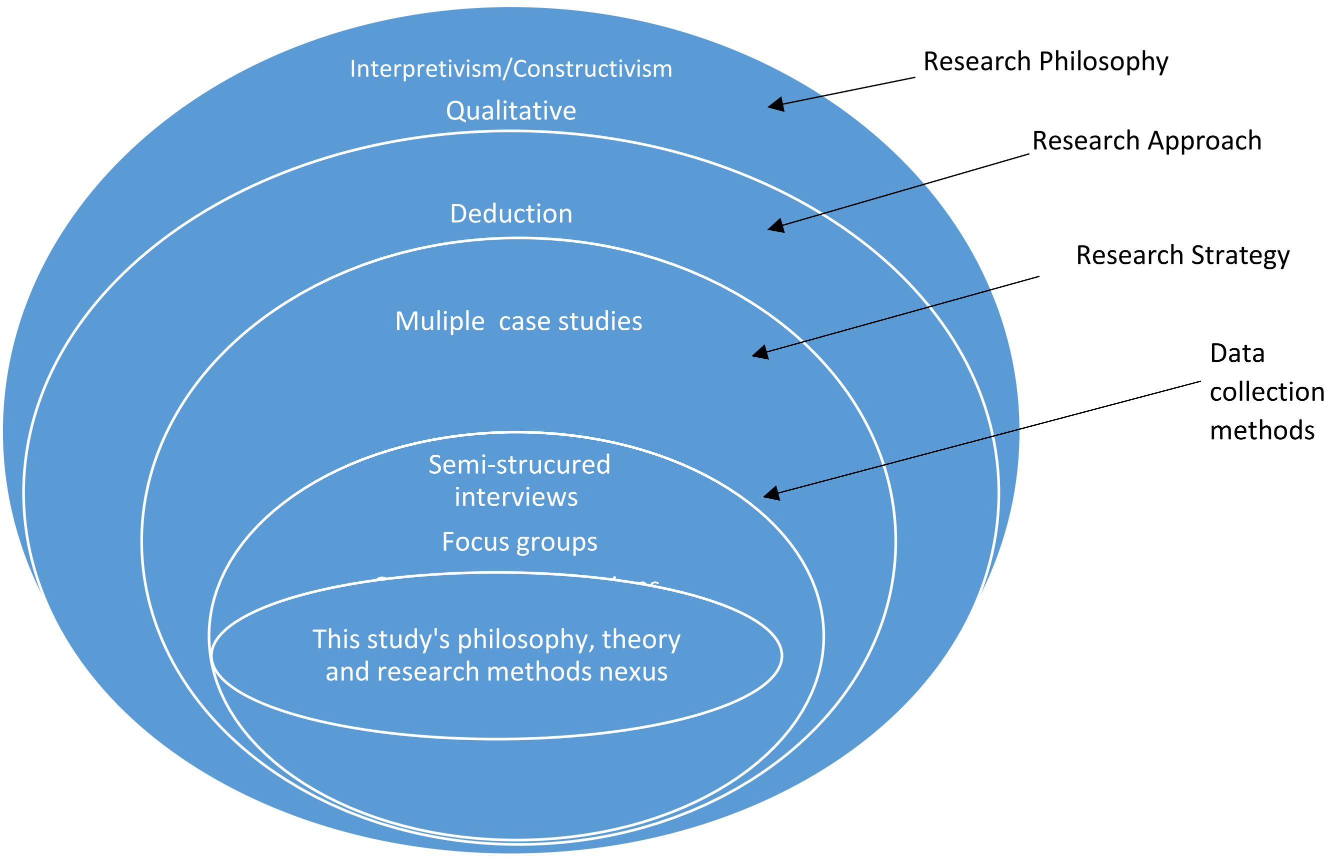
This study is grounded in the epistemological domain of philosophical thought because this branch of philosophy is concerned primarily with the nature, sources and limitations of knowledge creation which is arguably ultimately an essential objective of all research. The epistemological approach determined the methods used to collect, analyse, and manipulate the data for the study. While a case can be made that there are echoes of the other fields of philosophy: logic, axiology, and metaphysics, evident in some aspects of this study, epistemology most effectively facilitates the specific understanding of how we learn what we know and establishes the bases of knowledge creation either through intuition, logic and reasoning, experience, or divine revelation (Lynch 2017:1). Arguably, logic is evident in the deductive reasoning at the heart of the data analysis and synthesis process of the primary data (Chapter 4); axiology is manifest in the arguments around the value (goodness) of curricula, specifically in enhancing the axiological potential of tourism graduates as well in the ethical questioning around the use of students as the research participants of this study (Chapters 4 and 5); and, metaphysics is evident in the connections around the existence of a global citizen or a global identity presented in Documents 2 and 3.

Epistemology determined the research philosophical underpinning of this study by its influence on the methodological choices. Its influences are realised in the interpretivist and phenomenologist approaches adopted, as opposed to positivist, realist, or pragmatist; deduction instead of induction; multi-method qualitative methods of data collection instead of quantitative data collection methods; and the use of a case study approach. The implications of these methodological choices on the overall research strategy and the choice of primary data collection methods are discussed further in chapter 3.

2.2 Methodological Framework

The methodological framework presented in Figure 2.1 is a continuation and adaptation of the layered research framework presented and explained in Document 4 (p.14-15). It is built on the research onion concept offered by Saunders, *et al* (2003.) and shows the nexus and compatibility between the philosophy and methodology approaches adopted in this research.

Figure 2.1: Adaptations of the Research Onion



Document 4 also explains the apparent lack of correlation between the research philosophy (interpretivism) and the research approach (deduction), given that conventionally deduction is associated with quantitative/positivist research and induction with qualitative/interpretative research (Doc 4, p,14-15). The rationale for this diversion is because I set out to support the proposition that contemporary tourism curricula are not fit for purpose and should instead be shaping global identities. Knox's (2004) discussion on philosophical and methodological pluralism and post- positivists such as Hyde (2000), Guba and Lincoln (1994) and Hunt (1991), offer support for this digression. Knox argues that *"by naively linking methods and approaches to a specific philosophy, researchers may miss out on potentially innovative or creative data collection methods" (p:119*). He concludes that *"methods should be dependent on the research question not necessarily on the philosophical position of the researcher and that the alignment between positivism, quantitative methods and deduction and the opposing alignment of critical interpretivism, qualitative methods and induction limits the research process*" (Doc 4, p.15).

2.3 Multiple-case Study Strategy

The third layer of the research onion outline the multiple case study approach adopted here is a continuation of the approach used in document 4. Case study research offers both philosophical and methodological approaches to qualitative research. Here it is the methodological as opposed to the philosophical approach that is the focus. Document 4 (p.16-18) makes the theoretical and methodological justification for the use of the case study. The rationale for adopting a multiple case strategy is to have a collective understanding of the perceptions of global citizen identity and the role the curriculum can play in shaping global identities and to make some broad inferences on the subject from the analysis of the data. The aim is to find out whether the cases reflect similar and/or differing perspectives and to explore whether the findings make sense beyond a specific case (Miles and Huberman 1994). In short, this transcends the particularity of single case studies

(Firestone and Herriot, 1983). Multiple case studies are usually thought to be more effective at investigating phenomenon than single case studies because there are multiple perspectives from which to collect data (Yin, 2014). Initially, when considering the suitability of case study for this research, I followed Yin's (2014) criteria for case study appropriateness. First, does it ask how, why, and what questions? Second, is the concentration on contemporary phenomena within a real-world context? And finally, does the researcher has minimal contact? I was able to answer positively all three questions which determined the eventual choice.

Three London universities were used as case studies for this research. Table 2.1 provides a summary of these institutions and the rationale for their selection. Data were based on information from staff interviews, student focus groups as well as university and course documentation.

Table 2.1: Case Studies Characteristics

Cases	**Size and Geography**	**Institutional location**	**Programmes portfolio**	**Global engagement**
Case 1	A large UK based university with over 20,000 students on campuses in the North of England, London, and Asia, with a large cohort of international students across all levels of tourism degrees	Tourism programmes are in the Business Management school	Tourism programmes range from foundation to doctoral levels. They are primarily tourism and event management, tourism and hospitality and international tourism and hospitality management	Study optional study aboard opportunities, field work, domestic and international as options within several tourism modules
Case 2	A medium sized cosmopolitan university with campuses located in Central London. It currently has a student population of approximately 18,000.	Tourism is located within the Law and Social Science/Urban, Environment and leisure studies departments	Tourism programmes range from HND/HNC, foundation to doctoral levels. Tourism degrees are built around tourism hospitality and leisure, event and entertain management and international business management	Internships available to study abroad students, study abroad, Erasmus + opportunities, and international exchange programmes
Case 3	A small suburban UK university with approximately 6,000 students	Compared to the first two cases, it has a small tourism programme located within the Business Management department.	The programme offers a limited tourism portfolio with only two routes: tourism management single honours and tourism with business management combined honours	Institution wide study abroad, Erasmus+ and international exchanges. Optional fieldwork but available at every level of the degree.

Institution selection was based on size and geographical location, the location of the tourism programme within the institution, the programmes on offer and the level of global engagement. Size was a selection criterion as I was looking for universities of varied sizes to assesses whether there were significant differences between their perspectives on the subject being investigated. In terms of institutional positioning, in chapter 1 page 17, I argue that the position of tourism degrees within an academic institution contributes to the identity opaqueness surrounding the purpose of tourism degrees. That argument was built on the influence of habitus; the prevailing cultures, subcultures, and social norms of the location, to affect the construction of the curriculum and its pedagogy. The rationale for level of global engagement as a selection criterion lies in the fact that research participants for the online focus groups would have knowledge and understanding of the role lived experiences, through fieldwork, study aboard and international exchanges can have on the shaping of global citizens and as such should or shouldn't be included in their curriculum.

A cross-case analysis reveal some structural and operational similarities and differences between these institutions. Geographically, they are London based universities with relatively large cohorts of students, Case 3 being the exception. They provide some level of global engagement both in terms of outgoing and incoming mobilities. Their student body composition includes a significant cohort of international students, Case 3 being the exception. Such composition of student cohorts creates fertile environments for cross cultural interactions and social engagement, making the research participants ideal for the understanding of global citizenship and the construction of global identities. The parochial nature of these London based universities, however, was one of the limitations of this research. This study lacks an international perspective and, while most of the student research participants were from overseas, it nevertheless lacked an international institutional opinion. Finally, the variety evident in the subject portfolios across the institutions shows some effort at social constructivist development of the curriculum with the provision of subject content and context that would encourage the acquisition of knowledge through social interaction This Vygotskian view of learning reflects the creation of knowledge within the social environments in which it is shaped.

2.2.1 Validity and reliability case study research

As with all research methodologies, there are issues around validity and reliability in this case study research. Validity is an important feature of effective research (qualitative and quantitative) as it determines the overall worthiness of a piece of research. Traditionally, validity has been viewed as a necessary validation that a specific research instrument measures what it to professes to measure (Cohen *et al*, 2007). This view is more associated with quantitative research where measurements and factual confirmation of these measurements are essential to the research. In qualitative research, as is the case in this situation, validity takes on a more subjective form and is often difficult to determine. That is because qualitative research relies on subjective data gathered from respondents' opinions, beliefs, attitudes, and personal perspectives. Given the subjective nature of qualitative research, there is an inherent bias in such data forms. Hence Gronlund's (1981) suggestion that validity should be seen as a matter of degree rather than as an absolute, and Cohen *et al*, (2007) conclusion that qualitative research should aim to "*minimize invalidity and maximize validity"* (p.132), not strive for an absolute position.

Validity and reliability issues, as they relate to this research, centre on several criticisms. First, is the weakness of the methodological strength of case study for in-depth investigation of a particular phenomenon – shaping global citizens and global citizenship. Given that the data collected are subjective, it is particularly difficult objectively to measure the results. Nevertheless, the strength of case study research lies not in its ability to produce objective outcomes (statistics and figures) but to generate knowledge and understanding of a particular issue (Cohen *et al,* 2007) on this occasion, global citizen construction. Furthermore, it is useful for making "*inferences about causal mechanisms and pathways, for example how x and y are connected"* (ibid:116). Several steps have been taken to improve the validity and reliability of this study. First, is the use of data triangulation, and in particular course documentation. The data collection approach is one method employed to reduce the level of subjectively and increase validity. The level of subjectivity in course documents is significantly limited given that these documents were completed based educational and curriculum theories. Data triangulation further boost validity by offering more than one perspective from multiple sources. Second, cross-case analysis also improves the validity of the study (see data analysis and synthesis in chapter 4). Yin (2014) provides five analytical techniques to improve case study validity: pattern matching, explanation building, time-series analysis, logic models and cross-case analysis. This research makes use of the last of these; cross-case analysis.

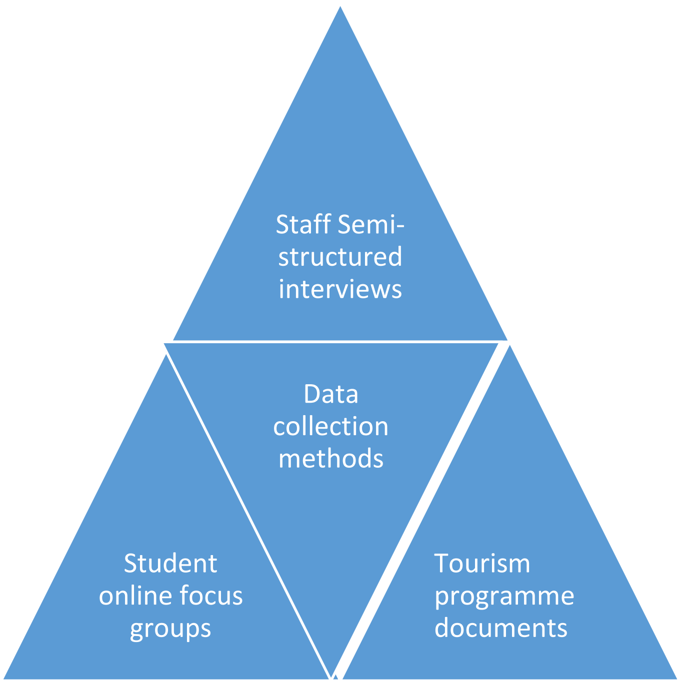
Another criticism of the validity and reliability of multiple case study research is how to preserve "*in-depth understanding of the uniqueness of the individual cases and at the same time ensure consistency of approaches across all cases" (*Coe et al, 2017: 116). To ensure consistency and preserve uniqueness, I utilised the same questions for the student online focus groups and staff interviews of each of the three cases and electronically recorded all the responses separately. These were analysed first as a unique case to protect the uniqueness of their individual perspectives and then across the cases to obtain a collective understanding.

2.4 Data collection methods

The approach used in this study is designed around the collection of evidence from three different sources (triangulation): semi-structure interviews with tourism staff, focus group discussion with tourism students and course documentation (see Figure 2.2). Triangulation is a multi-method approach to data collection that endeavours to gather evidence from multiple sources.

Since the overall aim of qualitative research is to investigate an issue (phenomenon) in depth, then a study using multiple sources of evidence should add significantly to the effectiveness, validity, and reliability of that study. This conclusion is criticised by Patton (1980) and Fielding and Fielding (1986). Patton suggests that using multiple sources of data does not necessarily ensure consistency since there can be dissimilarities in the ways that the data are collected from each source and variations in the timing and timeframe of the data collection process. Fielding *et al*, suggest that methodological triangulation does not necessarily reduce invalidity, nor reduce bias or bring objectivity. Qualitative research is not aiming for objective outcomes and there is an acceptance that there will be some bias in interpretive research since it relies on human participants with subjective perspectives. Notwithstanding, using multiple sources provided the necessary breadth and depth to this research. Figure 2.2 is a graphical representation of triangulation methods used in this thesis.

Figure 2.2: Triangulation of data collection methods



Source: Created by the Author

Chapter 3: The Research Process

Methods

3.1 Qualitative Research Methods

Qualitative researchers have at their disposal, a multitude of methods to facilitate empirical data collection. These include covert, overt and participant observations; structured, semi-structured and unstructured interviews; focus groups; documentation and visuals such as photographs, imagery, and videos. While interviews are the more commonly used qualitative research technique in social science disciplines, with semi-structured interviews having the most extensive usage (Bailey 1994; Bryman 2012; Coe *et al*, 2017; Cohen *et a*l, 2007; Dann *et a*l, 1988; Kitchin and Tate, 2000 and Owens, 2006), there is much to be said in support of the utility of other approaches as effective data collection methods. The utilisation of a range of these methods throughout this professional doctorate is evident in the preceding documents. For example, direct observations, data collection from naturally occurring social situations, and documentation were the methodological choices for the small-scale research employed for the completion of Document 4. They were part of a multi-method framework used to demonstrate the application of methods within a specific area of professional activity.

Direct observation methods were justified because of the advantages offered in terms of immediacy, the ability to chronicle behaviour in real time and contextualisation, the ability to address immediately the context of an investigation (Doc 4, 2019: 20). Cohen*, et al* (2007:396) validate this by suggesting that *"because observed incidents are less predictable, there is a certain freshness to this form of data collection that is often denied in other forms such as interviews or questionnaires".* Documentary evidence, in the form of students' reflective logs and personal profiles, was the other method used as part of that multi-method framework and data triangulation approach. Reflective logs are classed as personal documents that comprise personal diaries, reflective notebooks, and field journals (Doc 4, 2019 24). These documents are valuable and often readily obtainable sources of information (Savin-Baden *et al*, 2013:403) to social science researchers. Semi-structured interviews were the methodological choice in Document 3. Flexibility and the logical organisation offered by semi-structured interviews, in contrast to the rigidity of the structured and the potential disorder of the unstructured, were the main justifications for their adoption. Continuing the methodological foundations established in Documents 3 and 4, the multi-method approach, using online focus groups, semi- structured interviews, documentation, and data triangulation are the techniques utilised at this stage of the thesis. This chapter represents an explanation on how these methods were used in practice.

3.2 Focus Groups

Structurally, focus groups share many characteristics comparable with unstructured interviews in that they are free-flowing dialogues and questioning; managed, supervised and chronicled by a researcher or facilitator (Kitzinger, 1995; Chestnutt, 2002). Antithetical to unstructured interviews, they have pre-set questions that can assist in boundary demarcation of the topic to be explored, while at the same time can provide both the facilitator and the participants with the flexibility to diverge wherever necessary for elaboration and clarification. The similarity extends further to the subsequent manipulation of the data. As is common with unstructured interviews, focus group data are recorded and transcribed verbatim to protect against bias and preconceptions, and to maintain a permanent record of the precise conversations. According to Gill *et al* (2008:293), such approaches were first used as a market research method in the 1940s by the Bureau of Applied Social Research at Columbia University, and subsequently became the norm in private and public sector marketing. Their use in academic research has grown over the years due mainly to their ability to generate data on collective viewpoints and explorations of the meanings that lie behind those opinions (Kitzinger, 1994, 1995; Morgan, 1998).

3.2.1 Rationale

The rationale for focus group utilisation in this study lies primarily in their ability to generate an understanding of the experiences and beliefs of the participants around the issue of global citizenship and the value of tourism curricula in constructing global identities. The main advantage of their use is that they afforded a cross section of tourism students, at different levels of their university journeys, the opportunity to reflect on their individual and collective social identities and to verbalise the results of their reflections in a group setting. Additionally, they facilitated the exploration of students' knowledge of, and experiences with, their respective tourism degree curricula in relation to the function of the curriculum global citizen construction.

3.2.2 Dynamics and Composition

Three focus groups were involved in this research, one from each of the universities sourced as case studies. The difficulties of convening in-person focus groups and interviews owing to the global pandemic meant that they had to be conducted online. While the transition to an online approach was a forced reaction to the pandemic, it offered many valuable advantages. For example, in-person interviews can be problematic because of time and financial constraints and are particularly challenging for researchers with geographically dispersed participants. These challenges are diminished and often eliminated with online interviews. In this study, focus group participants had relocated to their home countries but were nonetheless able to connect and contribute to the discussion. The online transition facilitated access to these global research participants. While in-person interviewing is still perceived as the *"gold standard"* especially in terms of validity and rigour (McCoyd and Kerson 2006:390), online interviewing can be part of a multi-faceted approach especially for young people, the so-called digital generation, or as Pedró (2008) aptly categorised, the "*new millennium learners*". Notwithstanding the obvious benefits, the online transition exposed some inconveniencies; in particular, challenges of students' accessibility and scheduling. Organisation of the focus groups involved an excessive amount of time as we struggled to find convenient days and times. Several of the overseas students were in differing time zones and this added to the difficulties. This is one of the areas where in-person focus groups and interviews have the organisational and scheduling advantages. The original planned approach was to visit the institutions when students had on-campus classes and to conduct the focus group discussions and staff interviews at the culmination of classes. This would have mitigated the difficulty of students' accessibility and scheduling.

There are many other challenges associated with online interviews. They include the absence of visual and nonverbal signifiers that can assist in the contextualisation of the interviewee as is present with in-person approaches (O'Connor et al, 2008). An additional challenge is the availability of appropriate software to conduct the interviews. While some of my participants had a working knowledge of Skype, at the time of the focus group meetings, we were all learning how to use Microsoft Teams and Zoom software to communicate effectively. Despite these challenges, online research methods embody a new *"methodological frontier"* (Madge, 2010) with interesting potential for future innovative data collection.

Constructionally, focus group 1 is comprised of a sample of two final year undergraduate students from a small London based university. They are both females with similar ethnicity but different cultural backgrounds. One is from the English-speaking Caribbean whilst the other is from a French African country. They have extensive travel portfolios as well as lived experiences in multiple countries. Both had participated in overseas field work as part of their undergraduate programmes. The homogeneity of the group, despite its limited size, provided the opportunity for capitalisation of their shared experiences. Arguably, a case for representation can be made in terms of sample size and gender. However, this sample corresponds to what is referred to as a "theoretical" sample (Kitzinger,1995:3) where a small sample of participants reflects the scope and experiences of the total study population. Additionally, the sample size represents 8% of the population of the graduating class at the time. Nevertheless, this group falls below the 6 – 8 optimum size recommended for focus group discussion. According to Gill *et al*, (2008: 293), small groups risk limiting the discussion to a narrow scope around their perspectives while large groups can sometimes be disordered, difficult to manage for the facilitators and frustrating for participants who feel that their opinions are not sufficiently represented.

This group, notwithstanding it size limitation, worked effectively. As final year students, they had over two years of active engagement with their tourism curriculum, acquiring extensive first-hand experience of the role their curriculum had played in the development and construction of their social identities. Their interpersonal dynamics revealed a sense of the *"collective"* demonstrated by their within-group similarities (Krotoski, 2010:6). Both participants had interpersonal practices developed over time through repeated interactions in the classroom and amongst their peers. Their overseas fieldwork participation and extensive travel endowed them with knowledge of global issues and the significance of these to their future professional and personal lives. The combination of these factors made them ideal participants in the discourse on the issues of global citizenship and collective identity and the value of curricula in their construction. I concede however, that a larger group would have provided a richer and more diverse discussion with wider exploration of different perspectives.

The composition of focus group 2 shared some similarity to that of focus group 1 in size and gender. It is small sample of two second year undergraduate students from a large London based University. They are both females from different ethnic groups and diverse cultural background. One is white Italian, the other black British. They personify characteristics like that of focus group 1, in that they also have extensive travel experience portfolios and have been resident in multiple countries. Both have participated in overseas field work as part of their undergraduate programme of study.

The composition of focus group 3 differs from the others in terms of gender, size, and level of study. It is a mixed-gender group of three first year, ethnically and culturally different undergraduates from a London based University. One is white Italian, another white Greek and the third black African. They started their tourism studies in late January 2020, three months preceding the focus group formation. This group was the most challenging in terms of scheduling as students were not fully acquainted with each other as was the case with the first two focus groups. Adding to the complexity, was the fact that they had returned to their home countries with differing time zones making the selection of a convenient day and time problematic. Other dissimilarities included a lack of shared fieldwork participation and experiences as they had not undertaken any fieldwork at that point of their studies. Their interpersonal practices were not as developed as was the case with the other groups, as these are usually developed over time through repeated interactions in the classroom and amongst their peers. Their limited homogeneity offered more diverse perspectives on the subject. This is due mainly to the engagement with tourism curricula preceding enrolment on their current degree and their extensive global travel experiences.

3.2.3 Sampling and Sample size

The sampling for this study was not randomly chosen. Instead, it was purposive in nature, in that only tourism students from the participating universities were included. It was opened to tourism students of any gender and at any level of their undergraduate degrees. As previously discussed, the significant limitation was the sample size. Since one of the justifications for the use of focus groups as a data collection method, was the opportunity to reflect on their individual and collective social identities and to verbalise the results of their reflections in a group setting, the size and composition of the groups are important factors. The predominance of females in the focus group reflects the student composition of tourism degrees. Females make up the largest population of tourism programmes at both the undergraduate and postgraduate level.

3.3 Semi-structured interviews

The semi-structured interview was the other method of the multi-method data collection used in this study. This is a continuation of the data collection approach used in Document 3. Interviewing is more than asking questions and soliciting responses. Interviews are "*purposeful interactions in which an investigator attempts to learn what a person knows about a topic*" (Coe *et al,* 2017: 183). Their use in this research is to obtain the perspectives of senior tourism staff on the issue of global citizenship and the role of their curriculum in shaping global identities.

The purposive sampling in this study involved the identification and selection of senior tourism staff at London-based universities for participation. Three online semi-structured interviews were conducted with Programme Directors from a range of tourism programmes. The plurality of their academic portfolios includes over ten years teaching experience, authorships of academic books and journal articles, first-hand experience with course design, development and validation, and external examining of tourism programmes outside their respective institutions and these add to the reliability and validity of the data that they provided. In terms of gender, they were all males with a mix of ethnicity. One is of Asian ethnicity and cultural background; the others are white British. Extensive efforts to engage a female participant failed to produce a positive outcome despite direct communication with four possible candidates.

3.4 Course Documentation as a Methodological Approach

The use of course documentation is the third constituent of the multi-method approach. Its employment here is an expansion of its use in Document 4 and contributes to the triangulation of data. The use of documentary materials as a methodological approach to data collection focuses on primary data collection from non-human sources. It is advantageous in that it is *"always available, often at low cost and factual"* (Cohen *et a*l, 2007:182), but disadvantageous in that it may be unrepresented, selective, and possibly deliberately deceptive (ibid: 182). While several of the course documents used for this triangulation were accessed from online source such as the universities' websites, the majority were unpublished material provided by course leaders and these are less accessible than reports of studies found in professional and academic journals. There are several criticisms of documents as a source of data collection. First, there is the difficulty of determining the authenticity and trustworthiness of the data they contain. Academic institutions may use them to present a public face of their degrees that does not portray the true picture. While the documents themselves are genuine, they do not offer the most accurate picture. This might be a consequence of the fact that these documents were not written as accurate research data but as material for potential students. Second, they are not always available. One of the participating universities, was extremely reluctant to provide course documents; in particular validation documents, citing privacy concerns and, in the end, made available documents that were publicly available such as student module and programme handbooks. I was directed to their online data as these were publicly available and carry no privacy issues. Despite these, documents are extremely useful and easily accessible sources of data.

Several documents from the three participating universities were used. They include validation documents, programme and course handbooks, and online course information. Content analyses were utilised to assess this documentation in relation to the role of the curriculum in shaping global identities. The examination was centred around issues of identity construction within the different curricula.

3.5 Ethics and Online Research

Ethical implications for online research are emergent discourses within the research community (Buchanan and Williams, 2010; Deakin and Wakefield, 2010; Hoser and Nitschke, 2010; James and Busher, 2009; Krotoski, 2010) Mattingly, 2005; McCoyd and Kerson, 2006; McKee and Porter, 2009; Whiteman, 2010). The availability of ethical guidelines in social research is extensive and ubiquitous, existing primarily to safeguard participants and researchers from harm, and to a lesser extent, legal liabilities. The contribution of ethical guidelines for virtual research, however, lacks the extensivity and ubiquity of face-to- face and in-person approaches. Online research poses some unique ethical challenges, for example, consent acquisition, accuracy of information about participants and truthfulness of identity (Kroloski, 2010:5).

These challenges were mitigated in this research in several ways. First, to address the issue of identity truthfulness and accuracy of participant information, focus group contributors were contacted through their degree programmes at the respective universities. Introductory letters (Appendix 5), participant information sheets (Appendix 3) and consent forms (Appendix 4) were sent to tourism programme heads and course directors to forward to interested students. In accordance with data protection law, no student data, personal or otherwise, were requested or provided. Programme heads passed on my requests but did not provide their students' contact details. These were obtained once students made personal contact. After my invitation, interested students were contacted to participate in the research. Secondly, only students enrolled on a legitimate tourism degree had access to the invitation ensuring identity authenticity. Finally, participating students were known to the academic staff of their respective institutions who confirmed that the information about them was truthful and accurate. It is important to note that in accordance with ethical integrity guidelines, students' contributions remain secure, protected, and unavailable to anyone within their academic institutions. They were informed of this at the start of the discussions.

Consequently, an element of freedom to express their opinions without consequence from their academic tutors or institutions, was possible.

The aim of ethics in research is to ensure that no harm is caused to and by the research community. What we are doing when ethical decisions for online research are made, is the construction of "contextualised judgements" (Whiteman, 2010 :6) about the best course of action that will cause the least harm. Judgements on the value of the data being collected both short and long term; the public or private nature of the data; how the data are chronicled; and their security and storage all combine and play a seminal role in the post-data manipulations of this research process. To illustrate, data collected from both the focus groups and interviews were mostly public as very few confidential data were needed. The only information that could be classified as private were students' names, the year of their study and their respective universities. For the semi-structured interviews, only the names of the senior members of staff, their academic positions and their respective universities were recorded. Additionally, course documentation used is publicity available. In terms of value, the data will be used for this thesis and possible future work on the topic of global citizenship and curriculum development.

Initially, online technology was created to connect people with expansive and easily accessible sources of information. It existed more as sets of databases of knowledge. Over time, this has evolved into people-to-people connections with the advances in telecommunication such as Skype, Zoom and Teams as well as social media - Facebook, Instagram, and Twitter. This communication metamorphosis has created the need for new forms of ethical responses appropriate to the changing nature of online data collection. This requires methodological frameworks that take into consideration the developing nature of online research ethics. Lievrouw (2006:258) and Whiteman (2010) discuss this as "*contingency*"*;* the need for the existence of many possible ethical solutions to address the uncertain ethical situations created as a consequence of online research expansion.

Chapter 4: Data Analysis

The Empirical Case for Curricula Reimagination

This chapter makes the empirical case for the reimagination of tourism higher education curricula. The case is made by means of interpretive phenomenological analyses and subsequent synthesis of the evidence deduced from the triangulated sources of data collection outlined in the methodological chapter on page 30. Interpretative phenomenological analysis is an approach to qualitative research that *"recognises the role of the analyst in the understanding of the experiences of participants*" (Pringle et al 2011: 20). It involves interpretations of participants' perspectives on the phenomenon of the global citizen and tourism curricula's role in shaping global identities and examining how participants construct meaning around these topics. It allows for the identification and explanation of variations in the responses and provides an overall picture of what the findings suggest about the topic. Using thematic and documentary data analysis methods, it builds the overall conclusions around the key themes of identity, value, and appropriateness.

4.1 Thematic Analysis

There is within research discourse, an established consensus that there is no one agreed method for analysing qualitative data (Creswell, 2008, 2013; Denscombe, 2014; Denzin and Lincoln, 1988, 2003; Silverman, 2008, 2013). Depending on the subject of investigation, preference of the researcher or the desired outcomes, qualitative data analysis can pursue approaches within constructionism or naturalism (see Documents 3 and 4). It relies mainly on words, illustrations, and pictures as the modus operandi of analysis as opposed to quantitative analysis where numbers are the primary element of interpretation. The data analyses (thematic and documentary) presented in this document offer a socio-contextual explanation and interpretation of the responses of the triangulated data collection from each of the three case studies. Building on the realist constructionist (Barkin, 2012; Adler,1997) approach taken by this thesis, thematic analysis is used to offer explanations and interpretations of the student focus group and staff interview responses while documentary analysis is used for the course and programme documentation.

Thematic analysis is a realist constructivist's approach that can be used to analysing and interpreting qualitative data that rely on the generation of codes identified in participants' responses to generate themes (Doc 3, p.21). It is the encoding of qualitive information. Citing (Guest *et a*l 2012:52) Richards (Doc 3, p.23) defines codes as *"minimal representations of the meaning of texts or statements*" that are then related together to identify emerging themes. Boyatzis (1998:3) refers to this as *"finding a codable moment",* using thematic analysis to see something that was not obvious or evident to others; perceiving a pattern or theme from seemingly random information. Coffey and Atkinson (1996:27), see coding as a way to relate our data to our ideas about these data.

The main justification for its use in this thesis is its effectiveness at identifying, analysing, and interpreting patterns of meaning (themes) within qualitative data and providing a "*flexible and effective technique to construct meaning of global citizenship and the role of the curricula through the development of themes from relatively small sample sizes*" *(Doc 3, p. 22)* as is the case in this situation. Clarke and Braun (2017) suggest that it is the most effective method of data analysis when using small samples. In addition, it supports the purposive sampling method adopted for participant selection and allows the use of my judgements on target population, participant selection and sampling strategy.

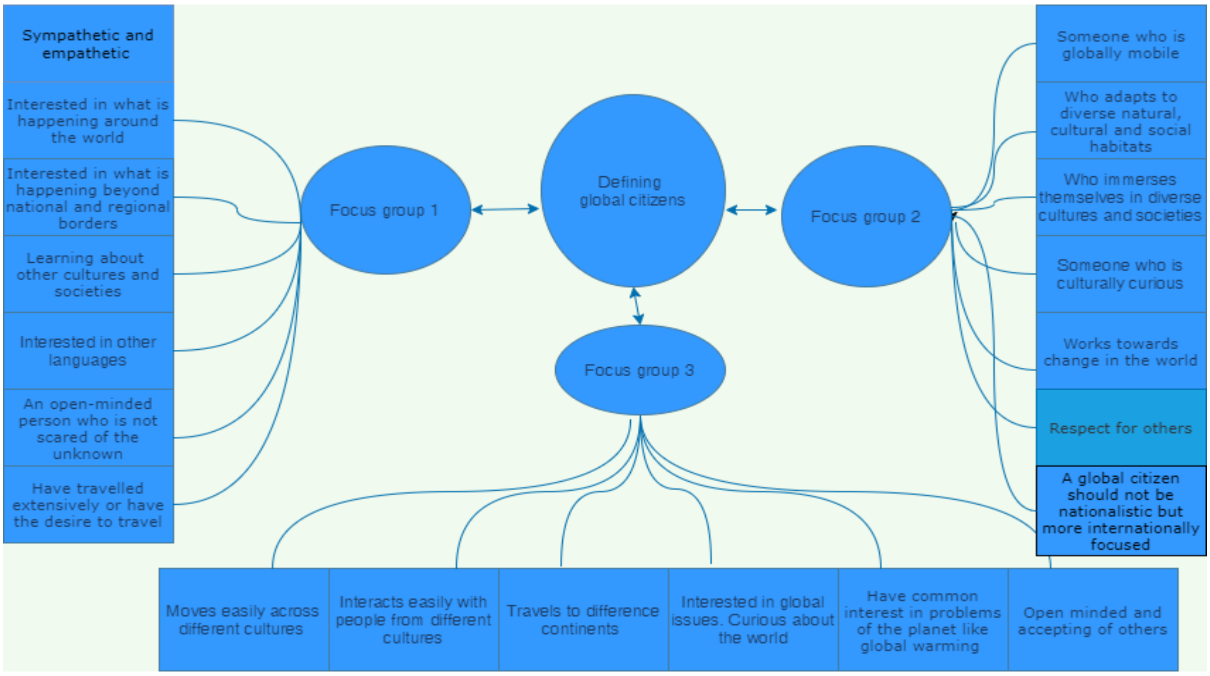
4.2 Focus Groups Responses

The following maps graphically represent the codes and codable moments emerging from the responses of the focus groups. These maps are built on the responses of the following questions: Who or what is a global citizen? Should tourism graduates be global citizens? If so, why? If not, why not? What role, if any, should the curriculum play in shaping global citizenship? What are the essential skills and competencies of the global citizen? What is the value and purpose of a tourism education?

4.2.1 Responses

Focus group participants believe in the existence of a global identity and sees its construction as being influenced by global temporary movements as a result of tourism and education, and permanent migration and relocation as a consequence of political and civil unrest and economic challenges. This is reflected in the responses contained in the respective code maps. From their perspectives, the effects of globalisation are determining factors in their conceptualisation of a global citizen.

Figure 4.1: Code Map 1- Conceptualisation of the Global Citizen



Source: Created by the Author based on Empirical Data Analysis

Figure 4.1 represents a synopsis of codes emanating from the focus group discussions on the concepts and definitions of the global citizen as a social construct. Emerging from these codable moments are themes such as global awareness, global knowledge, cultural understanding, cultural sensitively, adaptability and flexibility and social, cultural, and political curiosity. The findings indicate that respondents perceive a global citizen as a globalist who is open-minded, tolerant, culturally, and socially curious, companionate, sympathetic, globally mobile, easily mobile between cultural and natural habitats, have a sense of responsibility to act to solve global problems and who demonstrates respect and empathy for others. What is emerging is the construction of a collective identity; individuals with shared common values and beliefs, who view themselves as part of a global community, with interrelated attributes and similarities within that global community such as valuing and respecting inclusion and diversity, concern, respect, and tolerance for others.

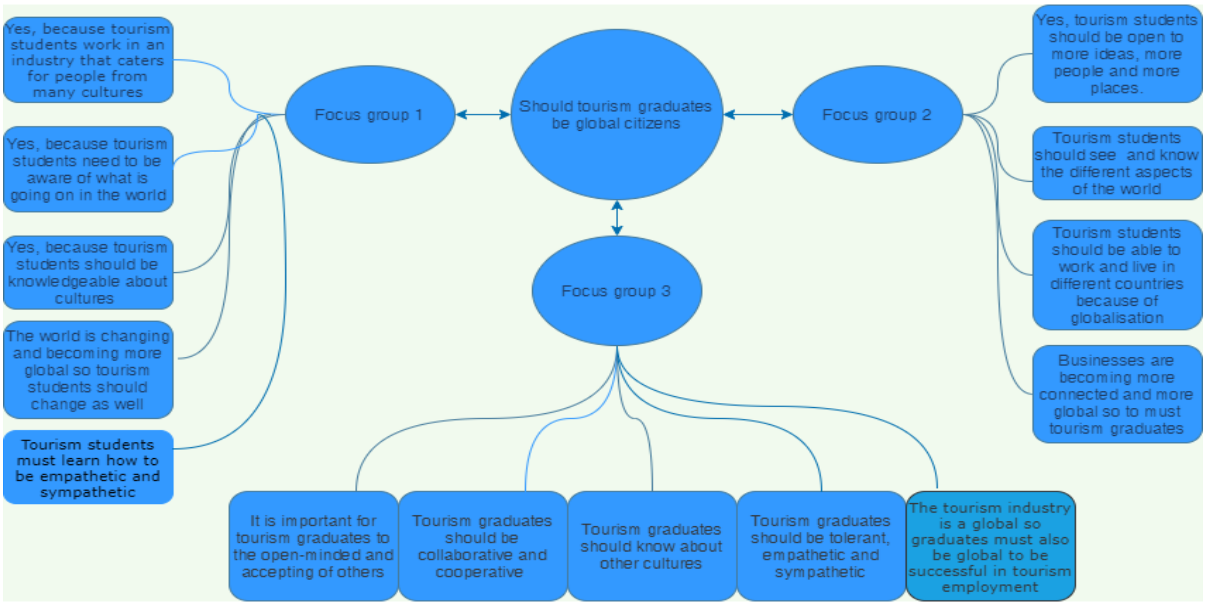
These findings correlate with those presented in Document 3 on the global citizen as a social construct. In Document 3 (2018:25) the themes emerging from tourist boards and embassy staff interviews revealed conceptualisation of the global citizen as an individual with an international outlook, who is concerned with the issues of the world, is knowledgeable of cultures and traditions, who possesses the ability to function in different environments, can adapt to diverse natural, cultural, and social habitats and has an appreciation of common humanity.

The findings further demonstrate some convergence with the prosocial values purported by Reysen *et al* (2012, 2013) and Katzarska *et al* (2018) and discussed in Chapter 5. Prosocial values include caring, embracing cultural diversity, global awareness, and the promotion of and active engagement with social justice. Where there is some divergence from those of prosocial advocates, is on the issue of active engagement in promoting social justice. Respondents did not perceive themselves or global citizens as activists, or at least that identity did not emerge from my interpretation of their responses.

While they believe that the global citizen should be concerned with global issues, for example climate change and environmental sustainability, their discussions did not expose a strong sense of responsibility to solve these problems.

From a social identity perspective, all the focus group respondents self-identified as global citizens. Their self-categorisation aligns, to some extent, with those of Oxley and Morris's (2013) typology of global citizen identity. Oxley and Morris advanced eight global citizen types situated within two all-encompassing frameworks: cosmopolitan and advocacy (see pages 79 - 80). Cosmopolitan, they suggest, is a universalist and individual identification of global citizenship and embraces political, moral, economic, and cultural global citizens. Advocacy, they identify as inti-individualist and advocacy-oriented. Table 5.1 page 80 presents details of each typology. Respondents self-identified with some elements of both cosmopolitan and advocacy. Under the cosmopolitan identity, they saw themselves as cultural global citizens because of their acceptance of cultural diversity, values and competencies and as moral global citizens due to their shared understanding of universally accepted moral codes and standards of behaviour. Equally, they self-identified as social citizens, having a social identity, due to their acceptance of prosocial values as prescribed by the advocacy identity framework.

Figure 4.2: Code Map 2 – Tourism Graduates as Global Citizens



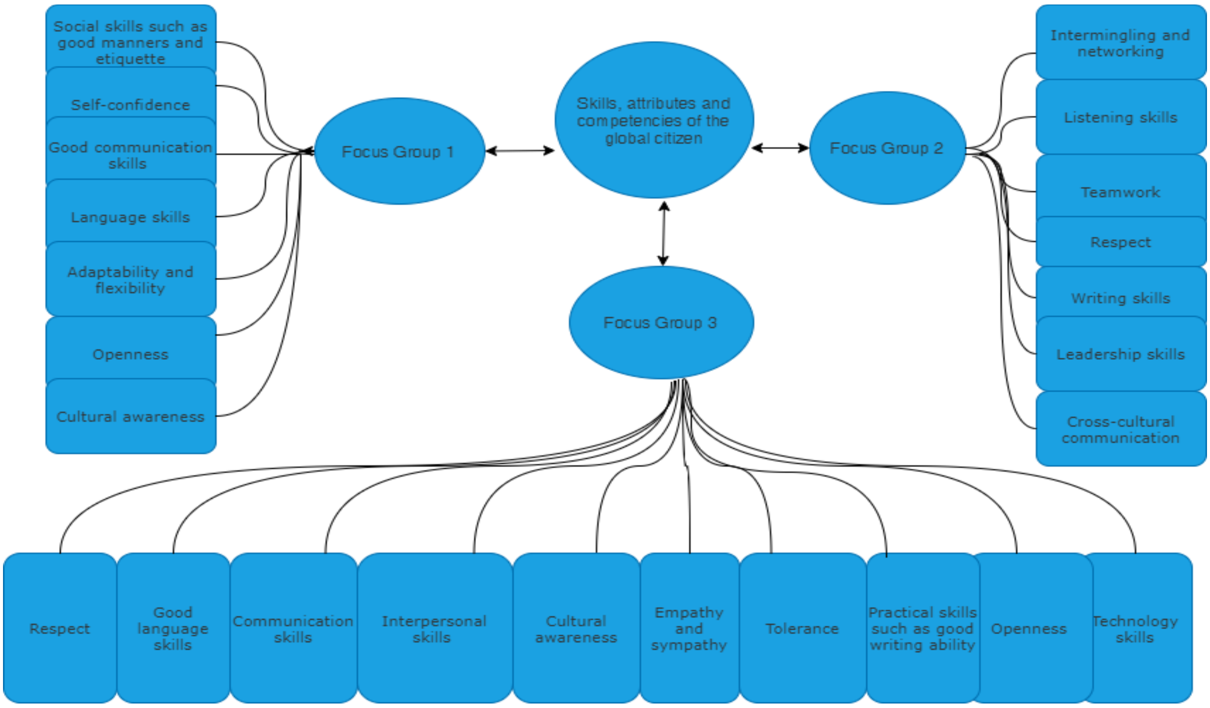
Source: Created by the Author based on Empirical Data Analysis

Figure 4.2 presents a dissection of codes emanating from the focus group discussions of tourism graduates as global citizens. Emerging from these codable signifiers are themes such as globalisation, language dexterity, cultural capital, cross cultural interactions, collaboration and cooperation, awareness, adaptability and flexibility and global employment. These findings reveal that respondents agree that tourism graduates should be global citizens and cite as the rationalisation of that conclusion the changing global landscape. Reflected in the responses is the global interconnectivity of the tourism industry that requires individuals who can successfully manoeuvre the complexities of working in environments beyond their national, cultural, and social borders. Consequently, if graduates are to be successful in tourism employment, they should embody the qualities of global citizenship.

The results portrayed in Figure 4.2 show parallels with the conclusions of Document 3 (2018: 27). In response to the question whether tourism graduates should be global citizens, participants of document 3's small-scale study overwhelmingly agreed. The rationalisation was that the nature of the tourism industry demands that be the case. Since students' ultimate goal is future careers in the tourism industry, they should personify the individualities of a global citizen.

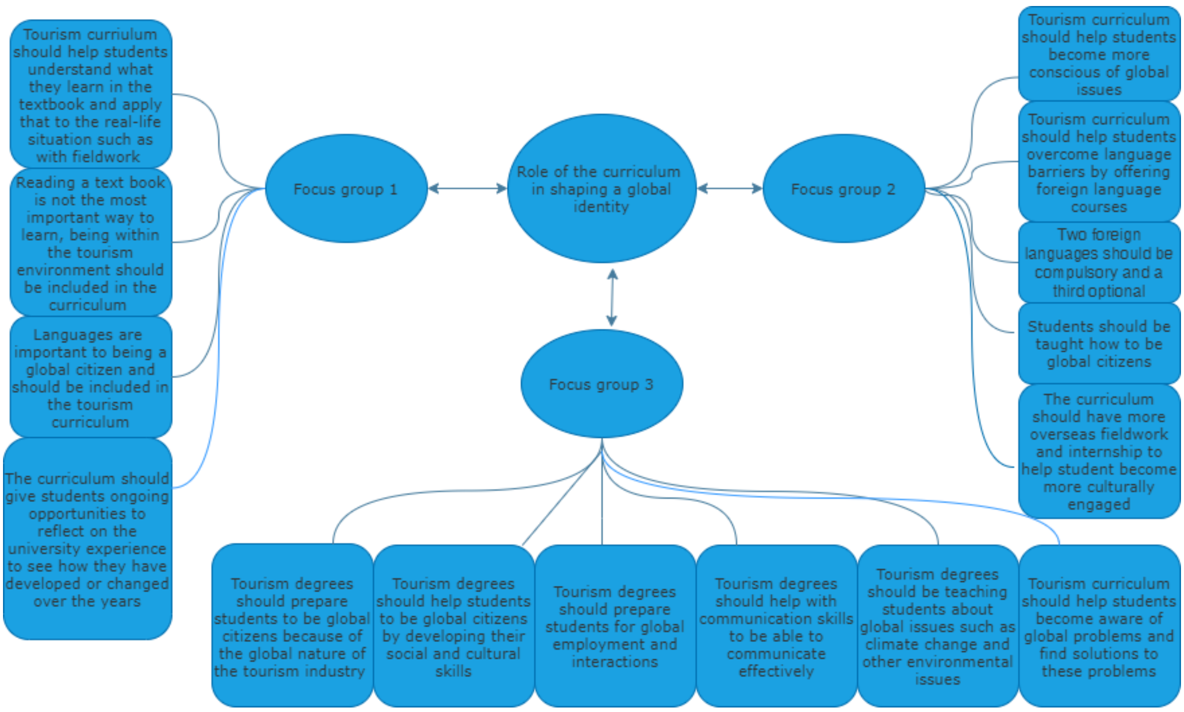
Responses on skills, attributes, and competencies of the global citizen, presented in Figure 4.3, collate around three key classifications: (1) professional (leadership, communication – written and oral, technology, networking, teamwork, self-confidence adaptability and flexibility); (2) interpersonal (language, cross cultural communication, listening; and (3) social (respect, tolerance, openness, cultural awareness, good manners, and etiquette). These show some parallels to the skills and competencies categorisation presented in document 3. The results for the skills and competences of the global citizen, from document 3's small-scale research, reveal comparable classifications. These include social (the skills necessary to interact politely in social situations such as manners, etiquette and deportment, language diversity and dexterity, respect, empathy and humanity, tolerance); intercultural (cultural diplomacy and cultural sensitivity); transversal (soft and core skills – those skills needed to be able to think and act critically, such as conversation and communication, observation, reflection, inquiry, decision making, digital skills and problem solving); and, field-specific (knowledge and understanding of specialist subject) , see Document 3 (2018: 27). Participants in both studies (Document 3 and Document 5) emphasise the essential nature of these for successful existence professionally, socially, and culturally in a globalised world.

Figure 4.3: Code Map 3 – Skills and Competencies of the Global Citizen



Source: Created by the Author based on Empirical Data Analysis

Figure 4.4: Code Map 4 - The Role of the Curriculum in Shaping Identities



Source: Created by the Author based on Empirical Data Analysis

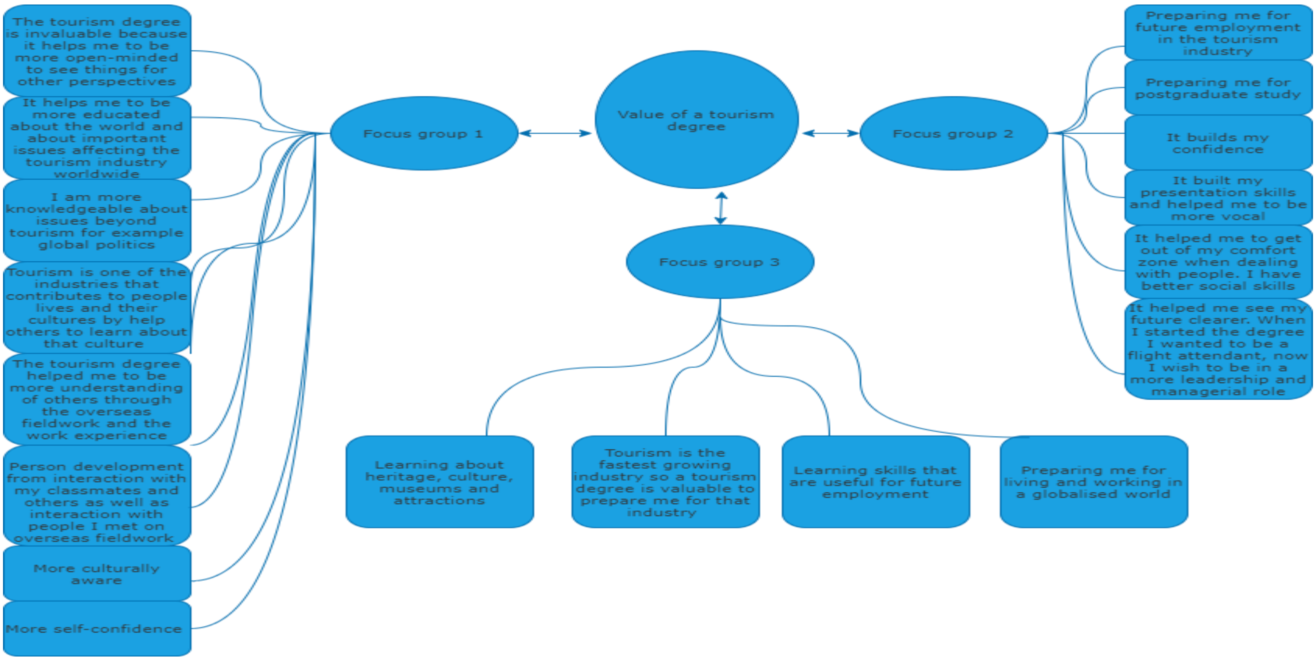
Responses to the role of the curriculum in global citizenship construction, presented in Figure 4.4, demonstrate the wide-ranging idealist and pragmatic perspectives on curricula appropriateness in identity construction. These sequence along a spectrum from the development of professional competencies and interpersonal relationships, development of global cultural understanding to the provision of space for cross-cultural experiences and learning to the provision of spaces for self-reflection. In the introductory chapter of this document, pages 5-6, I argued for students' self-identification (ipse/idem) construction, referencing Foucault's subjectification and techniques of the self-theories, Kant's consciousness of the self and West's self-cultivation. An appropriate curriculum should provide the necessary space for such self-identity construction and development.

What is emerging from these responses is a case for tourism curricula that can provide cosmopolitan or global citizenship education. Cosmopolitan education is built on Stoic philosophy which purports that the individual should not identify only with local and nationalist social and cultural boundaries but also as a citizen of the world (Fine, 2007; Held, 2010; Kleingeld, 2012; Valdez, 2019). With such self-identity, the curriculum should be preparing individuals for that global existence. Document 3 (2018:29) presents an explanation of cosmopolitan education setting it within the Stoic philosophical tradition. This is education that should be preparing "*individuals who are effective at conducting global dialogue by providing them with relevant knowledge and skills to participate and sometimes lead that dialogue*" (Doc 3, 2018:29). Osler and Starkey (2003) consider education for citizenship as one of the responses to the political and social realities of globalisation. They contend that as a consequence of global migration, cosmopolitan societies have emerged. Cosmopolitan education *"provide the mechanism for transmitting the core shared values on which these societies can be built"* (Osler and Starkey, 2003:244). They conclude that education should be reconceptualised around cosmopolitan citizenship to equip individuals to make a difference locally and globally. The rationalisation being that the *"processes of globalisation and increased interdependence means that no one, wherever they live, can remain completely isolated within a single nation* (ibid: p.245).

Nussbaum (1996a:4) discursive additional to the subject asserts that through cosmopolitan education, students can learn more about themselves, be more successful in solving problems that require international cooperation and recognise their moral obligations to the rest of the world. Beyond employment, tourism graduates are inhabitants of a world that is increasingly influenced by globalisation and internationalisation, their curriculum should prepare fit-for-purpose graduates who can engage successfully with that world. There are many critics of that cosmopolitan viewpoint. For example, Bowen (2003) and Gerzon (2010) *"argued against the viability of the global citizen and based that argument around the issue of statelessness" (Doc* 3, 2081:28-29). Gerzon draws attention to the existing paradox "*where on one hand an individual can see themselves as a citizen of the world yet legally are not, since a global citizen cannot really exist in a world of national states"* (Doc 3 2018:28). While Bowen accepts that there are persons whose identities can be defined by universality and cosmopolitanism, they should be seen as "globally minded" individuals not as global citizens.

There are obvious parallels between the perspectives presented in Figure 4:4 on the role of the curriculum and those in Figure 4.5 that show the value of a tourism degree. Whereas there is some generality in terms of curricula appropriateness in identify construction, there is more specificity in terms of value. Participants responses in Figure 4.5 relate to how valuable the tourism degree is to their personal development and social identity construction. These sequenced on a value spectrum from the acquisition of knowledge and the understanding of global issues, cultures and traditions to knowledge and understanding of tourism issues globally and domestically. Also, along this spectrum is personal, professional, and social development.

Figure 4.5: Code Map 5 – Curricula Value



Source: Created by the Author based on Empirical Data Analysis

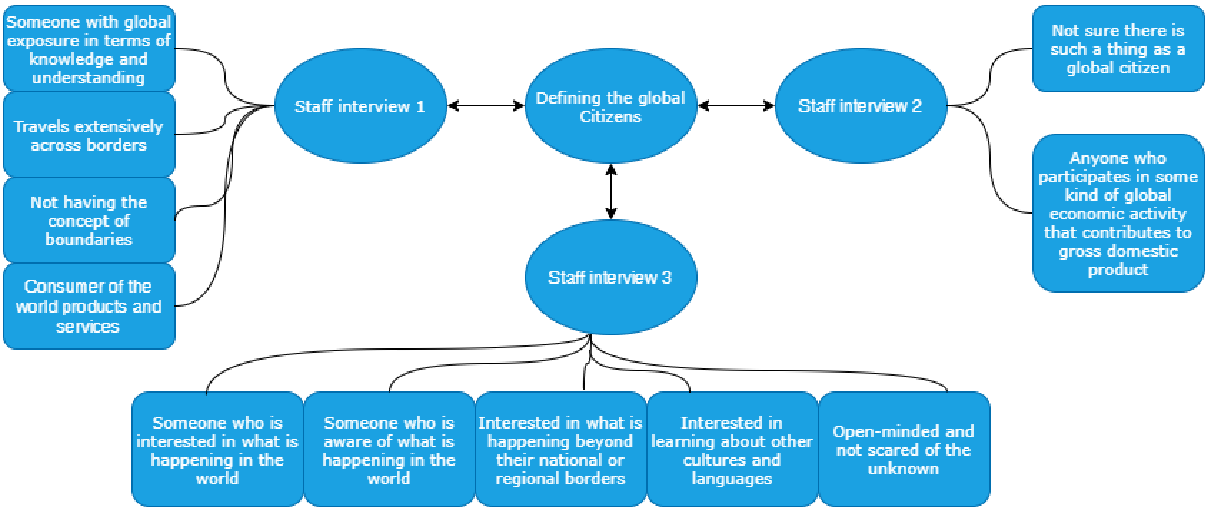
4.3 Interview Responses

This is the second of the triangulation methods based on semi-structured interviews of academic staff of the represented universities. The following maps graphically represent the codes and codable signifiers emerging from the staff interview responses.

4.3.1 Responses

Staff members responses reveal both convergence and divergence in their respective perspectives of the global citizen and the role the curriculum should play in shaping that social identity. For example, while all three believe in the existence of a global identity construct, they have differing perceptions as to its ontology. Staff members 1 and 3 have a more ecocentric view of a global citizen that accentuate the equality of individuals' obligations to others as well as to the natural environment proposed by ecocentrism. Conversely, staff member 2 has a more anthropocentric viewpoint and considers global citizenship as intrinsically linked to economic actions and participation. While he acknowledges humans' ethical obligations towards the environment, he justifies these in terms of obligations to the economic success of human beings foremost. From his perspectives, the effects of global economic activities are determining factors in the conceptualisation of a global citizen.

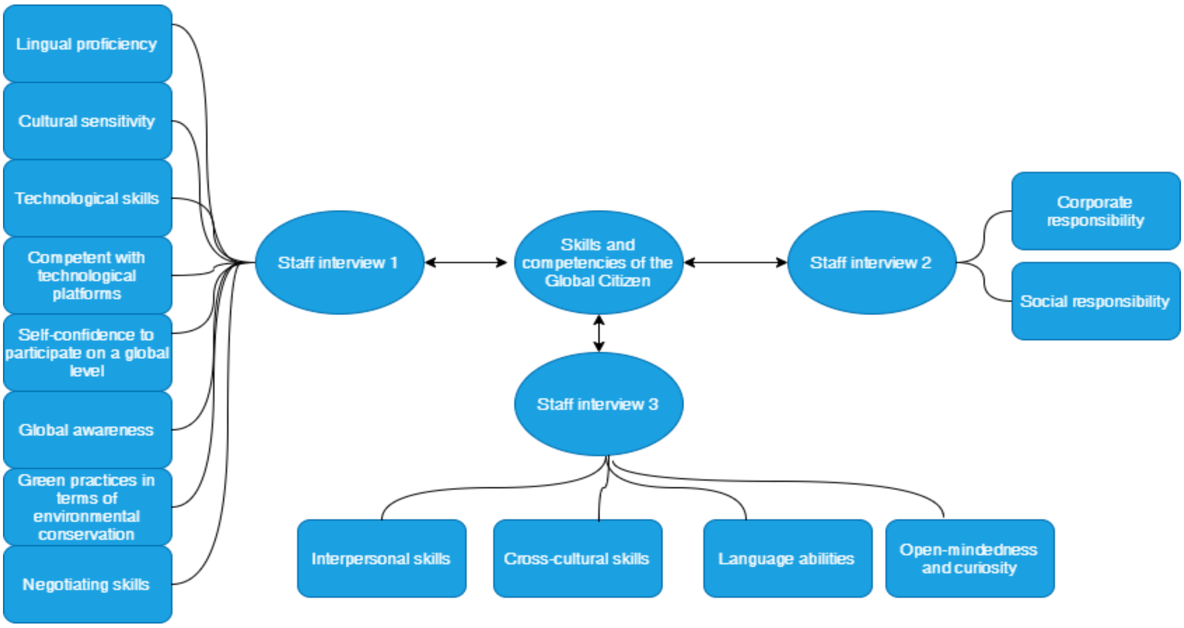
Figure 4.6: Code Map 6 - Conceptualisation of the Global Citizen



Source: Created by the Author based on Empirical Data Analysis

Figure 4.6 presents a summation of codes emanating from the interviews on the concepts and definitions of the global citizen as a social construct. These correlate substantively with the responses from the focus groups presented in Figure 4.1 as well as with the findings and conclusions of Document 3. They include themes such as intellectual curiosity, global awareness, global knowledge, cultural understanding, adaptability and flexibility and social, cultural, and political curiosity. Staff 1 and 3 perceive a global citizen as a globalist who is open-minded, tolerant, culturally, and social curious and globally mobile. Staff 2 demonstrated shifting perspectives of the global citizen. At the beginning of the interview, he was unsure of the concept and surmised that there was no such thing as a global citizen. However, that opinion changed as the interview progressed. At one point, he theorised that we are all global citizens because we consume goods and services produced around the world. He equated global citizenship with global economic participation. His perspectives progressed along the spectrum of no such thing as a global citizen, to a global citizen being anyone who participates in global economic activities to eventually concluding that all his students should be global citizens given that they exist in a globalised world.

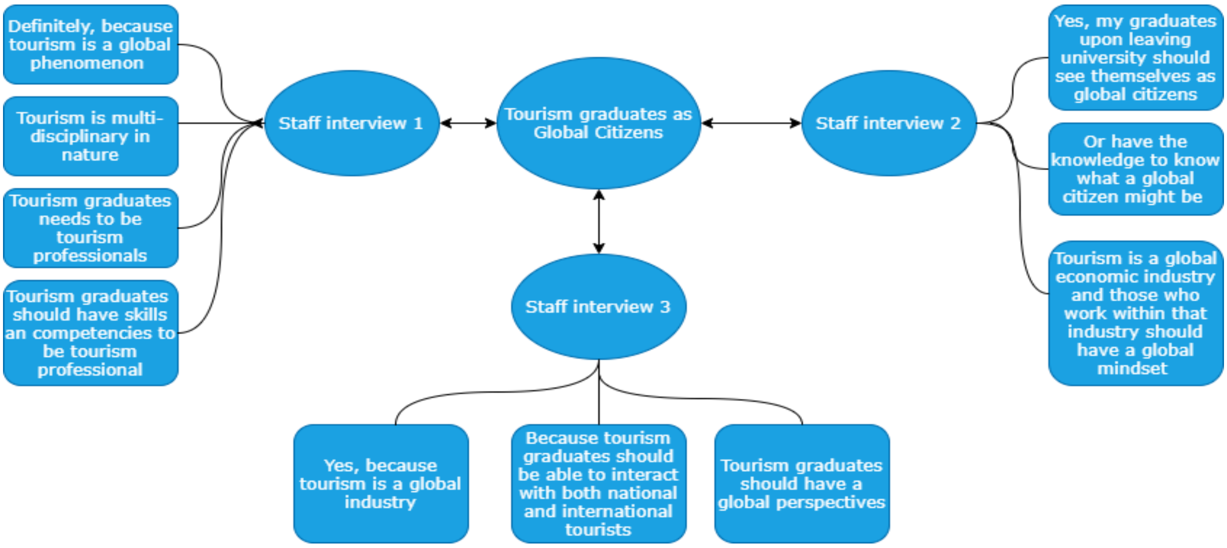
Figure 4.7: Code Map 7- Skills and Competencies of the Global Citizen



Source: Created by the Author based on Empirical Data Analysis

Figure 4.8 present their perspectives on the skills and competencies that a global citizen should embodied and here again there is correlation with those of the focus groups presented in Figure 4.3 and the conclusions of Document 3. What is observable in these responses are multifaceted cultural and social skills to be good tourism practitioners. Where there is divergence is on the issue of corporate responsibility. In keeping with the nexus of global citizenship and economic activity, staff 2 emphasise the need for skills and competencies in corporate responsibility to help student better equip for the corporate environments of the globalised world. In response to tourism students as global citizens, they agreed that tourism graduates should be global citizen given that the tourism industry is global and requires individuals who personified the skill set for successful careers within the industry. Figure 4.8 presents the codable opinions with respect to tourism graduates as global citizens and reflects the faceted nature of the tourism industry.

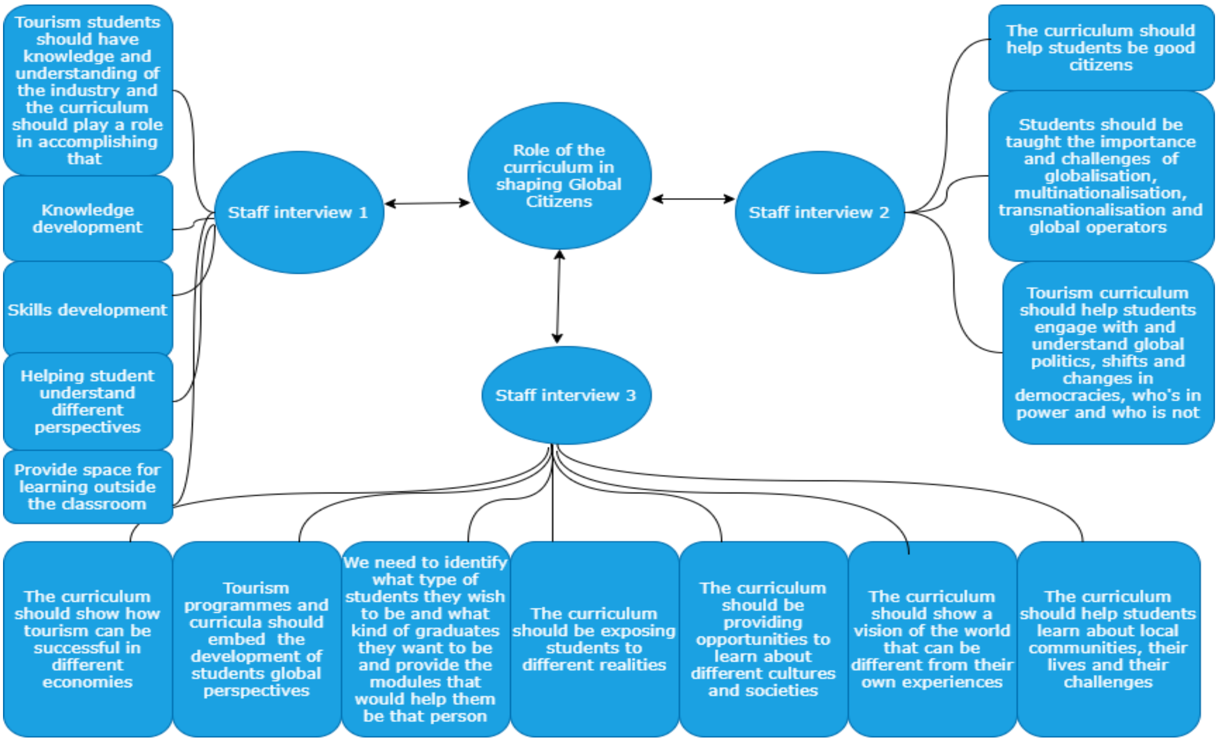
Figure 4.8 Code Map 8 – Tourism Graduates as Global Citizens



Source: Created by the Author based on Empirical Data Analysis

The significance of the curriculum in shaping global identity is reflected in the findings presented in figure 4.9. They reveal that students arrive with personalities that can be developed and shaped to meet the needs of the global phenomenon that is tourism. The curriculum should be illustrative of the path they will take and how their personally will be shaped. It should include opportunity and space for knowledge acquisition, skills development, cross-cultural awareness and understanding, development of interpersonal relationships and development of personal and social identities. Understanding the importance of personal identity is crucial to self-development as a tourism graduate. The curriculum should provide time and space to facilitate student's ipse/idem identification and construction.

Figure 4.9: Code Map 9 – Role of the Curriculum in Shaping Global Identity



Source: Created by the Author based on Empirical Data Analysis

4.4 Documentary Analysis

Documentary analysis, sometimes referred to as content analysis, is a qualitative (interpretative) methodological approach to data analysis where the understanding of a particular phenomenon lies in the interpretations of text within documents, from photographs, illustrations, and audio-visual materials. It is one of the triangulation methods utilised here as an interpretive data collection approach to acquire an understanding of the interrelationship between the curriculum and it impact on shaping global identities. A number of course, programme and validation documents, from each of the institutions being used as case studies, have been examined around four key concerns. The first relates to issues of identity and whether they are addressed within the documents.

The second assesses whether the current curriculum provided space for shaping global identities. By space I mean, are there modules/subjects, social and cultural activities, and opportunities for experience (fieldwork, ethnographic studies, internships, international exchanges) within these programmes that would help students acquire the knowledge and understanding of global issues as well as the essential skills and competence of a global citizen. The third, cross references the response from staff interviews to see if they correspond to what is contained within their programme documentation. Finally, variations between cases are identified and explained variations.

Table 4.1 Summary of programme and course documents examined.

Cases **Institutions**	**Types of Documents**	**Creators**	**Credibility and Reliability**
Case 1	BSc (Hons) International Tourism and Hospitality Management Programme Handbooks 2019 and 2020. BSc Validation documents 2017. These were made available on the condition that they remain confidential. Postgraduate programme specification documents: MSc Tourism and Hospitality, PGCert Tourism and Hospitality, and PGDip Tourism and Hospitality.	These documents were created and developed by the tourism, hospitality, and event manager programme teams. There is some evidence of employers' and business associations inputs in the development of the validation documents.	Creditability and reliability in the content and objectives of these documents. This is due to fact that they were created by highly qualified members of staff, who have extensive academic research credentials, international employment, and experience in both the private sector and academia. They have been teaching these subjects for several years therefore have comprehensive knowledge and understanding of the value of these programmes.

Case 2	Student handbooks of their course and programmes as well and copies on the University website. This institution was extremely reluctant to made available course and programme information beyond what was publicly available either on the internet or as hard copies of students' handbooks. They were adamant that under no circumstances will validation document be made available citing confidentiality concerns.	These documents were created and developed by the tourism, hospitality, and event manager programme teams. There is no obvious evidence of input for employers or tourism associations. This is because no access was given to validation documents.	Like Case 1, there is a strong sense of creditability and reliability in the content and objectives of these documents. This is due to fact that they were created by highly qualified members of staff, who have extensive academic research credentials, international employment, and experience in both the private sector and academia. They have been teaching these subjects for several years and have comprehensive knowledge and understanding of the value of these programmes.
Case 3	BA Tourism Management Single and Combined Hons Validation Documents 2005, 2008 and 2012 BA (Hons) Programme and Course Handbooks 2019 and 2020.	These programmes were developed by a small tourism and travel team (3 members) and a large cohort of business management staff. During the 2012 validation process student input was obtained. A student focus group was convened to gather a cross-section of students' views, as stakeholders, to help formulate the direction the programmes should take. Input from employers is also evident in the 2012 validation. This was mainly around employability	The combination of tourism and business management staff who are highly qualified in their respective fields together with student and employers input contributed to the creditability and reliability of these programmes. This is further enhanced by the fact that all the tourism staff have international experience in both the private sector and academia. Compared to Cases 1 and 2, this team has the least research publication reputation

4.5 Documentary Cross-case Analysis

The following analysis of the documentary data is focused on both manifest (obvious aspects of the text) and latent (underlying meaning of the text) contents of the documents. While the manifest examination and subsequent discussion is based on factual elements contained in the documents, the latent arguments involve subjective interpretations of the texts. Latent interpretation, due to its subjective nature, always involve multiple meanings based largely on the subjective interpretation of the specific researcher (Graneheim and Lundman, 2004). Researchers should decide whether to focus on manifest or latent content of the document (ibid, p.106). For this research, both have been emphasised.

4.4.1 Ideological underpinning

Manifest cross examination of the validation documents reveals the following ideological assumptions underpinning the development of these programmes. Case 1 has a combination of socio-cultural and international business ideologies underpinning the rationale for its degrees. This is reflected in its learning objectives and the seminal terminology used in both validation and programme documents. Terminology is included such as: social and cultural practices, social and cultural relevance, social science correlation, industry and cultural phenomena, visitor economy, global business industries, production and consumption, international management theories, and political, social, and cultural impacts. Equally, Case 3 degrees (though limited in numbers when compared with the other institutions) are built upon socio-cultural and global business principles. Case 3 degrees try to find a symbiotic balance between socio- cultural and business management principles. One of the ways the degree tries to achieve this balance is by offering degrees that are 50% tourism (with culture) related and 50% business management. This mean that students enrolled on these degrees are required successfully to complete 360 credits: 180 credits from tourism and culture subjects and 180 credits from business management subjects. Additionally, Cases 1 and 2 are explicit that their curriculum was designed to ensure their programme and modules' learning outcomes reflect, as far as possible, the ideological principles underpinning national Hospitality, Leisure, Sport, and Tourism QAA Benchmark Statements. Conversely, Case 2 has predominately business and economics ideologies underpinning its degrees. Based on the documents made available for this research, there is limited manifest information on culture, social and cultural relevance, or social and cultural practices as the principal rationale for the existence of these degrees.

4.4.2 Value

The findings confirm that these degrees offer value to students in several ways. These are mainly knowledge acquisition, the development of skills and competences, improved employability, and the opportunity to develop international business interrelationships and collaboration.

4.4.2.1 Knowledge acquisition

These institutions provide, within their curricula, a wide range of opportunities as well as the theoretical and social space to construct and acquire knowledge and understanding of management and economic theories; how business operates in a globalised world and the students' place within that business world. Cases 1 and 2 provide expansive opportunities to fulfil this pedagogic outcome with an extensively varied portfolio of subjects/modules and professional and practical activities. This is possible because of their size (cross and interdisciplinary collaboration possibilities), the large cohort of students, especially international students, international links, and wide-ranging relationship with businesses. These correlate to enhance the availability of social spaces where students can construct knowledge. In contrast, Case 3, due to its small tourism programme, lacks the expansive opportunities offered by the others. Comparatively, it has a very limited portfolio of tourism subjects/modules, a relatively small cohort of students including international students, very limited international links, and relationship with businesses. These amalgamate to influence the extent of social interactions that are necessary for the social construction of knowledge as purported by social constructionist thinking.

4.4.2.2 Skills and Competences

Cross-curricula examination additionally revealed numerous opportunities for students to develop skills and practical competencies *apparent* at the manifest level and from latent interpretations. Every course and module handbook have the development of skills as stated (manifest) objectives of these degrees and activities that embed (latent) the development of skills without explicitly declaring that they are doing so. Case 1 states that its degrees "*provide a leading role in international skills and knowledge for the business world*" and that one of the objectives of its teaching and learning strategy is to "*provide a challenging and up-to-date curriculum that is relevant to the development of the skills and knowledge our students need for employment, lifelong learning and intellectual fulfilment*". Similarly, Case 3 lists, as the objectives of its programme, the equipping of "*students with knowledge and skills necessary to pursue a career in tourism management in both the commercial and non-commercial sectors*" and the development of students' "*management and decision-making skills and to equip them with the ability to apply these skills in a wide variety of situations*". These coalesce around cognitive and subject related skills.

The development of skills within the curricula of all three institutions correlates with the interview responses of their staff members. There are few variations between the responses regarding the acquisition of knowledge and the development of skills as valuable components of their degrees. Case 1 staff member interview responses offered detailed examples of skill development within his programmes. He specifically affirmed that skills are developed concurrently in subject-specific knowledge through lectures, seminars, and class discussions (latent skills development) as well as through practical activities such as case study analysis and workplace engagements (manifest skills development). With both Cases 1 and 2, the interpretation of skills is mainly for academic and research purposes, for example, oral and written communication, higher level critical thinking, the acquisition of digital and technological skills with the addition of some business management transferable and practical skills such problem solving and decision making.

Case 3, however, diverged from that narrow interpretation of skills to include a broader range of social and intercultural skills and competencies. The development of social competences is valuable in enabling students to act appropriately in social settings while intercultural competences enable individuals to interact efficiently with others of difference cultures and traditions. Case 3 staff interview response concluded that business managers, international or domestic, should possess social skills to enable them to improve their social interactions, and intercultural skills to develop cultural awareness and cultural sensitivity.

4.4.2.3 Employability

Value is manifested further in the employability enhancement evident in the validation documents and as latent themes in the module and programme handbooks. Each institution has several features that aim to boost graduate employability. These include work-based learning/placements, internships, and personal development planning (PDP). The inclusion of employers in the validation processes of Cases 1 and 3 further enriches graduate employability. Both Cases 1 and 3 based their employability strategies on their institution's overall academic policy that aimed at preparing students for the world of work and social commitments. They have well developed and available careers and enterprise services where students can prepare themselves for future employment. Students can access support through one-one careers advice and guidance; careers information and resources; help with internships and job search; composing CV's, covering letters, and job applications; psychometric and ability testing; and job interview practice. All are designed to enhance graduate employability.

Participant focus group responses from all three institutions confirmed the value of their tourism degrees for improving their employability status. In the first instance, they see the obtaining of a tourism degree as the first step to future employment in the tourism, hospitality, and event sectors. Those on the international tourism degrees in Cases 1 and 2, see the international components of their degrees as a valuable conduit into international employment. Work placements were identified as valuable contributions to employability.

4.4.3 Issues of identity within the curriculum

While there is no manifest discussion of identity development and formation in any of the documents scrutinised, there is an underlying interpretation of a business manager and international business manager identity construction. This correlates to the interview responses of the senior staff members for Cases 1 and 2. The response from Case 3 staff member differs substantially from their perspective on identify construction and sees the emergence of a global identity that is beyond that of a business manager.

4.4.4 Spaces for shaping global identities within the curriculum.

While there is no specific discussion, in any of the documents relative to global identity construction, there are underlying interpretations of a global identity. This is evident in the extensive use of terms such as international, globalised and tourism as an international phenomenon. The issues around internationalisation, as they relate to tourism and hospitality industries, are manifested in all three institutions' programmes and course documentation. To a large extent, knowledge and understanding of internationalisation and globalisation are imbedded in the pedagogical activities within the modules. These include pedagogic activities such as examining international business case studies, simulation exercises, and seminar discussions. Both Cases 1 and 2 engage international speakers as guest lecturers. This is not so evident in Case 3. Internationalism is further fostered through optional study abroad and international exchanges and Cases 1 and 2 have active participation in the Erasmus+ student and teacher exchanges. Explicit in the documents of all three are their international links with other academic institutions across Europe, the United States, Canada, Cuba, and the Caribbean. Despite this, there are no explicit connections made between these activities and global citizen construction. The association in more implied than overt.

4.6 Evaluating the Research

There is much debate on how best to assess the quality of qualitative research as it relates to rigour, accuracy, validity, and reliability. This research is no exception. The discussion here is a defence and justification of the data and its interpretation made to enhance the validity and reliability of this research. Validity refers to the accuracy of research data and truthfulness of the subsequent analysis and interpretation, and reliability refers to the extent to which a research tool or method is repeatable. Validity focuses on accuracy and truthfulness and reliability on consistency. They combine to enhance research utility by producing accurate results using instruments that consistently measure what they claim to measure.

Due to the interpretivist nature of qualitative research, determining validity and reliability is more challenging than that of quantitative research where data are usually objective, quantified, and measurable. In qualitative research, these features are often determined by how the researcher can defend interpretations made by presenting the evidence on which findings are based. My own position may have posed some challenges in terms of the interpretation of the data and bias, given my opinions on and interest in the issues around the research topic. Consequently, I tried throughout to minimise bias as much as possible by taking an objective approach to the interpretation of the findings.

In the context of this research, can the data presented be trusted and relied upon? Can other researchers, carrying out the same research, come to the same conclusion? Since this piece of research is subjective in nature, the inter-rater reliability score (the degree of agreement between two or more researchers on a particular subject) will be low, since no two researchers will have the same interpretation of the findings or reach the exact conclusions.

While it is important to minimise subjectivity as much as possible, subjectivity is innate to qualitative research, and this study is no exception. Nevertheless, several actions were taken to ensure reliability. First, valid qualitative research methods were used: focus groups, semi-structured interviews, and documentation. All three are tried and tested methods of data collection. Second, there was a consistent environment for all participant in terms of the questions asked, and the freedom and autonomy given for contemplations of the questions by focus groups and interview participants. There were no attempts by me to influence their responses. Finally, I am a trained qualitative researcher, who have carried out much qualitative research over the past 20 years of my professional experience. That experience played a significant part in the design, collection and interpretation of the findings and has contributed to the overall reliability of the research.

There are many different approaches that could be adopted to assess the quality of this research, including those proposed by Sandelowski (1993); Smith *et al* (2009) and Yardley (2000). A combination of features from their proposed approaches is embraced to assess the quality of this research. The first feature is that of the subjectivity and bias of the single researcher interpreter. The interpretations of one researcher may cast doubts on the validity of the study as there is no second check of the findings, the interpretation or possible inherent bias of the researcher that could influence the outcome of the study. It is not the aim of this research to find a single answer or truth but rather a coherent and genuine account of participants' opinions. In so doing, the interpretation of findings presented reflects the respondents' experiences, perspectives, and conclusions and how they make sense of their experiences. Smith *et al* (2009) contend that the interpretation should be a credible one; not the only credible one. Constructivism provides space for the single researcher because such an individual is better able to interact socially with participants and consequently is more adept at discovering meanings and understanding from their perspectives in the context of this research. Triangulation of the method and data, as is the case with this research, minimises the effects of bias and enhances the validity of the research.

Rigour in the manipulation of the data is the second concern. There are concerns regarding the manual coding of data as this can generate mistrust of the research. It could be argued that manual coding could be influenced by the researcher's bias in terms of the codable moment selection process. There is a level of subjectivity associated with that process given that coding is a way to relate data to ideas about the data; ideas determined by the single researcher/interpreter. One way of mitigating these concerns would have been by computer software. The use of such software in qualitative data analysis can contribute significantly to more rigorous and credible manipulation as it would reduce human error, bias, and subjectivity. An advantage to manual coding that would not be achieved by the computerised option, however, as suggested by Clark *et al* (2009), is its capability to help in the development of an intimacy with the data.

The third, is the issue of case study research validity and reliability. There are criticisms of case study research due to its subjective nature. Bhatta (2018) cites as one of the limitations, the difficulty to measure the results objectively. This criticism is aimed at the weakness of the methodological strength of case study for in-depth investigations since too often the data collected are based on intuition, opinions, and personal interpretations. The strength of case study research lies not in its ability to produce objective outcomes but to construct knowledge and understanding of a particular issue (Coe, et al, p.115) in this case global citizen construction, from subjective interpretation of data. The method and data triangulation used in this research helped achieve validity by establishing connections and variations between data. Combining data from three sources (student focus groups, staff interviews and documents) helped improve the completeness of the data as well as enhancing the accuracy of the findings.

The fourth, is the value, impact and importance of the research and the connection to the commitment of the individual conducting the study. What is the value/impact of this study? The usefulness of this study is the expansion of knowledge and deepening of understanding of the role tourism higher education can play in global identity construction and the use of that understanding in the design and implementation of educational policy, in this case tourism education policies, for reconstruction of tourism curricula. Chapter 6 proposes models/options on which future curricula can be constructed. The issues of global citizenship and global citizen identify formation have been a seminal influence on my profession practice over the years. My commitment to this area of study springs from personal disappointments with the quality of graduates that tourism degrees were creating, and I have long felt that these students were entering a world for which they were unprepared socially, politically, and culturally. This opinion was reinforced by many observations of students' behaviour and social interactions during fieldwork activities, especially overseas fieldwork. Many students lacked the social and cultural skills and competences to manoeuvre a world where these competencies are fundamental and becoming even more so. Consequently, these observations created a desire for change. My aim was to effect change by reimagining tourism education and proposing future options that would be valuable in terms of helping students self-construct a global identity that would better prepare them for existence in a world where social and cultural understandings, interactions, communication, and collaboration are essential. The researchers' commitment to the study can influence its impact and importance.

The fifth, is the question of trustworthiness. How truthful are participants' responses and can they be relied upon? Accuracy is paramount to the credibility and reliability of research, and while this is more the case with quantitative research, in qualitative research it is extremely important. In this study, participants' authentic voices from their lived experiences, knowledge of the subject and status as international students, added to the truthfulness of their responses. In Foucault's regimes of truth, one of the conditions for truth is knowledge, being knowledgeable about a particular subject strengthens the truthfulness of one's perspectives. The uniqueness of the participants as international students currently living and working in a culture that is different from their home culture gives them authenticity of voice. Students' knowledge and comprehension construction are no longer influenced only by the traditional regimes of truth such academic institutions and their academic courses, public, political, and economic discourse, and the traditional media. These are some of the mechanisms that enabled individuals to distinguish true and false statements and determine what is truth. There is, however, a shift to modern regimes of truth such as social media (Facebook, Twitter, blogs, and Instagram), which have influenced students' knowledge and perceptions, and in some instances, have greater influence than the traditional regimes.

I concur that larger groups would have made this development greater and that conclusions were too generalised. This is more obvious in the documentary analysis interpretation. In addition, there is the issue of geographical representation. This in arguably one of the major limitations of this study. It was geographically focused on London with all three universities London based.

The final issue is that of representation and generalisation. It is important that sample sizes should be representative of the population. Despite the small size of this study's focus groups, the size and composition of my samples were sufficient to maximise the development of emerging themes. Such emergent themes correlated, to a large extent, to the literature around the topic. As the analysis develops, the themes of identity, curricula value and appropriateness become increasingly integrated into a narrative that provides answers to the research questions set out in chapter one. Hammersly (2015) argues that the validity of sample sizes should be judged, not so much on the number of participants but, on whether the data collected will allow satisfactory analytical arguments to be developed and sufficient data collected to identify relevant themes.

4.7 Ethical considerations

In is a universally accepted convention, that educational research should be conducted within an ethical framework that takes into consideration respect for: "*the person, knowledge; democratic values; and the quality of educational research*" (BERA, 2003a:3). In adherence with the British Educational Research Association Guidelines and those of my university, the following ethical considerations were made.

1. *Consent of those involved.* Consent was sought from all those participating in this study. Ethical approval was obtained from my academic institution through the research ethic committee (see ethical approval application in Appendix 1). Consent was attained from senior staff of the institutions that participated in the study through a participant invitation letter (Appendix 2). A participant information sheet outlining the purpose, objectives and foci of the research accompanied the invitation letter (Appendix 3) as well a consent form (Appendix 5). The same level of consent was sought from students participating in the focus group discussion. See copies of the invitation letter, participant information sheet and consent form in Appendices 4 and 5. The consent forms gave students and staff the opportunity to withdraw from the research at any time if they wished to cease participation. No staff withdrew but two students did so due to non-availability for the focus group sessions.

2. *Anonymity and confidentiality of those involved.* Participants and their institutions were guaranteed anonymity and steps have been taken to protect their identities throughout this study. Their data are being treated with the utmost confidence and cannot be linked back to them or their institutions.

3. *Honesty and openness.* Participants were dealt with honestly (this is reflected in the participant invitation letters and information sheet) and openly. All relevant information was made available and in good faith. Deception can be counter-productive in the long run as well as being ethically and morally unacceptable.

4. *Access to findings.* All participants were offered access to the findings and the final thesis at the conclusion of the study should they wish it. While this is an attempt at openness and honesty, it has the added advantage of strengthening validity and credibility of this study.

While researchers face many ethical dilemmas, it is important that research takes an ethical posture and that researchers act only in ways that they can morally justify. Neither they nor their research should intentionally cause harm to their participants, academia, or the global research community.

Chapter 5: Discussion

Philosophical Case for Curricula Reimagination

This chapter makes the philosophical case for tourism higher education reimagination and restructuring. It builds on the conclusions advanced by the empirical arguments in the preceding chapter and situates the thesis within a theoretical and conceptual framework by reviewing and presenting some of the formative literature underpinning the study. The foci are the continuation of the primary themes of identity construction, value, and appropriateness in tourism curriculum development. It starts by first providing a brief conceptual overview of the curriculum and some of the competing ideologies influencing its definitions.

5.1 Defining the Curriculum

Educational discourse has a plethora of competing ideologies on the definition of the curriculum, which to a non-educationalist, can be extremely daunting and in any case are beyond the scope and interests of this thesis. According to Portelli (1987), there are over 120 definitions of 'curriculum' within the academic and professional literature. Soltis (1978) uses an apt metaphor when stating that "*those who look for the definition of curriculum are like a sincere but misguided centaur hunter, who even with a fully provisioned safari and a gun kept always at the ready, nonetheless will never require the services of a taxidermist*" (Portelli 1987: p. 364). What is attempted in this chapter is a summation exercise to place the definition of curriculum into the theoretical and philosophical contexts as they relate to the objectives of this doctoral research. It is not an attempt to cover the complete landscape of curriculum meanings. The rationale for the inclusion of structuralist and functionalist schools of thought, at the expense of the other approaches, is that they are the most applicable to the discussion of the role of the curriculum is shaping global identities.

In its most simplistic form, a curriculum is the demarcation of what is to be learned and is often confined to what is to be taught in a particular institution or institutions (Ross, 2000:8). Ross, however, draws attention to the fact that curricula also *"exist in much wider domains and can, and perhaps should, include socially constructed or prescribed activities selected in some way from the culture of that society that results in the transformation of the individual "(p.8),* whether these activities occur within or outside specific institutions. He used as an example, the fact that there are parenting courses, where a range of formal and informal activities coalesce to construct individuals as parents often outside the formal structure of a curriculum.

Another definition of the term curriculum that draws on similar ideas of transformative learning, is the one proposed by Her Majesty's Inspectorate in 1985, that:

> *A curriculum consists of all those activities designed or encouraged within its organisational framework to promote the intellectual, personal, social, and physical development of its pupils. It includes not only the formal programmes of lessons, but also the informal programme of so-called extracurricular activities as well as those features which produce the school's ethos such as the quality of relationships, the concern for the equality of opportunity, the values exemplified in the way the school sets about its task and the way in which it is organized and managed. (DES, 1985a, para 11).*

Current approaches and statements by OFSTED in its Inspection Framework, add the idea of cultural literacy or cultural capital. The Department for Education, as it was then known, compartmentalised curricula into three distinctive categories: overt curricula within formal educational settings, often seen as imposed curricula; mixed curricula, a combination of informal elements as well as formal educational settings; and, covert curricula, learning outside the enclosure of an educational institution. This latter category includes experiential learning through fieldwork, ethnographic studies, and internships.

5.1.1 Structuralist and functionalist approaches

Early curriculum theorists such as Bobbitt (1918) considered education as "*largely a matter of learning things*" Bobbitt (1920:9). He viewed the curriculum not just as a demarcation of what is to be learnt but as a structure for organising that learning. This structuralist view holds that the curriculum is a system of interrelated parts constructed to produce learning. Structuralists place greater emphasis on the actual structures and processes around which a curriculum is constructed as they will determine the position of each aspect of learning that results. One of the criticisms of this structuralist school of thought is that it is too rigid and deterministic, favouring the formal structures over the ability of curriculum constructors and teachers to act intuitively and independently.

Bernstein (1996), discussed in Scott (2008), identifies two models of curriculum based on performance and competence. The performance model, built on behavioural objectives, emphasises "*marked subject boundaries, traditional forms of knowledge, explicit realisation and recognition of rules for pedagogic practice, and the designation and establishment of strong boundaries between different types of students*" (Scott 2008:4). Behavioural objectives are educational objectives that are "*observable and measurable*" (Marsh, 2009:51) and affect behavioural changes in students. Such measurable objectives include those relating to students' achievements and levels of performance. The competence model suggests that "*acquirers have some control over the selection, pacing and sequencing of their curriculum*" (ibid, p.4). Bernstein's concerns with curriculum construction and knowledge development are with the "*internal and formal features of pedagogic discourse"* (Scott 2008 :72), that structure learning within a curriculum. Boyle and Charles's (2016) contribution to the conversation seems to straddle both schools of thought by emphasising the importance of the structure in the learning process and the ability of the structure to support progressive development of students.

In opposition to the structuralist school of thought, where the focus is primarily on the pedagogic devices and structures rather than the pedagogical content of the curriculum, functionalists are more concerned with the purpose, function, and value of the curriculum. While there are similarities between both schools of thought, such as the need for a curriculum to have a specific structure to ensure that learning takes place (Welch, 2006: Porter et al, 2009), functionalists believe that the emphasis should be on the value and function of these structures. Functionalists, such as Durkheim, argue that education should have several functions for society. These include "*socialisation, social integration, social placements and social and cultural innovations*" (Porter *et al,* 2009:5). These are some of the functions that will form the basis of the arguments on which this thesis is premised that the main function of tourism curricula in higher function should be the shaping of global citizens with the relevant socialisation abilities and social and cultural interactions.

5.2 Value and the Curriculum

An extensive body of ideologies has influenced the understanding of the usefulness of curricula with each ideological perspective illustrating a different understanding of the purpose of education and consequently, a distinctive view of the value of a curriculum. Current education discourse reveals two primary fields of thought. One views curriculum value for its subjective results - the enriching of the mind, refined sensibilities, and discipline (Bobbitt 1920:3). This school of thought sees education's value in its ability to help individuals to live rather than the practical ability to produce. Conversely, the second school of thought maintains that education's value lies in its ability to develop practical actions for use in a practical world. The modernist consensus is that curriculum value embodies both perspectives (Scott, 2008:136.) Willis (1977) concludes that ultimately the value of the curriculum is to transmit knowledge to produce complaisant workers. Traditionalist perspectives on value include the transmission of formal knowledge, the creation of complaisant workers and preparation for adult life. Modernists incorporate into that discourse the development of transferrable skills and social and personal transformation.

5.3. Tourism Curricula Value and Appropriateness

5.3.1 Curricula value from structuralist and functionalist perspectives

As is the case with higher education curricula in general, tourism curricula values also include the acquisition of knowledge, societal and personal transformation, the development of skills and competencies and identity development.

5.3.1.1 The Acquisition of knowledge and the development of skills and Competencies

It is universally accepted that the acquisition of knowledge is one of the undeniable purposes of education and as an "*exercise of knowledge*" it "*creates relationships, continuity and emotional attachments*" (Walker 2006:2). Walker, (2004:7) articulates an optimism about higher education as a space for personal engagement, transformation, and individual development. It is that transformational ability of education that should help shape the identity of graduates. Said (citied in Higgins 2001:22) argued that the "*whole idea of education is to change and improve things so that other cultural, social and political possibilities can emerge*".

Hannon (2015:15) argues that the "*old narratives about economic competitiveness or personal fulfilment are plainly inadequate*" as seminal objectives of learning. She asserts that debates around the value of learning must include contemporary conditions in the global landscape and the challenges we face. She argues for the prosocial objectives of learning.

Learning, she contends, should also be "*about saving our species on this planet, and in conditions which do justice to our aspirations for good lives*" (ibid, *p.15*).

The positions of Hannon, Walker, Said, and Higgins represent paradigm shifts from the traditional educational discourse where education had the passive role of knowledge acquisition. These authors moved the argument on to the more active role of transforming behaviour and attitudes through the development of transformational and transferrable skills and competences. The development of such skills and competencies can lead to action and have implications for the construction and development of curricula in a postmodern educational landscape. Nussbaum (2002) maintains that the role of university lecturers and teachers *"is to make human life better because becoming an educated citizen through higher education means acquiring knowledge and analytical skills as well as learning how to be a human being capable of love and imagination"* (p:301). These educational approaches reflect a different purpose of learning with social, environmental, global, and interpersonal objectives.

Additionally, these paradigm shifts have opened new channels for learning that exist outside institutional structures such as universities which Hannon (2015:1) refers to as the *"democratisation" of learning. She contends that an "education worth having is not just that defined by others"* but also by individuals with self-awareness of their knowledge needs who are able to "*define, design and achieve their learning goals without institution or state mediation".* Thus, they become co-constructors of knowledge and partners in their learning.

Arguments around the importance and value of higher education and the institutions that deliver it, have been part of educational discourse for many years. As a result, questions dealing with the value of a University Education have been considered by many theorists including Freire (1974), Bernstein (2000), Barnett, (2000, 2008, 2012, 2013, 2016), Collini (2012) Hannon (2015) and Desjardins (2015). So why the need to ask the question in this research? Its presence here is primarily to lend support to the question of the value in 21st Century education from a tourism education perspective. It speaks to the issue of how we educate to ensure that future graduates can manoeuvre their lives through the challenges they will face in a 21st Century world?

Collini (2012) and Barnett (2000, 2008, 2012, 2013 2016), challenge the whole concept of a university, its role in the wider world and its overall value to society. They argue that universities should be recognised not just for the value and extent of academic enquiry but also for their overall contribution to the social and personal transformation of graduates. By asking the question what universities are for, Collini (2012) is encouraging his readers to reflect beyond the traditional view of the university as a place for learning and open-ending enquiry. He acknowledges that due to the global expansion of universities in terms of the degrees on offer and the size of the cohorts that they attract, the notion of a university has changed markedly. Universities should also be seen as places where one can harness the complexities of intellectual enquiry to achieve financial goals. In other words, they have become power houses of economic growth (ibid: p. 3).

Similar questions are being posed as the premise of this doctoral thesis: what is the purpose of tourism education? What is its value to its graduates? What are the educational assumptions upon which its objectives are constructed and are they still fit for purpose? For many decades, much has been written on the importance of educational objectives and their place in curriculum design and development. Such writers extend from Franklin Bobbitt in the 1920s, the founding father of curriculum objectives, through the early works of Bloom (1956 and 1964), to those of the Nuffield Foundation in the (1972). In Davis's (1976) work, objectives have been central elements in curriculum design. They are viewed as the pillars on which educational curriculum rest, and they provide the rationale for all levels of education.

While Collini's (2012) focus is on the value and purpose of the institution, the university, Bobbitt (1924) asked what a university provides, suggesting that learning should be linked to a set of educational objectives outlined in a curriculum. He argued that an educational curriculum must not only be appropriate for its time but must be suitable for its users. Appropriateness thus becomes a fundamental attribute of any curriculum construction. Building a curriculum should take as the theoretical point of departure, an analysis of the contents of adults' working and domestic lives. Education, Bobbitt writes, *"is primarily for adult life, not for child life. Its fundamental responsibility is to prepare for the fifty years of adulthood, not for the twenty years of childhood and youth* (Bobbitt 1924 cited in Eisner 1967:32). Education, he argued, should not be static since it needs to serve throughout one's life. Boyle and Bragg, (2004:571) contend that a *"curriculum cannot be conceived as some kind of final and fixed entity; a list of finite learning areas. It should be constructed as an intersection between the perceived or hypothesised needs of students; the structure and evolution of knowledge conceived as disciplines and tools for learning; and changing realities, beliefs, values, and ideologies of society".*

5.3.1.2 Societal and personal transformation

Another value of the curriculum is its ability to affect societal and personal transformation. Education is seen by many as a means of transforming society by improving the social and economic status of individuals. Durkheim (1956) discussed in Ross (2008) characterised education as "*the means by which a society prepares, within its children, the essential conditions for their existence*" (p.81). The functionalist view is that it is incumbent on societies to pass on to "*the next generation the knowledge and skills regarded as particularly worthwhile for that society and achieve this by means of education*" (Lawton and Gordon, 1996:10). This functionalistic perspective is also reflected in Dewey's (1920) transformative model of education. Dewey regards the curriculum as a construct for promoting social equality where "*each individual gets an opportunity to escape from the limitations of the social group in which he was born and come into living contact with a broader environment*" (Dewey, 1916:20). He advanced the ideology that education should also have a progressive role for the individual by creating the desire for continuous growth and by suppling the means for making that desire effective in reality (ibid, p.50).

Education is viewed by many as a leveller in society. The need to reduce inequalities has been an important objective for current mainstream political parties in the UK as well as globally. It is one of the rationales for the public provision of educational resources which aims to improve the living standards of its citizens and achieve social and economic advancement. Rawls (1971) has argued, however, that *"resources for education are not to be allocated solely or necessarily according to their return as estimated by their production of trained abilities, but also according to their worth in enriching the personal and social lives of citizens"* (p.107).

5.3.1.3 The development of identity

Tourism education curricula are valuable in the social construction of identity. If tourism graduates are to be global citizens, they need to acquire knowledge specific to their creation of that global identity. The contextualisation of that identity ranges from the traditional to the contemporary (Abeel, 2006), and the personal to the collective (Erikson, 1968; Melucci, 1989; Ricoeur, 1992; Polletta 1995, 1996; Jasper, 2001; Brandiaran *et al*, 2020). Traditionally, identity is associated with national states, ethnic grouping, religion, race, and gender (male and female). However, the 21st Century has witnessed a shift in identity formation with the emergence of globalisation and internationalisation to a more global sense of belong, a more collectivist view of identity. Saperstein (2020:1) claims that the younger generations *"are not as tethered to their national or ethnic identities"* as that of the older generations. These concepts have evolved to include identities that are largely the result of social, cultural, and political changes. For example, self-identity may be based on one's political affiliations such as socialist, communist, liberal, conservative and/or identity based on certain characteristics that one may value. It can also be based on issues such as climate change and concerns for the natural environment. This has led to the emergence of the term 'eco warrior'.

Personal or individual identity is shaped by an individual's interaction and interpersonal relationships with the various environments within which he or she exists. Collective identity is influenced by the shared conditions and characteristics of social groups. Ricoeur (1992:28) differentiates between two distinctive aspects of identity (self): "*Our* and *I*". He refers to them as ipse and idem. He identifies ipse as the *"who"* the self is and idem as the *"what"* the self is. He relates ipse to selfhood, the distinctive characteristics that make us who we really are, our uniqueness, our individuality. Idem, he refers to as "*sameness, identity that is linked to the external cultural and social practices of the groups in which we identify"* (p.28).

Individual identity and the concept of uniqueness

Tourism curricula should play a substantial role in the social construction of students' self-identity formation. While the state remains an important force for education, market forces together with student empowerment are increasingly influencing the content and context of education. Chapter 1, pages 5 – 8, presents a discussion of the importance of students' ability to shape their identity by first determining their ispe/idem positions as well as understanding the pedagogic devices within the curriculum that can help achieve that identity. Social constructivists (Blumenfeld *et al,*1997*;* Lave and Wenger, 1991; Perkins, 1993) stress the importance of the curriculum to create a learning environment where students can actively construct their understanding of who they are and how best they learn.

Collective identity and loss of self

The emergence of global identity is a new form of collective identity. Erikson (1968:1) defines collective identity as the *"bidirectional identification between* *individual and community".* This relates to an individual's relationship with a specific social-cultural or political group because of shared beliefs and the similarity and sameness concept of collective identity. One of the challenges facing the concept of a collective identity is the loss of self. Akeel (2006:246) argues that there are often minimum conditions for identifying with certain groups where adherence to a set of rules may pose problems. The statement is often made that one will lose one's sense of self if he/she commits to a particular group.

5.4 Curricula Appropriateness for Shaping Global identities.

21st Century education should have as its objectives the increasing global competencies of its students to help create a more "*globally competent citizenry"* (Saperstein 2020). Consequently, global citizenship education starts with appropriate curricula reform. This thesis argues for global manifestations and international forms of the curriculum which are influenced by the cultural, social, economic, and political structures of the society in which they exist and are being constructed. Durkheim (1897: 372), cited in Ross (2000: 81), characterised the curriculum as the *"image and reflection of society"*, arguing that the curriculum should reflect the wider society within which it is located. 21st Century society is one of globalisation and internationalisation with diminishing geographical borders, expanding geopolitics, internationalised business and increasing interconnectivity through global interactions and communications. Future tourism graduates should reflect that society because of appropriate curricula.

5.4.1 The ontology of the global citizen and global citizenship

Global citizenship should not be seen as an alternative to national citizenship. It should be seen instead as a *"supplement to reinforce the robustness of representative and participatory democracies worldwide, ultimately seeking to guarantee the social democratic pact on the rights of persons, not only the rights* *of property"* (Torres, 2015: 268). In short, global citizenship adds value to national citizenship. The question needs to be asked how can one recognise a global citizen in terms of their identity? What are the characteristics of a global citizen's identity? The concept of global citizenship and the global citizen was examined in document 2. There, arguments relating to their ontology, were viewed from a theoretical perspective. The ideas were further advanced in documents 3 and 4 through a set of empirical observations. These all needed to be fully understood in the construction of a curriculum that is appropriate for a global citizen.

There is a growing body of literature, both historical and contemporary, on the question of citizenship, its construction and interpretation as reflected in the literature review of document 2. Included in that literature review, were the ruminations of philosophers such as Diogenes Laertius, Greek Philosopher (AD 220), who proclaimed that he was a citizen of the world (Doc 2, p.13), and Aristotle, who began the elucidation of his ideas on the subject by first asking: who is the citizen and what is the meaning of the term? (Doc 2, p.16). Unlike Diogenes, who saw the citizen as existing outside formal geographical boundaries and with a global reach, Aristotle saw the citizen as a *"composite of a state"* bound by the complexities of that state (Doc 2, p.16). Aristotle saw a state as a collection of citizens, and a *"citizen nothing other than someone who participates in the judicial functions and political offices of a state"* (ibid, p16). He had a much narrower view of the term global which was restricted to a specific state. His view of the citizen did not expand transnationally.

Also included in that literary review was a reference to some of the more recent ideas of the citizen as rooted in the French Revolution of 1789 – 1799 (Doc 2, p.17). Ontological notions on the citizen during the French Revolution differed substantially from those of Aristotle. Aristotle's citizens existed in an extremely hierarchical system while citizens during the French Revolution, existed in a state of presumed equality, with no hierarchy. These ideological ideas and thoughts may be viewed alongside the differing views of three

American politicians: Thomas Paine, American Revolutionary (AD 1776), Newt Gingrich, American Politician (AD 2009), and Barack Obama, Former President of the United States (2008 – 2016). Whereas Thomas Paine saw himself as a *"citizen of the world and all mankind his brethren"*, Newt Gingrich thought that the concept of a global citizen was *"intellectual nonsense and stunningly dangerous"* (Doc 2, p.13). Barack Obama, on the other hand, acknowledged that *"21st Century threats do not recognise borders"* and that common survival requires that everyone assumes the role of global citizens working in cooperation and understanding to address these global threats (Doc 2, p.29). In short, he adopted a more collectivist view of citizenship.

Modernist perspectives on the nature of the global citizen, such as perspectives on equity, social justice, environmental advocacy, prosocial values, the socially progressive transformation of society and global responsibility are evident in the works of Falk (1994), Gerzon (2010), Heater (1999, 2002) Heater (2004, 2002,1999), Judd (2014), Kruempelmann (2002) Mayo (2005), Morais and Ogden (2011), Meadows (1991), Oxley and Morris (2013), Noddings (2005), Reynes (2012, 2013, 2017), Riesenberg (1992) and Walker (2006, 2007).

Laura Oxley and Paul Morris (2013: 301), commenting on a seminar series, explained the opacity of opinions on global citizenship emerging from the different seminar speakers. They noted the failure of a UK funded Working Group to agree a definition of the term global citizenship which led to the eventual removal of global citizenship as a primary goal for education development from the final paper of the Working Group. This opacity reflects the difficulties surrounding the term global citizenship that exist in academic discourse.

Falk (1994: 39) offers two perspectives of global citizenship, both centred on the underlying issues of "globalisation"; one viewing the idea from above and the other from below. The distinguishing features, Falk argues, are that globalisation from above is often seen as more hegemonic and constructed around “consumerist ideals” and associated with politics and transnational businesses. Globalisation from below, on the other hand, is a reaction against the authoritative and entrepreneurial identities and aligns with social forces such as “*environmental concerns, human rights, hostility to patriarchy”*. It also involves a *“vision of the human community based on diverse cultures seeking an end to poverty and oppression”* (p:39). Like Falk’s globalisation from below categorisation, Morais and Ogden (2011: 2450), present three interrelated qualities of global citizenship: social responsibility, global competence, and civic engagement. Reysen, Lary and Katzarska’s (2012) conceptualisation of global citizenship aligns substantially with that of Morais and Ogden. They see global citizenship as *“global awareness, caring, embracing cultural diversity. Promoting social justice and sustainability and having a sense of responsibility to act”* (p:28).

Oxley and Morris (2013) on the other hand, progressed the conversation by proposing eight distinctive typologies of global citizenship, grouped under two all-encompassing classifications of cosmopolitan and advocacy (see Table 5.1). There is no attempt by Oxley and Morris to imply that individuals should fall into, one or the other of their two categories. On the contrary, they argue that global citizens should be a combination of the above. One can be a global citizen who encompasses the values and ideologies of social, cultural, moral, and environmental citizenship.

Contemporary research on identity and the global citizen such as that by Reysen, Pierce, Spencer, and Katzarska-Miller (2013), has illustrated a clear nexus between global identity and prosocial values. In a study, like this doctoral research, Katzarska-Miller, and Reynes *(*2018*)* reviewed students’ self-identification as global citizens and concluded that global citizenship identification is closely associated with prosocial values such as “*a concern for the environment, valuing diversity, empathy for others beyond the local environment and a sense of responsible to act*” (p:3).

Table 5.1: A typology of global citizenship based on the ideas of Oxley and Morris (2013).

Cosmopolitan (A universalist and individualistic perspective of a global citizen)	Political	Citizenship as a political position that is demonstrated in a universal governance system that promotes democracy and the deployment of international organisations in sustaining a well-controlled and well-structured world order.
	Moral	Citizenship that is based on a shared understanding of universally accepted moral codes and standards of behaviour. For example, with issues around human rights.
	Economic	Citizenship that is based around international economic development such as free markets, free trade, intranational corporations and co-operation.
	Cultural	Citizenship that is based around cognisance and acceptance of cultural diversity, value, and competences, especially as it relates to global economic cooperation.
Advocacy (An inti-individualist and advocacy-oriented viewpoint of a global citizen)	Social	Citizenship based on prosocial advocacy – for social justice and freedom of expression
	Critical	Citizenship based on activism and defiance with the goal of dismantling oppressive societies and breaking down repressive global institutions and political systems.
	Environmental	Citizenship that advocates for positive relationships with the natural environment at the local and global level.
	Spiritual	Citizenship that emphasis the spiritual connections between human beings – empathy, humanity, caring, kindness, etc.

Created from the ideas of Oxley and Morris (2013) Global Citizenship: A Typology for Distinguishing its Multiple Conception. *British Journal of Educational Studies*, 61(3) 301-325.

5.5 Conclusion

To conclude, this chapter has attempted to place this thesis within its theoretical and conceptual framework, focussing particularly on structuralist and functionalist schools of thought. It agrees with Durkheim and argues that the main function of tourism curricula in higher education should be the shaping of global citizens providing them with the relevant socialisation abilities and social and cultural skills to enable them to face the challenges of living in and contributing to a 21st Century world.

Chapter 6: Implications for Practice

Curricula Reimagined and Restructured

6. Introduction

One of the most important roles of educational research is for it to influence the relationship between theory and practice. Sound research can lead to new theories, and these can influence professional practice (Wells, 1997; Schoenfeld, 1999; Faulkner *et al*, 2001; Kaufman, 2003; Jarvis, 2006; Leshem *et a*l, 2008; Dennick, 2012). These debates help to confirm and explain the dichotomy between theory and practice, and present theoretical and practical justifications for the existence and value of that relationship. Some, as is the case of Dennick (2012), offer ways in which educational theories can lead to practical consequences and others, such as Kaufman (2003) see both as being intrinsically linked, as is suggested in the statement "*there is nothing more practical than a good theory*" (p.21). One of the many debates on educational research and educational practice concerns the issue of theory. On the one hand, it is argued that the establishment of rigorous educational theory is the distinctive contribution research can make to educational practice (Faulkner *et al,* 2001:22); yet on the other, educational research can be dismissed as being merely theoretical (Hirst, 1983; Faulkner 2001) with no real practical value.

This research sets out, in Document 1 (p.6) and reiterated in this document (p.11), to accomplish a more practical conclusion as opposed to a purely theoretical or philosophical one. Although one of the expressed research aims was to revise, expand and advance the discourse on tourism curricula development (Doc 1, p.6), especially as it relates to the role of tourism education in shaping global identities, the creation of models on which tourism degrees, that are relevant to contemporary global society can be constructed, was the ultimate outcome. These models are built on global citizenship theories including that of cosmopolitanism and will reflect a more sociological approach to tourism education that is appropriate for the 21st Century. This is a radical departure from the more management and business approaches of much current tourism provision in the United Kingdom. Tourism is widely predominantly perceived as a set of business activities that sustain the infrastructure that facilitates the global movement of people for leisure and business. Conversely, tourism is also a “social phenomenon” (Inuit, *et al 2006:28)* that explores issues of society including societal relationships and interactions. While there is an abundance of tourism degrees to accommodate the business demands of tourism, there are very few, in the UK at least, that take a more sociological approach. The contribution to theory because of this research is curricula’s role in the development and shaping of global identities. It makes the case for better integration between learning and subject-specific theories and empirical experience. Consequently, it seeks to move the focus from tourism education that is currently predominantly theoretical, and classroom based with experience as an adjunct, to an approach that places experience as the dominant focus of pedagogy.

6.1 Policy and Practice Recommendations

The following discussion sets out the theoretical principles and concepts that guide the appropriateness and value of the proposed models. It also presents policy and practice recommendations for future tourism curricula construction.

6.1.1 Experience as a core tenet of the tourism pedagogy

The reimagination of tourism curricula should have experience at its core with fieldwork and internships as tenets of that core. Experience can provide specific knowledge and understanding of the 21st century world that tourism graduates will inhabit and so should be a mandatory part of curricula construction. Empiricists (Bacon 1561-1626, Locke 1632-1704, Feyerabend 1924-1994) argue that knowledge originates from experience and that it is acquired through observation and the collection of physical and sensory data of the world. This empiricist viewpoint, that the only source of knowledge comes from experience and that all concepts are about and applicable to things that can be experienced, has its critics. Most notable rationalists, Descartes 1596-1650, Spinoza 1632-1677, Leibniz 1646-1716, present the opposing view that knowledge is acquired through reasoning, intuition and deduction and that reason is indispensable and superior as a source of knowledge.

To a large extent, this difference between the two schools of thought is centered on the sources and limits of knowledge with both arguing their epistemological viewpoint as the main and only source of knowledge. There is, however, space for both points of view regarding tourism curriculum construction enabling knowledge acquisition from experience, reasoning, intuition, and deductions. This is the compromised position offered by Kant (1724-1804). While empiricists contend that knowledge is gained entirely from experience and rationalists from intuition and deduction, Kant makes a case for the importance of both, the acquisition of knowledge by empirical as well as rational principles. Based on my experiences as a former tourism graduate, a senior lecturer at graduate and postgraduate levels and my review of tourism programmes across the United Kingdom for this thesis, most tourism education focuses on reasoning, intuition, and deduction. Students spend a great deal of time listening to lectures that are largely theoretical, and participating in seminars that are based on the said lectures. They are encouraged to provide evidence of their knowledge and understanding through reasoned discussion of ideas and concepts derived from academic textbooks and journals.

Epistemology advocates four main sources of knowledge: divine revelations, experience, logic and reasoning, and intuition. Fieldwork (ethnographic study) is learning by experience. Document 4 presents the case for fieldwork's inclusion as an integral part of a tourism curriculum based on its ability to shape global citizens and as an essential source of knowledge. This is as a consequence of the pedagogical values of fieldwork, not just as a means of data collection but as a teaching and learning instrument. More important to this study is the transformative ability of fieldwork in shaping an individual's identity and behaviour. In document 4 (p.5) citing Fuller *et al* 2006; Stoke *et al*, 2011 and Fuller 2012, the justification for fieldwork's epistemological importance was established. It can provide students with opportunities for acquiring social, intercultural, transversal, and subject-specific skills, knowledge, and competencies (Doc 4, p.13). Internships and study aboard programmes have the same epistemological values as ethnographic study and together this helps to link classroom learning with real life learning. This is often referred to as experiential learning and provides for the "integration of experience, reflection, conceptualisation and action" (Kolb 1984:21). Study aboard programmes are increasing acknowledged, across the higher education sector, as valuable experiential learning opportunities for developing and nurturing intercultural interactions, and in so doing developing global awareness and cultural sensitivities in students who participate in these programmes (Sherman, 2020:141). There are many studies such as Ibrahim, 2005; Shultz, 2007; Bates, 2012; Lorenzini 2013; Read et al., 2013; Tarrant et al., 2014; and Aktas et al., 2017 that embrace the importance of global citizenship learning opportunities presented by student cultural exchanges through study aboard initiatives. The concluding consensus of these studies is that preparing students for "globally engaged citizenship requires a curriculum that helps students connect classroom-based knowledge acquisition with community involvement, or experiential learning" (Sherman *et a*l, 2020:3). While these programmes are some of the rapidest and sizeable growing areas in American higher education (Sherman *et al*, 2020:2), in the British education system they are nonetheless adjunct, peripherally and under resourced.

6.1.2 Social, intercultural, and transversal competencies as core tenets of tourism pedagogy

The intrinsic value of social and transversal skills and competencies for shaping global citizens is presented in Documents 3 and 4. Findings in Document 3 and presented in Table 2, (Doc 3, p.27) emphasised the importance of social and intercultural skills, combined with subject-specific knowledge and understanding, as essential characteristics of global citizenship. They should have a foundational role in curricula construction aimed at shaping global citizenship. There are ongoing debates within academia, some presented in this research, around what constitutes quality education and learning in the 21st century. The concern is that educational curricula are focused too much on the accumulation of academic cognitive skills at the expense of the hard-to-measure softer non-academic skills and competencies. Such skills and competences include intercultural (cultural diplomacy and cultural sensitivity); social (tolerance, empathy, flexibility, self-discipline, self-awareness, respect); transversal (those skills needed to think and act critically such as observation, inquiry, reflection decision making, problem solving and adaptability; and so on (see Table 2 Doc 3, p:27), and are often referred to as "21st Century skills or 21st Century learning" (Strandberg, 2015:2). These are not only important in the preparation of students for their professional lives but are also paramount in ensuring that graduates are equipped to live meaningful, sustainable, and responsible lives in a rapidly changing and interconnected world.

There are many studies (European Commission 2002, OECD 2004, Hipkins, *et al* (2005), Voogt *et al* (2005) that confirm a move towards the integration of transversal competencies into educational curricula. This is a consequence of the economic, cultural, and social changes associated with globalisation. There are, however, challenges facing this integration. One such challenge is how best to embed social and transversal competencies into existing curricula (Choo and Villanueva 2012). A large part of this discussion is whether these competences should be stand-alone provisions or embedded into specific subject areas such as within core subjects. Gordon *et al* (2009) cited in Strandberg (2015:3) presents several approaches by which social and transversal competencies can be assimilated into curricula. This can be achieved, first, by adding them as new subjects to existing curricula and second, by integrating them as cross-curricula competences that underpin all subjects. It is the contention of this study, that in the case of tourism curricula, both approaches should be employed. Most of these skills can be imbedded within all subjects but there are those that can be subjects in their own right. These include transversal skills such as digital and technological, communication and conversation, problem solving and decision making; and intercultural competencies such as cultural diplomacy and cultural sensitivity as well as social competencies such as social graces, etiquette, manners, and deportment.

6.1.3 Global Citizenship Education as a core tenet of tourism pedagogy

Since this thesis is premised on the notion that tourism education should be shaping global identities, models for the construction of future tourism education should have at their core global citizenship or cosmopolitan education. Chapter 5 of this document makes the case for the inclusion of global citizenship or cosmopolitan education in tourism curricula and concludes that 21st Century society is one of globalisation and internationalisation epitomised by diminishing geographical borders and business global interconnectivity. Accordingly, future graduates must reflect that society. Ross (2008:81) characterised the curriculum as the "*image and reflection of society*". Consequently, the curriculum should reflect the wider society within which it is located. Proposed models around which tourism degrees should be built, to realise their pedagogical value, must contain all three recommended core tenets.

6.2 Proposed models and future options for Higher Education Tourism Curricula Construction.

The proposed models are built on social constructivist principles. Social constructivism is an epistemological approach to learning which provides students with opportunities to actively construct their knowledge and promote understanding of their academic discipline through social interactions and social contexts (Adam, 2006; Singer *et a*l, 2000; Blumenfeld *et al,* 1997; Lave and Wenger, 1991) both within and outside the structures of a curriculum. Learning as a social construction involves students learning concepts and constructing *"meaning about ideas through their interactions with and interpretations of their world, including interactions with others"* (Singer *et al,* 2000: 4). Active construction of knowledge requires that *"learners become immersed within the context of the discipline … by engaging in the learning environments that require them to explain, muster evidence, find examples, generalise, analogise and represent in a new way"* (Perkins, 1993:29). The creation of knowledge cannot be separated from the social environments in which it is constructed.

Model 1: A Sociological Approach to Tourism Education.
Tourism, Foreign Languages and Applied Linguistics

The epistemological value of this model is that it provides for the social construction of tourism degrees that have language acquisition and dexterity as one of their primary pedagogical objectives. Language learning requires social interaction, interpretation and understanding. Findings presented in Document 3 reveal that language diversity, flexibility and deftness are essential attributes of a global identity (Doc 3, p.26) and, as such, should play a significant role in a curriculum that is designed to develop such identities. This is reinforced in the findings of Document 4 (Doc 4, p.21) and in chapter 4 of this document. Cultural interactions and cultural adaptability require individuals to possess some level of language aptitude. Kamesh (2000: 311) characterised the acquisition of a foreign language as a "*sociocultural practice*" and a necessity for global communication. Socialisation into a specific culture or community involves the use of the local language to communicate and interact and is influenced by the repeated and extensive exposure to that culture. The ability to speak one or more foreign languages is seen as essential for diplomacy, geo-politics, international business, and cross-cultural exchanges. The ability to interact in the local language can "*influence the quality and frequency of cross-cultural interactions*" (Doc 4, p.38).

A common but now outdated view, on the importance of foreign language acquisition, was that English is the language of international business and trade and as such there is no mandatory need for other languages (Voght 2000; Casado 2003). Therefore, most tourism degree construction ignored the essential nature of foreign languages, and they were not included. There are some UK tourism degrees that have a foreign language component, but these are usually provided as options and are viewed as being peripheral to curriculum content. This outdated position is no longer appropriate in the preparation of tourism students for global engagement and competition (Voght 2000; Casado 2003).

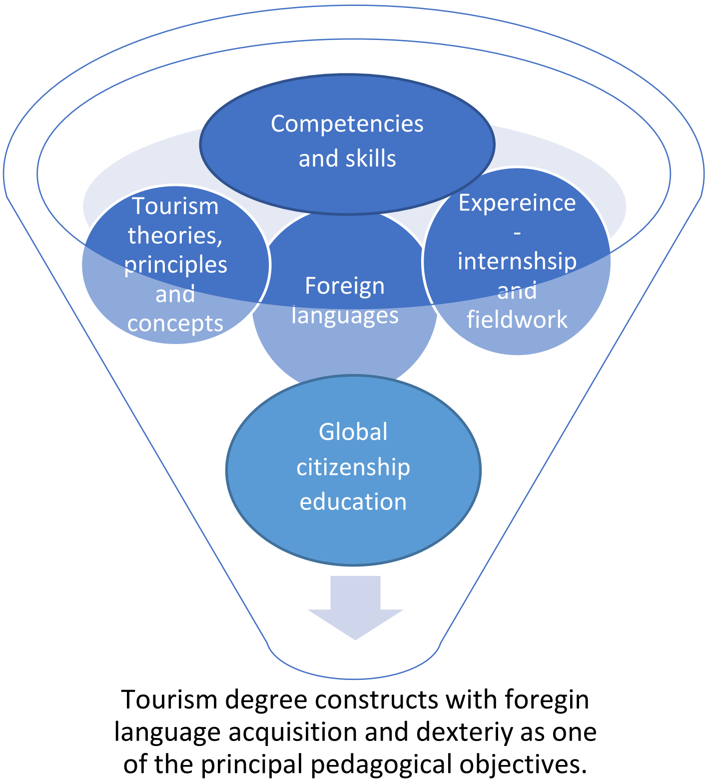
The current UK undergraduate tourism degree landscape, according to UCAS (2021), illustrates the following situation. There are 447 tourism courses available in 96 higher education institutions in the UK. Of these, only 39 tourism degrees, available in 11 universities, provide foreign languages as part of their curricula. These provisions are overwhelmingly optional and are mainly adjuncts of Tourism, Travel, Hospitality and Event Management degrees. This represents just 8.7% of the total number of tourism courses available. Three universities offer international tourism with languages. However, only one language is offered with each version of the degree. At one institution the options are international tourism with German, International tourism with French and International tourism with Japanese.

What sets my proposed model apart, is that there will be multiple foreign languages built into each year of the curriculum with introduction courses in year 1, intermediate in year two and advanced in year four. Year three will be an international internship year to provide students with opportunities to assimilate into the culture and society of the represented language. Students will be required to study more than one language as part of their degree. There is precedent for this in many European countries, the UK excepted, where tourism students are required to study up to three foreign languages as an obligatory part of their courses. For over ten years, I participated in Erasmus teaching exchanges in southern France where multiple languages form a mandatory part of their tourism courses. Casado (2003:44) argues that tourism and hospitality students should acquire, from their courses, both the "*factual knowledge and linguistic and cultural proficiency*" needed to succeed in the world market and current global economy.

Internships and ethnographic studies (fieldwork) have a foundational role in the construction of the proposed curriculum represented in Model 1. They provide opportunities for students to engage with language acquisition outside the physical classroom. They promote empirical understanding of those "*social and psycholinguistic processes*" which facilitate language acquisition (Nunan 1991:279). Psycholinguistic processes involve the structures and systems which underlie an individual's ability to speak and understand languages (Purba 2018:48) and include comprehension and dexterity.

Figure 6.1 illustrates how the five components: foreign languages, experience through internships, fieldwork and ethnographic study, skills and competencies, tourism theories, principles and concepts, and global citizenship education link together. They reflect curriculum constructs that underpin an individual's knowledge, cognitive abilities, skills, attributes, and aptitude and better prepare them for success in a globalised environment.

Figure 6.1 *Model 1: Tourism, Foreign Languages and Applied Linguistics*



Source: Created by the Author to Illustrate Proposed Curriculum Model 1

Represented by this model are proposed 4-year degrees with one year of international internships divided into three different placements. Students will be required to study three foreign languages with one semester of internship in each of the cultures of the languages being studied. The choice of languages on offer should be determined only by global demand and need, not by the availability of teaching staff.

The inclusion of global citizenship education further sets this model apart from all 447 tourism degree courses on offer in the United Kingdom as none has any global citizenship education as part of their curriculum. Global citizen education has become part of curricula in many countries round the world including the UK, but this is at the school level (Davis *et al*, 2005; Motani, 2007; Evans *et al,* 2009; Bickmore, 2014; Chong, 2015). Higher education needs action to refocus it curricula with a global citizen education agenda.

Possible criticisms of this model

There will be criticisms of this model, the most obvious being the costs associated with such curricula constructs. Delivering foreign languages requires specialist staff and dedicated language laboratories for effective implementation. This has been one of the main rationales for the non-inclusion or removal of foreign languages from tourism degrees in the United Kingdom. At my institution, it was the first component of the tourism degree to be removed during a cost reduction exercise several years ago. Foreign languages then were optional and only two languages were on offer: French and Spanish. It is challenging to make the case that alongside the internationalisation of tourism education and tourism principles and concepts pedagogy, students should also be learning how to communicate and converse in other languages.

This cost argument can also be applied to science and technology subjects where specialist staff and physical laboratories are essential, yet there is an ever-expanding cohort of these courses with constant funding for their sustainability. There is an obvious bias against social and humanities disciplines when it comes to cost. In the case of tourism, it is my belief, that this bias stems from a lack of understanding of the function and significance of tourism education and its interconnectivity with globalisation and internationalisation. Overall costs of foreign language inclusion can be mitigated through collaborative cross-curricula engagement with modern language departments in institutions where they exist. The sharing of resources between tourism and modern language programmes can lessen the impacts of associated costs.

Another criticism that can be levied against this proposed model is the 4-year duration. There are current debates (Naylor and Smith, 2002; Chopka *et al*, 2011; Weinstein, 2014) about whether universities should offer shorter degrees, three or even two-year compact and condensed degrees, mainly due to cost and convenience. One of the rationales for shorter degrees is the improvement of completion rates by reducing the economic barriers to degree completion that are associated with longer degrees. Many students, especially those from low-income backgrounds, find the costs associated with 4-year degrees immensely challenging. They often equate shorter degrees with financial affordability. While there might be a perceived demand for such shorter degrees, 4-year degrees, such as the ones proposed here, offer students the opportunity to gain valuable experience through internship and ethnographic study as part of pedagogy.

The cost of resources for the development and implementation of international internships and ethnographic studies is a contributing factor to the reluctance for them to be included on tourism programmes. The development and sustainability of international placements and ethnographic work require appropriate and reliable operational and management systems in order to be successful. There are questions around who should meet these costs, the students, or the institutions. These are issues to be dealt with by respective institutions. Some may adopt an institution-pay approach through tuition fees; others may adopt a cost-sharing approach where students make a financial contribution to their placements as they recognise the importance of practical and lived experience to their professional future. If academic institutions embrace the pedagogic value of experience, they can find ways to address effectively the issue of costs.

The struggle for space within curricula, because of competition from other disciplines, can also be viewed as a challenge for the realisation of such degrees and could be argued is a valid criticism of the proposed models. The UK university sector is going through a period of extensive cost reduction to improve overall finances and might perceive such degrees as detrimental to their overall financial sustainability. To help shape global identities, tourism education policies should allocate space within the curriculum for the inclusion of language acquisition. These polices and their discourse have an essential responsibility in the context in which pedagogy occurs (Helot, 2003;

Liddicoat, 2013), and should determine the position and function of foreign languages. A sustained effort at inter and cross disciplinary use of human and financial resource can go a long way in reducing overall cost.

Finally, questions over the "*scholarly and academic respectability*" (Kramsch, 2000: 319) of foreign language provision can be used as a criticism for foreign language presence. The issue here surrounds the methodologies used for foreign language pedagogy. These are often criticised for their academic quality as they are often merely conversational with little or no theoretical underpinning. In the proposed model, methodologies should be determined by each institution's philosophy and should be based on student needs and global demand.

How these models are adopted into policy formulation and implemented into the structural framework of curricula should be determined by academic institutions' philosophies and organisational cultures. Structural options that are available include year-long, modularised, credit accumulation and credit transfer. One of the advantages of modularised, credit accumulation and credit transfer degrees, over that of year-long degrees, is that they allow for multiple points of entry and exits (Kraak, 2000; Mason *et al*, 2001). They also allow for better integration of fieldwork, ethnographic study, and internships into the curriculum.

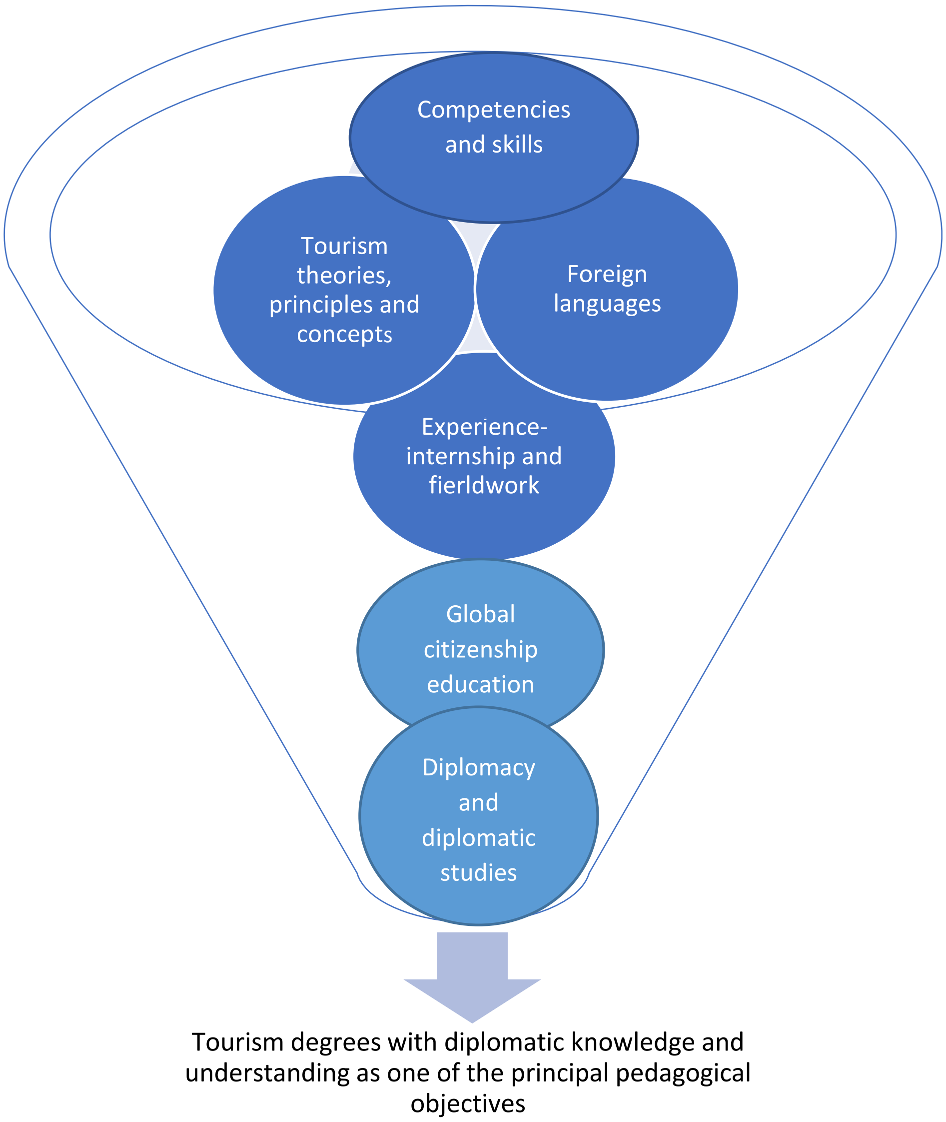
Model 2: A Sociological Approach to Tourism Education. Tourism and Diplomacy

A review of the availability of tourism and diplomacy studies by UCAS (2020-2021) reveals only two courses on offer from one higher education institution in the United Kingdom. That represents 0.4% of the 447 tourism courses on offer in the UK. The current 2021-2022 list of courses has none. Yet current global demands, such as the need for international interaction, cooperation, and collaboration, make it obvious that such courses should be available to help create the kind of graduates who can function effectively at a global level.

A combination of diplomatic staff and heads of tourism boards representing overseas countries were the participants for the small-scale research conducted for the completion of Document 3. Their selection as research samples was influenced by the richness of "*their experiences, knowledge of cultural, political and global issues, the diversity of their cultural and ethnic backgrounds and the variations in their geographical representation*" Doc 3, p.17). They are what Creswell (2008:214) characterised as "*information rich*" sources. These were all individuals "*who, as part of their duties and responsibilities, engage on a global level*" (Doc 3, p.25). Moreover, as representatives of their respective countries, they are obligated to cultivate relationships with other countries as well as international organisations (ibid, p.25).

That study's findings have shown that diplomatic knowledge, skills, and competencies are necessary attributes for global citizen characterisation. These include cultural awareness, knowledge of cultures and traditions, cultural sensitivity, and the ability to function in different cultural environments (adaptability). The conclusion of the study was that global citizens should demonstrate knowledge of cultures and traditions, interact with others at domestic and international levels and be able to adapt to changing situations, new environments, and new realities (Doc 3, p.25). This makes the case for the importance of diplomatic knowledge and understanding in the curriculum.

Figure 6.2: ***Model 2 Tourism, Diplomacy and Diplomatic Studies***



Source: Created by the Author to Illustrate Proposed Curriculum Model 2

Murray et al, (2011:709), define diplomacy as the "*institutions and processes by which states and others represent themselves*". The recent re-emergence of global nationalism, populism and the forces of protectionism have sought to downplay the importance of international diplomacy. Former British Prime Minister Theresa May, during one of the press conferences on her Brexit efforts, said "*if you believe you're a citizen of the world, then you are a citizen of nowhere*" (May 2016). Former US President Donald Trump articulated parallel views. In a December 2016 speech, he declared that "*there is no global anthem, no global currency, no global certificate*" (Trump 2016) thus missing the point of global citizenship and the link with diplomacy. Despite these anomalies, proponents of internationalism and globalisation continue to promote the value of global engagement through diplomacy.

Diplomatic pedagogy within the tourism curricula will infuse students with the knowledge and skills to understand international relationships and diplomatic norms vital to their performance on the global stage. Tourism graduates, on completion of their studies, should embody similar characteristics to that of a professional diplomat. Currently, there is little interest in the usefulness of diplomacy in tourism, as the nonexistence of such courses' attest.

The growing need within academia for internationalisation and the push to include it in contemporary curricula, reveal a lag between the theory and practice. The "*epistemic and intellectual*" nexus to the study of diplomacy is either underdeveloped or non-existent as is demonstrated by current tourism education curricula (Murray *et al*, 2011: p.711). Nevertheless, the inclusion of diplomacy in socially constructed curricula will bring greater awareness of its epistemic and theoretical values and a clearer understanding of the practical benefits for 21st Century tourism graduates. Space should be encouraged within the curriculum to help students better understand issues such as representation, soft and hard diplomacy, strategic international relationships, and global competence.

7. Conclusions

Conclusions and Future Research

7.1 Interwoven themes

The central themes interwoven throughout this study in relation to the shaping of global identities and the role the curriculum can play, are identity curricula value and curricula appropriateness. This is the result of the questions posed during the initial project identification and planning process at the commencement of the professional doctorate (see Document 1). These were: 1. Is contemporary tourism education fit for purpose? 2. What is the purpose of such education? 3. How is the term fit for purpose defined? and 4. How might the purpose of tourism education in the future differ from today? (Doc, 1: p.6). To question tourism education's fitness for purpose, it was incumbent on this research to identify a specific purpose. In chapter one, I argued that tourism education had an identity problem and that it was struggling to determine its ipse/idem positions and invoked the concepts of fitness of purpose and appropriateness, first presented by Bobbitt (1924) and expanded by Eisner (1967) as citied in Doc 5, p.15 This argument concluded that there it is possible to obtain a clearer understanding of the function and value of tourism degrees through an understanding of their ipse/idem positions.

The starting point to answering these questions and addressing the issue of fitness for purpose was to invoke Freire's (1972) notion "*that an educated man is a more adapted man because he fits better in the world*" (Doc 1, p.5). Freire went on to argue that "*human beings do not exist outside of the world that they inhabit nor are they distant from reality*" (Doc 1, p.5) so this research was premised on the Freirean philosophy that educational programmes must reflect the realities of the environments in which graduates will perform professionally, personally, and socially. Tourism graduates are going into a world epitomised by globalisation and internationalisation with social, economic, political, and cultural challenges that will affect their successful existence as players in that world. Their curriculum must prepare them adequately for that world. This established the purpose in the fitness of purpose argument for tourism education and was the response to question 2 above - for what purpose?

Freire (1972: 85, cited in Doc 1, p.5), argued further that "*educational processes should transform the lives of their intended audiences helping to shape them into "better" human beings, more adaptable to the world in which they exist*". This philosophical belief is in line with Foucault's subjectification and techniques of the self, Kant's consciousness of the self and West's cultivation of self, discussed in chapter 1 (Doc 5, p.5).

Chapter 4 established the empirical case for the reimagining of tourism curricula while chapter 5 advanced the philosophical and theoretical justifications. Findings presented in Chapter 4 indicate the emergence of a global collective social identity construct identified as a global citizen. It also revealed participants' self-categorisation in terms of global identity and the self-categorisation correlation with the global citizen types as proposed by Oxley and Morris (2013).

Chapter 6 presents pathways for future tourism curricula constructions, that encompass Foucault, Kant, and other empiricists' ideas on the importance of lived experience in shaping personal identities and ensuring that experience becomes a core tenet of tourism education. The chapter presented curricula proposals for the future of tourism education and explained how the future purpose of tourism education needs to be radically different from contemporary purposes. By so doing, it dealt with question 4 above. The models proposed are built on the philosophical ideas of empiricists mentioned earlier (Doc 5, p7-9), Foucault and Kant (Doc 5, p7-9) and Freire (Doc 1, p. 5-6) as well as on the empirical findings and conclusions of the small-scale studies presented in documents 3 and 4.

Four major conclusions were reached. First, that tourism graduates should possess the social, cultural, and professional characteristics of a global citizen, similar to that of a diplomat, because the world that they will inhabit dictates that to be so. Second, their education programmes must be constructed to help achieve that objective. Third, future tourism curricula must consider the professional, social, and economic realities of the student. Finally, the significance of the relationship between students and the world in which they exist must be a determining factor in contemporary curricula development.

7.2 Future research

A number of areas for potential future research emerged from this thesis. One of the key limitations of this thesis is the fact that it did not explore how global identity is formed and it did not consider the possibilities for its measurement. The focus here was on the role of the curriculum in shaping global identity. Future research could focus on the processes of global identity formation and its possible measurement.

Second, is the issue of technology and its role in a tourism curriculum with the ambition to shape global citizens. The rapid growth in technological advances over the past decade, and in particular in the past year, have highlighted the need for enquiry into this subject area. Increased online technological interconnectivity, communication and interaction have implications for future travel experiences both business and personal as well as developing personal and social relationships. The development and availability of foreign language Apps have implications for second language learning which is essential for good international communication and cross-cultural interaction.

Third, there is the issue of the quality and efficacy of pedagogic methodologies on inter and cross-cultural collaboration and communication within the curriculum. Chapter 6 presents as one of the possible criticisms of tourism degrees, questions over the scholarly and academic respectability of foreign language provision within tourism curricula. This subject deserves close Investigation as it relates to tourism graduates.

Finally, the lack of international perspectives is another limitation of this thesis. Participants for every stage were geographically located in the UK and specifically in London. While some attempts were made with the small-scale research in Document 3 to incorporate diverse perspectives, through the selection of tourist board and diplomatic staff from diverse geographical regions, as well as Document 4 with a diverse student group, they were all, nevertheless living and working in London. Futures research could provide a comparative review of domestic and international perspectives on tourism curricula and demonstrate how they help shape global citizens.

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