

**A study of the Experiences of
Migrant Student Mothers in a context of
Corporate Social Responsibility
in Higher Education**

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To my father.

Who will never hold this thesis. I am sorry.

I hope that you are looking down with pride.

Abstract

This case study research focuses on the experience of Migrant Student Mothers (MSM) as a particular stakeholder group in an inner city Higher Education Institution (HEI) within a context of Corporate Social Responsibility (CSR). Widening Participation (WP) and the Employability agenda of the contemporary Higher Education (HE) environment are given a particular focus as relevant aspects of the discussion with regard to MSM and the importance of considering a CSR approach to HE stakeholders.

Affect Theory was utilised as the lens through which the data was thematically analysed, given the affective attributes that mothers assign to CSR and the affective overarching embodiment of affects as emerged from this research. This study argues that the central theme attributed to affects in the individual's experiences is *hope*. The findings highlight the invisibility of MSM in HE and that the significance of a reciprocal relationship between material experiences and affective understanding, enables this particular subgroup of the students, to act and progress, both as migrant mothers and as students, through their migration and education trajectories, enabling both themselves and their children to occupy a place as future global citizens. The findings support that the material vehicles available to stakeholders groups are paramount in facilitating such hope and therefore the needs for business entities to actively respond to the needs of these stakeholders.

The research approach that was undertaken, adopting an interpretivist paradigm, was carried out through case study method, utilising several data collection tools in order to gain a rich and in-depth picture of the chosen case. Semi-structured interviews were undertaken at two key points of the academic year with four different stakeholder groups, including over 230 hours verbatim transcription; biographical personal self-definition forms, research diary; and, an in-depth investigation of the University's policies, documentation, existing statistics, generic emails, management address and publicly available information such as the university website.

The thesis points out that across the many CSR definitions and research there is still an untouched discourse that fails to recognise the heterogeneous complexity of stakeholder groups and within them 'invisible stakeholders'. Building on a synthesis of Hopkins' (2016) CSR definition which adopts a stakeholder orientation, the thesis builds on current stakeholder theory by promulgating a three-phase CSR process, encompassing a new CSR model: *The Triplex-Invisible Stakeholders*, which recognises the heterogeneity of different stakeholder groups through exploring linkages between them, and thus making the invisible stakeholders visible.

Declaration:

I, Ron Sharona Cambridge, declare that this thesis is my original work and it has never been submitted to any academic institution for any academic award. Where excerpts are other scholars' efforts, due acknowledgements and citations have been credited to them.

Signed:



.....

Ron Sharona Cambridge SFHEA Med MSc BA(Hons)

Acknowledgements

I would like to thank you for reading my story, from my childhood to a completed thesis. I *hope* you enjoy reading this.

I would like to firstly and foremost thank my parents, for I am extremely proud of them, for all that they have achieved in the face of adversity. I wish I was a tenth of the person that both of them are. I am merely me.

My academic trajectory began as an insignificant ugly tomboy, from an ethnic minority, who grew up in one of the most notoriously deprived neighbourhoods in war torn Israel of the 1970's, the 9th child in a line of 10, born to migrant illiterate parents.

My father, between the many times of being enlisted into the army, self-taught himself basic reading and writing skills in a language that was always foreign to him, yet without any formal education became a proud and successful business entrepreneur and was a most respected man. My mother remains a housewife. Speaks Arabic and never fully mastered the local language.

Looking back, it was evident then, at the age of 5, that I was destined to be in academia: Returning from my first day at primary school, I promised my mother that every day as I return from school, I shall teach her all that I had learnt at school that day. "*We can learn together*", I said, "*So you can learn how to read and write*". My mother declined, explaining that with 10 children and 8 grandchildren, there was the never ending housework to be carried out at home, and that she was too old to study. She was only 45.

She is now an 85 year old widow, with 35 grandchildren, 50 great grandchildren and still counting! She now regrets not learning to read and write.

As a child, I was not noticed. I was not important. I was not beautiful. I had no toys. I had no fancy clothes. I had no birthday celebrations. I could never ask my parents to sit by my side to aid me with my homework, which I often did sitting on the tiled living room floor, sharing a pencil with my younger brother. I never expected that my parents would assist with my homework. First, being illiterate they could not actually help. And secondly, there was of course the never ending housework that had to be carried out, like cooking for an army of family commune, and cleaning and washing the very tiled floor on which I sat to do my homework. I washed that floor myself on many occasions. I still do when I go to visit.

This could have been a sad story, had I not excelled academically! Because what I did have as a child was two occasions each year with a few minutes of *pride*, when I returned home with my end-of-semester school report.

The rest of the year I was an ugly, short and unimportant girl.

As I grew older I continued to immerse myself in academic books and was always an A* student. This was encouraged by my father. My mother on the other hand kept on asking me: "*What's the use of this education?*" She would also add that she just wanted me to be happy, and never understood how could I ever claim to already feel that happiness, because, as she had put it: "*How can you be happy?! You don't have a husband! You don't have children?*"

This is what made me who I am. I immigrated to London. I became an immigrant, as my mother is; I am also a student and an academic, as was encouraged by my father; and, most importantly, I am a mother, which also made my own mother very happy, knowing that now I must be truly happy myself. I am now forever a Migrant Student Mother. This is the person who wrote this doctoral thesis.

I am therefore grateful to my parents for who I am.

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List of Abbreviations

Ac-	Academic (<i>prefix</i>)
Ad-	Administrator (<i>prefix</i>)
BERA	British Education Research Association
BME	Black and Ethnic Minorities
CETL	Centres of Excellence in Teaching and Learning
CSR	Corporate Social Responsibility
DfBIS	Department for Business, Innovation and Skills
DfEE	Department for Education and Employment
DfES	Department for Education and Skills
DfWP	Department for Work and Pensions
DLHE	Destinations of Leavers from Higher Education
e.g.	exempli gratia (from Latin: For example)
ed.	Editor
eds.	Editors
ESOL	English for Speakers of Other Languages
et al.	et alia (from Latin: And others)
GRI	Global Reporting Initiative
HE	Higher Education
HEA	Higher Education Academy
HEFCE	Higher Education Funding Council for England
HEI	Higher Education Institution
HESA	Higher Education Statistics Agency
i.e.	id est (from Latin: that is)
IBE	The Institute of Business Ethics
ICOF	Independent Commission on Fees
ICU	Inner City University
IELTS	International English Language Testing System
LEA	Local Education Authorities
M-	Manager (<i>prefix</i>)
MM	Migrant Mothers
MSM	Migrant Student Mothers
NGO	non-government organisation
NHS	National Health Service
NSS	National Student Survey
NUS	National Union of Students
OFFA	Office For Fair Access
ONS	Office of National Statistics
PAA	Personal Academic Adviser
PAT	Personal Academic Tutor
PDP	Personal Development Plans
PLA	Parents' Learning Allowance
S-	Student (<i>prefix</i>)
SM	Student Mothers
SP	Student Parents
TEF	Teaching Excellence Framework
TOEFL	Test of English as a Foreign Language
UK	United Kingdom
WP	Widening Participation

1. Introduction

The focus of this research study is the experiences and perspectives of Migrant Student Mothers (MSM) in Higher Education (HE) within the context of a Corporate Social Responsibility (CSR) framework. Using a case study approach, my aim is to explore how do MSM make sense of their position as mothers and migrants, and examine the internal and external experiences shaping their understandings of the educational and labour market opportunities which are available to them. I therefore also examine government and institutional policies and practices that impact on MSMs' student experiences, as a valid stakeholder group in this case study of a socially responsible Higher Education Institution (HEI).

Erel (2011) defines Migrant Mothers (MM) as those mothers who are foreign-born and living in the UK. Lisiak (2017) points out MM's unique position to question accepted cultural norms, both within the country of origin and in the host country, and are consequently recognised as *agents of change*. These unique experiences provide that MSM hold distinctively enhanced benefits but also issues that are different to other Student Mothers (SM) in general. Similarly, Stephens, et al. (2008) discursively portray HE, both students and universities, as *agents of change*, whilst Visser (2008) embraces CSR as *Change Agents*. The thesis draws on this link between MM, HE and CSR – all are perceived as an '*agent of change*'. Throughout the thesis the term '*agent of change*' is made reference to, in order to further illuminate the link between the three main aspects of this research.

This study underlines the importance of a reciprocal relationship between material experiences and affective understandings. It is argued that for the MSM a central theme is the *affects* of the individual's experiences, especially *hope*. These ideas are significant in their motivation and achievements as mothers through their migration and education journeys, despite their invisibility in HE, enabling both themselves and their children to occupy a place as future citizens. Within the context of *agents of change*, I therefore explore notions of migration, motherhood, Student Parents (SP), Widening Participation (WP), employability, cultural sense, invisibility and Affect and Hope theories.

Finally, I analyse the Stakeholders' CSR framework, and examine MSMs' relational engagement with other stakeholder groups within the University and outside it. Building on the research findings the study aims to propose a CSR process in which a new model of CSR makes visible and incorporates MSM into HE.

1.1. Study rationale and addressing limitations

Within this section I identify my rationale for the case study approach, the research tools adopted, as well as the applicability of contextualising the research within a CSR framework. This is outlined under three sections: MSM as an *object of study*; case study approach and the research tools; and, the applicability of CSR to HE, with each section referring to its relevance as well as its strengths and limitations.

1.1.1. Migrant Student Mothers as an Object of Study

This case study explores MSM within a socially responsible university as an '*object of study*' (Denzin and Lincoln, 2011, p.14). My rationale for undertaking this investigation lies within my own professional and personal experiences as a MSM, as an academic working in the university within this particular case study, and as a Personal Academic Adviser (PAA) whose students also include SM and many MSM. Hence, what has come to light through my own experiences is this very *invisibility* of MSM in HE, in terms of the University's management, organisational structure, operation and processes, even within a socially responsible university. This is in spite the University's ongoing commitment to WP, social responsibility and social mobility.

Additionally, Erel (2011) explains that the popular current media portrayal of immigration and policy debate on migration tend to be discursively negative and depict migrants as needy. This study however aims to explore the experiences of MSM by building on the works of Dyck (2017) and Erel (2011) which hold MM as having an active positive engagement and impact on bettering future, not only within the home and the local community but also within national and transnational levels, an engagement in which studentship plays an active part. Noting previous research, this thesis also argues that the lack of recognition of MM own personal development, further deepens the *invisibility* of MSM in HE.

Also observable is the link between education and employment (Leitch Report, 2006; Wilson Review, 2012; HESA, 2017a). Whilst Marginson (2013) recognises the direct link between education and employment, Kaestner, et al. (2003) draw the connection between migration and employment, and Khwaja, et al. (2017) show the relationship between employment and motherhood. This thesis makes the important link between the migration, motherhood and education.

In the UK (Lisiak, 2017) and around the world (e.g. Bhuyan, 2014) MM have attracted research attention in recent years. In the UK, the '*Migrant mothers caring for the future*' network continuously engage in academic seminars and conferences, as well as a series of participatory theatre workshops with migrant mothers, in order to explore how MM realise and problematise their role in bringing up future citizens in modern Western societies, the latter which is increasingly characterised by ethnic, racial, religious, cultural and social diversity (The Open University, 2017).

Previous and current research has explored MMs' positionality as an important stakeholder group in relations to their prominent and vital role in *familial* integration into the host country (Dyck, 2017; Lisiak, 2017; Erel, 2011). Moreover, the growing research also illustrates the validity of MM as *key* stakeholders within *society* as a whole, not only as citizens themselves, but also as *agents of change* responsible for educating society's future generation. This thesis argues that although MM are becoming visible in migration studies, their engagement with their own personal development, such as becoming students themselves seems to be largely omitted from these studies. Erel (2011) and (Dyck, 2017) maintain that MM are deeply committed to raising up their children as part of the society in which they live, and they have a vital role in their household's negotiation of becoming citizens in the host country. They do so by way of helping their husbands, or through involvement in their children's schools for the purpose of supporting their children's education.

It is further emphasised by Erel (2011) that the personal development (such as language studies) with which MM engage is taken as a step to enhance and support the home or enhance familial social, cultural and economic capital (Bourdieu, 1986). Dyck (2017) points out that this feminised gendered role of the mother is said to be discursively emphasised by its embedment of local and global processes. Yet, MM in fact challenge these gendered paradigms as they encounter diversity, fresh cultures and new societies. One of the original contributions of this study focuses on the development of MMs' own human capital, as students themselves.

Whilst SP represent approximately a tenth of full-time students and over a third of part-time students, Wainwright and Marandet (2009) and later Moreau and Kerner (2015) highlight a discourse of *invisibility* of SM in HE, in the physical and policy levels at national and institutional levels. Policy literature makes little reference to SM and most HEIs do not collect data about parental and caring status. Within universities, students now hold a legal position as customers (DfBIS, 2011a), amongst them are SM. Yet unlike employees who are mothers, SM are not provided for by law, such as maternity leave or flexible working conditions (DfBIS, 2011b). This research reveals that MM too, although becoming visible in migration studies and social research,

their position as students and their engagement with their own developmental activities seems to be largely omitted from previous research studies.

Wainwright (2007) and Pinilla and Munoz (2005) underline the importance of family support, which is more significant than being married, in positively contributing to SMs' education experiences and academic performance. For MM, Dyck (2017) highlights mothers' position as embedded in fluid set of familial relationships within the domestic unit which operationalise social and economic strategies. These provide additional justification to make MM as the object of this study especially given their migration and lack of this very family support.

The university in this case study WPs' mission is evident in its ethnically varied student cohort. Yet, the invisibility of MM in this case study is particularly reinforced by the University's lack of recognition of MM, not only as a stakeholder group, but also as students with their own issues and needs. For example, whilst generalised existing stakeholder groups recognises International Students, a recognition which stems from their separated university fees structure and the legal obligation to record their engagement, MM are generally excluded from this or any other statistics which may point out their motherhood and sometimes migration position. This is because the MSM in this case study do not hold the official legal status of 'International' students. Whilst the latter have a designated International Office which provides support and advice, MM, who are classified under the more generalised stakeholder group of 'Home students' – are excluded from relevant support.

As an academic and a personal academic adviser within the university's business faculty, my study aims to further explore this notion of *invisibility* of MSM as an important stakeholder group within the University's Business Faculty. The substantial important position that MM hold within the family as well as the local, national and global society, as well as previous studies engaging with the invisibility of SM in HE, provide the basis for the overall research aims and objectives which seek to explore the experience of this particular invisible stakeholder group: MSM within a socially responsible HEI.

Building on this case study research and findings, this thesis is then able to propose a three-phase of a continuous process which includes a new CSR model: *The Triplex-Invisible Stakeholders CSR Model*, that recognises the heterogeneity of different stakeholder groups (e.g. the diverse student cohort) and through the exploration of linkages between them (e.g. MSM with academic staff) makes the invisible MSM stakeholders visible. Heterogeneity in this thesis refers to '*the quality or state of being diverse in character or content*' (Oxford Dictionary, 2003). It is suggested that the

CSR process and model may be adapted in other circumstances to recognise and cater for the needs of other invisible stakeholders.

1.1.2. Case study approach and the research tools

This research adopts a case study approach, whereby one or a few occurrences of phenomena are examined in-depth and in context (Farquhar, 2012; Blatter, 2008). Recognising that my research is bound by the parameters of this particular case study, and reflecting on the limitation of case studies' applicability to the general, I acknowledge that this study does not claim to illustrate an inclusive representation of HEIs nor of business enterprises in the UK, but rather, it aims to provide insights and identify issues that might resonate in similar contexts (Farquhar, 2012). This study intends to build on previous research in the fields of MM (Dyck, 2017) and SP in HE (Wainwright and Marandet, 2009; Moreau and Kerner (2015)), and it aims to provide a rich and in-depth depiction of MSM experiences.

The focus of this study is a large Business Faculty within a post-1992 Inner City University (ICU), where the CSR vision, includes a '*socially responsible agenda*' and it has aim as its intention to '*build rewarding careers*'. The study illustrates that the University's CSR engagements are carried out explicitly and implicitly, embracing WP (DfEE, 1997; DfES, 2003; OFFA, 2017a) Employability (Leitch Report, 2006; Wilson Review, 2012; HESA, 2017a) and environmental commitment (Osburg and Schmidpeter, 2013).

Following its WP agenda, the University's ethnic minority and gender makeup is observably substantial. The University's mission has focused on WP in HE of a diverse student cohort, as its recruitment advertisement illustrates through images of both categories of students who are mothers and those of culturally diverse backgrounds. These powerful advertising and images, targeted at mothers with babies and BME (Black and Ethnic Minorities), are highly visible in the University's publicised marketing, and are also distinctly linked to the purpose of better employment (Appendix 8.1.). The University's existing 2017/18 statistics (Appendix 8.2.) demonstrate that its overall student cohort includes 62% non-white, 64% women and 40% non-white women. This diverse urban population offsets some of the limitation of a case study approach. Nevertheless, the study suggests that mothers and MM and their specific needs remain invisible to management as well as in other University's policies, processes and practices. This is further enhanced by the University's lack of any statistically recorded information about SM in general, and MSM in particular as well as the *masculinist* nature of HE (Baker, 2017; Holmes, 2017; Khwaja, et al., 2017; HESA, 2017b).

The study draws on the link between motherhood, education and employability, as discussed earlier. However, previous NUS (2009) figures point out that whilst SP are more likely to be overrepresented on vocational and professional courses, Lyonette, et al. (2015) and White (2008) reveal that most SM are clustered around subject areas that are seen as '*feminine*' given their association with the traditional role of the mother at home, such as nursing and education. Additionally, Scott, et al. (1996) emphasise the higher rate of attrition amongst SM studying subjects that have a masculine tradition such as economics, business and law. Maskrey and Stone (2015) found that most pre-university SM's choice of study related to care, including midwifery, mental health, child or adult nursing, or social work. These connections and linkages strengthen the rationale for this study's MSM focus within the University's Business Faculty.

Of the University's six faculties, the Business Faculty is the largest (Appendix 8.2.) and its student makeup includes 62% non-white, 56% women and 33% non-white women. The invisible and marginalised position of MSM may also be evident in the much lower percentage of non-white women in the Business Faculty than that of the university as a whole. The case study attempts to unearth the heightened marginalised position held by MSM in the Business Faculty for a complex set of reasons, which include amongst others: lack of family support, language and cultural difficulties, increased financial hardships, and the *masculinist* notions of HE (Baker, 2017; Khwaja, et al., 2017; HESA, 2017b; Quinn, 2003), all which are also strongly evident within the MSMs' narratives.

The case study is guided by a qualitative research paradigm and adopts a case study with semi-structured interviews and an in-depth documentation analysis. The sample was drawn from four stakeholder groups. 21 interviews with 12 MSM, 5 academic staff, 3 administrative staff and 1 CSR manager, were carried out in two rounds (14 interviews in the first round and another 7 interviews in the second round). In total over 230 hours of interview data was recorded and personally transcribed verbatim, which not only provided an immersion in the data but also formed part of the analysis process itself (Masny, 2015).

Following the inductive nature of this research, the sample consisted of the subjective narratives of the participants which produced ample rich data from each individual participant (Spencer, et al., 2013; Thomas, 2003). The MSM sample included those mothers with caring responsibilities for children of primary school age. Most of the MSM participants were reached through *snowballing* (Farquhar, 2012). The sample of staff members was more selective and participants were chosen on the basis of their gender, ethnic background, marital and parental status. This ensured a varied

sample of participants from the other stakeholder groups. All the participants completed a Biographical Personal Self Definition Form, on which I also reflected in the analysis of the data.

Furthermore, the research also made use of research diary notes about the interviews, which were made immediately after each interview took place, whilst the interview was fresh in my own mind. The research diary notes augmented the richness of the interview data collected (Farquhar, 2012). It also helped to reflect on my own positionality as a researcher.

Additionally, I also made use of an in-depth investigation of the University's policies, documentations, existing statistics, generic emails, management address and publically available information such as the University's website and prospectus. Saks and Allsop (2013) recognised the value of these '*second hand*' documents which exists independently of one's own bias. These documentations provided vast informative insight into the University's social responsibility agenda in triangulation with the organisational practices as emerged from the interview data with the University's staff and CSR manager.

1.1.3. Limitation and Own positionality

I also reflect on the limitation of the study in terms of the palpability of my own voice and bias within this case study, especially as a MSM myself, and being an employee of the university's business school. Guided by this research interpretative approach and philosophy, that all meanings are interpreted and perceived through people's prior experiences (Lincoln and Guba, 1985), it would be not only impossible, but also paradoxical for me as a researcher to attempt to completely eliminate such bias or expectations (Gough, 2008). Rather, there is the awareness of one's biases and how these may have influenced the research. I therefore maintained a continuous reflection approach to my data collection methods and analysis.

Additionally, given the inductive nature of the research, the analytical approach adopted in this study was a continuous process of exploration between the findings and their analysis in a cyclical manner, recognising that the findings and analysis are intrinsically linked. The analysis was conducted by the process of the interaction between the findings and the analysis of emerging themes. The data narratives illustrate MSMs' affective understandings of their migration, motherhood and studentship. Accordingly, I chose to make use of Affect Theory as an analytical lens to thematically analyse the experiences of MSM, because affects, and *hope* in particular, emerged as a strong influencing force on MSM experiences. Additionally, drawing on the work of O'Connor, et al. (2008) which links CSR, motherhood, and the affective, whereby mothers are not only seen as a *key* stakeholder group to business organisations, but the formers' interpretation of

CSR is emotional, affective and subjective in nature. The rationale for this interpretative analysis, which provides an in-depth insight into the lived experiences of the MSM, was to allow a thorough understanding of the experiences of this stakeholder group. In a further attempt to address my own bias within the analysis of data, especially as a migrant mother myself and an employee of the university, the second round of interviews also served as a tool to examine the validity of both the affective analytical lens which I adopted as well as the themes themselves. Additionally, the triangulations of these themes with the documentation analysis also served a similar purpose.

1.1.4. The applicability of CSR to HE

The research was carried out in the context of CSR in HE. Marginson (2013) argues that in the past, universities were never driven by shareholders, market share or profits. Idowu (2008) however points to the changing nature of HE in the UK, which provided that universities now operate in a competitive and volatile commercial-like business environment whereby HEIs progressively become more self-autonomous, with students holding a legal consumer status (DfBIS, 2011a; OFFA, 2017a). In this case study, as previously stated the University's CSR is explicitly manifested in its vision of a '*socially responsible agenda*' (ICU, 2015a) and its CSR activities are found to be explicitly and implicitly carried out through its WP policies and practices; engagement with Employability policies and practices; as well as, environmental responsibility undertakings.

Whilst previous engagement with migration tended to focus on notions of *diversity*, contextualising MSM within a CSR framework is particularly relevant to business' policy and practice, beyond the theoretical engagement. Notwithstanding the applicability of diversity in exploring experiences of differing stakeholders, the focus of this thesis is the social responsibility *towards* diversity, in particular MSM, rather than exploring diversity in itself; for without CSR, a meagre engagement with theorising diversity would not suffice in establishing real social responsibility towards the organisation's stakeholders in meeting their needs in practice.

This study builds on the work of Hopkins (2016) who defines CSR as "*A process that is concerned with treating the stakeholders of a company or institution ethically or in a responsible manner*". It is argued that it is through the University's CSR orientation that different stakeholders would be treated in a '*socially responsible manner*'.

Following the research study and its findings the thesis was then able to synthesise Hopkins' (2016) traditional CSR model of Direct and Indirect stakeholders, and propose a new CSR process and model.

1.2. Overall Aims and objectives

The study aims to explore the experience of one invisible stakeholder group, that is, Migrant MSM within a HEI in the context of CSR. The University's claims to social responsibility in this case study are especially relevant in the context the changing nature of HE in the UK (OFFA, 2017a; Leathwood and Read, 2009; Idowu, 2008), the WP agenda (DfES 2003; DfES, 2006; OFFA, 2017a) and Employability objectives (Leitch Report, 2006; Wilson Review, 2012; HESA, 2017a).

1.2.1. Aim 1: To explore the experiences and perspectives of Migrant Student Mothers in Higher Education

To achieve this, the objectives pursued are to determine:

- a. *What influences the decision of MSM in HE to study at university?*
- b. *What life changes occurred before and during studies and how do they make sense of these?*
- c. *How do MSM in HE understand the educational and labour market opportunities available to them?*
- d. *Explore MSMs' sense of motherhood: How do MSM negotiate their position as mothers whilst in university?*

1.2.2. Aim 2: To contribute to the understanding of the experiences and perspectives of Migrant Student Mothers as an invisible stakeholder group

The following objectives are pursued to determine:

- a) What are the experiences and perspectives of MSM in the University?
- b) What are the institutional policies and practices that impact on MSMs' 'student experiences' in HE?

1.2.3. Aim 3: To develop a model of Corporate Social Responsibility that incorporates Migrant Student Mothers into Higher Education

1.3. Contribution to knowledge

This case study offers several knowledge advances in the fields of migration, motherhood, culture, education and social responsibility, by exploring notions of MM, HE, CSR and Affects, all which are interlinked, especially in their prominent role as *'agents of change'*.

One of the originalities of this study lies in making MM visible from their own developmental human capital perspective as students themselves, and thus contributing further to the field of migration studies, engaging with MMs' position in their familial negotiation of becoming citizens in their host country and their work in educating future generation (Dyck, 2017; Lisiak; 2017, Erel, 2011).

It is the MM aspiration for bettering future that forms one of the reasons for them to enter HE. By accepting CSR and stakeholder approach to HE, this study also offers additional contribution to knowledge, recognising the heterogeneity of the student cohort and catering for their needs, especially in the light of the Teaching Excellence Framework (TEF) which focuses not simply on the needs to increase universities' proportion of disadvantaged students by 2020, but also the need to focus on the outcomes for disadvantaged groups (OFFA, 2017a). Hence, this thesis not only enhance current literature concerning the invisibility of SP in HE (Moreau and Kerner, 2012; Wainwright and Marandet, 2009), but this study itself also acts as a tool to make MSM visible in HE.

Leathwood and Hey (2009) argue that HEIs traditionally upheld a guise of rationality, and displayed fear of the affective. Building on the work of O'Connor, et al. (2008) which points to the emotionality that mothers attribute to CSR, additional contribution to knowledge is also offered here by the augmentation of affect theories and their uses in academia. The study illustrates how the affective individualisation in the emotional management of *hope* directs MSM's experiences through migration, motherhood and HE. This thesis contributes to this body of literature that engages with the emotive elements of social responsibility, HE, WP and Employability.

As the study adopts a CSR standpoint, the thesis then augments the growing literature in the CSR field, both in academia and in business sphere (King, 2009; Fifka, 2009; Hopkins, 2003a; Idowu and Towler, 2004; Idowu, et al., 2014). As with many CSR definitions, including that of Hopkins (2016), it seems that there is an untouched and neglected area that overlooks the heterogeneity of stakeholder groups and *'invisible stakeholders'* within them.

Hopkins' (2016) engagement with direct and indirect stakeholders is at the centre of his CSR definition and model used within this study. Hopkins' model recognises that organisations have many groups of stakeholders. Nevertheless, it does not explicitly acknowledge either the heterogeneous diversity of each of the stakeholders groups, nor that some stakeholder groups extend interweaving relationships with other stakeholders. This thesis suggests that by recognising the nature of these two often hidden characteristics of stakeholder groups: heterogeneity within each group, and interrelationships between them, it then also gives birth to the acknowledgement of other stakeholder groups, which are otherwise invisible. By this, the study further contributes to the field of CSR, especially in the development of a new proposed CSR process and model.

1.4. Thesis Overview

This study aims to explore the experience of MSM as an invisible stakeholder group within a socially responsible HEI, as the introductory *chapter 1* illustrated so far.

Chapter 2: Literature Review explores the overarching aspects of the thesis in three sections: the first concerns mothers and MM as *Key Stakeholders*; the second delineates the literature concerning SP in HE; and the third, examines the historical development of CSR and its applicability to universities in the context of the changing nature of HE.

The literature review chapter begins with the growing research (Erel, 2011; Dyck, 2017, Lisiak, 2017) concerning MM which recognises the validity of MM as key stakeholder, which is manifested not only by their own position of becoming citizens but also as those responsible for educating society's future generations.

The chapter also reviews the growing literature concerning SP and their discursive invisibility in HE (Moreau and Kerner, 2012; Wainwright and Marandet, 2009). It does so by examining four motivational reasons for SP to enter HE under four main categories: Qualification and employment; Personal self-actualisation; Role model for children; and, Personal circumstances. Additionally the literature concerning SP explores the overall issues which affect them whilst in HE. These issues are thematically categorised under seven sections: Belonging, Age, Financial Hardship, Governments' and HEIs' policies, Family support, Psychological factors, Achieving lower grades than own potential, Attitude of university staff, and Geographical locations.

The literature review chapter then continues to explore the notion of social responsibility, especially in its applicability to universities as business entities (Idowu, 2008). The thesis highlights the

changing nature of higher education (OFFA, 2017a; Giannakis and Bullivant, 2016; Leathwood and Read, 2009) especially in the context of the WP agenda (DfEE1997, DfES 2003; OFFA, 2017a) and Employability objectives (Leitch Report, 2006; Wilson Review, 2012; HESA, 2017a).

Within the last sections of the literature review the thesis also points out that CSR is a growing field which is fundamental to many businesses and it is now present in almost all business decisions (Carroll, 2015; Montiel, 2008) and that it is also widespread among large companies and it is a growing discipline both within the academic sphere and the corporate world (Idowu, et al., 2014; King, 2009; Hopkins, 2003a; Idowu and Towler, 2004). The thesis provides a scan of the historical and current development of CSR, which exposes differing definition of what CSR may denote. Given that the study draws on the work of Hopkins (2016) the literature review chapter also reviews stakeholder theory (Freeman, 1984; Clarkson, 1995).

This thesis also argues that although Hopkins' (2016) engagement with the organisation's many direct and indirect stakeholder groups is at the centre of his CSR definition, it does neither explicitly acknowledge the heterogeneous diversity of each of the stakeholders groups, and invisible stakeholders within, nor recognises that some stakeholder groups extend interweaving relationships with other stakeholders. Walker (2014) proposes an envisaged Corporate Resilience model which is built on these relationships. This thesis suggests that by identifying the nature of these two commonly concealed qualities of stakeholder groups, heterogeneity and interrelationships, it then also allows the recognition of other stakeholder groups, which are otherwise invisible: MSM in this case study.

In *Chapter 3*, the *methodology* and research method and tools employed within the study are explored and reflected upon. The thesis utilises a case study method (Farquhar, 2012; Blatter, 2008) which investigates MSM experiences within a socially responsible university. The methodology chapter outlines the ontological and epistemological position: Interpretivism research paradigm. The strengths and limitations of the research tools adopted –a case study with semi-structured interviews, Biographical Personal Self Definition forms, research diary and a documentation analysis– as well as tensions encountered as a result, are also reflected upon and discussed. The study recognises that whilst a case study is a research approach in which one (or a few) occurrences of phenomenon are studied in-depth and in context, its lessons can also hold beneficial implications to other organisations (Farquhar, 2012; Blatter, 2008). By exploring the experiences of one invisible stakeholder group, MSM in HE, the thesis was then able to offer a new CSR model which hence

may be adapted by other organisations and to other circumstances in order to aid in the recognition of other possible invisible stakeholders.

In this study, stakeholders are viewed with a '*bottom-up*' approach rather than a managerial supercilious external view of its stakeholders (Bolton, et al, 2011). The study involved two rounds of interviews including twenty one interviews with four stakeholder groups: twelve MSM, five academic staff, three administrative staff and one CSR manager. The appropriateness of the research tools was tested in a pilot study which in itself provided rich data which was thematically analysed through the notion of *choice*, and which was formerly used in previous publication (Cambridge, 2010).

The study chose to interview MSM with caring responsibilities for young primary school age children. Most of the MSM participants were only able to be reached through *snowballing*, whereby other participants brought the attention of the study to other participants (Farquhar, 2012). Interviews with staff were more selective and participants were chosen on the basis of their gender, ethnic background, marital and parental status. This ensured a varied sample of participants from the other stakeholder groups. All the participants were given the opportunity to complete a Biographical Personal Self Definition Form, which provides a further insight into the self-defined descriptions of the participants.

In total over 230 hours of interview data was recorded and personally transcribed verbatim, which also allowed for an immersion in the data and formed part of the analysis process itself (Masny, 2015). Furthermore, the research made use of research diary notes, which not only formed part of the reflection process, but which allowed a stronger engagement with and immersion in the interviews beyond the spoken and written text (Farquhar, 2012; Masny, 2012).

Additionally, a documentation analysis (Saks and Allsop, 2013) provided an in-depth investigation of the University's policies, by examining existing documents, statistics, generic emails, management statements and publically available information such as the University's website and prospectus. This enabled the examination of the University's social responsibility agenda in comparison to the organisational practices as emerged from the interview data. To augment the choice of the research tools, a critical reflection on the method used within the research study is also provided, especially in relations to my own voice and bias within the research (Gough, 2008) as well as ethical considerations (BERA, 2011).

Given the interpretative epistemological standpoint of the study, as well as the affective overarching nature present in the data, the findings were analysed manually in a 'tabulated' manner through

identifying affective themes, both emerging through the data and informed by the research question and theoretical framework. Lastly within the methodology chapter, the literature surrounding Affect Theory (Massumi, 2015; Leys, 2011; Walkerdine and Jimenez, 2012; Ahmed, 2004a) and Hope Theory (Dufault and Martocchio, 1985; Jevne, 1991; Snyder, 1995) as emerging analytical lens within this study, were also surveyed in order to set the contextual overarching framework for the thematic analysis of the qualitative data.

Chapter 4 presents *findings and analysis* as well as a *comprehensive discussion* of the experiences of MSM, whilst making use of interview narratives to illustrate MSMs' affective understandings of their migration, motherhood and studentship, through the notion of *Hope*. It presents MSM experiences under seven thematic *hope* facets: *Fear, Employability, Self-Actualisation, Cost, God, Contagiousness, and Retrospectivity*. The chapter offers an interpretive analysis of the participants' narratives and it examines how these experiences may be contradicting to, or interwoven within, the University's socially responsible vision, agenda, strategies and practices.

The idea of this interpretative analysis, which provides an in-depth insight into the lived experiences of the MSM, is to allow a thorough understanding of this stakeholder group. The University's vision, strategies, policies and practices were revealed by reviewing the University's publically available information, documentation analysis, existing statistics, generic emails, as well as semi-structured interviews with the University's administrative staff, academics and CSR manager.

The thematic analysis framework in this study takes a continuous process of exploration between the findings and their analysis in a cyclical manner. Hence, the findings and analysis are intrinsically linked. This chapter is guided by the process of the interaction between the findings, the analysis of emerging themes and the discussion of each. Unlike quantitative research, whereby findings are presented independently in the form of graphs or tables and are divorced from analysis section, given the qualitative nature of the research, the analysis was refined as it developed, and thus is also presented in that very manner.

Chapter 5 offers further *discussions and recommendations*. Most notably, the analysis of MSMs' experiences in the study points to the extent to which the University's social responsibility official agenda is expressed in terms of its WP (DfEE, 1997; DfES, 2003; OFFA, 2017a) agenda which also embraced Employability (Leitch Report, 2006; Wilson Review, 2012; HESA, 2017a) driven

practices. Still, any socially responsible acts related to MSM, are sporadically followed in isolated instances and on individual dictionary cases, whilst as a stakeholder group, MSM remain invisible to the organisation as a whole and to its management. For this particular stakeholder group this study underlines the importance of a reciprocal relationship between MSM material life experiences as well as the vehicles available to them within and outside the University space, and the affective understandings of these, which allows what may seem vulnerable yet deterrent individuals, to act and progress, both as migrant mothers and as students.

The chapter then offers a direct response to each of the research aims and objectives. Building on a synthesis of Hopkins' model of CSR, the thesis proposes a new CSR model within a three-phase process, which also includes *The Triplex-Invisible Stakeholders CSR Model*, both which help with the recognition of hidden *invisible stakeholders*. The new CSR process advocates three continuous phases in the course of recognition of the heterogeneity of different stakeholder groups, emphasises the value of the linkages between stakeholder groups and thus facilitates the making visible invisible stakeholders. These phases include: Phase 1: Linkages and Relationships; Phase 2: Identification and Visibility; and, Phase 3: Visible Reintegration.

In this study, it is the engagement of the University's employees, either academics or administrators, with students as a stakeholder group, that the visibility of the otherwise hidden MSM stakeholder group becomes apparent, albeit still being invisible to the University's management. Hence, the recognition the heterogeneous diversity of stakeholders groups, forms the first phase of the CSR process which allows the visibility of hidden stakeholder groups, as guided by the Triplex-Invisible Stakeholders CSR Model.

The originality of the new CSR model is the emphasis on the importance of the inseparable relational linkages between the organisation's different stakeholders groups, which brings to light hidden and invisible stakeholders (such as MSM and their children). Examples of such heterogeneity within this case study lies in the appreciation that the student cohort is not homogenous, or that employees hold differing roles. Building on relationships between different stakeholders: for example, academics with SM, or SM with their own children (the latter being one of the University's indirect stakeholder groups) leads to the second stage of the new CSR process.

Once made visible, the second phase of the process require operationally anchored mechanisms which would allow the recognition of invisible stakeholder groups by the management, who will in turn foster strategies, processes and tools to cater for the needs of otherwise invisible stakeholders, and by this, '*treating all stakeholders in a socially responsible manner*', as in Hopkin's (2016) CSR definition.

In the last phase of the process, the invisible stakeholder groups are reincorporated back into the organisation direct and indirect stakeholders. In this study this model is applied to the case of MSM in HEI. Chapter 5 then also offers practical tools to cater for the needs of MSM as a particular invisible stakeholder group.

The sixth and last chapter on the thesis, the *conclusion* chapter, offers a summation of the thesis, as well as provides recommendations for future possible research which will augment the findings of this particular research and further contributes to the fields of MM studies and MSM in HE, as well as the growing CSR discipline.

In this chapter, the thesis calls for additional investigations to test the study's proposed new CSR process and CSR model, in order to determine its applicability and operationality within other business situations.

2. Literature Review

The purpose of this chapter is to explore existing knowledge and to map out the significant positions that informed and shaped this study. I do so in order to identify such matters that have yet to be addressed, especially asking the question with regard to the position of MSM as an important existing stakeholder group, but which is in fact invisible. The literature is structured into three main components: Firstly, by exploring the literature concerning mothers and MM; second, examining experiences of SP in HE whilst drawing extensively on studies which engages with mature students and women students in HE; and, thirdly, framing the contextualised CSR approach, its historical development and its applicability to HE in light of the changing nature of HE.

This case study aims to explore the experience of MSM within a socially responsible HEI. I therefore illustrate the significance of MSM as a stakeholder group, albeit being invisible, starting with delineating previous studies of MM.

Moreover, I turn to review the scant existing literature regarding SP by exploring the motivational reasons to enter HE as well as their experiences whilst in education. I also do so in order to draw on this literature within the thesis' finding, analysis and discussion chapters. I draw on a variety of literature from both the past and from more current research in order to demonstrate that notions of marginalisation of women and SM in society and in HE are not novel, yet ongoing. In this thesis, building on previous related research, I wish to further draw attention to the invisibility of MSM as an important stakeholder group and make them visible.

The applicability of CSR to HE is also explored, which highlights the University's social responsibility vision, especially in the context of WP and Employability in HE. The last section of the chapter observes various historical and current CSR definitions to demonstrate the development of the subject field. The chapter provides Hopkins' (2016) definition of CSR and review stakeholder theory, both which guide the study and address its material applicability to universities as business entities. I show that for the many definitions of CSR there is still an untouched CSR space in which existing CSR definitions neglect the heterogeneous complexity of diverse stakeholder groups and especially overlook invisible stakeholders within these groups.

2.1. Mothers and Migrant Mothers as Key Stakeholders

Within society mothers and MM hold key positions as they help shape current and future society (Gedalof, 2009; Osgood, 2010; Dyck, 2017; Erel, et al., 2017) and also influence the future brand

position of the organisation (Palmer, 2014). O'Connor, et al. (2008) also observe that mothers are deemed as a *key stakeholder group* to business organisations. Within universities, SM may be accepted as a part of a valid stakeholder group: customers, consumers or co-producers, yet unlike employees who are mothers, SM are not provided for by law, such as maternity leave or flexible working conditions (DfBIS, 2011b).

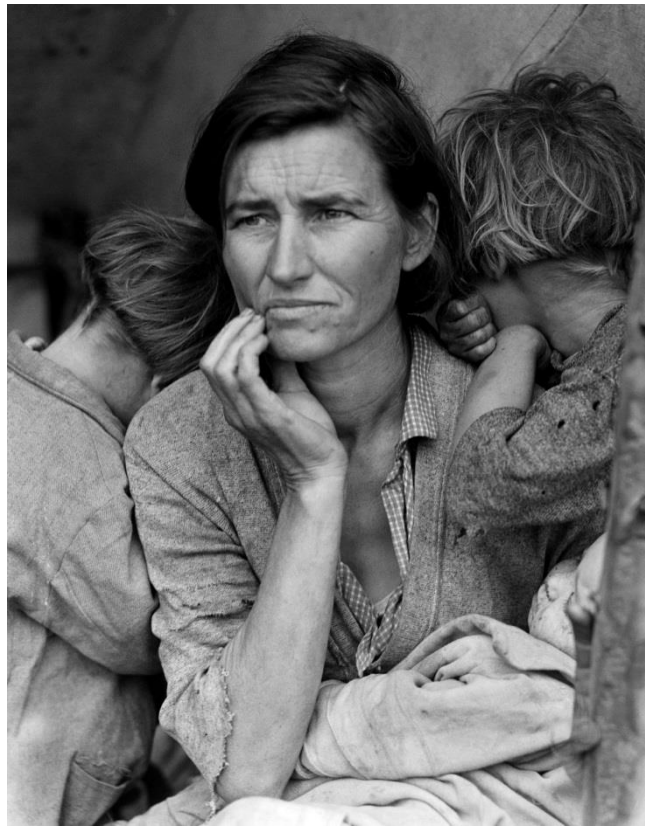
Palmer (2014) argue that the audience that mother bloggers influence is said to be one of the high-spending and sought-after demographics for advertisers and it is suggested that as soon as a woman becomes pregnant her value to advertisers increases noticeably, with many organisations turning to mothers to become part of their strategic operations. Dyck (2017, p.1) too recognises MM's position and activities '*within the home and the local community, have a wider significance than the merely familiar or local*' but rather, they hold national and transnational impact. Many organisations now recognise the importance that mothers hold within their business, either as direct consumers or as influencing powerful campaigning force, especially given the internet as a platform for mothers' voice.

However, whilst attention may be placed on mothers as a group within society and brand influencers, little attention is given to SM within universities, where they in fact endure a marginalised position of '*invisibility*' (Wainwright and Marandet, 2009). Given that the focus of this thesis are MSM as an invisible stakeholder group within HE, this section also illustrates the importance of MM in society by delineating the scant yet growing literature concerning MM, which points out the vital yet '*not highly visible*' (Dyck, 2017, p.1) mothering activities that reconstruct citizenship practices.

MM are those mothers who are foreign-born and living in the UK (Erel, 2011). Whilst the current media and policy debate on migration tends to represent a discursively negative portrayal of migrants as needy, interfering social cohesion or burdening users of the social and health provisions within the welfare state (Erel, et al., 2017) it fails to recognise how MM can actually act as a positive lens for society as a whole (Nardo, 2011).

The term '*migrant mother*' is best known as the 1936 photograph by Dorothea Lange (1936). The photograph depicts a classically triangular ensemble of a migrant mother surrounded by her three small children (Figure 2.1.) during America's Great Depression, and it is this emotional image, printed in the San Francisco News and other newspapers throughout the country that immediately drew the attention of the federal government.

Figure 2.1. Destitute pea pickers in California. Mother of seven children. Age thirty-two. Nipomo, California



Source: Lange, D. (1936) Migrant Mother, The Library of Congress, Prints and Photograph Reading Room, Photographs in the Farm Security Administration Collection: An Overview Reproduction Number: LC-DIG-fsa-8b29516 (digital file from original negative). Available online: https://www.loc.gov/rr/print/list/128_migm.html (Accessed: 17 October 2017).

What is important to note is that the photograph of the Migrant Mother and her children does not explicitly reveal a single portrayal of the destitute pea-pickers' Californian camp with its austere landscape and murky mud or its ragged tents and dilapidated rusty pickup trucks. Yet, it is this photograph which prompted a government response of sending twenty thousand pounds of food to the poverty stricken migrant workers. Hence, it is the image of a migrant mother that served as a lens of viewing that society and which created an immediate response that benefited *all* of the people in the destitute camp.

This symbolic image of MM provides a reflection of contemporary societies, including modern Britain and especially London, for its varied multi-ethnic and multicultural population. Academic

research (Erel, 2011, 2016; Erel and Reynolds, 2014; Dyck, 2017; Lisiak, 2017) highlights to the importance of MM in society. In the UK, whilst published statistics on UK migration and population development demonstrates the complexity in which migration affects population numbers, through migration, birth and death (ONS, 2015), it does not quantify all the effects of migration on UK population. The ONS (2016) figures indicate an increase in the migrant population in the UK between 2015 and 2016, from 8.6 million to 9.2 million (up 7%) of non-UK born population, and from 5.6 million to 6 million (up 8%) of the non-British population. The data also notes that in the UK around 1 in 7 people (14%) were born abroad and 1 in 11 people (9%) had non-British nationality. Of most relevance to this study, is the ONS (2015) data which highlights that 27% of births in England and Wales were to MM, with the birth of 188,000 children. This latter statistics does account for migrant families with children who were born outside the UK.

Nevertheless, Reynolds and Erel (2016) argue that little is known about MM who bring up this future generation of UK citizens. Similarly, Dyck (2017, p.1) points out that most of MM's experience and activities are '*invisible in the sense of its contribution to the making of citizens and the ongoing constitution of nation states*'.

In their research, Erel and Reynold (2014) point out the imperative significance in that MM do not simply become citizens themselves, but that they also bring up future citizens. Similarly, Dyck (2017, p.3) point out to MM's '*routine everyday activity in the home and communities in supporting societal shifts –in economic, social, and cultural domain*'. Parallel role can be drawn to that of educational institutions and universities amongst them in educating future citizens. However, what is unique in the educational function that is played by MM is the position they hold in permitting the transmission of cultural capital legacy on a global and transgenerational scale, which given their position as migrants, is guided by their continuous participation in and exposure to diversity and cultures, particularly diverse mothering practices and discourses. This then leads, through social and material transfers, to the refashioning of the understandings and performances of motherhood and the perceived reality in their country of origin.

At the same time, because of their migration position, Lisiak (2017) argues that MM are in a unique position to question different and diverse ideals within society, especially that of motherhood, not only from their own accepted national epitomes into which they had been socially moulded, but also the new socially experienced norms which they encounter in the host country into which they immigrated.

Similarly, Dyck (2017, p.3) maintains that MM '*actively negotiate the meanings of places and spaces where local norms are actuated*'. In her 2013-2017 research project, Lisiak termed MM as

'agents of change' and by this points out MMs' role in bringing up future citizens and as holding valuable properties within society's future. HE literature and HEIs discourse expose similar portrayals of students (e.g. University of Nottingham, 2017) and of universities (e.g. Monash University, 2017) as *change agents* and as *agents of change* (Stephens, et al., 2008). CSR too has been embraced as *Change Agents* (Visser, 2008).

Similarly, Idowu (2008) highlights a parallel vital and privileged position of HEIs in educating society's young and future managers because they have the opportunity and power to influence the thoughts and behaviours of tomorrow's society. Moreover, it is also universities themselves, as MM, which form the function of an *agent for change*. Acknowledging and understanding the contribution and lessons to be learnt from MM in that educational journey can hold a great benefit to universities and to society in general.

However, both Erel (2011) and Lisiak (2017) demonstrate that MM are in fact commonly *invisible* in national discourses on migration, family and motherhood. Though such discourses continue to affect society's everyday existence, Lisiak (2017) stresses that they continue do so in manners that are discriminatory and limiting to some groups whilst privileging the prevalent nations or classes, and thus, further exacerbate the invisibility and marginalisation of underrepresented groups and worsen social inequalities. It is this invisibility of MM that also exist in HE discourses, and which forms the basis of this case study.

Albeit, whilst existing academic research (Lisiak, 2017; Erel, et al, 2017) demonstrate MMs' role as crucial to the family household's negotiation of becoming citizens in the host country (by way of supporting their husbands or through involvement in schools for the purpose of supporting their children's education), the original contribution of this thesis focuses on the MM as students themselves. In previous research (e.g. Dyck, 2017; Lisiak, 2017), any personal development (such as language studies) with which MM engage is taken as a step to support the home and enhance family social, cultural and economic capital (Bourdieu, 1986). Consequently, though MM are gradually becoming visible in migration studies, their engagement with their own personal development, such as becoming students themselves seems to be largely omitted from these studies.

Acknowledging the similar identification of MM, CSR and HE as *change agents*, additional connection can be drawn between mothers as stakeholders and the CSR framework. O'Connor, et al. (2008) examine the meaning and attributes that mothers, as one of the organisation's stakeholder groups, assign to CSR, suggesting that authentic CSR is:

- a combination of socially responsible business practices and campaigns to engage issues which impact their lives;
- marked by longevity and consistency;
- one that makes the most sense when linked to core business practices;
- distinct from philanthropy; and lastly,
- evaluated by mothers who use a combination of rationality and emotionality.

Whilst the first four elements of mothers' CSR perspective are found in many CSR definitions, as will be discussed later in the chapter, the last point, which links an emotional attachment of mothers to CSR, is of particular relevance to the theoretical affective lens which guided the analysis of this research data. In this thesis, building on the work of O'Connor, et al. (2008), consideration is given to the affective subjective interpretation (supported by the ontological and epistemological framework, which is later considered in the Methodology chapter) of the participants' experiences in HE. Thus, particular interest is focused upon the subjective experiences of MSM as stakeholders within the University and examines whether and how these occurrences are shaped by their socially responsible encounters within the university. The rich and copious data which emerged from the qualitative research exposes an abundance of emotionality which in a reciprocal manner, both affect and is affected by the MSMs' experiences. Similar emotional appreciations are observed in MM studies and research (Dyck, 2017, Lisiak, 2017; Erel, 2011).

Dyck (2017) draws attention to how it is MMs' emotional capital, rather than MM simply carrying out a domestic function, that enables this very creation of capitals, the latter which aids in the assimilation of the family and its members into the new country:

“Emotional capital facilitates the development of other forms of capital and their transformations, including transformations into all-important economic capital through which migrants may “succeed” in society both materially and socially” (Dyck, 2017, p.6).

Emotional capital is seen as vital to familiar strategies in their assimilation into their host country (Dyck, 2017). Accordingly, one of the lessons learnt from research engaging with MMs' experiences is the affective emotionality which guides, and which is present in their day-to-day educational actions, to support and assimilate their families into the country into which they migrated. Emotionality, affective considerations and Affect Theory are further addressed later in the methodology chapter, to correspondingly illustrate its relevance to this study. Affects and emotionality, and the struggle against these in HE, will be further discussed in the methodology chapter, as an emergent theoretical presence within the participants' narratives.

2.2. Student Parents

Building on the notion of the heterogeneous complex diversity of stakeholder groups, the Office For Fair Access (OFFA) also points out the need to better understand the student cohort beyond the common generalisation, for example what is signified by ‘advantage’ or ‘disadvantage’ students:

“There is no single definition of what ‘advantage’ or ‘disadvantage’ means and a person’s likelihood of going to higher education is affected by multiple factors. There is a great need for better understanding of how these factors interconnect with one another, to enable more effective and impactful work to improve access – in ways that address the real issues that individuals face rather than overly generalising groups. Using simplistic measures of disadvantage can be misleading and/or mask the extent of the problem” (OFFA, 2017b).

Having rationalised MSM as the object of this study, the emphasis now draws to the more general literature concerning SP, mature students and women in HE, delineating a body of research which provides an insight into the complexities of being a SM. Much of this demonstrates the weakness of many *masculine* discourses in HE (Khwaja, et al, 2017; Baker, 2017; Quinn, 2003) which discursively position MSM in an invisible and disadvantaged position.

Previous research points out difficulties for SP in HE, which is exacerbated for mothers, who continue to bear the main responsibility for raising and caring for their children (Wainwright and Marandet, 2009). This holds great implications to SM, given that student life and parenthood are inseparable activities. Thus far, the limited but growing academic research appears to have produced little by way of writing about the needs, difficulties, obligations and motivation of SM, who endure a great deal of social inequality in education because of difficulties in managing university’s commitments with other life responsibilities (Moreau and Kerner, 2012). In addition, NUS (2009) data demonstrates that SP are not actually formally recognised as a ‘group’ or as stakeholders, and by this any issues faced by them are invisible to universities, management and policy makers.

Moreau and Kerner (2015) point out that universities, policy makers and academic writers have also overlooked the need to explore differing aspects of the experiences and requirements of SP, and little consideration was given to this group of students by way of both research and policy intervention. This is despite the aim of both the previous UK government and the current coalition government to encourage parents into paid work or education and training (Brooks, 2012). Géraldine Smith, research and development officer at the National Union of Students (NUS), explained that there is no statistical information on the numbers of SP in the UK (Evans, 2009).

Lack of statistical data about SM was also found to be the case within the socially responsible University in this case study.

Currently, HEIs are not required to collect information about SP in either further or HE, and consequently there is no authoritative data about the number or the characteristics of the SP population. This is regardless of the fact that the collection of such monitoring data is widely supported by the SP themselves. This lack of statistical or other data about SP gravely limits the ability to provide meaningful support to SP (NUS, 2009). Albeit, the scant existing statistical previously collected information shows that around a third of part-time students in the UK in further and HE are parents. This figure decreased to ten percent for full-time students in HE and the proportions of postgraduate students with children are still not known.

In the past, academic writers have focused on either exploring aspects of mature students (for example, Tones, et al., 2009; West, et al., 1986) whilst others considered women or mature women in education (for example, Davies, et al., 1994; Quinn, 2003; Wisker, 1996; Edwards, 1993). In these, some references are made to motherhood and childcare, there is however, a paucity of academic writing that can be found specifically about SM. Research indicates that students with children typically tended to be mature women studying part-time. Similarly, a significant number of students with dependent children were found to be lone parents (NUS, 2009). The topic of SP has attracted some increased interest with a research project at the Nuffield Foundation, aiming to support SP in HE (Moreau and Kerner, 2012). This large research explores ten different universities in the UK, including both post-1992 and pre-1992 universities, all point to the marginalised and invisible position of SP.

The review of the existing literature regarding SP formed one of the foundations for the thesis. The research on SM, given the importance that mothers hold as a stakeholder group, has already been highlighted within the thesis. The focus of this research wishes to augment the body of literature relating to SP, SM and MM.

This section draws on literature relating to the topic of SP and on other relevant literature on mature students and women students, with two emergent themes: *'motivational reasons for parents entering higher education'* and *'review of the issues that are faced by these Student Parents within HE'*. The latter, is further thematically presented, underpinning the discursive position of SP as invisible. At the same time, the notions of *'belonging'* (Bell, 1999; Butler, 1990) and *'motherhood'* (Osgood, 2010) are also examined, whilst paying attention to policy both the macro-level (global and government policy) and the micro-level (local policy within universities).

This step of mapping the experiences of SP serves as a tool to outline the fundamental foundation and direction of the study. The particular case of the University in this research, as well as the gap between its policy and how this is enacted by staff within the University, will be given attention in the findings and analysis chapter.

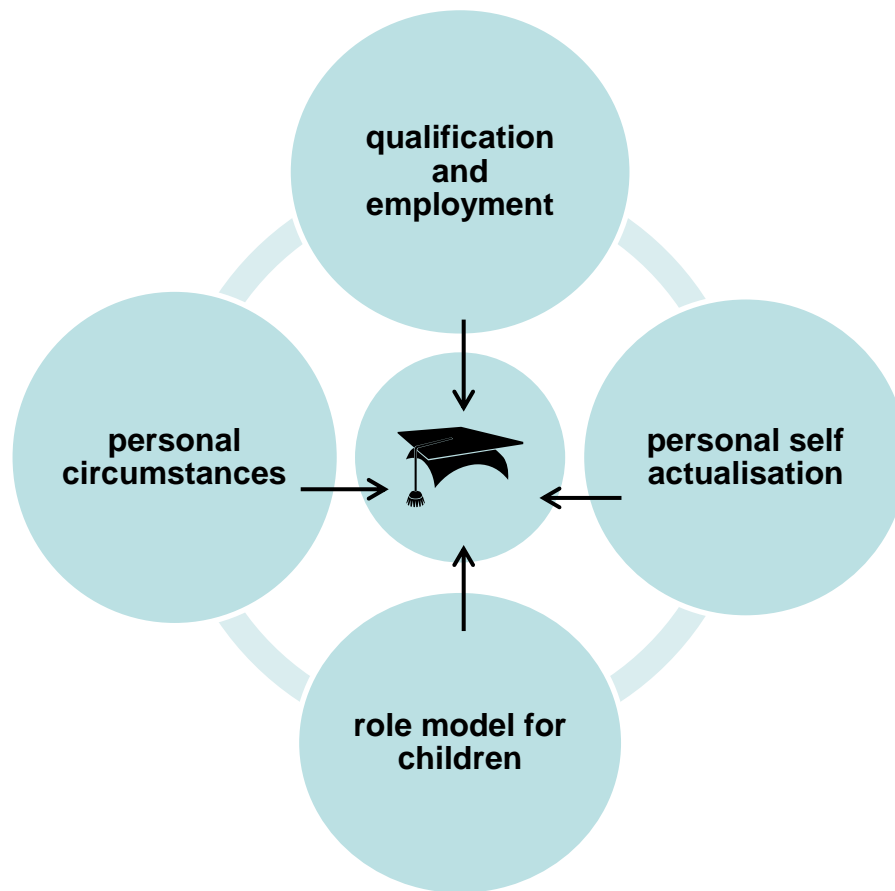
2.2.1. Motivational reasons for Parents entering Higher Education

There are various reasons as to why SP are motivated to enrol on university studies. Quinn (2003) points out to the changing characteristics of HE and other government initiatives, that since the 1992 Further and Higher Education Act. Since, the HE sector has developed an innovative education system that is diversified and includes many non-traditional aspects of university life, such as part time study, flexible entry prerequisites and less rigidity in degree structures (The new more flexible education system has welcomed students from non-traditional backgrounds to enter universities. Leonard (1994) divided the motivations for women to return to study into two categories: instrumental (such as career enhancement) and personal (such as self-confidence and personal challenge).

In this research, as illustrated in Figure 2.2., motivational rationales for SP to enter HE are further considered under four headings:

- a. Qualification and employment;
- b. Personal self-actualisation;
- c. Role model for children; and,
- d. Personal circumstances.

Figure 2.2. Motivational reasons for parents entering higher education



Source: Own

Later within the methodology chapter, I also show how Affect Theory categorises the notion of *hope* as either Particularised-Objectified-Instrumental or Generalised-Personal (Dufault and Martocchio, 1985) and demonstrate how these categories relate to the four main reasons for SM to enter HE (Figure 2.2.), as well as demonstrate which stakeholder group are mostly affected by these rationales.

2.2.1(a) Qualification and Employment

UNITE (2006) highlights employment being a general motive for entering HE. Scott, et al. (1998) found that qualification and employment are the main reason for both SM and student fathers to enter or re-enter HE. This can explain why SP are more likely to be overrepresented on vocational and professional courses (NUS, 2009). White (2008) observed that most SM are clustered around subject groups such as nursing and education subject areas that may be seen as '*feminine*' and are associated with the role of the mother at home. This trend continues as Lyonette, et al. (2015)

found mothers' choice of degrees has specific jobs in mind, such as midwifery, teaching or social work. Dyck (2017) however argues that whilst the feminised role of the mother is discursively reinforced by its embedment local and global processes, these very gendered discursive paradigms are in fact challenged and are negotiable especially to those migrants who encounter new cultures and societies. Given the close link between migration and employment (Kaestner, et al., 2003), the links between employment and motherhood (Khwaja, et al., 2017; Quinn, 2003; Garey, 1999) as well as employment and education (Marginson, 2013) hence why this research particularly explores the experience of MSM in a Business Faculty which is traditionally dominated by a more *masculine* orientation (Baker, 2017; Khwaja, et al., 2017; HESA, 2017b; Quinn, 2003).

The employability focus can be originated from Human Capital ideas (Becker, 1975) as well as current government policies that link education to career development and the employment market. Turner (2015) notes that lack of qualifications as a fundamental disadvantage in the employment market. Equally, the employability agenda (Leitch Report, 2006; DfBIS, 2011a; Wilson Review, 2012; HESA, 2017a) is also encouraged by the government. This will be later unpacked under the heading '*CSR within Universities*'.

Research by Scott, et al. (1998) found that SP may feel that gaining additional qualifications will increase their chances of being employed or promoted within their employment. This suggests an orientation to develop personal human capital in the belief that qualifications will provide them with promotion opportunities and lead them into a financially better paid employment. Scott, et al. (1998) further suggest that employment advancement is of particular importance and inseparable to that of the need to contribute to family income. Wainwright (2007) also observed that with little or no qualifications, SP felt that their career was being impaired, and even if demonstrating excellent knowledge of the industry, this was not sufficient for their career development. However, Lyonette, et al. (2015) underlines that only some SM progress into a better than previously held employment, and SM's social mobility is relatively poor in comparison with other women students.

Some organisations take a socially responsible approach towards their staff, by sponsoring their further education whilst in employment (for example, PWC, 2013). It is not argued here, that such undertakings are necessarily purely a matter of CSR. Whilst taking action to advancing the internal workforce of the business, the organisation also advances the human capital of individual employees as well as society as a whole.

Marandet and Wainwright (2010) found that the availability of funds from employers and sponsors, in the form of university fees and living expenses, as well as guaranteed future employment to return to, also form a motivational drive for SM to enter education.. Scott, et al. (1998) found that

SM with low work satisfaction were more likely to enter education than those who were in satisfying employment. Additionally, low career prospect of SMs' previous work, had a more motivating effect to enter education and these SM were more likely to graduate (Scott, et al., 1998). This can explain how a persons' situation in current employment leads to a further rationale for SP to enter education.

However, Marginson (2015) and McCafferty (2015) note some of the criticism inherit within the human capital argument. Weak economic climates, with associated high levels of unemployment have led to a surge in students entering education, with many graduates opting to continue into post-graduate studies, rather than compete in an already overcrowded job-market, and by this, also increase their marketable 'human capital' (Becker, 1975). However, based on a self-governed view that individuals can invest in their own 'Human capital' as a notion used in the economics discipline, universities may be mistaken to be an equal space, as a 'melting pot' where all students are treated equally, starting from the same point, and will eventually, if they invest the required effort, will be able to derive from their degree the same level of benefit. Leathwood and O'Connell (2003) maintain that not only do these views assume universities to be a 'risk free' investment, they also fail to take into account other heterogeneous elements that affect individual's experiences – past , current and future – such as gender, ethnicity, race, sexuality or class notions that can be further problematised in themselves.

Moreover, human capital theory takes an instrumental approach to HE, whereby graduation is directly related to employability and earning power (OECD, 2014). However, Marginson (2015) and Jamil (2004) both dispute the link between education as directly influencing employability or earning powers, and point out not only the existence of other non-educational external aspects that influence earnings, such as government economic policies, but also inherit flaws in human capital measurement. Such stance also neglects the existence of other form of capital: social and cultural (Bourdieu, 1986; Jenkins, 1992) which provide that human capital theory topples when other elements, for example gender and sexuality, are taken into account (Moreau and Leathwood, 2006).

Lyonette, et al. (2015) argue that the simplistic graduate job as gauges of HE 'success' must be broadened and re-examined, because such measures may risk universities' readiness to accept non-traditional students of diverse backgrounds. Guided by it contextual CSR framework, this study does not argue against notions of employability or human capital development. Rather, it suggests that a socially responsible university must understand and address the complexity of its stakeholder groups in order to cater for their differing aspirations and needs. It is therefore important that universities are aware of the heterogeneous student cohort as stakeholders, including MSM who are

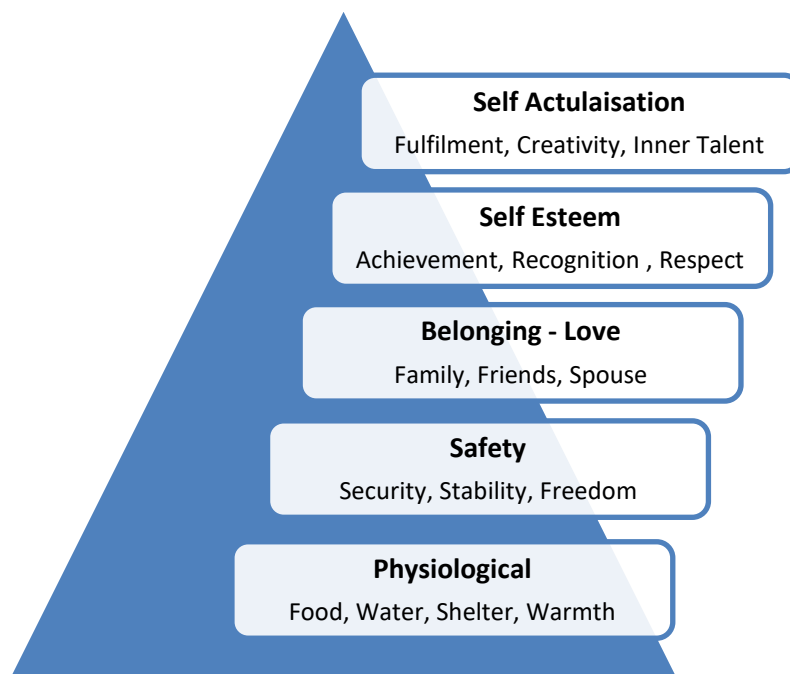
the focus of this study. This is in order for universities to be able to not only cater for the needs of their stakeholders as much as possible whilst in university (OFFA, 2017a), but also attend to the development of other relevant skills and other forms of capital to realise after graduation, one of which is self-actualisation.

2.2.1(b) *Self-Actualisation*

Lyonette, et al. (2015) highlight that SM valued their HE experience as it benefited them in terms of increased self-confidence and self-fulfilment. Marandet and Wainwright (2010) understood personal self-actualisation to be a further reason for SP to enter HE. Although many enter HE for the potential economic benefit through future employment prospects, some discover that as their studies progress they become stimulated by their studies and develop the desire for additional knowledge. Taking a self-actualisation view, Carrim (2017) emphasises that women no longer perceive themselves as passive as their predecessors, for example by expecting their husbands to have more involvement in childcare and household responsibilities.

The idea of self-actualisation in management is not a novel one, as presented at the top of Maslow's Hierarchy of Needs (Figure 2.3.) neither is it estranged from women and mothers in HE (Wainwright and Marandet, 2009).

Figure 2.3. Maslow's Hierarchy of Needs



Adapted from: Mullins, L. J. (2010) Management for Organisational Behaviour, (9th Ed) London: Pitman, p.260

Maslow (1970) proposed the *Hierarchy of Needs* as a theory of individual need development and can provide a useful tool for the analysis of the experiences of MSM in this case study. Albeit, the thesis recognises the criticism that Maslow's model has attracted particularly for its intuitive nature. Shahrawat and Shahrawat (2017) refer to the theory's limitations, its hierarchal characteristics, its functioning, linear rigidity, and lack of empirical backing. Nevertheless, Gibson, et al. (1976) indicates that Maslow's Hierarchy of Needs did grow in popularity in the past whilst Taromina and Gao (2013) confirm that it continues to attract a good investigative impression, and thus '*survived the test of time*' (Shahrawat and Shahrawat, 2017, p.941). Noting its criticism, Maslow's model, nonetheless serves as a tool that depicts one of the motivational reasons for SP to enter HE as in the achievement of self-actualisation.

Scott, et al. (1996; 1998) found that mature students who frequently come from differing and diverse educational backgrounds, consider themselves higher in ability and in intelligence. It is also evident from these studies that mature students enjoy considerable academic and career success. Quinn (2003) show that many SM enter education with the belief that university is a place that would assist in self-evaluation, develop new identities, explore new potentials or alternatively discover their own limitation. By this, HEIs, are seen as a transformative space, as a place of empowerment and self-development, beyond the economic aspect of human capital, and as *change agents*. Correspondently, Khwaja, et al. (2017) as Scott, et al. (1998) in the past, show that mothers who are university graduates had developed a personal identity beyond the role of a wife or a mother. This is also supported by Leonard (1994) noting that women students felt the desire to enhance self-confidence or fulfil a private challenge. Scott, et al. (1998) found that SM expressed the belief that through their studies they will be better prepared to use their ability for the benefit of society. Such belief also supports the CSR approach in which MSM will benefit society as an *agent of change*. This makes the case for MM as an *object of study* the more relevant.

Scott, et al. (1998) also point out that SM also used their studies as a tool to question current life situations such as the need to prove themselves, either to themselves or others, and be more highly valued by others, as well as other more personal questions such as helping in the decision to stay or leave their marriage. Studying in university provides SM with power that is born out of knowledge and a sense of power and pride. This Pride is defined as '*a feeling of deep pleasure or satisfaction derived from one's own achievements*' (Oxford Dictionary, 2003). Here I point out that it is that very knowledge that is born out of the university that provides the pride and power to the student mothers.

Foucault's notion of power (Smart, 2000) and the ever intercorrelated relational linkage between knowledge and power relations provides further insight into MSMs' experiences in and aspirations from HE. It is not the intention of this thesis to engage in a Foucauldian discourses of power, but I nevertheless demonstrate the very relationship between knowledge and power within this thesis. Power is used here as the knowledge that is born out of education. Fraser (1989) engages with the notion of power that can be understood in terms of forces that either subordinate or dominate. Edwards (1993) argues that the education system has provided women an escape from domesticity and 'second class' citizenship into the public domain.

Whilst Foucault's work (Ball, 2013) focuses on power relations and on the problem of government, in particular paying attention to the 'management of populations', with education being significant in that management, this thesis nevertheless adapts Foucault's idea of knowledge as power, rather than become limited by its grand societal characteristics. On one hand, Foucault power/knowledge hybrid suggests that individuals are postulated as an object of possible knowledge that is developed in parallel with structural coherent practices of power, which also shape the way individual think (Ball, 2013). Yet on the other, also acknowledged within this thesis is Foucault's role "*to show people that they are much freer than they feel ...*" and "*...to change something in the minds of people*" (Martin, et al., 1988, p.10).

Following Hossain and Ali (2014, p.130) that '*society does not exist independently without Individual*', I consider power in the context of this thesis to be different to that associated with grand social structures, such as gender, race, ethnicity or class, where certain groups maintain privileges in an ongoing manner. Here, the focus is on the individual's ability to use knowledge to question, to be empowered and to produce. Lewis (2004) explains a 'microphysical' view of power which pays more attention to personal manifestations and experiences of power in term of process and exchangeability. Education here serves as a powerful *agent of change* for SM personal and familial lives, in which the power creation experienced by the actors that also grants power to that societal group.

Skeggs (1997) argues that this affective element of HE must not be underestimated, for its motivational strength to enter, and sustain study in university. This can be explored using concepts of Affect Theory (Massumi, 2015; 2003) and Hope Theory (Dufault and Martocchio, 1985), which serve as a lens for the thematic analytical tool in this thesis and are later discussed in the methodology chapter.

2.2.1(c) Role Model for Children

Marandet and Wainwright (2009) reveal that of great importance for SM, and especially lone mothers, is the desire to be an inspirational figure and to become a role model for their own children. Moreover, Wainwright (2007) writes that SM voiced that it was their children that inspired them to return to study so to provide a positive role figure to their children. Lyonette, et al. (2015) too found that SM appreciated the ability they developed to help their children make decisions on HE. This demonstrates the inter-connective and reciprocal relationships between universities' internal stakeholders (SM) and external stakeholders (the children of these SM). The concept of internal and external stakeholders (Hopkins, 2016; Clarkson, 1995; Freeman, 1984), which guides the development of the new CSR process and model in the thesis, is explored later in the chapter.

Leonard (1994) found that SM also wished to be able to provide for their children financially, which they felt that they cannot do with a 'dead-end' job. Correspondingly, Reay, et al. (2005) also show that entering HE for SM is related to their wish to provide their children with a better quality of life. It has been seen that parents hold the desire to improve their children's life chances, help them by providing them with the ability to gain better study skills and a better start in life. This is particularly the case for MM who are vital actors in facilitating the integration of their family and children into the host country (Dyck, 2017; Erel, 2011).

Marandet and Wainwright (2010) demonstrate the parental desire to improve the quality of life of children through education is linked to economic aspects, as well as the desire to inspire children to become intellectually as well as financially independent. Hence, as HE is seen as an empowering and transformative experience not only for SM but also their children, it can therefore relate the social responsibility of universities not only to students but to society at large as a stakeholder group.

2.2.1(d) Personal Circumstances

Earlier this chapter highlighted the transformative qualities of HE in aiding mothers in evaluating personal life decisions, such as marriage. Here, universities are understood as compensatory and an escape from current life difficulties. This further augments the criticism which sees education for its economic human capital pane, as earlier discussed.

Scott, et al. (1998) explain that changing personal circumstances are further motives to enter HE, whereby dissatisfaction with current life circumstances provided that SM used education to get their

mind off their personal problems, or alternatively, education was used to fill up any spare time to deal with boredom. To illustrate, Leonard (1994) referred to this as the 'empty nest syndrome', and enables them to return to university. Additionally, mature women students felt dejected with doing 'the same thing day-in and day-out', with many previously stay-at-home mothers whose children have grown and entered education themselves, find that they have additional time which was previously occupied by childcare. Marandet and Wainwright (2010) found similar observations with male parents who are not in employment and have taken the family responsibility for childcare.

Scott, et al. (1998) also supported by Wainwright (2007) found that a significant number of SM stated that their separation had provoked them to return to study, as they felt that their options were either a domestic one or an undesirable career, whereby education seemed the better route in order to escape other unfavourable choices. Therefore, where SMs' life circumstances had changed, for example following a divorce, it forces these students to evaluate their current situation, and to materialise a decision about their future choices. On the other hand, Scott, et al. (1998) explain that mothers were more likely to interrupt their studies because of unsatisfactory marriages, and this also constitutes a further explanation for attrition.

Rajadhyaksha and Velgach (2009) note that in egalitarian modern societies the feminise gendered functions of women in households worldwide is experiencing a gradual, albeit slow, transformation, though Johansson and Andreasson (2017) maintain that women continue to bear childcare and domestic responsibilities. In the past, Pascal and Cox (1993) found that women entered HE not only to develop their ability but also to escape domestic responsibilities and gain respect and equality. This has also been asserted by Edwards (1993) who recounted how education has been viewed as an escape route from inequality and oppression for powerless groups in society, some which I already rehearsed under the section *self-actualisation* and notions of power. Accordingly, universities and the education system in general, have been a way out for women from domesticity as well as 'second class' citizenship into the public domain (Edwards, 1993). This can be seen as further evidence of a social responsibility of universities as *agents of change* towards mothers and society.

Similarly, Wainwright (2007) highlighted SM need for financial independence. Moreover, whilst Brannen and Nilsen (2006) observe a slow generational reformation of the ethos from fatherhood to fathering, the father is still expected to be the sole breadwinner. Given that men tend to have greater financial power than women it provides for the former's dominance within the family. This is not only the traditional case (Khwaja, et al, 2017; Davies, et al., 1994; Wisker, 1996) where men actually felt the right to be provided by their wives with domestic and childcare services because they are the financial providers, but childcare is still primarily constructed as a maternal

responsibility of the mother. This is reinforced by the gender pay gap imbalance which continuously cultivates the male breadwinner-female caregiver model, as pointed by Johansson and Andreasson (2017). Baker (2017) and Holmes (2017) both write about the gender gap which is also found in academia and HE. The notion of gender gap in academia will be further explored later within the chapter.

Additional influences affecting SM are the socio-economic class position, which were found to be underlying reasons for the attrition for mature age SM in HE. Scott, et al. (1996) found that SM from low social class backgrounds tended to abandon their studies because of low support for the concept of the mother's studying, lack of money, domestic responsibility and lack of knowledge or skills expected at university. The WP notion, which will be unpacked later in the thesis, attracted a diverse cohort of students, of differing background and needs, and created the '*massification of higher education*' (Giannakis and Bullivant, 2016), but with little attention to retention. However, WP has now been expanded from its singular access emphasis to focus on the creation of an educational environment which harnesses retention, progression and attainment (OFFA, 2017a).

2.2.2. Issues affecting Student Parents in Higher Education

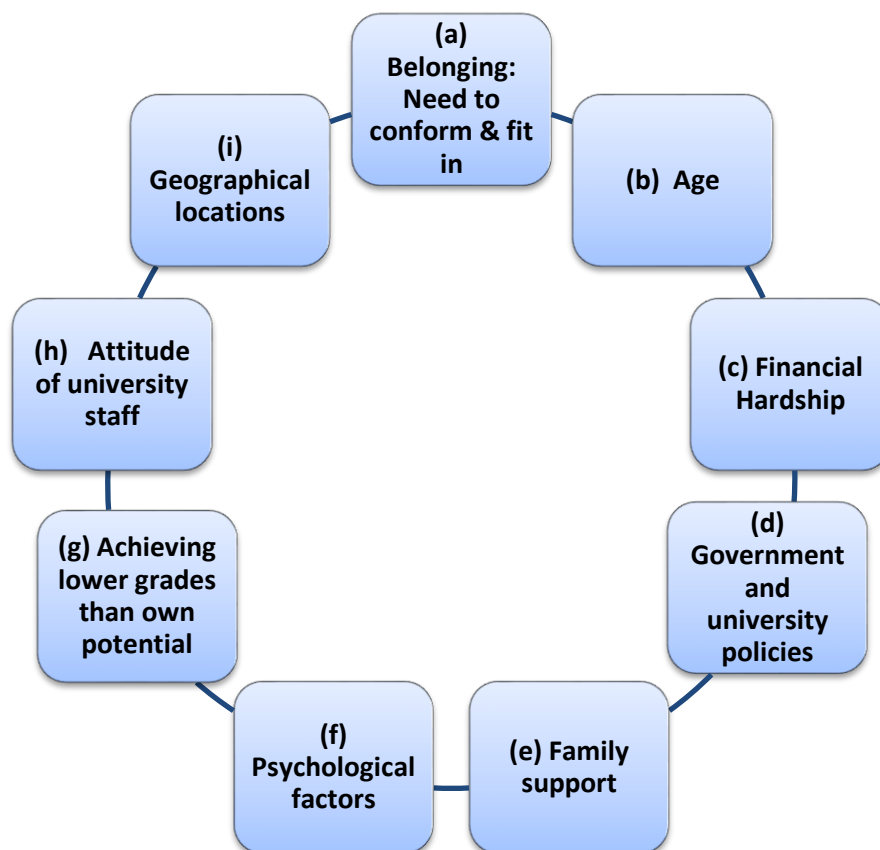
Given the motivational reasons for SP to enter HE, and given the apparent social equal opportunities in HE provision, it may lead to the belief that these students would inevitably perform well in their university studies and achieve educational success. Nevertheless, as discussed earlier, such conviction takes a self-responsible self-governed view. The former ignores the fact that motivation is not a predictor for completion (Scott, et al., 1998). The latter, may fail to realise that equality of opportunity does not necessarily bring about equality, equity, or social justice but rather creates the illusion that students' inability to overcome such structural inequalities are a personal failure (OFFA, 2017b; Leathwood and O'Connell, 2003). This is also intensified by the austerity-focused reforms which were introduced since 2010 by the UK Conservative government have magnified socioeconomic inequalities, targeting the most vulnerable (Lisiak, 2017). Albeit, for universities to effectually implement OFFA's (2017a) focus of retention, attainment and outcomes, these structural inequalities with HE cannot be ignored.

Non-traditional students, and amongst them SM, face many obstacles and hindrances which may not all be resolved financially, although economic constraints do constitute a great difficulty for SM. Archer, et al. (2004); Jackson (2004); Leathwood and Read (2009); Reay (2005) all pointed out

that as a whole, non-traditional students face a range of issues in terms of access, retention, benefits they get out of a university education, as well as their subjective experiences of HE and the lack of sense of belonging. However, the scant literature regarding SP (Moreau and Kerner, 2015; Wainwright and Marandet, 2009; NUS, 2009) tends to be instrumental rather than addressing the multi-faceted experiences of SP as a whole and MSM in particular.

Accordingly, while inequalities in HE are often material and quantifiable (for example, Archer, et al., 2004; Leathwood and Read, 2009), there is also an affective discourse to these inequalities that must not be overlooked (Skeggs, 1997). Hence, this study explores the affective experiences influencing MSM whilst in university. Figure 2.4. illustrates the different elements which are used to thematically describe the issues that are faced by SM whilst in HE.

Figure 2.4. Issues affecting Student Parent



Source: Own

I now explore each of the issues as detailed in Figure 2.4. drawing on relevant SP literature, and where applicable relate these to MM. I scan SP literature from its commencement and demonstrate that equal propensities still exist in more current literature.

2.2.2(a) *Belonging: Need to conform and fit in*

Dyck (2017) demonstrates the complexity of the struggle for MM in terms of the wider society as an extension of culture in the embodiment of culinary, attire, fashion and even body size and shape. Belonging is said to be a fundamental human need and it relates to the need to conform and desire to fit in.

This study is concerned with a University as a space where particular groups of students may *feel* they *belong* or perhaps alienated (Archer, et al., 2004; Jackson, 2004; Leathwood and Read, 2009; Reay, 2005). Alienation is termed as '*invisible*' by Wainwright and Marandet (2009). This case study deliberately focuses on a University which advocates social responsibility in its vision. It aims to explore the experiences of MSM in this particular University to examine to what extent a social responsibility exists and how the institution address the needs and aspirations of MSM.

Edwards (1993) points out that ideas of a division between public and private spheres, which have been problematised by feminists writers, are also applicable in education, especially for SM who have both family and education responsibilities in their lives. On this micro-level, the lack of mothers' feeling they '*belong*' within HE is generally attributed to the concept that, traditionally, student life and family life have been perceived as two independent and separable areas.

Previous studies by Khwaja, et al. (2017) and Gonchar (1995) reveal that women students who are more likely to place higher value on characteristics such as relationship and connectedness, endure difficulties when attempting to fit into male-oriented university life, which commonly emphasises autonomy and achievement. Reay, et al. (2005) highlight that the need to conform is observed as a constraint even prior to entering HE, and it is evident in the choice of university mature students make. Non-traditional students were found to choose a university where they can *feel* that they belong. Belonging here is recognised as an affective instrument in choosing an HEI. As affects and emotionality are seen as central for mothers in university life, this research explores the experience of MSM at a post-1992 university which promoted WP policies, and where MSM may feel they belong, forming part of their consideration of the choice of university. Furthermore, such affective understanding by mothers of CSR was also observed by O'Connor, et al. (2008).

Wainwright and Marandet (2009) have found that many SM did not wish to express family linked issues in university, and that, in the case of pregnancy, these pregnant students insisted on being treated strictly like another classmate, further demonstrating the position of SM as '*invisible*'. Additionally, it was also found that lack of availability of information for students mothers

prompted the feelings that they do not fit in within the university culture. Many SM expressed a lack of confidence whilst in university and felt they needed to internalise their private life, and were reluctant to access student services such as counselling, even if that was offered to them by the university. Similarly, on the micro-level, university policies, such as, ‘no child on campus’ policies or late availability of timetables, were also detrimental to the experiences of SM. Consequently, society as a whole and the ‘old fashioned’ nature of HE take a self-governed view of individual’s expectation to manage their own life. SP are aware of these discourses and therefore attempt to conform.

2.2.2(b) Age

The age of SP was also found to be a negative factor of both academic performance of SM (Pinilla and Munoz, 2005) as well as their attrition (Scott, et al., 1996; Moreau and Kerner, 2012). In a study by Scott, et al. (1996) younger SM with younger children were likely to leave university because of reasons related to family, financial or childcare, whereas older SM were more likely to leave because of other practical difficulties or course dissatisfaction. By contrast, in a study of women aged 15–44, Jacobs and Berkowitz (2002) found that women over 25 years old are at a greater disadvantage for completion of their degrees. Accordingly, older SM that tend to study part-time are much less likely to complete their degrees than are younger mothers. Pinilla and Munoz (2005) also found that the age of the SM influences their average time to graduation. Consequently, there is a direct correlation between the age of the SM and their time to graduate. This may be also attributed to the fact that as SM becomes older, their academic performance in terms of time becomes lower and it takes longer for them to graduate.

Later, Scott, et al. (1998) also illuminated that SM felt alienated from other traditional younger students, because they could not take part in social activities due to childcare obligation, and because other traditional students could not appreciate difficulties associated with motherhood. This creates an intensified *invisibility* and raises *belonging* struggles (Leathwood and Read, 2009; Reay, 2005) for SM not only to the university’s management, but amongst other students too.

Additionally, Pinilla and Munoz (2005) illustrate that the number and the age of children also constitute aggravating factors for SM, whereby, not only the number of children but also the age of these children both negatively affect the academic performance of SM. Consequently, mothers who enter HE at a later age, and then have children, have more limited chances to graduate, than those women that enter university at an earlier age. For this reason, the focus of this study is on MSM

with young primary school age children, for whom these group of participants have direct caring responsibility. The process of sampling of the participants will be further explored within the methodology chapter.

2.2.2(c) Financial hardship

Marandet and Wainwright (2010) observe that SM express financial hardship in relations to both the financing of their studies as well as childcare costs. Scott, et al. (1996) found that for mature SM, financial hardship was one element of attrition, and in a further study by Scott, et al. (1998) it was found that:

“idealistic motives..(are) .. helpful for scholarly success as long as one’s personal resources are also adequate” (Scott, et al., 1998, p.238).

The redistribution notion of social justice in education considers that economic inequality constitutes one of the main reasons for social injustice, and that financial redistribution can be used to remedy this inequality (Lynch and Lodge, 2002; Gewirts and Cribb, 2002).

The government offers several additional financial media of support to aid with learning costs, to those full-time SP who are permanent residents in England already receiving a student finance package. In 2017/18 the Parents’ Learning Allowance (PLA) provides SP with up to £1,617 per year (up to £1,573 in 2016/17), paid in 3 instalments at the start of each term, it is means tested and depends on household income (GOV.UK, 2017a). Additionally, the Childcare Grant (up to 85% of childcare costs: up to £159.59 a week for 1 child, or up to £273.60 a week for 2 or more children) also encompasses these conditional restrictions, but is only available to undergraduate SP and is only paid to an Ofsted Early Years Register or a General Childcare Register (GOV.UK, 2017b).

Nevertheless, grant funding for childcare is inconsistent across all levels of education in the UK and does not reflect the real experience of SP. Grants are available for SP studying full-time when the majority of SM, because of the demands placed on the scarce time, are part-time students (Evans, 2009). Furthermore, Jacobs and Berkowitz (2002) maintain that because SM have competing elements for their time and attention, studying part time, not only elongates the time for completion, but also signifies a negative effect on their degree completion. This is further exasperated as part time studies actually incur higher financial costs (Wainwright and Marandet, 2009).

Evans (2009) recounted other matters relating to economic constrains for Postgraduate SP who get no additional financial parental aid and in many cases use any available funding to pay for

childcare. Adding to the notion of invisibility, financial hardship is also exacerbated due to lack of information about available benefits (Wainwright and Marandet, 2009).

2.2.2(d) Government and University Policies

Government policies and University's childcare services are both a fundamental issue for this group of students. OFFA recognises that students with caring responsibilities, including SM, not only *'face greater challenges in accessing'* HE but also endure such challenges in staying in HE, predominantly because *"the issues facing them include a lack of recognition of their support needs and problems accessing essential services"* (OFFA, 2017b). Some government policies were also already explored in the previous sections relating to financial hardship and availability of funding.

Wainwright and Marandet (2009) highlight the importance of on-site childcare provision services within the university. Gonchar (1995) demonstrates that on-site childcare within HEIs has proven to be essential factors for the retention of SM. Universities' childcare service provision does not only provide SP with practical logistical solution, but is also an important element which constitutes a supportive environment.

Additionally, Gonchar (1995) underlines the great benefits of SMs' relationships that are integrated into university's nurseries with other SM and nurseries' staff. This further links to the emotionality associated with being a SM, as well as the need for CSR actions to consider a more affective approach (O'Connor, 2008). However, Gaunt (2009a) exposes that many universities and colleges had closed their university childcare facilities and campus nurseries, sighting financial reasons. This is despite the fact that it has been recognised that childcare provision has wider roles and responsibilities in promoting economic and social wellbeing (Gaunt, 2009b) both which can further be linked to CSR objectives. NUS (2009) study also found that childcare provision holds additional positive and a practical integral factor, enabling parents to study, and make a commitment to supporting SP to participate in education. Gaunt (2009b) argues that some SM are forced to reconsider whether they can enter university, as their attendance depends on their children attending the university's nursery. This again can demonstrate universities' social responsibility towards this stakeholder group.

Wainwright and Marandet (2009) discovered that students found universities facilities unaccommodating in an adverse way to SM (for example long queues at administrative counters). Many universities have a *'no child on campus policy'* which causes both financial and logistical childcare problems. Other childcare practical problems are caused by the late availability of timetables, the inconvenience of the traditional timing of lectures (normally nine o'clock in the

morning), or alternate timetables, where lectures of the same subject are taught on different days each week. Wainwright and Marandet (2009) reveal some HEIs offer some support services to SP, yet universities' policies, can lead them to encounter logistical problems, and that SM claimed that universities were less flexible than the workplace.

Pinilla and Munoz (2005) refer to logistical problems being also reflected in the longer amount of time that SM remain at the university until graduation, whereby students without dependent children advance faster than SM in their studies, whereas the average time for graduation for women without children is similar to that of men. This then constitutes the 'expected' ideal regular programme time for graduation. Yet, SMs' average time to graduate is almost twice as long as their non-parent counterparts.

2.2.2(e) Family support

Dyck (2017) highlights mothers' position as embedded in a fluid set of familial relationships within the domestic unit which operationalise social and economic strategies. Wainwright (2007) underlines the importance of family support in the SM's education experiences. SP studying for a degree becomes a matter of sustained perseverance because it construes as a long journey where the help of the family holds substantial effect. Pinilla and Munoz (2005) also support that the help provided by the extended family with regards to childcare positively contributed to SMs' academic performance. Moreover, it has been observed that for SM family help is more significant than being married for improving their academic performance, which is especially pertinent in the case of non-married SM without family help who display the lowest education performance. Scott, et al. (1998) equate family support to the similar function that is served by the institutions' on-site child care. This further highlights the need for socially responsible universities to consider their childcare facility provisions for SM. These provide additional justification for this particular choice of research, focusing on MSM, who are lacking this very family support, particularly given their migration.

By contrast, family hostility and lack of family support were found to be significant reasons for SMs' attrition (Scott, et al., 1998). Here again, there is an evident complex interrelationship between universities' internal and external stakeholders. This is further explored to demonstrate a wider intercorrelated stakeholders' complex connectivity between themselves, society and the environment, whilst SM's family support also relates to other variables such as cultural and social values or family income.

Smith (1993, in Leonard, 1994) describes three types of support with which husbands may provide their wives during studies: practical, emotional and financial support. The first concerns the sharing of domestic and childcare responsibilities, as was discussed earlier in this chapter. The second deals with concepts such as encouragement. The last category, as highlighted under the section regarding financial hardship, is the level of economic assistance, which was, although not solely, linked to the level of household income (Carrim, 2017).

The first and the second support types were interrelated, although emotional support more often did not yield practical help, and also varied from acceptance to considerable resistance (or even violence) amongst husbands (Leonard, 1994). Similar observations are also apparent in more traditional societies, whereby support from the husbands manifested in their adaptation of a liberal outlook on women's engagement in household and childcare responsibilities. Nevertheless, Carrim (2017) points out that though women suggested that their husbands support them to some extent with household chores and childcare when they had to study, it is the wives who continue to be responsible for childcare and cooking. Additionally, Luke, et al. (2014) also observed that those husbands from a lower socio-economic class were found to provide less domestic and childcare support.

This also relates to the last category which engages with the monetary assistance provided by the husband. An exploration of economic support indicated that where the level of household economic circumstances was low (for example in the case of the husbands' unemployment), education expenses were unwelcome. In some cases, student women felt the obligation to take up employment in order to both contribute to household income or assist in university expenses. Nevertheless, Leonard (1994) found that where household economic conditions permitted, financial support was only offered on a temporary basis, and only with the justification that a university degree would lead to better paid employment, and later contribute to family income. Hence it can be argued that the acceptance of university studies for mothers as temporal, further intensifies their position of invisibility, separating the two spheres of motherhood and studentship.

2.2.2(f) Psychological factors

Gonchar (1995) exposes affective and psychological factors which influence SP whilst in education, whereby SM inhabit multiple roles which often lead to role conflict or distress. Quimby and O'Brien (2006) found that many SM experience psychological distress as a result of having to balance their academic and domestic roles. Similarly, Lynch (2008) refers to SMs' dilemma of the

symbolic nature and the *structural elements* which the two roles that SM hold both as mothers and as students encompass. Given the masculine nature of HE (Khwaja, et al., 2017) SM felt that their maternal needs were largely ignored by HEIs (Gonchar, 1995) further pointing out to a discourse of invisibility.

Equally, Wainwright and Marandet (2009) note how SM have expressed the feelings of *guilt* due to lack of availability at home or the reduced time spent with their children. Baumeister, et al. (1994) define guilt as the compromise of personal standards, and therefore appears to arise from interpersonal transactions and to vary significantly with the interpersonal context. Lyonette, et al. (2015) pointed to SM's stress of juggling childcare and domestic work or even employment. Gedalof (2009, p.88) points out that the '*juggling between the two worlds*' model fails to acknowledge the '*dynamism within the work of reproduction and motherhood itself*'. Previously, Wainwright (2007) already highlighted the *Guilt* which was voiced by SM with relations to the scarce resource of time, and the lack of which is spent with their children due to university obligations. Smith (1993, in Leonard, 1994) notes that SM also experienced guilt relating to economic matters and felt obligated to take up employment, in order to lessen their sense of guilt, by contributing to the household income and to university expenses. The affective interpretation by SM of their experiences is rather evident here, which also forms the justification for the thematic analysis of the data, as emerged from the interview narratives within this thesis.

2.2.2(g) *Achieving lower grades than own potential*

Wainwright and Marandet (2009) reveal that SM voiced concerns about achieving lower grades than their own potential. SM felt that due to universities' lack of consideration to their family obligations, their grades were adversely affected. They also felt that they would have been able to attain greater education achievement in other circumstances. Pinilla and Munoz (2005) supported that the academic performance of SM was lower than that of other groups of students. Lyonette, et al. (2015) found high SM's attrition late into the degree often due to the stress of juggling childcare and domestic work or even employment.

Nevertheless, findings relating the educational performance of women with dependent children are mixed. Scott, et al. (1996 and 1998) found that SM outperformed their non-parent student counterparts and not only enjoy a higher academic performance but they are also said to have experienced an increase in ability and in life satisfaction.

Such differences in the studies' concerning SM performance may be attributed to inferior social and cultural acceptance that SM experience in HE but also different cultures. Bamford (2008) highlights educational issues that are experienced by international students such as language or '*social and cultural adjustments*'. Being a migrant student coupled with heightened socially constructed *care* obligations of MM, hence make MSM an *object of study* the more relevant.

2.2.2(h) Attitude of university staff

In previous research (Cambridge, 2010; 2012a) I presented the great importance of the attitude of departments, schools and of staff to SMs' academic success. Maskrey and Stone (2015) note that SMs' relational connection with a staff member, as a mentor, benefited from an increased self-confidence and enhanced self-belief. Gonchar (1995) too found that women students felt a higher level of satisfaction when they experienced interpersonal relationships with university staff. However, Wainwright and Marandet (2009) reveal that the attitude of staff towards SM varied from accommodating to rigid, especially from male academics, regardless of their age or position. Accordingly, some staff members were more inflexible and expected SM to conform, whereas academics who were mothers were more accommodating and understanding. In some instances staff members have made occasional exceptions on individual cases (for example, allowing children in the lecture). Yet, many universities now endure tightening regulations and structural changes (for example from department base to a large school) which make it difficult for academics to make exceptions. Scott, et al. (1996) asserted that in cases where SM suffered family hostility towards their studies, it was found that graduate SM have nominated university staff (and/or fellow students) as a main source of support. However, a lack of academic support and staff hostility formed reasons for SMs' attrition in subjects that have a masculine tradition such as economics, business and law. Relevant to this study is the invisibility of MSM in the University's Business Faculty that is saturated with such 'masculine subjects'.

The notion of staff attitude denotes how one internal stakeholder group (staff) can exercise dominance over another (SM), and it is therefore apparent that the dominance of one stakeholder group over another is also seen as an affective element of the latter's experiences whilst in university. Given the affective experiences which emerged from the interview narratives in this case study, Affect and Hope Theories are reviewed later within the methodology chapter.

As the lack of affective support from university staff led to interruption of studies, in their later study Scott, et al. (1998) called for the need for universities to recognise that steps are to be taken:

“The message... for university... is clear. A flexible and sympathetic approach to course organisation that takes into account the life demands carried by... students is essential to improve chances of graduation amongst this population, as is the development and publicising of support services for the most at-risk groups” (Scott, et al., 1998, p.238).

Scott, et al. (1998) invited attention to the life demands of these students, attempting to make visible an otherwise invisible group of stakeholders. Some universities do endeavour to effectively respond to the needs of non-traditional students and have developed social inclusion policies (Wainwright, 2007), or equal opportunities workshops (Leonard, 1994). The approach of addressing the needs of differing groups of stakeholders, fits quite comfortably within Hopkins’ Stakeholder definition of CSR, as utilised in this case study. Nevertheless, it can be argued that there is a need for further investigation into the multifaceted complex heterogeneity of each of the stakeholder groups, their relationship with other stakeholder groups, and the organisation’s ability to identify invisible stakeholders within.

In relation to social justice in education, Lynch and Lodge (2002) and Gewirts and Cribb (2002) support the notion of recognition of differentiation. Wainwright and Marandet (2009) discovered that in line with social inclusion policies, some academics expressed exceptionalism discourse. By this, these academics not only recognised universities discriminatory practice (for example the late availability of timetables and the early lecture times), but they have also shifted the blame from SM back into to the system. Others may oppose differentiation of provision with the rationale of conceived *fairness* which gives prominence to *equality* and rather than *equity*. However, whilst *equality* purports a unified treatment for all, it is *equity* which denotes genuine *fairness*. Equity comprises mechanisms that would elevate disadvantages for particular groups (Nash, 2004). Such differential, albeit equitable, treatment encourages the *equality of outcomes*, which is also a vital aspect of OFFA (2017a).

Lynch and Lodge (2002) and Gewirts and Cribb (2002) further explored universities practices in relations to social justice concepts of ‘*representation*’ and *Voice*. Leonard (1994) supports that by making their provision more accessible with actions such as establishing student support groups to discuss the needs and problems of specific types of students. Nevertheless, Marskey and Stone (2015) underline a continual failure, whereby SM are neither universally nor locally recognised as a stakeholder group, as for example, disabled students. Subsequently, their needs and problems are often ignored or are left for the individual goodwill concession of academics and university staff.

2.2.2(i) *Geographical location*

Reay, et al. (2005) found that caring and employment responsibilities circumscribe the choice made by SM of HEIs. Correspondingly, Wainwright and Marandet (2009) also maintain that many SM expressed the university's geographical proximity as the most important factor in their choice of university rather than academic excellence or choice of subjects. The NUS (2009) report also displays that SM tend not to move to attend university and may have caring responsibilities other than to their children. Given that SM are less mobile, it presents them with a disadvantaged restricted choice of both the institution and courses (Wainwright and Marandet, 2009).

Within the CSR context, because the geographical location of the university and its proximity to the home plays a relevant role for SM, this places greater obligations for HEIs to be attuned to the needs of their local community in a socially responsible way.

2.3. CSR and the changing nature of Higher Education

Having mapped out the literature which engages with the experiences of SP in HE, this section focuses on the literature that emphasises the changing nature of HE and the industry within which universities now operate. It is government initiatives, such as WP and Employability, and the changing nature of HE which not only granted the actual admission of SP into HE, but also attracted the applicability of CSR to HE. This section illustrates the now competitive business nature of the HE industry, and illustrates the applicability of CSR to universities as '*corporate*' entities. The next section will provide further insight into historical and current development of the CSR field, as a contextual framework within the thesis.

The notion of the '*Widening Participation*' agenda is a *key* element contributing to the changing nature of HE. WP as a government vehicle to social mobility, social inclusion and social justice (DfEE, 1997; DfES, 2003; OFFA, 2017a) Employability (Leitch Report, 2006; DfBIS, 2011a; Wilson Review, 2012; HESA, 2017a) can therefore be directly linked to CSR discourse and it can be argued that it requires a CSR stakeholder approach which goes beyond, although not in lieu, of economic considerations. This is formally evident within the government's requirements (DfBIS, 2016) that HEIs which take part in the TEF, must have access agreements approved by OFFA, to not only increase their proportion of disadvantaged students by 2020, but also focus on the

attainment of disadvantaged groups, in order to justify the higher tuition fees from the basic fee of £6,165 to a maximum fee of £9,250 in 2018-19 (OFFA, 2017a).

Leathwood and Hyton (2002) as later supported by Giannakis and Bullivant (2016) identify that universities across the UK, and the rest of the world, have experienced a ‘*massification of higher education*’, with a transformation from a selected elite to a mass education system. One significant element is the trend toward greater equity of women participation in HE, both as students (Quinn, 2003) and at professorial and management level (HESA, 2017b; Baker, 2017; Holmes, 2017). WP and Fair Access are significant features of government education policy in the United Kingdom, which saw its roots in the previous Labour government’s target of increasing participation in HE, a trend which continues to dominate HE discourse:

“Fair access to higher education is now a high profile issue both in the media and for policy-makers, and considered an important part of the Government’s social mobility agenda. And, importantly, fair access is embedded within planning and strategic thinking at the highest levels of management at many universities and colleges. That enables the ‘whole institution’ approach in which access is a priority that permeates all aspects of the student journey” (OFFA, 2017b).

Being one of the strategic objectives of the Higher Education Funding Council for England (HEFCE) WP aimed to promote and provide the opportunity of successful participation in HE to everyone who can benefit from it. It is through the stimulus of the WP agenda that MSM as well as other non-traditional students now enrol within universities (DfES, 2006; OFFA, 2017a).

WP was seen as vital for social justice and economic competitiveness (HEFCE, 2014). In many societies education was promoted as a tool for social inclusion. In the UK, this has been promoted by the Labour government (1997 – 2010), and introduced through their White Papers concepts of ‘Lifelong Learning’ and ‘Widening Participation’ (DfEE, 1997; DfES, 2003). WP, signifying not only fair access but also attainment and outcomes, was also addressed by the Conservative government:

“We will ensure that the TEF assessment framework explicitly takes into account outcomes for disadvantaged groups” (DfBIS, 2016, p.19).

and explicitly denoted in the governments’ latest act, stating:

“the need to promote equality of opportunity in connection with access to and participation in higher education provided by English higher education providers” (Higher Education and Research Act, 2017 c.29).

WP is not simply a questions of creating an increase in the number of students entering HE, but also, an attempt to increase the volume, retention and outcomes of non-traditional students from under-represented groups of society: lower income families, with disabilities and from ethnic minorities. HEFCE sees WP as:

“a broad expression that covers many aspects of participation in HE, including fair access and social mobility” relating to the *“whole life-cycle”* of a student in HE (HEFCE, 2014).

This covers pre-entry, through admission, study support and successful completion at undergraduate level, to progress on to further study or employment.

Such a discourse of *‘fairness’*, *‘social inclusion’*, *‘social mobility’* and *‘social justice’*, evidences a strong link with the *‘social’* responsibility which is a central aspect of CSR. However, the notions of social justice, equality, fair access and social inclusion of WP have been subject to criticism. This includes influential agendas such as that of employability and *‘the importance of the market’* in education (Leathwood and Hyton, 2002 p.139; Wilson Review, 2012; Harvey, 2000) and economic development objectives towards *‘participation in a global (capitalist) economy’* (Quinn 2003; HESA, 2017a). Albeit, the thesis argues that such criticism, does not conflict with CSR goals, of which economic and profitability objectives are an integral part.

Levitas (2005) maintains an ambiguity of government discourse as:

“...the development of new political language about social cohesion, stakeholding, community, social exclusion and inclusion... But if inclusion was New Labour’s guiding values... what is meant was far less clear” (Levitas , 2005, p.2).

By this Levitas refers to the economic financial goals that are now embodied within university education. Whilst profitability and economic considerations are integral to CSR, WP critics argue that the evident changing function of the HE sector over the past few decades sees universities operating to meet the needs of capitalism and continued economic growth, so to produce skilled labourers. This is clearly explained by Ernest Mandel as the role of universities being:

“no longer to produce ‘educated’ men of judgement and property – an ideal which corresponded to the needs of freely competitive capitalism – but to produce intellectually

skilled wage-earners for the production and circulations of commodities” (Mandel, 1975, cited in Lane, 2000, p.60).

The direct link between education and employability continues to dominate government discourse. In her conference speech, Justine Greening, Education Secretary, addressed the Social Mobility Commission about transforming social mobility, explicitly linking education and employability:

“The job of our education system – from the earliest years through to adulthood – is to help people to develop the skills they need to thrive in the future economy, and to be able to translate those skills into real, smart choices and great opportunities” (Greening, 2017).

Consequently, universities employability agenda can be seen as a reflection of WP and a stronger orientation to the market needs of skilled workers in the future economy. Leathwood and Hyton (2002) argued against transformation of the purpose and functions of HE to meet the needs of a continued economic growth, so to produce *business ready graduates* who will participate in a global business economy. Moreau and Leathwood (2006) argued for the deconstruction of the employability notion, whilst Fraser (1997) argues that in modern societies, the worker is now the new universal subject of these societies.

Additionally, Cambridge (2012b) shows that the notion of employability is supported not only by the government and HEIs but by the students themselves, which was previously supported by UNITE’s (2006) findings which demonstrate that seventy percent of students entering HE do so in order to gain qualifications, and fifty-nine percent of them do so in order to enter into employment or gain better employment. The dominant ideology for the integration of the business orientated elements within universities is now very much welcomed by many stakeholders including the UK government (DfBIS, 2011a), students and businesses who actively engage within university education (Cambridge, 2014a).

Some universities have adopted WP as a social agenda concerned with social justice as their responsibility, be it strategically positioned or ethically formulated. It can be therefore inferred that WP is in fact a CSR undertaking. Nevertheless, this research indicates that WP may have not fully yet embraced CSR. The salient literature addressing the consequences of WP helps to shape and inform this research with the aim to develop a more socially responsible business engagement with all its stakeholders, including a recognition of the complexity within heterogeneous stakeholder groups and within them, invisible ones.

Equally, Longden (2002) point out that university and government policies on WP, social inclusion and equality meant an increase in the number of students from non-traditional groups into university

(OFFA, 2017a). Nevertheless, little or no attention was made so far on the need to modify HE provision in a way which would cater for the needs of such a diverse cohort of students. The Department for Education and Skills in its *‘Widening Participation in Higher Education’* does not address the issues of retention and success of these students (DfES, 2006). Moreover, the current government’s educational policy discourses are no longer expressed in terms of *‘widening participation’* or *‘equality’* but are now substituted with notions of *‘fairness’*, *‘fair access’* and *‘social mobility’*. However, evident in the academic performance of non-traditional students, is that equality of opportunities in terms of access to HE, does not necessarily produce equality of attainments (Leathwood and O’Connell, 2003; OFFA, 2017a).

Earlier in the thesis, Scott, et al. (1998) observe that the level of motivation of SM was not positively correlated with their academic success in university. Leathwood and O’Connell (2003) maintain that the students’ inability to overcome structural inequalities, result in personal failure. This demonstrates that despite the political commitment to widen educational access and participation in HE and despite the changing nature of HE from privileged elite to a mass HE system (Leathwood and Read, 2009), the overall result is not as intended. Burke (2013) exposed that those who principally profit from these government and institutional policies are in fact those with already relative social, economic and cultural advantages.

Coffield and Williamson (1997) explicate that the WP agenda presented universities with challenges in meeting the diverse needs of students with differing and various educational, social and family backgrounds, age, gender, life situation, and current and future careers. Quinn, et al. (2009) highlight the struggles and achievements of underrepresented groups of students in the context of the government’s WP policy in HE, especially in relations to language. However, Longden (2002) questioned if the HE system has become more inclusive, to what extent institutions have changed to accommodate these students and the ability to manage these inclusive students’ expectations. It can be seen that regardless of WP and social inclusion intent, and despite the fact that women constitute a greater percentage of all university graduates internationally, universities have remained saturated with traditional and *masculinist* notions (Khwaja, et al., 2017; Baker, 2017; HESA, 2017b; Quinn, 2003). Higher Education Statistics Agency (HESA) statistics demonstrate an overall average of 55% male dominance in HE employment including teaching, research, administrative and support staff (HESA, 2017b). Holmes (2017) further highlights gender pay gap and the lack of gender balance in HE management and professorial positions. Whilst the latest 2015/16 figures show a 6% increase on the 14% proportion in 2012-13 of women appointed as heads of HEIs in the UK, this still amounted to only 27 women out of 135 as head of HEIs. Moreover, the 5.4% gender pay gap in the remuneration for male and female vice-chancellors (the median vice-chancellors salary for male was £278,975, but

£264,000 for women in 2015/16) and 5.8 per cent gender pay gap for professors (Baker, 2017), all point to the continuous masculinist orientation of HE in the UK. Hence, there is a paradox between education policy ideas for equal opportunity and social inclusion and the lack of availability of these very notions for non-traditional students in HE, and particularly, MSM who are the focus of this study.

Idowu (2008) points out that universities in the UK now operate in a growingly competitive and volatile environment, where HEIs are forced to behave in a more business commercial-like manner, whereas previously, the commercial objectives, if any, of HEIs were achievements in terms of efficiency, effectiveness and value for money. The words '*competition*', '*profit*' or '*surplus*' which were not variables previously used to measure university success or performance and which were of no significance in the HE industry, are now more commonly found in the industry's discourse. This is also supported by Marginson (2013) who highlights that unlike commercial businesses, universities were never before driven by shareholders, profits, market share or the commodity form. Nevertheless, HEIs are now gradually becoming more self-autonomous, and where students are perceived as customers, and are legally to be treated as such (DfBIS, 2011a). This undoubtedly illustrates the business-like form which universities now begin to embody.

At the same time, there is a growing body of literature about incorporating CSR within universities and hence demonstrating understandings of the way in which universities now operate within a reformed industry. Middlehurst (2013) advocates that a new form of governance, drawn from innovative private sector companies, can prepare HEIs to be better fitted to meet the challenges of the twenty first century. CSR is also an innovative object that can make universities in the UK more sustainable. Idowu (2008) further argues that given that HEIs are placed in a privileged position because they have the opportunity and power to influence the thoughts and behaviours of tomorrow's society, including business managers and political leaders, it is therefore critical to examine how these institutions address social responsibility issues within themselves.

The issue of CSR within HE has found research platforms internationally in various HEIs. Idowu (2008) for example examines what HEIs in the UK consider to be their corporate social responsibilities, and how they have absorbed these responsibilities into what they do in order to discharge these responsibilities to local, national and international communities.

However, the majority of research indicates that universities' interpretation of CSR is strongly associated with sustainability. To illustrate, van Weenen (2000) for example observed at the experiences of different universities around the world during the process of integrating sustainable development in their activities. Noeke's (2000) research in Germany focuses on the establishment

of an environmental management system at the University of Paderborn. Wright's (2002) research in Canada focuses on a set of major national and international frameworks for sustainability in HE through the use of declarations. Wals and Jickling (2002) who were based in The Netherlands and Canada respectively, explored both the overarching goals and process of HE from an emancipatory view and with regard to sustainability. Fien's (2002) research in Australia explores issues related to the choice of goals and approaches for advancing sustainability in HE.

2.4. Setting the CSR Context

I now propose to explore the historical and current developments of CSR which will further aid to demonstrate its applicability to HE. CSR, as pointed out in the introductory chapter, is a growing field which is fundamental to many businesses (Fifka, 2009) and it is now present in almost all business decisions (Montiel, 2008). It is also widespread among large companies and it is a growing discipline both within the academic sphere and the corporate world (Carroll, 2015; Idowu, et al., 2014; King, 2009; Idowu and Towler, 2004; Hopkins, 2003a). However, as with many organisational and management concepts or social sciences discourses, despite the growing research studies addressing CSR, there is still no one agreed common definition defining CSR (Carroll, 2015; Fifka, 2009; Okoye, 2009). This makes framing research questions relating to CSR more complex. Votaw (1973), who later was also quoted by Carroll (1999) explains the difficulty of many writers with CSR:

“The term [social responsibility] is a brilliant one; it means something, but not always the same thing, to everybody. To some it conveys the idea of legal responsibility or liability; to others, it means socially responsible behaviour in an ethical sense; to still others, the meaning transmitted is that of ‘responsible for’, in a causal mode; many simply equate it with a charitable contribution; some take it to mean socially conscious; many of those who embrace it most fervently see it as a mere synonym for ‘legitimacy’, in the context of ‘belonging’ or being proper or valid; a few see it as a sort of fiduciary duty imposing higher standards of behaviour on businessmen than on citizens at large” (Votaw, 1973, p.11).

The same difficulties in defining CSR continue to be present both in academia and in practice (Carroll, 2015; Hopkins, 2016). Attempts to define and redefine CSR are innumerable. Since Votaw's (1973) explanation, many CSR definitions historically and currently encompass ideas of being charitable though many more modern stances see CSR as the organisation's responsible behaviour towards its *stakeholders*. It is the stakeholder approach to CSR which is the guiding

definition for this thesis, especially that suggested by Michael Hopkins (2016), the latter which builds on Freeman's (1984) stakeholder approach to CSR.

Hopkins' (2016) definition sees CSR as:

“A process that is concerned with treating the stakeholders of a company or institution ethically or in a responsible manner” (Hopkins, 2016).

The next sections will provide some historic and developments of CSR definitions. This account will be followed by an examination of Hopkins' definition and model of CSR, and the rationale for its direct relevance to this thesis and the study which aims to explore the experiences and perspectives of MSM in HE. A synthesis of Hopkins' definition and model of CSR then allows the creation of a new CSR model, within a process which advocated the visibility of otherwise hidden stakeholder groups.

2.4.1. Surveying CSR Definitions

In the 1960s attempts to define CSR grew significantly and became more explicit in the 1970s (Carroll, 2015). Earlier definitions include that of Davis (1960) who defined CSR as the actions that are taken and made within a business for motives other than their economic or technical benefits. Later, Davis (1973) supported McGuire's (1963) view which differentiates social responsibility from ethical, economic, technical, and legal business obligations, and has defined CSR as the organisation's responsibilities for matters that go beyond its economic, ethical, and legal requirements. In this thesis, it is argued that universities already exist for reasons other than simply financial benefits, and thus endorsing CSR notions as a fundamental part of universities seems implicit to HE. Still, both Davis and McGuire excluded the economic component of CSR, whereas Carroll (1979, 2015) proposed the notion of the economic component as an element of CSR definition, whereby CSR is:

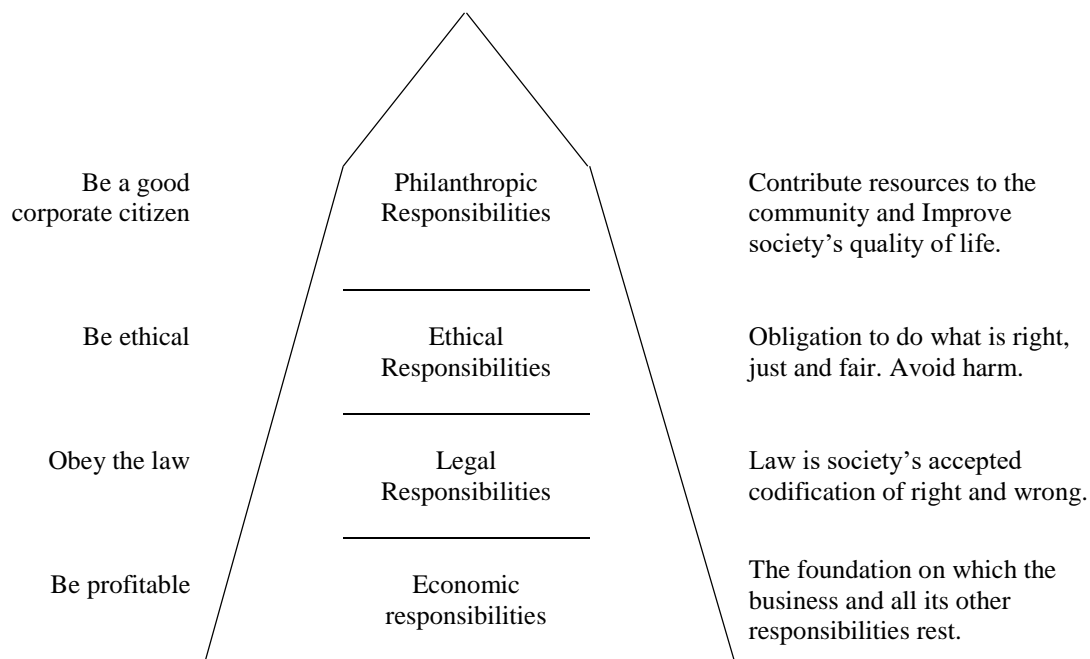
“The social responsibility of business encompasses the economic, legal, ethical, and discretionary expectations that society has of organisations at a given point in time”
(Carroll, 1979, p. 500).

Carroll (2015, p.1) continues to engage with his CSR definition as embracing the *‘economic, legal, ethical, and philanthropic expectations and responsibilities placed on businesses by society’*. With the changing status of universities in the UK, becoming more self-funded and operating more and

more in a competitive business like industry (OFFA, 2017a), the economic position of universities need not be ignored.

By scanning the historical and current development of CSR, it also illustrates how universities' position develops in line with CSR. Carroll's CSR model is often depicted within the CSR Pyramid, provided in Figure 2.5. *The Famous Pyramid of Corporate Social Responsibility*, depicting what society might expect of a business. Carroll's argument that businesses should have economic responsibilities is significant, as without being profitable the organisation will cease to exist and by this CSR perishes as well. However, economic and profit considerations appear at the bottom of Carroll's pyramid whereas voluntary philanthropic responsibility is positioned at its top.

Figure 2.5. The Famous Pyramid of Corporate Social Responsibility



Source: Adapted from Carroll, A. B. (2015) *The State of CSR in 2015 and Beyond*, *Global Compact International Yearbook*, 2015, 10-13. p. 2

As with Carroll's definition, Hopkins (2005) also notes that CSR is never anti-profits. The key for organisations, government and society is the manner in which profits are generated, not the pursuit of profits at any cost. This is especially relevant to universities, as *agents of change*, who are integral actors in shaping society and its future citizens. Additionally, Carroll does mention legal responsibilities, yet such definition fails to consider those countries where the law is yet to acknowledge the position of marginalised groups, or in more extreme situations where the law is

ignored, such as where there may be corrupt governments or areas of the world where stateless economies exist (e.g. Somaliland). This problem may be addressed by Carroll's Ethical responsibilities, albeit, Wicks, et al. (2009) notes the difficulties in defining ethical behaviour.

During the 1980s and 1990s there were fewer CSR definitions being introduced, with the concept being interchanged with alternative discourses such as, Corporate Citizenship, Corporate Social Performance, and Business Ethic Theory (Carroll, 2015) and also new terminologies such as Corporate Resilience (Walker, 2014) or more commonly, Sustainability (Osburg and Schmidpeter, 2013).

Principally, Bolton, et al. (2011) noted that CSR research tended to focus on external forces and results. Dahlsrud (2008) and Kakabadse, et al. (2005) have explored the many definitions of CSR. Dahlsrud (2008) suggests five reoccurring dimensions of CSR, including: Environmental, Social, Economic, Stakeholder and Voluntariness. Table 2.1. *Components of CSR definitions*, builds and expands on Dahlsrud's dimensions and illustrates a brief account of the divergent view and interpretation of CSR by different theorist and writers. What is highlighted in table 2.1. is the many and differing interpretation of the meaning of CSR, which makes CSR research and CSR practice a complex undertaking.

Table 2.1. Components of CSR definitions

	Profitability / Shareholders	Stakeholders (Direct)	Stakeholders (Indirect)	Ethics	Social	Technical	Legal	Environment / Suitability	Philanthropy / Voluntariness
Ackoff (1999)	✓	✓			✓				
Carroll (2015)	✓		✓	✓			✓		✓
Clarkson (1995)		✓	✓						
Davis (1973)				✓	✓	✓	✓		✓
Frederick, et al. (1992)		✓			✓			✓	
Freeman (1984)		✓	✓						
Friedman (1970)	✓								
Handy (2002)		✓			✓				
Hopkins (2016)	✓	✓	✓	✓	✓	✓	✓	✓	✓
ISO26000 (2010)		✓		✓	✓			✓	
Jones (1980)		✓							✓
Kilcullen and Kooistra (1999)									✓
McGuire's (1963)				✓	✓	✓	✓		✓
McWilliams and Siegel (2001)					✓				✓
Osburg and Schmidpeter (2013)								✓	
Piacentini, et al. (2000)									✓
Reder (1994)		✓			✓			✓	
Russo and Pirrini (2010)			✓						
van Marrewijk (2003)	✓	✓			✓			✓	✓

Adapted from and built on: Dahlsrud, A. (2008) How Corporate Social Responsibility is Defined: an Analysis of 37 Definitions, Corporate Social Responsibility and Environmental Management, 15(1), p.4

CSR has been subject to criticism in relation to its philanthropic propensities and sole environmental sustainability dispositions. In the next few paragraphs I will argue for a stakeholder approach to CSR rather than a philanthropic or environmental sustainability interpretation, as well illuminate further criticism inherent in the stakeholder CSR theory approach.

Jones (1980) and Piacentini, et al. (2000) discuss the link between CSR and philanthropy, and the two have been previously, and often still are, confused in industry mainstream to be one and the same. The prominent position that the discretionary philanthropic dimension holds within Carroll's pyramid, as well as within other CSR Definitions (as illustrated in Table 2.1) may lead to an assumption that CSR is synonymous with philanthropy. However, the two terms are far from being identical. Porter and Kramer (2002) argue that philanthropy relies on the instincts of the organisational management at a particular time, carrying out diffused, scattered and uncoordinated programmes where government actions fail to reach. Additionally, whilst Kilcullen and Kooistra (1999) see philanthropy as focusing on the practice of performing charitable actions committed to matters that are traditionally the responsibilities of governments, Hopkins (2016) suggests that CSR takes an all-encompassing stakeholders approach. Hopkins (2004) does not oppose such activities as health grants to developing countries, drugs for HIV/AIDS, but rather proposes that organisation work with, not instead of, governments.

Hopkins (2004) argues that a lack of governments' contributions to that effect, does not automatically denote the responsibility on the part of corporations. Given that governments are one of the corporation's stakeholders, businesses, as well as education institutions, should be encouraged to extend their management and technical skills to governments in order to improve or introduce practices which aid those in a vulnerable position. Particularly within this thesis there may be lessons to offer about the social responsible manner that would cater for the needs of MSM, both within organisational policy and within government policy.

Additionally, Poroy, et al. (2012) demonstrates positive correlations between CSR and accounting-based indicators. In the past, Cochran and Wood (1984) and Lin, et al. (2008) also directly linked CSR activities to increasing profitability. Hopkins (2005) argues that philanthropy contributes little, if at all, to profitability and that profitmaking is not only one of the business purposes, but also a CSR undertaking which is concerned with the manner in which profits are made.

Moreover, Hopkins (2016) asserts that by confusing CSR with philanthropy, the former results from a flawed assumption that CSR is an after-profit obligation, whereby unprofitable businesses assume that they need not behave responsibly. However, CSR means that issues such as pollution, discrimination, dangerous working conditions, or child labour are to be addressed regardless of

profit. This is what King (1995) termed as the organisation's 'before-profit' obligation, with CSR principles being embedded within corporate management. Hence, catering for the needs of MSM is a social responsible obligation before profit is made. Such embodiment of CSR means that it must be sustainable because its actions are a function of the business day-to-day operation, linked to its profitability, or it would carry the risk of being rejected by business owners or executives. I therefore wish to argue that addressing the needs of invisible stakeholders, in this case MSM, is not a matter of charitably carrying out philanthropic actions, but in fact the actual social responsibility of the organisation.

Finally, Rangan, et al. (2015) demonstrate that in practical terms, any organisation that is generously philanthropic but fails to take into account its broader CSR role within society will not be sustainable. Taking Hopkins' (2007) CSR Stakeholder approach, organisations can then assist the government by making their contributions either nationally, or internationally, in a more efficient and appropriate manner that ensures a widespread and even coverage.

Further critiquing stakeholder approach to CSR, Bolton, et al. (2011) note that there is a crucial failure within these perspectives, as they tend to focus on an external stakeholder view, such as society or philanthropy, and predominantly engaging with the outside-in view. Critically viewing Carroll's CSR model, it can be argued that the model seems to ignore the organisation's internal stakeholders. Additionally, both in academia and from practitioner perspectives (Hopkins, 2016; Donaldson and Preston, 1995) the stakeholder CSR standpoint is now commonly accepted, as the interaction between different stakeholders, inside and outside the organisation (Ferrary, 2009). However, this thesis argues that the stakeholder approach still neglects the heterogeneity of stakeholders which subsequently allows invisible stakeholders to remain invisible. This is despite Hopkins compellingly maintaining the significance of *all* stakeholders, both within and outside the organisation.

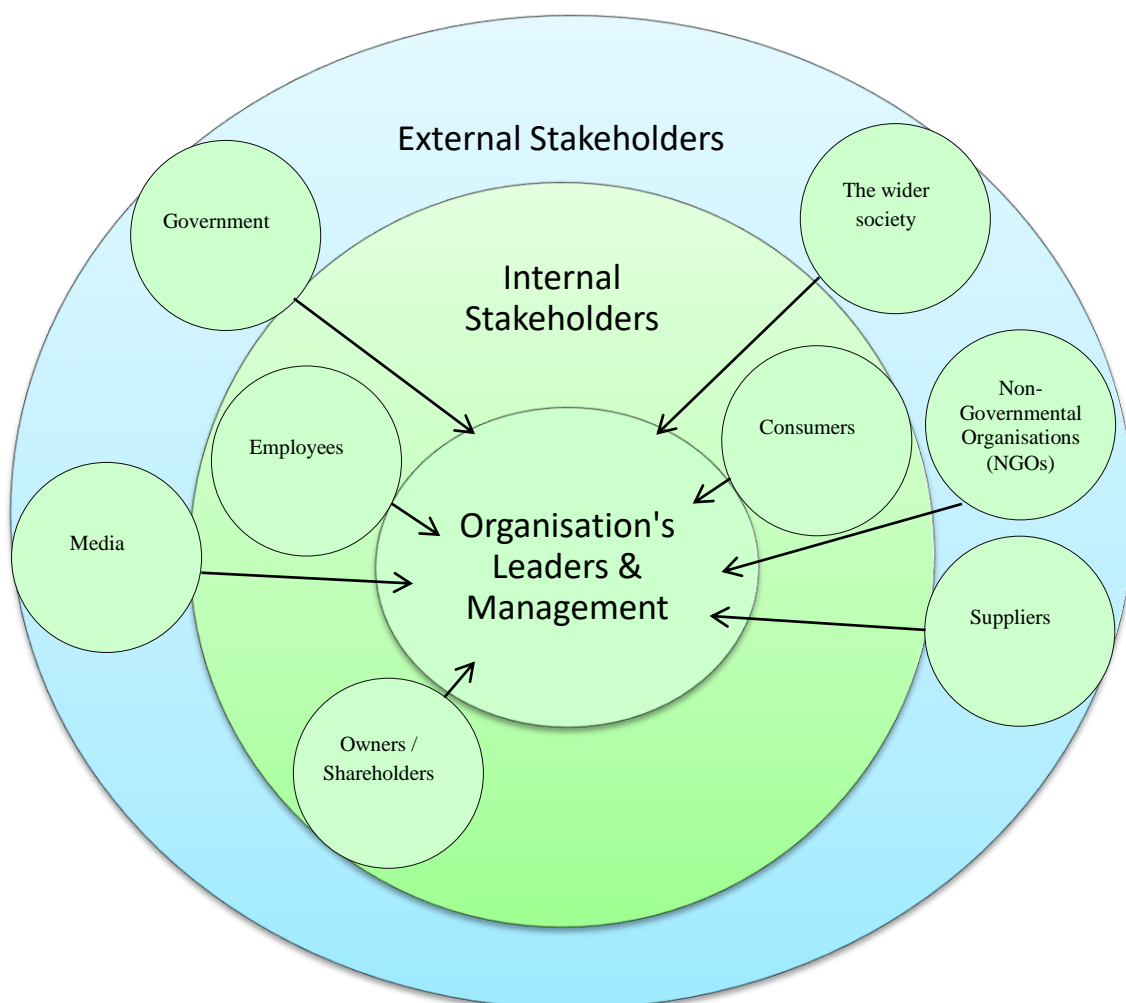
As with Hopkins' model, this thesis includes the view of *all* stakeholders. The notion of CSR as being solely a matter of philanthropy is rejected in this thesis. Instead, all aspects of CSR (including economic, ethical, and legal requirements, as applicable to both external and internal stakeholders) are taken as equal without any of the levels being superior, or inferior, to any of the others. Hopkins does not argue that 'good cause' is not part of CSR, but rather than being a 'charitable giving' as encouraged by governments through tax breaks, CSR encourages businesses to work together with (rather than instead of) governments to promote economic and social development (Hopkins, 2007).

Universities play a vital role in both social and economic development, either through their more traditional role as *agents of change* in educating future society, or through advising governments'

policies. Hence, by exploring the experiences of MSM, I examine how CSR may be carried out in practice within a HEI which considers itself socially responsible, and then propose a new model that would enable socially responsible organisations to recognise all its stakeholders, including otherwise invisible ones, in order to be able to cater for their needs and aspirations.

Given that there is no one absolute definition of CSR, I adopted one that covers *all* aspects of social responsibility and which is best suitable for the research aims. This thesis hence uses Hopkins' (2016) definition, which sees CSR as a process that is concerned with treating the internal and external stakeholders of a company or institution ethically or in a responsible manner. The wider aim of Hopkin's social responsibility is to create higher standards of sustainable living, while preserving the profitability or the integrity of the firm, for people both within and outside these organisations. Hopkin's CSR model is illustrated in Figure 2.6. which provides an illustration of Hopkin's stakeholders model.

Figure 2.6. Hopkins' CSR Stakeholders Map



Source: Adapted from Hopkins, M. (2003a) The Planetary Bargain: Corporate Social Responsibility Matters, Earthscan Publication Ltd, London, p.35

Hopkins is brought here for his authoritative and prized position within the CSR field (1999, 2003a, 2004, 2005, 2007 and 2016), as well as his engagement with all of the CSR dimensions, including direct and indirect stakeholder groups and the marginalised. It is therefore accepted that Hopkins' definition and work are best suited for this research. The application of Hopkins' definition to university setting as a corporate is further explored here, in the aim to justify the adoption of this particular definition within this study, as well as examine some of the benefits and drawbacks of Hopkins' definition.

According to Hopkins, the '*Corporate*' within CSR refers to any '*body*' including the corporate private sector as well as non-government organisations (NGOs), Associations and Government itself. Following such categorisation, universities can be seen as 'corporates', especially given the changing status of universities within the UK, compelling the latter to operate more like a business entity, as was discussed earlier in the chapter, with the emphasis on the changing nature of the HE industry within which universities now operate.

Questions nevertheless arise when trying to apply the notions of '*ethically*' or '*responsible*', as according to Hopkins these refer the treatment of its stakeholders in a manner deemed acceptable according to international norms. This definition in itself may cause some ambiguity, especially as 'international norms' are not always defined and their interpretation may differ from one country to another, or indeed within the same country. In this thesis the focus is SM within a UK university. Some comparisons to practices within the UK of corporates meeting the needs of mothers and/or students may serve as a tool to gauge the social responsible manner in which the universities meet the need of its MSM. However, whilst mothers are now recognised within the workplace, for example through maternity provisions which are anchored by Law (DfBIS, 2011a), provisions for SM, and mothers-to-be, are at the discretion of the HEIs, and may differ in different cases even within the same university, if at all.

The '*Social*' within Hopkins' CSR definition includes, legal, economic, technical and environmental responsibility, acknowledging that stakeholders exist both within a firm or institution and outside it. The case of students in general –and in particular MSM– is distinctively relevant because students, now accepted as customers of the university (Higher Education and Research Act, 2017 c.29; Consumer Rights Act, 2015 c.15), are also involved in the production of the very same education. As with many service industries, students as customers are sometimes referred to as co-producers by universities management. Moreover, if the fundamental purpose of universities is its long term effect of advancing society – be it by way of academic scholarship or by way of employability– then this very long-term effect on society signifies students as an on-going

stakeholder of the university. This notion of employability and society advancement was also discussed earlier in this chapter.

In the case of MSM this long-term effect on society is further expanded to include not only the SM themselves but, as *agents of change*, to their children too. The latter's experiences and perceptions as future citizens are shaped by their mothers, who are undoubtedly also influenced by their position as students (Cambridge, 2014b; Gedalof, 2009; Hondagneu-Sotelo, 2014; Erel, 2011). Moreover, the globalised extent to which CSR denotes a '*social*' responsibility to society. It is also worth noting that whilst it is not argued that every organisation is responsible for the entire global society, it will be contended that the concept of CSR is not a localised matter, but a globalised one (Hopkins, 2016). This also relates to *migration* as a component of CSR, especially when migrants themselves form stakeholder groups, but which in this case study, are in fact invisible.

Hopkins' definition of '*Responsibility*' within CSR applies to the entities ultimate aim of social responsibility which is the achievement of *sustainable development*. This again ties up in a most natural way of perceiving MSM as a long-term ongoing stakeholder group within the university. It is worth noting here that whilst I place an emphasis on MSM, Hopkins maintains that CSR is about treating *all* stakeholders in a responsible manner. The 'responsibility' in Hopkins' definition signifies the responsibility of an entity to create higher standards of sustainable living, whilst preserving the profitability of the corporation and the integrity of the institution for all, both within and outside these entities. Here the CSR engagement as suggested by Hopkins depict CSR as an *agent of change*. In contrast to

Hopkins' CSR aims to achieve sustainable development in societies, whereby '*Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs*' (UNECE, 2017). This follows The Brundtland Commission (1987):

“sustainable development is not a fixed state of harmony, but rather a process of change in which the exploitation of resources, the direction of investments, the orientation of technological development, and institutional change are made consistent with future as well as present needs”(Brundtland Commission, 1987, p.17).

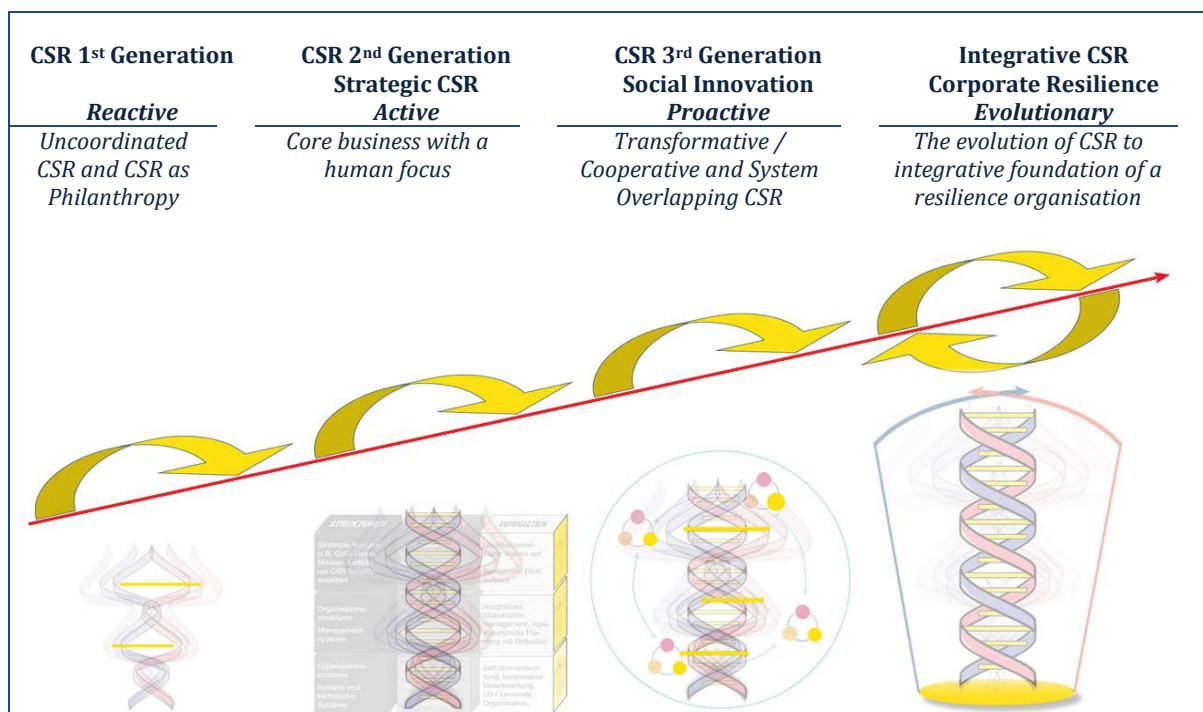
Here I also wish to highlight the link between Sustainable development as a *process of change* and MSM as *agents for change*.

In contrast to Carroll's (1999, 2015) Pyramid of Corporate Social Responsible (Figure 2.5), Hopkins' CSR model (Figure 2.6.) does not place philanthropy as most paramount to CSR.

Accordingly, as formally discussed, CSR does not mean exclusive notions of philanthropy (Santana and Wood, 2009) or environmental sustainability (Osburg and Schmidpeter, 2013). Nevertheless, though CSR may be criticised for being a sole matter of Sustainability, both the latter and the former address multi-stakeholders and their materiality (GRI, 2010).

According to Hopkins, CSR acknowledges *all* Stakeholders within and outside the organisations. However, Hopkins' CSR model and definition do not explicitly acknowledge either the diverse heterogeneous complexity of each of the stakeholder groups, nor the intertwining relationships that some stakeholder groups have with other stakeholders. These two often hidden characteristics of stakeholder groups, heterogeneity and interrelationships, are later suggested within the thesis as a key enabler that acknowledges other stakeholder groups, which are otherwise invisible. Bolton, et al. (2011) and Russo and Pirrini (2010) propose that CSR focuses on stakeholder approach that requires organisations to build relationships that are more complex with their stakeholders. Walker (2014) proposes a model of Corporate Resilience that focuses of *dialogue* with stakeholders, suggesting that sustainable development will be the extension of evolutionary organisations. This is depicted in Figure 2.7. implying that CSR becomes part of the organisation's DNA.

Figure 2.7. The Maturity Model of Corporate Resilience



Source: Adapted from Walker, T. (2014) *What would be the fifth Generation of CSR?*, International Corporate Responsibility Conference, University of Surrey, 15th August 2014

In this study, the investigation of a socially responsible university shows that it is the engagement of the academic staff and administrative staff (University's employees stakeholder group) with students (consumers stakeholder group) that the visibility of MSM becomes observable, albeit still being invisible to the University's management.

Hence, recognising that stakeholders groups are not homogenous –for example, the heterogeneous student cohort, or, differing employees' roles– and fostering direct relationships between different stakeholder groups –for example, academics with SM, or students mothers relationships with their families and children (the latter being one of the University's indirect stakeholder groups)– guide the creation of a new CSR model within a new CSR process as proposed later in the thesis. The originality of the thesis' CSR process and model is the recognition of on the vital function that the indivisible interactions between the organisation's different stakeholders groups hold in the quest to deliver a material social responsibility. These relationships between the stakeholder groups also exposes otherwise hidden and invisible stakeholders (such as MSM and their children). Albeit, this also necessitate operationally anchored mechanisms, supported by management, which would allow not only the recognition of invisible stakeholder groups by the management, but also lead to the development of such strategies, processes and tools that address the needs of otherwise invisible stakeholders. It is only then that management will be able to '*treat all stakeholders in a socially responsible manner*' (Hopkins, 2016).

This thesis exposes organisations' struggles in their ability to identify and cater for *all* its stakeholders, as suggested by Hopkins, especially as some stakeholder groups are *invisible*: for example, MSM. Hence, in order to answer the research aims, it is necessary to explore MSMs' complex relationship with other stakeholder groups (Bolton, et al., 2011) which in turn affect the experiences of MSM.

2.4.2. CSR and Stakeholder Theory

Following Hopkins' CSR definition, this section reviews stakeholder theory within CSR and links this to the focus of the thesis research study: MSM as an important stakeholder group. The Stakeholder Theory of the organisation is applied as the foundation for analysis of those groups to whom the organisation should be responsible. Freeman (1984) known for his engagement of stakeholder theory within CSR, describes an organisation as a series of connections of stakeholders which the managers of the organisation attempt to manage. Freeman defined a stakeholder as:

“any group or individual who can affect or is affected by the achievement of the organization’s objectives” (Freeman, 1984, p.46).

Freeman suggested an interchange between the traditional corporate ‘*shareholder*’ focus with that of a ‘*stakeholder*’ view. Freeman proposed that:

“I can revitalize the concept of managerial capitalism by replacing the notion that managers have a duty to stockholders with the concept that managers bear a fiduciary relationship to stakeholders. Stakeholders are those groups who have a stake in or claim on the form. Specifically I include suppliers, customers, employees, stockholders, and the local community, as well as management in its role as agent for these groups. I argue that the legal, economic, political, and moral challenges to the currently received theory of the firm, as a nexus of contracts among the owners of the factors of production and customers, require us to revise this concept. That is each of these stakeholder groups has a right not to be treated as a means to some end, and therefore must participate in determining the future direction of the firm in which they have a stake” (Freeman, 1984, p.46).

Freeman’s clarifications are interesting in that *‘each of these stakeholder groups has a right not to be treated as a means to some end’*. By this students, and specifically MSM, should not be simply viewed as customers who pay tuition fees in exchange of education as an economic financial transaction, but are viewed in a more holistic manner, whereby universities and students both act as *change agents*. Moreover, Freeman’s observation of stakeholders as participating *‘in determining the future direction of the firm in which they have a stake’* also emphasises the fundamental parts as *agents of change* that MSM have within university, as well as the roles that both the former and the latter have within society.

Given that this thesis engages with the exploration of the invisible stakeholder, it is useful to illustrate common categories of stakeholders groups. By doing this, it can be argued that certain groups which are present within the organisation’s already existing stakeholder groups, for example MSM, are nevertheless invisible.

In sociology, Brooks and Gelderen (2008) note that invisibility signifies the marginalised, who are systematically overlooked by the public and consequently experience social exclusion. The *‘invisibility’* of MSM and SP is observed as having a discursive existence which denotes being neither perceptible to the eye nor discernible by the mind (Wainwright and Marandet, 2009). Parallels can be applied to invisible stakeholder groups within the organisations.

As depicted earlier in Hopkins' CSR model (Figure 2.6.) Stakeholders are commonly categorised as Direct or Primary stakeholders (commonly, shareholders, employees, customers, suppliers) and Indirect or Secondary stakeholders (commonly, governments, local community, the environment and society). I now propose to explore the notions of direct and indirect stakeholders, and apply this to MSM within HE.

A Direct/Primary stakeholder is:

“one without whose continuing participation the corporation cannot survive as a going concern’ and includes ‘shareholders and investors, employees, customers and suppliers, together with what is defined as the public stakeholder group: the governments and communities that provide infrastructures and markets, whose laws and regulations must be obeyed, and to whom taxes and obligations may be due” (Clarkson, 1995, p.106).

For universities, this definition includes MSM both as consumers of education (Higher Education and Research Act, 2017 c.29; Consumer Rights Act, 2015 c.15), and as influencing brand creation (Palmer, 2014).

The Indirect/Secondary groups of stakeholders are described as:

“those who influence or affect, or are influenced or affected by the corporation, but they are not engaged in transactions with the corporation and are not essential for its survival” (Clarkson, 1995, p.106).

Such indirect/secondary stakeholders are of great importance within this thesis and include the families of MSM and in particular their siblings, because any action of the university which affects MSM will inevitably directly influence their children and families, who in turn also have an effect on the MSM and their engagement and success whilst in university. In other words, in the case of MSM, the secondary stakeholder group is affected by as well as affect the organisation.

Hopkins (2016) notes that stakeholder theory has evolved to include many other stakeholders, such as the environment, and by this completing the social, economic and environmental model of the firm. It may be argued that the environment is not a ‘person’. Yet this can be answered by acknowledging the term as referring to the representatives of the ‘environment’ such as NGOs and/or the communities in which people live.

The choice of stakeholders, and how to consult them, is complex and no one stakeholder theory covers all aspects. Mitchell, et al. (1997) argue that stakeholder theory must account for power and

urgency as well as legitimacy, no matter how distasteful or unsettling the results, managers must know about entities in their environment that hold power and have the intent to impose their will upon the firm. Power and urgency must be addressed so managers are able to serve the legal and moral interests of legitimate stakeholders. Moreover, Goleman (2009) highlight an increased stakeholder activism with a focus on radical transparency. Accordingly, as shown by Mitchell, et al. (1997), organisations need to identify their stakeholders and responsively deal with them. Yet, questions arise regarding the identification of stakeholder groups and whether managers neglect some stakeholders, especially if the latter are invisible.

Hopkins advises that it is dangerous to respond only to those who shout loudest: what is important is how the activity affects the core business of an organisation. The question that may rise is the importance that may be placed on MSM as a stakeholder group within the university. The previous sections provided the significance of MM as significant stakeholders in society (Erel, 2011, 2016; Erel and Reynolds, 2014; Dyck, 2017; Lisiak, 2017). Within universities, MSM can be accepted as *agents of change*, and hence, as a valid stakeholder group. However, Hopkins argues that key questions are not always helped by theory and the dilemmas that organisations face include the identification of stakeholders and determining the most appropriate way to dialogue with them (Mitchell, et al., 1997). The new CSR process and model proposed within this thesis, attempts to provide a response to the shareholder identification dilemma.

Additionally, Hamil (1999) proposes the crucial question of whether stakeholder approach is an instrumental tool within the context of CSR, providing the motivation for organisations to be responsible and, if so, to which stakeholders. Mitchell, et al. (1997) suggested a model of stakeholder identification and salience based on stakeholders in their temporal positions of power, legitimacy and urgency. However, within the context of CSR, notwithstanding contributing to organisations' reputation and success, the stakeholder approach should be based against set purposes and ethical values, as suggested by Hopkins (2016). It is therefore accepted in this thesis that Hopkins' stakeholder CSR approach has become one that best reflects the modern understanding of business organisations as integrated in, rather than being separated from the rest of society, the latter which includes MSM.

Inherent in many CSR definitions, including that of Hopkins, is the attention to observable direct primary and indirect secondary stakeholders (Hopkins, 2005). Betts and Taran (2012) suggest that stakeholders may include shareholders, employees, customers, suppliers, governments, local community and society, each whom may hold conflicting interests. I propose to briefly recount each of these stakeholders in order to illustrate the centrality of each but also the generalised

conceptualisation of each. Later in this chapter, I also illustrate their applicability within a university context and within this study.

One obvious stakeholder group are the *shareholders* who are the direct owners of the organisations and those whose investment within the organisations is based on trust. Business owners themselves may practice CSR within their organisations, and thus directed by their own ethical values may opt to invest in those organisations which engage in CSR activities. Given the economic investment associated with shareholders, previous CSR research focused on the correlation between CSR activities and for the purpose of stability and unitary aim, such as profitability, (e.g. Poroy, et al. 2012; Cochran and Wood, 1984; Lin, et al., 2008) or reputation (Turban and Greening, 1997; Aamir, et al., 2014).

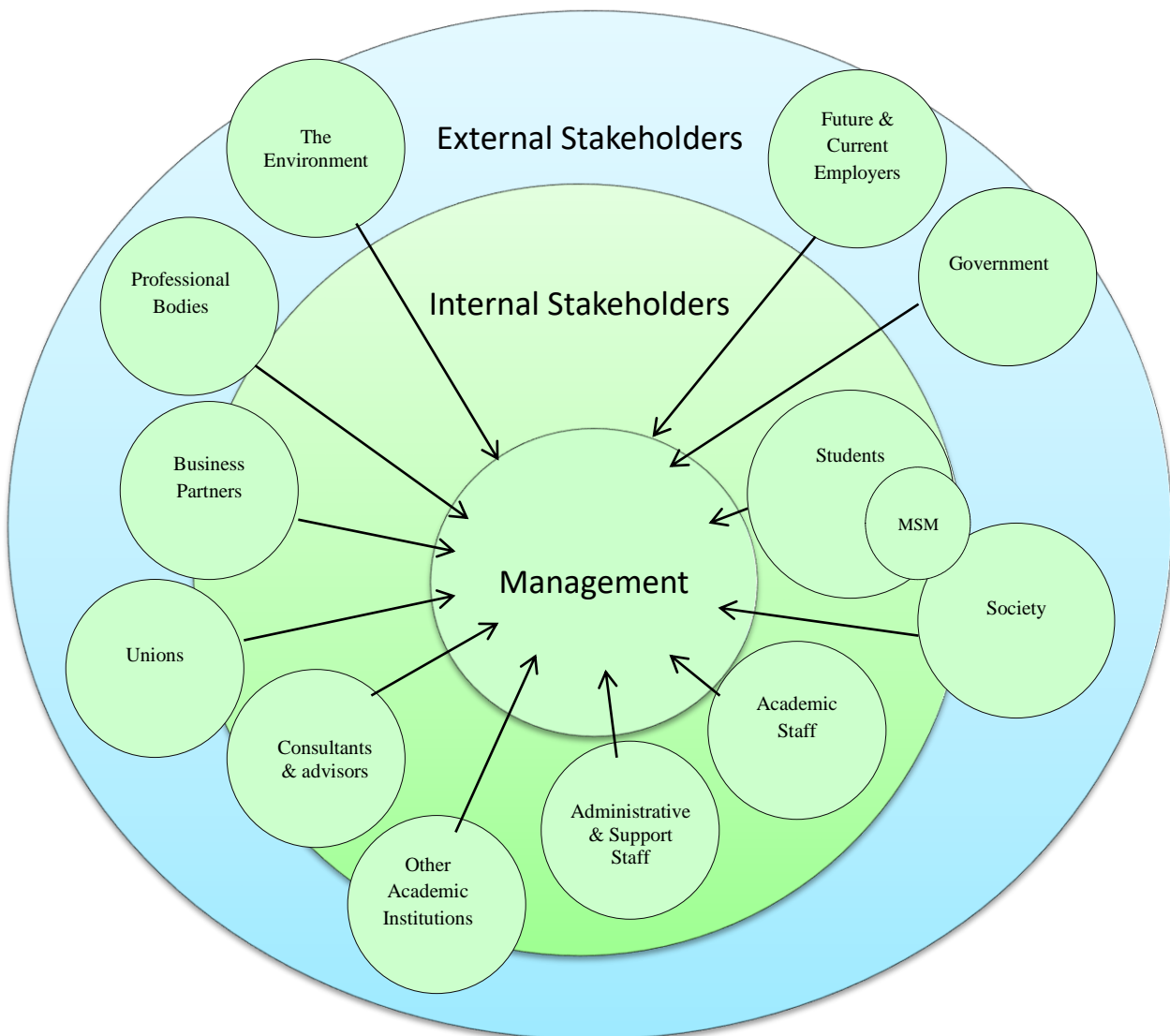
Another stakeholder group consists of the existing and potential *employees*. Bolton, et al. (2011) point out that employees are the instrumental drivers of the organisation's ongoing CSR successful process as well as provide a representation of the local political, economic, and social environment. At the same time, employees expect certain working conditions, perhaps such provisions that go beyond the legal requirements (Turban and Greening, 1997; Van Buren and Greenwood, 2011).

Suppliers as another stakeholder group with the organisations supply chain. Homburg, et al. (2013) suggest that suppliers may seek to work with organisations that employ CSR as an indication of their reliability and ethical fair business practices. Similarly, Pérez and del Bosque (2014) note that *customers* too have become more CSR conscious of organisations' CSR activities, or conversely the lack of such activities, which influence consumer buying decisions. *Governments* and authoritative entities (e.g. UN) also require organisations to behave in a socially responsible way, for example the issue of pollution, whereby guidance and strategies are devised by the governments to counter negative impacts and to encourage those activities that promote social welfare. Finally, Gawel (2014) recognises that the *local* and *wider communities* also have an interest in the activities of industries and the social benefits or conversely the social costs of these activities

The positions that *students* hold within a university may mean that they belong within several of these stakeholder groups (For example as customers, consumers, co-producers or society as a whole). Moreover, as argued earlier, each of the these stakeholder groups are far from being homogenous, and can be further viewed and grouped in differing terms for example age, ethnicity, gender or life cycle status. Bodea and Ferguson (2014) point out how within the marketing industry, customer segmentation is an accepted practice, whereby customers are divided into many different groups. However, this sort of customer segmentation is targeted solely at the purpose of increased profitability, and the same practice does not transpire into other fields.

It can be argued that, the absence of investigative knowledge of the complexity within and heterogeneity of each of the stakeholder groups forgoes the organisation's material social reasonability towards a genuine understanding of, and meeting the needs of, the organisational stakeholders in a truly social responsible manner. Hopkins' CSR model of stakeholders map (Figure 2.6.) provides the basis for Figure 2.8. *University's Stakeholders and the Positionality of Migrant Student Mothers*, offering a University's stakeholder map which illustrates the position of MSM concealed within the student stakeholder group.

Figure 2.8. University's Stakeholders and the Positionality of Migrant Student Mothers



Source: Adapted and expanded from Hopkins, M. (2003a) *The Planetary Bargain: Corporate Social Responsibility Matters*, Earthscan Publication Ltd, London, p.35

The suggested university stakeholder map (Figure 2.8.) also pays attention to the actual positionality of the stakeholders, which may straddle between both external and internal stakeholders. Figure 2.8. also attempts to depict the relational proximity to, and linkages with other stakeholders. The current position of SM within this model only becomes visible when addressing the incoherent complex makeup of students as a stakeholder group, and through the interrelation with other stakeholder groups. This provides the basis of the new CSR process and model developed within this thesis.

2.5. Chapter Summary

Through the literature reviewed, this chapter established the vital, yet invisible, position that MM hold as a key stakeholder group within society and within HE (Dyck, 2017, Erel, et al., 2017). The chapter equates MM, HE and CSR – all as agents of change.

In order to provide contextual insight into the experiences of MSMS, the literature provides a comprehensive overview of the literature surrounding SP, which encompasses a discourse of invisibility and demonstrates the marginalised position of SM (Wainwright and Marandet, 2009). It pointed out that SM are often constructed, if at all, in dearth terms through the discourse of ‘*masculinist*’ universities’ and government’s policies.

The chapter also demonstrated the applicability of CSR to universities, as well as the shift within the HE industry to become competitive and business-like. Linking and building on these sections, the thesis then employs this validity of MM as key stakeholders within the wider society and therefore within HEIs, as the foundation for its investigation. The chapter has reviewed developments of the CSR field and has presented the generalised blanket notion of stakeholders within CSR. The study adopted Hopkins’ (2016) CSR definition and model, and also has argued that the lack of recognition of the complexity of the heterogeneous stakeholder groups, permits important stakeholder groups, such as MSM, to remain invisible.

Furthermore it was argued that what is often obscured from view by the generalised nature of stakeholder approach to CSR is the limiting structural restraint within which MSM are positioned, and consequently are invisible and marginalised. This is despite government and universities commitment to WP, social justice and social responsible agendas.

Drawing on the work of Hopkins (2016) and of O’Connor, et al. (2008) the thesis offers an alternative construction of CSR within universities, one that takes into account the heterogeneity of stakeholder groups as well as invisible stakeholders, and the latter’s complex affective and practical

relationships with other stakeholders. This construction of CSR can offer a valuable vehicle to create a better understanding of the needs of MSM from an insider perspective. This study is principally concerned with the narrative of MSM and it endeavours to reach interpretation of how they affectively and practically negotiate the 'social responsibility' which is offered within the University. By doing so the thesis exposes the multi-faceted characteristics of this group of students as an invisible stakeholder group, as well as illustrates the intercorrelated relationship with other internal and external stakeholder groups of the University.

The following chapters of the thesis expose the emotive and practical experiences of MSM, as well as their relationships with other stakeholders. In doing so various notions are recognised including '*human capital*' (Becker, 1975; OECD, 2014), '*mothering*' (Osgood, 2010), '*invisibility*' (Moreau and Kerner, 2015) that impact on MSM through the entire experience from before the initial decision to enter university, to the point after graduation and beyond. Other notions of '*othering*' and '*belonging*' (Skeggs, 2004) in relation to the University and other stakeholders, as discussed in the literature review, emerge also from the interview data. Additionally, the methodology chapter also explores notions of Affect and Hope theories which later serve as a guiding lens to the thematic analysis, as emerged from the data collected in this case study.

3. Research Methodology

This chapter outlines the ontological and epistemological position that guides this research. It also examines the approach to research and methods used within this research study to acquire data regarding the position of MSM as an invisible stakeholder group, their negotiated experiences whilst in university, as well as their intricate relationship with other stakeholder groups within the university. The chapter describes the interpretivist rationale underpinning the choice of qualitative research approach, and the way in which they were applied within this investigation. I also rehearse the strengths and limitations of the research tools adopted: a case study with semi-structured interviews, Biographical Personal Self Definition forms, research diary notes and documentation analysis, as well as tensions encountered as a result.

The study involved two rounds of interviews, totalling 21 interviews with four stakeholder groups, including twelve MSM, one CSR manager, five academic staff and three administrative staff: 6 MSM and 8 staff members in the first round, and 6 MSM and 1 CSR manager in the second round. In total over 230 hours of interview data was recorded and transcribed verbatim. The interviews were also followed by notes made within my personal research diary. Both the personal transcription and the research diary allowed a deeper immersion in the data and formed part of the ongoing analysis process. Additionally, an in-depth and ongoing investigation of the University's policies, documentations, existing statistics, generic emails, management address and publically available information such as the University's website and prospectus, was also carried out. This was in order to examine the University's social responsibility vision in comparison to the organisational policies and actual practices as emerged from the interview data.

A discussion of methodological theory and CSR approaches in undertaking qualitative research is also discussed. Qualitative research provides insight into stakeholders' perspective and is able to explain gaps and differences that are found within the research. I present a critical examination of the strength and weaknesses of the research design and my qualitative and inductive research approach, within a CSR perspective. This chapter also attends to a critical reflection on the methods used within the research study, as well as a reflection on the ethical considerations and the subjectivity employed within the research. Finally, details of the thematic approach, using Affect Theory and Hope as an analytical lens, which was adopted in the analysis of the data are presented.

3.1. Ontological Research Philosophy

This section delineates the assumptions of the Interpretivism research paradigm which guides the way the research was carried out and by this, it is able to explain the validity of semi-structured

interviews as a qualitative research method. Fully understanding the assumptions that undergird the techniques used, gives the thesis the confidence to build on the strengths and offset the weaknesses of those techniques.

Willis (2007) and Gill and Johnson (2010) contend that the social world is governed by normative expectations and shared understandings and hence the laws that govern it are not immutable. Therefore, the ontological stance adopted is that of idealism which asserts that reality is mind-dependent. As interpretivist, it is accepted that although there may be an actual given reality, it is also argued that such truth cannot simply be measured directly. Such truth can only be perceived by individuals, each of whom views it through the lens of their prior experience, knowledge and expectations. Lincoln and Guba (1985) point out that this lens affects what individuals observe and how they interpret what they unearth. Accordingly, what is known is not objective, but it is always filtered through individuals, and is thus always subjective. The many definitions of CSR, as provided in the literature review chapter, also allude to such subjectivity, especially in the construction of stakeholders and the interpretation of CSR within society. Additionally, Dyck (2017) and Erel (2011) illuminate the subjective and emotional lens influenced by MMs' past and current experiences, which they used to evaluate their position as migrants and mothers. In this study I recognise the subjective affective lens in which MM view their education journey.

Unlike the positivist research philosophy, the goal of this thesis is not to seek a universal truth, the latter which provides a rule or explanation that is always true within stated conditions, as if to say there is one best way of 'doing CSR'. Rather, it is accepted that what is discovered is embedded in a complex and changing reality from which it cannot always be reasonably abstracted. It is argued that there are no quantitative measurable tools to explore the experiences of MSM, nor is there one truth to recount such experiences. The research is focused more on understanding of occurrences in a certain circumstance, that is, the experiences on MSM in socially responsible HEI— rather than on the endeavour to predict what is to fathom— what is the one best socially responsible manner to cater for the needs of MSM. Albeit, as with case study research I propose a possible CSR process and model which may resonate in similar settings (Farquhar, 2012).

The emphasis within the research philosophy employed here is that all meaning is sifted through people's prior experience and biases. Such an interpretative approach takes the view that people build and construct their understanding of the external world by providing their own perception of the world around them. By this, it is also accepted that, the researcher, as well as research participants, makes interpretations. Consequently, it is neither possible nor desirable for the researcher to completely eliminate all biases or expectations. Given that the researcher cannot wipe

out their own experiences and expectations, I was cautious not to impose my own personal expectations on the participants, and I am continuously reflective in respect of how one's expectations affect what is being perceived and heard.

For that reason, the first round of interviews within this research, tended towards a more unstructured form, whereby further questions used words and terminologies that the participants themselves had used. This approach was taken to avoid introducing new terminologies and by this, influence their responses with one's own bias, even if the latter cannot be completely eliminated. Moreover, building on the participants' own words was undertaken because, whilst positivists assume that participants understand the meaning of their questions in an identical way, it is accepted that participants may have different Foucauldian frames of reference, especially when English, albeit the *common* language, is not the participants' *first* language.

At the same time, Gubrium and Holstein (1997) recognised that by living and working together or routinely interacting in a neighbourhood or profession, individuals come to share some meanings, common ways of judging things. Schutz (1970) points out that the cultural lenses which an individual applies in interpreting circumstances are often taken for granted, and as such, become invisible. As a result, it is difficult for researchers to directly ask about '*culture*'. Instead, researchers have to ask about everyday experiences and deduce the underlying rubrics or descriptions from these portrayals, giving special attention to the manner in which words are used and to the narratives that convey certain assumptions. The interpretation that takes place in this research then aims to discover the lenses through which the participants see the world.

The second round of interviews aimed to examine the analysis and theoretical lens that was developed from the first round of interview data. Semi-structured interviews that were less unstructured than those in the first round were used. Care was taken not to make assertion-like questions and, by this, allow the new participants' the freedom to interrupt any previously constructed analysis within the research.

Following this thesis' paradigm, the fact that different researchers may reach different subjective conclusions from the very same data need not be considered problematic, since meaning is always contextual and always interpreted. The role of the researcher within the Interpretivist paradigm differs substantially from that of the Positivist researcher. Whilst the latter takes a neutral role with sufficient application of carefulness and use of standardised off-the-shelf research tools and instruments, they assume that they can avoid influencing those whom they are researching (Bunge, 2015). The interpretivist researchers, on the other hand, rather than deny one's own influence on what is being researched, provide room for reflection on the impact that the researcher has had. The

researcher here, with one's own personalities, knowledge, sensitivity and curiosity, is an active participant in the research. It hence acknowledges the researcher's impact on the quality of the work. Later in this chapter, I reflect on my research diary noting how sharing my own life experiences positively affected the level and quality of information provided during the interviews.

The paradigm which is employed within this thesis emphasises the importance of context, of complexity, and of investigating circumstances in which many elements interrelate. The interpretivist school argues that the core of understanding is acquiring knowledge about how individuals interpret what they encounter, how they make sense of the world around them, and how they may assign meanings and values to certain events and objects. What is important here is how participants view events, occurrences, or objects and the meaning that these individuals attribute to it. Bunge (2015) notes that in the Interpretivist approach it is understood that participants look at matters through distinct lenses and reach somewhat different conclusions. As Gergen (1997) explains, the Interpretivists are concerned with the lenses through which people view events, the expectations and meanings that they bring to a situation. Consequently, multiple and sometimes apparently conflicting accounts of the same event can be true at the same time, because each individual approaches the event with different experiences, knowledge, and perspectives. By this, it is argued that, whilst the University in this research aims to act in a socially responsible manner towards its stakeholder groups, of which MSM is one invisible stakeholder group, the latter may or may not perceive the University's actions to be socially responsible.

Bunge (2015) maintains that Interpretivists try to extract the participants' views of their worlds, their work, and the events they have experienced or observed. This thesis illustrates that groups of people, MSM, create and then share understandings. At the same time, it is also argued that the meaning placed on these shared understanding is not an objective matter with measurable components, but a designation given by people to an object or an event that makes it meaningful for them. For example, the human capital paradigm which directly links university qualification to employability and earning power may be seen as one socially constructed truth. The previous chapter provided a discussion of some of the criticisms but also the value of human capital and employability concepts (Marginson, 2013).

Since it is not only the participants who have personal lenses but also the researcher, this also affects the choice of research subject, what is being observed and the questions being asked. As a consequence, the interpretivist approach in this research emphasises self-awareness and reflexivity by giving the room to examine one's own assumptions. It is my own experiences as a MSM and a PAA, providing pastoral care for other MSM, which formed the initial basis for this investigation.

Gergen (1997) notes that such an approach makes the researcher apparent to oneself as well as to the readers of the thesis. The ability to get into the world of another who may not share one's own lenses requires an ability to recognise and then suspend one's own assumptions long enough to see and understand another's. In this research, there is no need for neutrality. Rather, there is a need to be aware of one's biases and how they may influence the research. Throughout the research trajectory it was necessary for myself as the researcher to reflect frequently on one's own positionality as a MSM, a PAA, an academic and a researcher. Keeping a research diary supported the process of reflexivity. In addition, consideration was given to the implications of the power-relationship with the participants, who were undergraduate students in the same institution. Notions of reflexivity, power and subjectivity will be further discussed later in the chapter.

Gough (2008) and Webb (1992) explain that since researchers acknowledge that they have influenced the results, they describe their own roles, often write in the first person, and accept the subjectivity of what they recount. Accordingly, differences in assumptions about the neutrality of the researcher influence not only how the research is carried out but also how the final report is written. In positivist works, the authors focus on the statistical conclusions and the author's analysis of the data is presented authoritatively: *'This is the way things are.'* In positivist research, the researchers often disappear from the write-up, letting the numbers speak for themselves. In contrast, in this thesis my voice as a researcher and my interpretations of the participants' interview are more prominent. The writing is therefore more in line with *'This is what I discovered'* rather than *'This is the way things are'*. Following Webb (1992):

"...it is acceptable to write in first person when... one has played a crucial role in shaping the data or ideas presented."

As the interpretivist approach provides for such stance that the researcher is actively seen as a subjective part of the research it is almost unavoidable to adopt such style of first person writing. Hence my subjectivity is also presented in the manner in which I unearthed the thematic analysis of the participants' narratives, through the notion of *hope*. The second round of interviews provided some self-examination of the data analysis and the theoretical lens from which it was developed. This affective theoretical lens is further explored later within the chapter.

3.2. Research Approach and Epistemological Underpinning

In this section, attention is given to the epistemology governing the nature of knowledge and how it is acquired. Interpretivism, in contrast to the traditional positivism, maintains that natural science methods are not applicable for social investigation, because the social world is not governed by regularities that hold law-like properties (Willis, 2007). Hence, the thesis explores and attempts to understand the world through the participants' lenses and their own perspectives. Accordingly, explanations are offered at the level of meaning rather than a given reality. As Gill and Johnson (2010) suggest, there is neither an attempt to carry out independent, objective and value free research, nor is there a complete possibility for it within this thesis. At the same time, the data itself, through a less unstructured interview research method, allows the examination and further exploration of the affective theoretical themes that emerged from it.

Additionally, attention is given to the epistemological debate about the relative merits and roles of inductive research, where the emphasis is on seeking patterns and associations derived from observations of the world. Within this thesis, utilising an inductive approach, there are no generated propositions and hypotheses, through a logically derived process as in the deductive approach (Denzin and Lincoln, 2011). The research approach employed within this thesis is one which builds explanations from the ground up, based on what is unearthed. The thesis does not hypothesise whether the manner in which the needs of MSM as an invisible stakeholder group are addressed is deemed socially responsible or not (especially as defining such '*socially responsibility*' too is subjective). Rather, it explores the experiences of this invisible stakeholder group, which not only make MSM visible as a stakeholder group within the organisations, but also provides a basis to better understand their positionality, circumstances, needs and aspirations in order to create relevant vehicles to address these. To that effect, I also provide, within the recommendations of the thesis, management operationalised tool for the University in attending to MSM as a stakeholder group. At the same time, it is also suggested that such a model is applied with thoughtfulness, used to recognise and understand an organisation's stakeholder groups and their needs, rather than impose *one best way fits all* approach.

These philosophies and epistemological positions influence all stages of research, from the literature review to the final write-up. The Traditional Positivist researcher focuses more on testing existing theories, so they need to carefully examine prior literature, and they often design their research based on concepts and themes others have introduced. In contrast, for an Interpretivist researcher, there is no hypothesis to test. The literature is provided in order to illuminate an engaging topic (e.g. CSR and Stakeholders) and unanswered questions (e.g. recognition of the

heterogeneity of stakeholder groups), disagreements between authors (e.g. defining CSR) and social and business problems (e.g. invisibility of MSM) that need investigation.

3.3. Qualitative Research Methods

Gill and Johnson (2010) associated Interpretivism with qualitative research. Therefore, the research methods adopted within this thesis are qualitative. The previous sections of this chapter have shown how the positivist model seems unrealistic because it abstracts a few factors and looks at them in isolation, as if they were all that was happening, when in fact, perceived reality is more complex and interesting. Within this thesis, the richness and depth are subtly obtained through qualitative work and are hence more satisfying. It is shown that qualitative research allows to explore new areas and to suggest alternative interpretations. I argue that studies of invisible stakeholders and the marginalised will not only fill in missing pieces of narrations and social life, but can also give voice to the voiceless, and make visible the invisible. Such perspective can create an awareness of the possibility of using research results to address social or organisational problems and encourage changes.

Denzin and Lincoln (2011) propose that:

“...in spite of the inherent diversity within qualitative research, it can be described as: a set of interpretive, material practices that make the world visible. These practices transform the world. They turn the world into a series of representations, including fieldnotes, interviews, conversations, photographs, recordings and memos to self ... qualitative researchers study things in their natural settings, attempting to make sense of or interpret phenomena in terms of the meanings people bring to them” (Denzin and Lincoln, 2011, p.3).

Whilst positivists aim to work out theories that apply to people or societies broadly, here the focus is on themes, such as Affect and Hope, that are true at some point of time or in a given place (A socially responsible widening participation university), while working to learn which elements of a complex environment affected what was heard and unearthed. Qualitative work is considered more on its freshness, its ability to discover new themes and new explanations, rather than on its generalisability. It is also evaluated for its richness, vividness, and accuracy in describing complex situations or cultures. The quality of evidence that supports the conclusions is important, as are the soundness of the design and the thoroughness of the data collection and analysis. Table 3.1. provides an overview of the common characteristics of qualitative research and its applicability within this thesis.

Table 3.1. Common characteristics of qualitative research and its applicability within this research

	Qualitative research	Within this thesis
Aims and Objectives	Directed at providing an in-depth and interpreted understanding of the social world of research participants by learning about the sense they make of their social and material circumstances, their experiences, perspectives and histories	Exploration of the experiences of Migrant Student Mothers in a socially responsible higher education organisation, through the examinations of their migration trajectory, their motherhood and studentship.
Approach	The use of non-standardised, adaptable methods of data generation that are sensitive to the social context of the study and can be adapted for each participant or case to allow the exploration of emergent issues	In-depth semi and unstructured interviews, with various stakeholders; which were personally transcribed and analysed, thus paying attention to words, both said and implied, as well as tone of voice and facial expressions
Sample and Data Collection	Data that is detailed, rich and complex; Need not have a large number of participants	Interviews with 21 participants (with over 230 hours recorded and self-transcribed), research diary, biographical forms, as well as analysis of the University's available documentations
Analysis	Analysis that retains complexity and nuance and respects the uniqueness of each participant as well as recurrent, cross-cutting themes; Openness to emergent categories and theories at the analysis and interpretation stage	Affect Theory, and especially the notion of Hope, as emerged from the interviews, is used as a lens to thematically analyse the data; Clippings from each interview were categorised according to emergent themes
Outcome	Outputs that include detailed descriptions of the phenomena being researched, implicit in the perspectives and accounts of participants	Each theme is related to a descriptive and critical interpretation of the experiences of Migrant Student Mothers
Relationship	A reflexive approach, where the role and perspective of the researcher in the research process is acknowledged.	An acknowledgement of one's own interpretation and a provision of reflexivity and reporting own personal experiences of 'the field'
The researcher and Neutrality	A respectful listener or observer of other peoples' worlds who recognizes that his or her own slant affects what is learned; Less authoritative in write-up than positivists, leaves more room for participants' competing or overlapping views	An acknowledgement of one's own stance and interpretation; Building on participants words and terminologies within the interviews used within the interview; First person language is used throughout much of the thesis

Source: Adapted from Ormston, R., Spencer, L., Barnard, M. and Dawn Snape, D. (2013) The Foundation of Qualitative Research, In, Jane Ritchie, Jane Lewis, Caron McNaughton Nicholls, and Rachel Ormston, Qualitative Research Practice: A Guide For Social Science Students and Researchers, London: Sage Publication Ltd, p.4)

Creswell and Miller (2000) point to different methods to qualitative or interpretive research. I therefore wish to emphasise that because the issues within management studies are multifaceted, for example when investigating the reasons of how effective, valuable or successful social responsibility policies are, it may require multi-method research approaches. Here, qualitative methods within a case study: semi-structured interviews, research diary, Biographical Personal Self Definition forms, documentation analysis (e.g. publically available information, existing statistics, and generic emails) facilitate deeper insights into management CSR matters.

Moreover, previous criticism of using scientific quantitative approaches in research also called for a more naturalistic and representational approach to research in many disciplines, including management studies. Denzin and Lincoln (2011) provide that qualitative research is more interpretative and is concerned with the sense making of occurrences and situations in terms of the meaning that people bring to them. The qualitative research approach and research methods, address some of the limitations of the scientific quantitative approaches, and can be of great value for further research in the expansion of this particular research.

Given that this case study aims to investigate experiences, rather than professing a right or wrong reality or having an in-advance formulated hypothesis, I recognise that Grounded Theory may have also been an applicable research approach. Glaser and Strauss (1968) explain that grounded theory method does not aim for the 'truth' but rather it aims to conceptualise occurrences by employing empirical research to a situation. Fundamentally, the aim is to understand the research situation by employing an emergence rather than a forcing approach. However, this case study holds MSM as the *object of study*, and its aim is to discover the participants' experiences. Masny (2015) acknowledges the shifting meanings of text which emerge differently in different contexts. The nature of MSM as a group of participants, is multilingual and of varied cultural and social backgrounds. Stapleton, et al. (2013) assessed the comprehension of refugee women of official scale items and identified challenges associated with 'Western' concepts and terminology. This provides that the meanings which the participants may attribute to words shift in context and understandings, whereby the same word may represent different meanings to each participant. Conversely when referring to the same idea, participants may use different words to mean the same thing. Inline with my epistemological position, I opted for a thematic analysis which would tease out relevant themes. This is also the reason why I opted for a manual analysis rather than employ an software system such as NVivo.

Taneja, et al. (2011) illustrate that the methodologies used in CSR research are wide-ranging and have utilised both qualitative, quantitative as well as mix-method approaches. CSR has involved an

extensive usage of qualitative research methods for analysing and concluding the results, which in turn indicates the innovative nature of CSR research. At the same time, publications in recent years have also opted for an extensive usage of quantitative research methods and mixed methods researches. In the past CSR research used quantitative research methods in an attempt to show the business economic value of CSR (e.g. Poroy, et al., 2012; Russo and Fouts, 1997; Hay and Gray, 1974; Karson, 1975; Moir, 2001; Vos, 2003; Miles and Munilla, 2005; Bird and Smucker, 2007) to provide an economic validity to corporations to carry out CSR activities. Quantitative methods applied to CSR allow researchers to identify relationships or variations between the investigated components (Pérez and Rodríguez del Bosque, 2014; Schmeltz, 2014, Turban and Greening, 1997). However, Aliaga and Gunderson (2002) argue that although quantitative methods facilitate the ability to recognise correlations between the examined research elements, they are rigid in their investigation, and they do not allow for an analysis or alternative explanations of the conclusions drawn from the research.

Taneja, et al. (2011) maintain that researchers are attempting to ascertain the developed theoretical framework based on empirical quantitative and qualitative research data, observing an increased frequency of interpretative and qualitative research methodology within CSR literature in recent years. This increase indicates a move toward the strengthening of the CSR subject knowledge. As this is a qualitative study, extensive literature use has been made of qualitative research approach to CSR, as opposed to the more traditional quantitative business research approach.

Carroll (2015), Hopkins (2003a), Clarkson (1995) and Freeman (1984) all provide that CSR has advanced to become accepted as being about the organisational stakeholders, and it is concerned with treating all of the organisation's stakeholders in a socially responsible manner. CSR provides that businesses' existence is no longer a sole matter of profit maximisation or its obligations to its stockholders (also see Friedman, 1962). Viewing CSR as a matter of stakeholders, places the organisation at a position of trust within its stakeholders, which includes both direct and indirect stakeholders, including shareholders, employees, customers, suppliers, governments, the environment, local community and society. In order to truly undertake CSR research, one must obtain an in-depth understanding of an organisation's stakeholder groups, and therefore one must turn to qualitative research methods and methodology. Qualitative research provides insight into stakeholders' perspective and is able to explain gaps and differences that are found within the other research approaches.

3.4. Research Strategy and Reflective Observations

The ontological and epistemological position taken within the study necessitates a qualitative research method. The research approach taken here is a case study (Farquhar, 2012), predominantly based on semi-structured interviews, research diary, Biographical Personal Self Definition forms and documentation analysis within the University. This section will outline an overview of case studies as a research tool. It will also detail the participant selection process and the data collection for this research. Moreover, a reflection on the methods used whilst debating the relative benefits and drawbacks associated with semi-structured interviews will also be discussed. I will raise the issues associated with the research methods –some of which will be further discussed later, such as ethical considerations and power relations within the interview– endeavouring to reach more rounded suppositions about the methodological pressures that were encountered.

3.4.1. Case Study Approach

Given the ontological and epistemological position this thesis investigates one case study of a University Business Faculty. I acknowledge my own interest in the research subject, as a student, a mother, a migrant, an academic and a PAA, and being an employee of the university within this case study, yet I have also illustrated in the literature review, the validity of MSM as an *object of study* and importance of the topic to others (Farquhar, 2012).

Yin (2009) defines case study as:

“...an empirical inquiry that investigates a contemporary phenomenon in-depth and within a real-life context, especially when the boundaries between phenomenon and context are not clearly evident” (Yin, 2009, p.18).

Accordingly, a case study is a research approach in which one (or a few) occurrences of phenomenon are studied in-depth and in context (Blatter, 2008). This thesis makes the case of MSM within a socially responsible university, an *'object of study'* (Denzin and Lincoln, 2011, p.14).

Blatter (2008) explains that case study research design provides the ability to study in-depth the particular case and it corresponds with interpretive goals. Bryman and Bell (2011) also point out that it allows the production of rich data and exhaustive explanations through the use of multiple data collection methods to investigate conflicting meanings and interpretation. Farquhar (2012) further notes that case study research is typified by mixed research methods and data sources. Following Denzin and Lincoln (2011) this case study approach relies on interviewing, research

diary and document analysis. I begin my investigation with documentation and existing statistics regarding social responsibility within the organisation, as well as attempt to understand its practices and provision towards MSM. Semi-structured interviews with four stakeholder groups within the university were undertaken. I also made use of a research diary which augmented the interview data, aided with my reflexivity, and provided a deeper immersion within. Further within this chapter I reflect on the steps that I have taken in order to negotiate the merits and wrestled with the pitfalls of interviews as a research method.

I reflect on the limitations of case study as a research approach in terms of applicability to the general, given that it is bound by the parameters of this case study. Additionally, I acknowledge that this study does not claim to illustrate an inclusive representation of neither HEIs nor business enterprises in the UK, but rather, it aims to provide insights and identify issues that might resonate in similar contexts (Farquhar, 2012). Accordingly, the case study was carried out in the context of CSR in HE, and was then able to synthesise the existing traditional CSR models of Direct and Indirect stakeholders to propose a new CSR process and model which may be adapted in other circumstances to recognise and address the needs and aspirations of other stakeholders.

Having CSR as the theoretical contextualisation of this research study, it was important to carry out the research within an organisation which traditionally was a WP university which includes within its vision a '*socially responsible agenda*' (ICU, 2013, p.4). I triangulated the MSMs' interviews with a document analysis, which was conducted in order to develop a view of the university's CSR policy and practices, as well as with the interviews with the other stakeholders. These transpired through several others University's policies, including WP, Employability and Environmental impact. I also chose to include the narratives, views, perspectives and experiences of some other key stakeholders who play an influential and direct role in the experiences of MSM within university settings. I therefore identified a diverse group of university staff, both academics and administrators, as well as a CSR manager.

3.4.1(a) About the organisation

The University, ICU, is a modern inner city HEI. Its mission is: '*Transforming Lives, Meeting Needs, Building Careers*' and it is committed to offering flexible education for its students. Since 2010 the University's vision is:

"... transform lives through education and research of quality, meet society's needs through our socially responsible agenda, and build rewarding careers for our students, staff and partners" (ICU, 2015a).

The research investigation revealed that the University's CSR policy is in fact fragmented at the policy and operational levels. Thus, whilst the University does not have one current CSR Policy document, the University's vision explicitly asserts its '*socially responsible agenda*' (ICU, 2015a) as well as explicitly and implicitly carries out CSR activities, including WP and Employability as well as an environmental engagement.

The university has offered affordable quality education in the heart of the capital since the mid-1800s, making it one of London's oldest educational institutions. The traditions of the University have embodied a commitment to social responsibility from its inauguration. The establishment of the polytechnics, pre-empting the University as it is known today, was to provide classes to improve the moral, intellectual and spiritual condition of young men in London, implicitly pointing to WP. Under the Further and Higher Education Act 1992, Polytechnics were awarded University status. These universities were pioneers of WP and access to HE. This is also the marketed view that the University portrays publically. Appendix 8.1. illustrates the University's powerful visual aim to attract mothers and individuals from ethnic minorities, as well as relates the validity of affects in the research, noting '*do something you love*'.

The University was awarded the highest accolade from the independent Quality Assurance Agency (QAA), for its academic standards and learning opportunities and its teachers are passionate about inspiring students, although its low ranking. Underpinning everything within the University is an absolute commitment to quality and standards. The university's existing statistical data shows that 50% of the University's full time academic members hold the Higher Education Academy's (HEA) National Teaching Fellowship qualifications, and a further 25% of the academic staff gained other types of teaching qualifications. The University was also a lead member in three national Centres of Excellence in Teaching and Learning (CETL), funded by HEFCE in the period 2005–10 (The Complete University Guide, 2015).

The University also has an active 'Schools, Colleges and Widening Participation' team which:

"...continues the University's outreach work of over a century and a half, as part of the university's enduring commitment to social responsibility and social justice... to promote student aspirations, achievement and progression into Higher Education" (ICU, 2015b).

The University is one of the most socially inclusive HEIs in the UK with more than half of its students from minority ethnic communities.

The University's 2017/18 statistical data (Appendix 8.2.) reveals that the university has the third biggest proportion of UK BME first degree students in the UK (62%), whilst 98% of the university

overall students cohort are from state schools or colleges. The university demographics also include the third biggest proportion (48%) of mature first degree students in the UK (excluding the Open University, 71.2%). Of particular relevance to the study is the University's student gender ratio of 64% female with 40% non-white women. These figures placed the University as proportionally having a larger female first degree student cohort than 117 other UK HEIs (ICU, 2015b). This study focuses on the Business Faculty given its masculine orientation, as earlier discussed. It is also the largest faculty within this Inner City University with a diverse urban population (Appendix 8.2.).

One main aspect of the University's CSR engagement is its ongoing commitment to continuing to reduce its '*environmental impact and to use resources in an environmentally sustainable and responsible way*' (ICU, 2017a). By understanding the university's part in leading carbon reduction through the University's management and through education and research, it aims to minimise its environmental impact which delivers benefits for the University, for the local community and for the wider society. The University received several sustainability awards for its environmental achievements, for example, its reduction of carbon footprint by 50 per cent from 2009 to 2016, as well as Solar Power Portal Awards 2017 for energy efficiency and corporate sustainability programme. Currently the University continues to actively engage in '*Green Impact*' programmes which aims to make a '*positive change*' to the workplace and its environment, as well as improve health and wellbeing (ICU, 2017a).

Also of relevance to CSR is the university's Anti-Slavery Policy (ICU, 2016a). Following The Modern Slavery Act 2015 which recognises the important part organisations can and should play in tackling slavery, the University operates an active documented policy that explicitly sets out the responsibilities of staff, managers and the University for tackling modern slavery, exploitation and trafficking. The University is committed to make a clear annual statement within its annual reporting about the seriousness in which it holds its social responsibilities towards its stakeholders: employees, people working within its supply chain and its students in relations to modern slavery.

Finally, the University and its Business Faculty have a strong employability agenda, a focus which has led to 95% employment or further studies of its 2015 graduates (HESA, 2017a). The Business Faculty offers business degree programmes which were not traditionally women oriented. This is especially relevant, given Dyck's (2017) depiction of MMs' feminised position, as well as Khwaja, et al. (2017) account of SM tending to be found in vocational courses which have strong '*feminised*' occupation affiliation, such as nursing and care. This is also evident in this case study (Appendix

8.2.) where the Education Faculty has the highest percentage of women (84%) as well as non-white women (69%).

The Business Faculty student cohort includes 62% non-white, 56% women and 33% non-white women, which however demonstrates a lower percentage of non-white women than that of the university as a whole (40%). The '*masculinist*' Business Faculty provides context where SM endure a greater invisibility position. Since the thesis explores notions and discourse of invisibility of a particular group of stakeholders, the Business Faculty was selected as a suitable focus for the case study (Baker, 2017; Holmes, 2017).

3.4.2. The pilot study

The research initially began with a pilot study in order to test whether ideas of MSM as an invisible stakeholder group transpire within the Business Faculty. This also served as a tool to investigate the applicability and suitability of the research methodology. The pilot study included two, approximately one hour, semi-structured interviews with one Student Mother and one academic. Initially, the research drew on the narrative of a Student Mother, who has now completed her studies at the University. The student participant was a married (although not cohabiting) mother of one child under the age of 12, and hence with great childcare responsibilities. This interview explored the range of experiences and perspectives of this MSM before and during HE studies. The second research interview was carried out with a single male academic who is also a Personal Academic Adviser (PAA) within the Business Faculty and explored institutional policies and practices. The contrast between the two participants in terms of gender, marital and family statuses provided amply rich data that helped to explore gaps and interruptions of the socially responsible vision of the University. The two interviews were then thematically analysed. The notion of the degree of '*choice*' (Ball, et al., 2002) was examined with 6 emergent themes, including:

1. Difficulties of being a student and a mother;
2. Influences on the choice of institution and of the Business Faculty in particular;
3. The purpose of studying at a Business Faculty (ranging from employability reasons to personal development, self-esteem and respect);
4. Choices within the scarce time; and,
5. Notions of relationships.

The findings of the pilot study also drew attention to three additional themes that were furthered explored as part of MSMs' experiences: The practicality of Finance, Geographical Location, and Success.

The pilot study highlighted that complexities of motherhood, coupled with migration, have salient implications to the experiences of MSM, especially within a system that aims to be supportive, yet is highly structured and provides limited scope to students to exercise choice (for example, in terms of timetabling and module selection). Given the relative structural rigidity, the importance of the relationships between students and members of staff is emphasised as a major positive element in the experience of MSM at the University.

The pilot study also reinforced the appropriateness and usefulness of interviews as a research tool used in qualitative research. Following the pilot study the interview schedule was refined to allow for biographical narratives of motherhood both with students and staff. The findings of the pilot study in detail are not provided here, but this was included in previous presentation paper (Cambridge, 2010).

3.4.3. The main research

The research included several research methods: documentation research and analysis, which provided an insight and understanding of the University's social responsibility position; research diaries; and two rounds of semi-structured interviews. The participants were drawn from four stakeholder groups within the Business Faculty: 12 MSM, 5 academic staff, 3 administrative staff and 1 CSR manager. The interviews were carried out in two rounds: The first round of interviews included six MSM, five academics and three academic staff at the Business Faculty; The second round of interviews included six further interviews with MSM and one interview with a CSR manager within the University.

Here I wish to draw on the strength and reflect on the limitation of each of the research tools used in the study.

Saks and Allsop (2013) explain that relatively ease of access to usable information that documents can provide in research. The documentation analysis was in-depth and ongoing investigation of the University's policies, documentations, existing statistics, generic emails, management address and publically available information such as the university website and prospectus. This enabled the examination of the University's social responsibility vision in comparison to the organisational practices relating to MSM, as emerged from the interview data. Particular attention was given to the university's social responsibility vision and its WP and Employability agendas as drivers of social responsibility. Additionally, the relevant practices which relate to and address these, including the

university's Widening Participation Office, Sustainability Office, Employability Office, Personal Academic Advice and pastoral care.

Given my epistemological standpoint in which researcher's bias cannot be completely eliminated, documentation analysis served as an augmented tool to evaluate against the interview data. Saks and Allsop (2013) point out that the benefit of conducting a documentation analysis lies in its independence from the possible researcher's ability to influence the information explicit within these documents. Here, the findings from the documentation analysis was interweaved and triangulated with the interview data to denote where the University may or may not address the needs of MSM as an invisible stakeholder group, and how these may affect the experiences of MSM to denote University's social responsibility.

Moreover, whilst I acknowledge that the data contained within these documents was not created for the purpose of one's own research, and thus accepted as '*second hand*' information, I especially paid attention to, and reflected upon the manner in which '*the documents were created and used and how this might affect the purpose*' of my own study (Saks and Allsop, 2013, p.75). Within the findings and analysis chapter, these documents were also evaluated against government policies, including white papers and relevant Acts, whilst acknowledging how these documents were influenced by overarching government agendas and directives.

Additionally, the research included two rounds of semi-structured interviews, which were approximately one hour in length, with four different stakeholder group. The sample was not intended to constitute an inclusive representation of HEIs in the UK, but rather, in line with the case study approach, it aimed to provide insights and identify issues that might resonate in similar contexts (Farquhar, 2012).

Bolton, et al. (2011) show that it is the employees that are instrumental in the creation and success of the organisation's ongoing CSR process and ensures a better representation of the local political, economic, and social landscape. Therefore, the first round of interviews intentionally focused upon stakeholders with whom MSM have a direct interaction, rather than those in senior positions. Additionally, the interviews which were conducted with the other visible stakeholders (academics staff, administrative personnel and a manager) served as a tool to offer a different perspective on the experiences of MSM. The purpose of the interviews with other stakeholders' was to create a space for actual practices, views and discourses to surface rather than state the official vision of social responsibility within the organisation, the latter which is more evident from the organisational documentation analysis, as well from the second round of interviews with the CSR manager. Accordingly, whilst the first round of interviews allowed for the formation of perceptions and ideas

that were implicit in the data itself, the second round of interviews served as a tool to further examine in detail the affective theoretical lens which guided the thematic analysis.

All the interviews took place at the time suitable for the participants, in a quiet classroom within the University premises for all the student participants the familiarity of the physical surroundings. Mirza (1992) and Butler (1990) problematised notion of '*belonging*', and Bell (1999, p.3) rendered it as being more a matter of '*an achievement at several levels of abstraction*'. I reflected in my research diary that the spatial locale may have influenced the participant answers during the interviews. I also acknowledge universities' discourses which enforced the invisibility of MSM, and perhaps a consideration for such interviews to take place within the MSMs' own home or a place of their choice may have been more appropriate. Albeit, it became apparent that for MSM time is a scarce commodity and therefore, locating the interviews within the University where these participants are already physically present, minimised the impact in terms of their travel time and cost. Additionally, I felt that the student participants could feel comfortable with the familiarity of the physical classroom, which they regularly attend. As the interviews progressed the participants felt more at ease and provided more comfortable long answers. This was particularly the case in the first round of interviews, especially thanks to their unstructured nature.

Bolton, et al. (2011) suggests that the contribution of employees in the creation of a CSR permits a better representation of the concerns of the local political, economic, and social landscapes. Accordingly, the interviews with academics and administrative staff were designed to provide important data on staff perspectives and awareness of this particular group of students and explore how institutional policy and practice may support (or hinder) the needs of MSM. The thesis recognised the heterogeneity within the University's employees' stakeholder group and thus the biographical data demonstrated the diversity of the staff participants, which was important to allow other, counter discourses to surface and provide the opportunity for multiple, nuanced, interpretation of (or the lack of) practice of social responsibility towards MSM. Given the space available within this thesis it is important to note that the data from the staff stakeholders' interviews, albeit sometimes wordlessly present, may be less observable in the analysis than that generated from interviews with the MSM participants. It is my intention to produce a more detailed analysis of the other stakeholders' data in a separate paper.

In the first round of interviews, the semi-structured face-to-face interviews had a proposed interview schedule, although I was also attentive to the informality of the conversations that emerged in practice. The questions in all the interviews were open questions and fluid in their structure (Appendix 8.3.). The semi-structured nature of the interview provided opportunities for

the interviewees to dwell on certain issues and pay less attention to others, although the interview schedule insured that opinions were elicited from all participants on the main topic of interest to this research study. In practice, the interview schedule was broadly yet loosely followed allowing a more conversational approach in a more ‘semi-*unstructured*’ interview manner, more of which I will address later in the reflection on the interview process. The second round of interviews tended to be less unstructured and I remained purposely loyal to the interview schedule (Appendix 8.4.), the latter which was built on the data collected in the first round of interviews. The second round of interviews allowed for the use of the affective theory of *hope* to be further explored and tested, and in fact had strengthened and developed the previous analysis which was implicit in the data.

Thomas (2003) embraced the value of *immersion* in the data which also serves as part of the analysis process. All the interviews were audio recorded and personally transcribed verbatim, to allow a greater familiarity and immersion. Whilst Honan (2014) sees transcription as representing interview data, Masny (2015) argues that the interview-transcript binary holds the written word’s superiority. In this study the transcripts are not simply taken as isolated representations of the interview text, but as a part of a process in which the transcription itself forms part of the analysis ‘*in which sense emerges*’, by paying attention to nuances and the spoken word beyond its utterances (Masny, 2015, p.7). Hence, the strong affective presence in the interviews data provided the thematic lens in which the data was analysed.

All recordings were confidential and stored in electronic format, identifiable only by code. In addition, all personal details are also kept anonymous, and all names were changed so that confidentiality is ensured. The participants were offered an opportunity to read the transcript, for the purpose of verification, and to allow the participants to add, omit or amend anything they believe is missing or inaccurate. This also serves as an ethical tool which addresses some problems of power between the researcher and the participants (BERA, 2011; Elwood and Martin, 2000; Skeggs, 1997), albeit no response from the participants was received. The actual practice of the interview reinforced both the methodological and epistemological position as appropriate, and relevant tools in addressing the overall research aims whilst remaining ethically prudent and ‘loyal’ to the participants, to the data, and to myself.

I collected interview data that provided an in-depth account of the student participants’ experiences in the Business Faculty. This was particularly observable through the first round of interviews. The first round semi-structured interviews tended towards being unstructured and conversational to allow for participant to naturally tell their narrative rather than answer pre-prescribed questions. Every interview began in a very open-ended way. Participants were typically asked ‘*Tell me about*

yourself'. I would have liked the participants to have long uninterrupted answers, so to allow them the space for their own narrative to be voiced, and to be less directed or affected by myself, which was not always the case. However, I built subsequent questions by explicitly using the participants own words from their previous answers so not to introduce new words into participants' answers. This was undertaken to increase the likelihood that the data comes from the participants' experiences rather than from the questions asked (Creswell and Miller, 2000). Such approach allowed the participants to '*tell their story*' and provide some biographical account of their transition into, and experiences while in HE. This allows the research to be guided by the data itself. In the analysis I draw directly on my participants' transcripts, in order to illustrate aspects of the argument developed through this study.

The second round of interviews served as a tool to examine whether the affective theoretical lens of *hope* which emerged following the first round of interviews, actually holds up with other participants. Here I was cautious not to restrict the new data to that theoretical lens, but allow a space for new possible ideas to emerge and develop. Though the second interview schedule was guided by the data collected and themes which emerged in the first round of interviews, I was careful not to ask questions in a guiding assertion. The questions examine the existence of the particular notion in the data rather than seek to reinforce it. For example, the notion of '*God*' had a very strong explicit presence in most of the interviews, and was in fact unprompted in both rounds of interviews. Whilst one of the last questions of the second round of interviews was about the participants' spiritual needs, the frequent notions of '*God*' and religion surfaced earlier in the interview even before the question was actually asked. The following extract taken from the second round of interviews, with S-Finch, student mother, demonstrates this:

Researcher: "*OK. That's really useful. Let me ask you now about the academic side of things. Do you think that academic skills needs and any language needs are met by the university and if so how?*"

S-Finch: "*....I feel confident enough about my academic skills and my grades show this. I think I will graduate with a first with God's will*".

Researcher: "*You mentioned God several times, can I please ask if you feel that your spiritual needs are met by the university?*"

S-Finch: "*I am a strong believer in God and his kindness. God is everywhere...* ".

Whilst the extracts refers to the fifth question within the interview schedule (Appendix 8.4.), given that the MSM participant mentioned God several times before this point already, I opted to ask the ninth question about her 'spiritual needs'. As a researcher, MSM and an employee of the university, I was careful to avoid my own assumptions made about the first round of interviews, and I have observed that in fact the second round of interviews reinforced and strengthened the analysis and the themes that had previously emerged.

Participants were also asked to complete a short Biographical Personal Self Definition form (Appendix 8.5.) to enable gathering of information relating to age, ethnicity, number of children, their age and marital status. Whilst this thesis does not attempt to draw statistical deductions, this practice of collecting biographical information, as commonly found in social studies (Osgood, 2008) provides an understanding of and familiarity with, the participants. It also allows to observe certain similarities between participants, and conversely illustrates differences between participants, even within the same stakeholder group, pointing out to the homogeneous complexity of these groups.

I have provided all participants with a pseudonym, with a prefix which denotes whether they are students, academics, administrators or manager (S – for students; Ac – for academic staff; Ad – for Administrative staff; M – for Manager). These are later presented in Tables 3.2.–3.4.

The participant completed the biographical personal self-definition form themselves which allowed them to remain loyal to their own chosen discursive description. For example, S-Jut, a student mother from Kenya, describes her ethnicity as '*Kenyan (Black)*' where as S-Wind, a student mother from Sierra Leone, describes her ethnicity as '*Black African*'. This is despite both women being in the UK for 10 years. Accordingly, S-Jut still emphasises a national affiliation, although she lived in the Middle East and the UK, and being black appears to be of somewhat less significance though still important, and hence is written in brackets by S-Jut herself. S-Wind on the other hand, places greater emphasis on her racial background: black and African, with no mention of country of origin. This may point out how she may hold others' perception in the UK, highlighting the delicate balance between notions of integration and differentiation. S-Yona, a student mother from Iraq, also describes her ethnicity in geographical terms, as '*Middle Eastern*', but again with no mention of her country of origin. This chosen terminology is later revealed in the interview to be S-Yona's uncomfortable position with the political unrest in Iraq, especially in the light of negative media coverage.

I am aware that the participants' definitions of ethnicity may not completely be influence-free and that such discursive choice is affected by the already ever present social and government

terminology. Yet S-Yona's chosen term: *'Middle Eastern'* demonstrates a departure from official UK classification of ethnicity. This may also be affected by the emotive forces of *'belonging'* (Mirza, 1992; Bell, 1999). Nevertheless, by allowing the participants some attempts to define their own ethnicity, differences in these self-defining elements can become apparent.

I also observe that *'married'* as a living status may automatically be equated to *'living with spouse'*, as accepting unquestionable social norms. Yet variations do occur where for example Ac-Dat, an academic father, emphasises that he is *'living with partner'* where the notion of marriage is not his unquestionably accepted social code of behaviour, even though he has two children with his partner. Similarly, Ad-Sian, a mother and an administrator, adds *'with children'* to her definition of *'marriage'* to place an emphasis of the importance of her children and motherhood. S-Angit too notes that she is *'Married Separated'*, providing that the notion of marriage is still strong in her mind, perhaps due to the legal aspect of it, or perhaps due to the strong Bengali cultural emphasis on marriage, though she no longer lives with her estranged husband. Providing participants with the opportunity to define elements about their *'self'* allows for an identification of the participants' own social construction and understanding.

All participants were also provided with an Information Sheet and a Consent Form (Appendix 8.6.), which also served as an ethical tool, which I will later discuss in detail.

3.4.3(a) Migrant Student Mothers

Maskrey and Stone (2015) and Moreau and Kerner (2012) observed the difficulties in accessing the *hard-to-reach* SM participants. Although initially I intended to interview 12 MSM in the first round, my research included 6 such interviews, since this stakeholder group proved hard to reach. Information about SM is not recorded within any of the University's databases, and it was not possible to identify potential participants using student records. The lack of such record keeping by the institution also questions the ability of the University to cater for the needs of this group of stakeholders, further highlighting their invisibility. I was then able to augment the research with 6 further MSM participants in the second round of interviews. The second round of interviews augmented the data both in terms of volume and validity. On reflection, having two rounds of interviews with 6 students in each was beneficial in terms of exploring the data and the theoretical lens from which it emerged.

Skeggs (1997) maintains that in a qualitative research, the depth and complexity of the information collected is more important than quantity. Moreover, qualitative research produces much more data

from each individual participant that is also much richer. Spencer, et al. (2013) and Thomas (2003) elucidated that analysing such qualitative data is notoriously time-consuming and that to adequately analyse larger sample sizes would be inadequately frail. Examining 429 Qualitative PhD research, Manson (2010) found that sample size varied from 4 participants to 87 participants, whilst 1401 Case study PhD researches included a sample size from 1 participant to 95 participants. Hence the sample size in terms of number of participants is irrelevant, given that the aim of this qualitative research is not to achieve a statistically representative sample as with a survey. Rather, it wishes to draw attention to the subjective narratives of the participants.

In both rounds of interviews, MSM participants were attracted through physical posters in the Business Faculty as well as announcements on the University's *'Message of the Day'* online system. In the first round of interviews, two participants were attracted in that way. Two students were made aware of the research by other academics who referred them to me. One other student I was able to approach myself. The research was also brought to the attention of the other seven student participants by the participants who I had already interviewed.

Farquhar (2012) and Lewis-Beck, et al. (2004) provided that *Snowball sampling* is a practice for gathering research potential participants through other participants who provide the names of other actors, whereby a random sample of individuals is drawn from a given population. According to Woodley and Lockard (2016) snowball sampling provides increased access to access to 'hidden' and marginalised populations that may be otherwise inaccessible, which in this study stems from their invisibility. Faugier and Sargeant (1997) proposed this strategy to be employed primarily for the need to overcome the problems allied with understanding and sampling *'concealed populations'*, whereby the participants may themselves open possibilities for a growing network of contacts. Marskey and Stone (2015) described SM as hard-to-reach participants. Attempts to research hidden populations for whom adequate recorded data is not readily available consequently make sampling frames impossible. Snowball sampling methodologies may be the only practicable methods applicable. Introduced as an original solution to overcome problems of data sampling in the study of hidden populations, they can be used both as an informal way to reach a population, and as a more formal method intended to make inferences with regard to a population of individuals (Woodley and Lockard, 2016; Faugier and Sargeant, 1997), both which are relevant within the researching the experiences of MSM. The *Snowballing* effect demonstrates the randomness of the sample. It also illuminates the strong relationships that are formed between MSM as being within the same invisible stakeholder group. These relationships are said to be of great importance to SM as demonstrated in their active participation in other SM groups (e.g. mumsnet.com, 2017).

The randomness of the sample is also apparent in the biographic information of the MSM participants. The 12 participants came from eleven different countries (two from Bangladesh), whilst half of them are black, two are white and four are Asian. This also corresponds to the University high percentage (62%) of BME (Appendix 8.2.)

Following my previous research (e.g. Cambridge, 2010) and actively voicing the presence and needs of this particular stakeholder group, the '*no child on campus*' policy of this Business Faculty had been relaxed to allow children on campus when accompanied by an adult. My research engagement with MSM in itself was significant making this particular group of students more visible. Hence, one other student participant, in the second round of interviews, I was able to approach myself in university, as she had her children with her whilst communicating with the administrative staff. I was able to approach two other students in the same way, although they were unable to participate in the research stating reasons of lack of time and childcare responsibilities.

Hence, the difficulties in reaching potential participants were also frustrated by the practicalities of their positions as mothers, as migrants and as students. Given their caring responsibilities and the juggling between time-demanding obligations of motherhood and studentship, some interviews had to be rescheduled several times, and some were commonly interrupted with phone calls concerning childcare.

As appropriate within qualitative research, analysis was carried out as the data was collected with each interview augmenting the analysis carried out so far. Richards (2015) considered the point in which the data collected had reached the point of *saturation* and that any additional interview time would add to the same interpretation and analysis. I already noted Manson (2010) discussion of the concept of saturation as an accepted practice in qualitative research, and PhD sample size variation from 1 participant to ninety-five participants. In this study, I recognised the saturation point, especially after the second round of interviews.

In contrast, Strauss and Corbin (1998, p.136 [1990]) suggest that the longer researchers analyse the data collected there may be the possibility for '*the new to emerge*'. I opted for a second round of interviews, which although was built on the previous data, it allowed for an openness that aimed to avoid leading questions and assumption and instead welcomed the '*new to emerge*'. The manner in which the second round of interviews was carried out to ensure this very openness was discussed earlier in the chapter. Yet, Strauss and Corbin (1998) infer that saturation is more a matter of reaching the point where it becomes '*counter-productive*' to the research and that '*the new*' which may be discovered will not certainly add anything to the overall research, analysis, story, model,

theory or framework. In this research, the second round of interviews augmented the findings and analysis of data as well as the theoretical framework and themes which had emerged from it.

I also experienced similar issues in terms of the power relations within the interview process, especially with the MSM participants. Elwood and Martin (2000) maintained that it is essential to acknowledge that the interview embodies, and constitutes, multiple relations and meaning, which construct the power and positionality of participants in relation to the interviewer, places, and communications. Such power relations highlight certain ethical considerations which, following BERA (2011) guidance, I have carefully contemplated and taken into account within the research. Firstly, following the university's own research ethics processes, the student participants were not taught or assessed by myself, and this may have minimised the effect of such power relations. Oakley (1981) and later Skeggs (1997) referred to the connection that is constructed between the participants and the researcher, the nature of which was constructed upon trust and openness. There was nonetheless a connection that developed as I felt that my own biographical information made the participants feel at ease. Reflecting on my research diary notes, I freely provided information about myself, which was invited by some participants and was of no interest to others. For example I noted in my research diary after the first two interviews:

“I sense that it was important to built rapport with my participants, and it was evident that sharing that I am a mother myself and that I am also a migrant, just like them, made this connection between myself and my participants, especially when they say things like, ‘you are a mother, you understand’, or ‘English people don’t understand’, so sharing information about myself makes my participants feel at ease as the interview developed”.

This will be further unpacked later under the reflexivity section.

I also wish to reflect on the interpretation of the MSM participants' view of the interview itself. Middleton (1992) pointed out the perception of the researcher being a reliable expert, or as termed by Skeggs (1997, p.30.) as *‘the absolute knower of others’*. Some MSM participants took the opportunity to also ask questions about the University and the facilities that may be available to them as students and as mothers, whilst some MSM asked for my encouragement, reassurance and the confidence that I may have in their ability to finish their degree. I understood this to be the student's construction of myself as a respected and reliable expert, but it also drew attention to two other matters, which also emerged later from the data itself. The first is lack of communication and information that may be available to MSM within the University. The second is the need for the organisation to allow for less formal relationships to be formed between this invisible stakeholder group and university staff. This kind of relationship serves as a practical tool in understanding the

needs of invisible stakeholders, and in this particular example, it also serves as a motivational tool in the students' success. This holds significant bearing over the practicalities of the enactment of social responsibility towards invisible stakeholders. Generally, the MSM participants willingly provided information about their experiences both within the university and in their personal lives. The twelve interviews provided rich information which offered an opulent basis for analysis.

Tables 3.2.a. (first round of interviews) and 3.2.b. (second round of interviews) provide biographical details about the MSM participants.

Table 3.2(a) Migrant Student Mothers – First round of Interviews – Biographical Personal Self Definition

<i>Pseudonym</i>	S-Loka	S-Jut	S-Maz	S-Wind	S-Babbi	S-Ibra
<i>Age Group</i>	41-45	41-45	31-35	31-35	21-25	26-30
<i>Country of Origin</i>	Democratic Republic of Congo	Kenya	Portugal	Sierra Leone	Bangladesh	Senegal
<i>Length in the UK</i>	10yrs	10 yrs	8 yrs	10 yrs	6 yrs	7 yrs
<i>Ethnicity</i>	Black	Kenyan (Black)	Black African	Black African	Bangladeshi	Black
<i>Religion</i>	Christian	Christian	Buddhist ⁽ⁱ⁾	Christian	Muslim	Christian
<i>Languages</i>	English French	English Swahili	English Portuguese French	English Kriol Temene	Bengali	English French Wolof
<i>Living status</i>	Single parent	Married	Married	Married	Married	Single Parent
<i>Employment</i>	PT	PT (20hrs)	PT(22.5hrs)	PT	-	PT
<i>Children Male/Female (age)</i>	F(8) M ⁽ⁱ⁾	F (23yrs) M (12yrs) F (9yrs)	M (5yrs) ⁽ⁱⁱⁱ⁾ M (2yrs)	F (1.5yrs)	F (4yrs) F (2yrs)	M (12yrs) M (5yrs)
<i>Notes</i>	(i) disabled child who passed away at age 9		(ii) converted from Christianity (iii) looking after her nephew			

Table 3.2(b) Migrant Student Mothers – Second round of Interviews – Biographical Personal Self Definition

<i>Pseudonym</i>	S-Finch	S-Yona	S-Angit	S-Kapsky	S-Venita	S-Alice
<i>Age Group</i>	41-45	21-25	21-25	31-35	21-25	26-30
<i>Country of Origin</i>	Ghana ⁽ⁱ⁾	Iraq	Bangladesh	Poland	India	Romania
<i>Length in the UK</i>	4yrs	5 yrs	8 yrs	10 yrs	6 yrs	7 yrs
<i>Ethnicity</i>	Black	Middle Eastern	Asian	White	Asian	White
<i>Religion</i>	Christian	Muslim	Muslim	Christian	Hindu	Christian
<i>Languages</i>	English Ghanaian	Arabic English	English Bengali	English Polish	English Hindi	English Romanian
<i>Living status</i>	Married	Married	Married Separated	Single mother	Married	Married
<i>Employment</i>	- ⁽ⁱⁱ⁾	PT (20hrs)	-	-	-	PT (20hrs)
<i>Children Male/Female (age)</i>	M(13yrs) M(9yrs) M(6yrs) M(1yr)	M (3yrs)	M (3yrs) ⁽ⁱⁱⁱ⁾	M (10yrs)	M (4yrs)	F (12yrs) M (10yrs)
<i>Notes</i>	(i) moved to Johannesburg after the birth of second child (ii) was an accountant in Johannesburg		(iii) also currently pregnant			

3.4.3(b) Academics and Administrative Staff

Bolton, et al. (2011) identified that it is the employees that are not only active agents of CSR but are also instrumental in the creation and success of the organisation's ongoing CSR process. One of the overall aims of this research is to contribute to the development of institutional policy and practice, especially in terms of addressing the needs of invisible stakeholder groups. To this end interviews were conducted with five members of the academic staff and three members of administrative staff. Of the academics, two were also Personal Academic Advisers (PAA) and two were Course Leaders. They were selected on the basis of their roles within the Business Faculty, and their potential to be able to provide an insight into how the University's mechanism and processes contribute or impede the experiences of MSM in practice, regardless of any official policy.

Working within the same institution as myself, gave the staff participants the opportunity for an open honest discussion about the University practices regarding MSM. The power relations (Elwood and Martin, 2000; Middleton, 1992) which may have existed during interviews with the student participants, did not surface when I interviewed staff members. In some instances they saw this as an opportunity to be critical about their workload.

Although initially I intended to interview only 3 academics, given that I intended to achieve a range of participants, in terms of gender, age, origin and ethnicity, as well as parents and non-parents, I decided to interview additional academics to that effect. I saw these as important elements which influence the interpretation and enactment of the '*social responsible way*' that is promoted within the University's vision. In this study, most of the academic staff are male and are over the age of 46, which is also reflected in the Business Faculty itself. I nevertheless managed to identify a varied sample of participants (age, origin, ethnicity, and parenthood). Table 3.3. and Table 3.4. provide biographical Personal Self Definition of the staff participants in this research. The Biographical information demonstrates the heterogeneity of that stakeholder group.

Table 3.3. Academic staff – Biographical Personal Self Definition

<i>Pseudonym</i>	Ac-Obi	Ac-Dat	Ac-Sid	Ac-Elle	Ac-Mic
<i>Age Group</i>	46-55	46-55	46-55	46-55	46-55
<i>Gender</i>	M	M	M	F	M
<i>Roles</i>	Principal Lecturer / Personal Academic Adviser	Principal Lecturer / Course Leader	Senior Lecturer / Personal Academic Adviser	Principal Lecturer / Course Leader	Principal Lecturer Learning and Teaching
<i>Country of Origin</i>	England	England	Nigeria	India	Ireland
<i>Length in the UK</i>	n/a	n/a	37yrs	20yrs	'On and off – most of my life'
<i>Ethnicity</i>	White	White	Black African	British Asian	White
<i>Religion</i>	Christian	Christian	Christian	Christian	Catholic
<i>Languages</i>	English	English	English	English	English
<i>Living status</i>	Married	Living with Partner	Married	Married	Single
<i>Employment</i>	FT	FT	FT	FT	FT
<i>Children Male/Female (age)</i>		F (27yrs) M (25yrs) F (11yrs) ⁽ⁱ⁾ F (9yrs) ⁽ⁱ⁾	F (34yrs) F (31yrs) F (27yrs) M (1yr) ⁽ⁱⁱ⁾	M (35yrs) M (32yrs)	
<i>Notes</i>		(i) from second partner	(ii) from second marriage		

Table 3.4. Administrative staff – Biographical Personal Self Definition

<i>Pseudonym</i>	Ad-Sian	Ad-Oma	Ad-Bim
<i>Age Group</i>	41-45	31-35	31-35
<i>Gender</i>	F	F	M
<i>Country of Origin</i>	GB	Nigeria	UK
<i>Length in the UK</i>	'All my life'	'Most of my life'	'All my life' ⁽ⁱ⁾
<i>Ethnicity</i>	Asian British	Black African	White
<i>Religion</i>	Sikh	Muslim	None
<i>Languages</i>	English	English	English
<i>Living status</i>	Married with children	Living with Parents	Living with friends
<i>Employment</i>	FT	FT	FT
<i>Children Male/Female (age)</i>	M (15yrs) M (13yrs)		
<i>Notes</i>			(i) 'apart from 1 year in France'

3.3.3(c) CSR Manager

As data analysis took place and themes had emerged in the development of theoretical framework, in the second round of interviews I also opted to interview a CSR manager within the University. Table 3.5. provides Biographical Personal Self Definition of the CSR manager participant in this research.

The interview with the CSR manager, together with the documentation analysis, on one hand enforced the University and the Business Faculty official vision and WP policy, but also pointed out the lack of mechanism which enables the identification of invisible stakeholders.

The University has mechanisms for identifying and recording those specific stakeholder groups which are recognised by law (for example students with disability, as noted by Marskey and Stone, 2015). However, other stakeholder groups, such as students with caring responsibilities, or MSM are not identified or recorded and are hence invisible to University managers, academics and administrators at an institutional level.

Table 3.5. CSR Manager – Biographical Personal Self Definition

<i>Pseudonym</i>	M-Alka
<i>Age Group</i>	36-40
<i>Gender</i>	F
<i>Country of Origin</i>	UK
<i>Length in the UK</i>	'From birth'
<i>Role at the university</i>	CSR Manager
<i>Ethnicity</i>	White British
<i>Religion</i>	n/a
<i>Languages</i>	English
<i>Living status</i>	Married
<i>Employment</i>	FT
<i>Children</i> <i>Male/Female (age)</i>	-
<i>Notes</i>	

3.5. Approaches to Data Analysis and Interpretation of Data

This section provides an exploration of the analysis of the research undertaken in this study. The framework adapted from the data analysis was a thematic analysis which was teased out of the data collected. The process of data collection and transcription also formed an integral part of the analysis. The research did not begin with a presupposed hypothesis that may test a 'truth', the research situation was an attempt to understand the experiences of MSM in a Business Faculty. The research, analysis and themes developed in the thesis were *emergent*: being discovered in the data collected. I later further examined the data and the validity of the emergent affective themes by conducting a second round of interviews, the latter which enforced and strengthen the data analysis and the emergent *hope* themes, as an analytical lens in which the data was interpreted. The data was manually analysed and themes were established as they emerged. Lastly, I shall also critically discuss my role as a researcher and the concept of subjectivity and bias within the analysis process.

3.5.1. Data collection and transcription

In previous sections I provided an account of the data collection process. Here however, I highlight the data collection as part of the analysis process. Farquhar (2012) notes a fundamental difference between the analysis of quantitative and qualitative data in that the data analysis of the latter may start immediately as the data is collected. As I have conducted semi-structured interviews, I also continuously referred to the ongoing documentation analysis (Saks and Allsop, 2013). I also made notes about the interview within a research diary immediately after, whilst the interview was fresh in my own mind. Farquhar (2012) notes the importance and relevance of a research diary in this case study:

"...common method for interpretivist when they seek to immerse themselves in the study, making notes on behaviour, keeping a diary or recording observations" (Farquhar, 2012, p.66).

I began the reflection process on the experiences within the interview as well as what was and was not said, allowing a complete immersion with the data. For example I note on my research diary how one of the MSM raised her head to look directly at me and said: *'Sometimes you just want someone to listen to you, and not just send you to the counselling people'*. I reflected a sense of accusation that she is being sent away, rather than her needs being addressed, and therefore her invisibility is heightened within the university's processes.

Skeggs (1997) acknowledged the unavoidable loss of information such as expressions, nuances, feelings and embodiment in the research, which are ‘unrepresentable’ when transcribing experience into written utterances. While transcription is time consuming and laborious, it was found to be tremendously fruitful. I chose to personally transcribe the data collected, and in the process of transcription, I included the spoken word, but also paid attention to hesitation and interruptions, as well as tone of voice and cues of the facial expressions, all denoting affective and emotional references within the interview (Masny, 2015). Richards (2015, p.4) maintains that this kind of transcription allows the researcher the adoption of an ‘*immersed*’ approach to narratives, and which therefore granted me greater familiarity with the data.

In accordance with the university research ethics requirements, I have also provided the participants with the opportunity to read the transcription, for the purpose of verification and to allow the participants to add, omit or amend anything they believe is missing or inaccurate. This also served as an ethical tool (BERA, 2011) to address some problems of power between the researcher and the researched.

3.5.2. Emergent Themes

The data was themed and analysed manually in a ‘tabulated’ manner through identifying affective themes, both emerging through the data and informed by the research aims and theoretical frameworks (Appendix 8.8.). Participants themselves were identified by providing them with a prefix code denoting whether they were students (S-), academics (Ac-), administrators (Ad-) or a manager (M-).

Within the pilot study the notion of ‘*Choice*’ and its antithesis, ‘*Lack of Choice*’ (Ball, et al., 2002) was a significant guiding theme that was evident within the data. Whilst similar positions were observable in the main study, what became more strongly apparent here was the *emotionality* that emerged from the participants’ interviews. This was especially applicable to interviews with MSM but also to interviews with some staff. Following the first round of interviews, this led to the development of a thematic analysis that was guided by Affect Theory, and in particular Hope Theory, as was also observed by the link between mothers and their affective perception of CSR (O’Connor, et al., 2008). In taking this approach, the interviews with MSM illuminated an affective perception and interpretation of the experiences whilst in University. Affect theories and their applicability to HE are explored later in this chapter.

Guided by Haney, et al. (1998) and Farquhar (2012), the thematic scheme for the analysis, was based on emergent themes. By analysing the data collected through the interviews, and triangulating this with the documentation analysis and government policies, it became apparent that participants were referring to many of the same dimensions of their experiences using different terminology. Thus, the phrases that referred to the same theme were grouped together and named to reflect the content of the phrases.

NVivo software system was used in the earlier stages of the analysis to search for discursively emerging themes. However, whilst storing of the interviews within *NVivo* does provide some benefits, this and other computerised packages do not actually analyse the data. Farquhar (2012) explains that:

“The capabilities of these packages are in managing and facilitating the recursive and iterative processes that make up this sort of analysis. The more data you have, the advantages of computer-aided analysis increase. If you have smaller data sets and if you have captured data in different formats, then using NVivo or its equivalents may not be the solution. It is also much better for you to understand how qualitative data analysis is actually achieved manually, as you will be able to talk much more convincingly about your research if you fully grasp the processes” (Farquhar, 2012, p.91).

Masny (2015) recognises that a text is a sense event which emerges differently in varied settings. This is particularly relevant to the multilingual and the varied social and cultural nature of the participants. Continuously reading of the transcripts and listening to the recorded interviews provided a richer analysis, since what emerged from the data was more affective in general terms rather than explicitly verbalised in exact words. Hence, I decided to adopt a manual form of analysis.

Each interview was printed on different colour paper with each line being numbered throughout the interview print, and the name of the participant repeatedly printed on the side margins. Emerging and repeated ideas were then physically cut out within each interview and grouped them together. Each set was themed under its own conception, which was later grouped under seven major emergent themes. The colour of each paper as well as the printed name, ensured a clarity as to who said what, and the line numbers indicated the part of the interview from which the extract was taken. Appendix 8.8. provides examples of extract cut-outs and reconstructed simulated examples of the ‘tabulated’ manner in which the information was organised.

In accordance with the research methodology rationale, these themes were not established in advance of the analysis but were drawn from the interviews themselves. Farquhar (2012) notes the significance recursive cycling among the data which such analysis entails. As with other inductive investigations, the themes were changed or modified as the analysis progressed. Whilst the first level of themes was rather descriptive, the subsequent levels of themes required further probing. Finally, in the second round of interviews, which were more structured in nature, and captured large sections of data, the names for these final categories surfaced. These themes were further explored with an openness which later fortified the very thematic analysis and the emergent affective theoretical lens. Throughout the analysis, some interview extracts lent themselves to more than one theme. Therefore, they were related under the theme which the interviewee had reinforced most. The findings and analysis chapter provides a detailed discussion of the themes that emerged for the data, and how these were discussed in relation to the MSM participants' migration, studentship and motherhood trajectories. The process of the themes that emerged from the analysis is demonstrated in Table 3.6.

Table 3.6. The Process of Emergent Themes

Descriptive Themes	Interpretive Themes	Emergent Themes
Childcare	Affect Theory:	Hope:
Conflicting demands placed on time	Anger	Employability
Family	Care	Fear
Financial consideration and migration	Choice	Cost
Forced migration	Faith	The Self
Good parenting	Fear	God
Language	Finance	Contagiousness
Marriage	Freedom	Retrospectivity
Migration for work	Guilt	
Motherhood	Happiness	
Motivation	Hope	
Other types of migration	Pride	
Relationship with administrative staff	Relationship	
Relationship with other students	Time	
Relationship with others (outside university)		
Relationships with academics		
Religious		
Society and Culture		
Studying a business subject		
The cost of education		
The importance of education		
University policy		

Source: Adapted from Farquhar, J. D. (2012) Case Study Research for Business, London: Sage Publication Ltd

The following four interview extracts illustrate how these originally were respectively categorised as *Language*, *Forced Migration*, *The importance of education* and, *Society and Culture*, to form one emerging theme of Hope, which in this example is the notion of ‘Fear’ as an extension of Hope.

This example is also illustrated in table 3.7. *Examples of the Process of Emergent Themes*:

S-Maz: “*Oh, Gosh, I couldn’t even say a word when I came. It was, ‘hello, good bye, good morning’, That’s it*”.

S-Loka: “*We had these political issues you know with the ex-president, so we had to run because they were running after us, they were trying to kill us*”.

S-Venita: “*I am the first one in my family, actually my village, to go to university so I was worried about what it will be to study in university, because it is different from studying in school, but if you want to do something with your life you have to have education, you have to go to university*”.

S-Ibra: “*Being black I worry about my boy that he will not get with the wrong crowd. You hear in the news about knife culture and I worry*”.

Table 3.7. Examples of the Process of Emergent Themes

	Descriptive Themes	Interpretive Themes	Emergent Themes
S-Maz	Language	Fear	Fear
S-Loka	Forced Migration	Anger	
S-Venita	Importance of Education	Choice	
S-Ibra	Society and Culture	Care	

Source: Own

Whilst this method of analysis was laborious and time consuming it also allowed for an actual and physical immersion in the data itself, tangibly ‘feeling’ the data, and thus forming an integral part of qualitative research analysis.

3.5.3. Subjectivity

The method of analysis, and especially the manual approach by which the data was organised, as well as the use of research diary notes, elucidates the subjectivity within the analysis process. I acknowledge that the responsibility for interpretation always remains ultimately with me as the researcher. Yet, by consulting MSM, I aimed to create a platform for interpretation and understanding of the experiences of this invisible stakeholder group, rather than claim to be '*the absolute knower of others*' (Skeggs, 1997, p.30).

Therefore, I wish to draw the attention to notions of subjectivity and objectivity in research, during the interview process and the data analysis. Whilst some researchers have called for the avoidance of bias, others advocate a more interactive process. Oppenheim (1992, p.66) states that an interviewer '*must 'switch off' their own personality and attitude*' and that if it was to become a two way conversation it will lose its value due to bias. This was in fact found to be one of the drawbacks of the second round of interviews, which produced rich data but in a controlled manner that prevented the participants from sharing their own story.

By contrast, Cohen, et al. (2007, p.350) describe interviews as a '*social encounter*', although they also acknowledge that interviews are constructed rather than naturally occurring events. The decision to opt for the semi-structured interview format was taken with the expectation that it would give the participants an opportunity to '*tell their story*', but at the same time avoid the risk of interviewees deviating from the subject researched. This was especially the case in the second round of interviews. Participants, both students and staff, used the interview opportunity for other purposes such as: information about the university processes in the case of the students, or to air frustrations about their own job role in the case of some of the academics. Nevertheless, the interview schedules ensured that the research aims and objectives are also addressed within the interview. For that reason, the interviews in the first round were much longer in terms of time, yet they produced richer data that provided a deeper understanding of the participants' experiences. This also allowed for relevant perceptions to emerge that were not previously apparent at the inception of the study, and hence may not have formed part of the interview schedule,.

I also wish to draw on my own reflexive objectivity and subjectivity within this thesis and emphasise the significance of subjectivity and reflexivity of myself as a researcher. Although I have attempted not to allow my subjective experiences to forcefully shape the direction of the research, for example by consulting existing documentation (Saks and Allsop, 2013) and by further exploring my analysis with a second round of interviews, I also recognise the unavailability of such subjective presence. Subjectivity in research is an issue widely debated. Qualitative researchers

(Osgood, 2010; Francis, 2002; Walkerdine, 2002) note, not only the undesirability of, but also the impossibility, of objectivity in research. Nevertheless, the inductive analysis that was carried out within the thesis followed a rigorous research process, and unearthed emergent theoretical constructs or insights (Farquhar, 2012).

The interviews were read and listened to in an attempt to observe common ideas and themes that emerged from the interview data and research diary notes and which were evident across the interviews as well as within the existing documentations. I feel that the thematic analysis using the lens of *'hope'* was the strongest most significant aspect to emerge from the participants' data. These themes were further explored and supported by the second round of interviews. The notion of *'hope'* is used as the overarching theme to examine and investigate the experiences of this invisible stakeholder group, whilst referring to, and often examining, the aspects of the University's practices in respect of Socially Responsibility, both as emergent from the documentation analysis and from the interviews the University's staff and manager.

In the exploration of hope theory as the overarching theme by which the data was thematically analysed and presented, I noted in my research diary after each interview with the MSM participants how they all recall the past but also almost always immediately make references to a better future. I also reflected on a very similar affective experiences that I felt myself in the process of my own studies, in which it is my positive future outlook which enabled me to continue with my own studies, even when it seem overly demanding and sometimes impossible.

For the MSMS too, as each interview took place the affect theoretical framework of data analysis became more apparent. It is not theory that strictly governed this research but it is the data that guided theoretical emergent in a mutual fashion. I argue this to be faithfully loyal to the ontological position since, research necessitates the guidance of the data in an emergent way. For this reason, it was found that the emergent themes from the first round of data collection were in fact advocated by the data from the second round of data collection.

3.6. Research Ethics and Reflexivity

Ethics and CSR are terms which are often used interchangeably, although The Institute of Business Ethics differentiates between the two (IBE, 2014). Ethics are a set of values and principles that guide the way in which individuals, groups and society act. Within this study, Hopkins definition also incorporates ideas of the ethical treatment of stakeholders. Whilst many consider the idea of Business Ethics around the enactment of CSR within organisational operations (Donaldson and

Werhane, 1989), it is prudent to also pay attention to ethics within researching CSR. I do so by following Farquhar's (2012, p.56) guidelines for ethical case study research, as well as by borrowing from feminist writers who have debated research methods (e.g. Lanther, 1988; Francis, 2002; Walkerdine, 2002).

This research was designed and reviewed (beginning with a pilot study) and undertaken to ensure integrity, quality and transparency, following the university's research ethical processes.

Appendices 8.7. (a-d) provide the completed University Research Ethics Review Form, University Research Ethics Review Checklist, as well as the consent of the university's Vice Chancellor, and the approval from the university's research office.

Additionally, in order to ensure ethical data collection, in accordance with the BERA Code of Ethics (BERA, 2011) all participants (student and staff) were provided with an Information Sheet and were requested to sign a Consent Form (Appendix 8.6.), guaranteeing:

- anonymity and confidentiality;
- data security;
- their agreement to release data; and,
- their right to withdraw from the research at any point.

The consent form provided that participants were fully informed about the purpose, methods and intended possible uses of the research. It also provided information as to what their participation in the research entailed. Moreover, the confidentiality of information provided by the participants was ensured throughout the process, from the technological security passcode of the recording and the interview transcription, to the anonymity of the participants, by being provided a pseudonym. All the research participants took part in the research on a voluntarily basis, with the consent form providing them the right to withdraw from the research at any point. The voluntary nature of the involvement in the research was also evident by the way in which participants were reached in the snowballing effect, as earlier discussed, with participants suggesting and inviting other potential participants to the study.

No harm was brought onto the participants as the result of the research. In fact the opposite surfaced where the student participants voiced their gratitude for the experience. Some staff participants used the opportunity to off load stress and criticise the organisation. Lastly, whilst the independence of myself as a researcher is not free from bias, the subjectivity applied within the thesis is explicitly highlighted and reflected on within the writing on the thesis.

Ethically reflecting on the interviews as a data collection tool, I also wish to draw attention to the emotionality (Cambridge, 2013) that is present within interviews. Ball (2013) acknowledges the Foucauldian notion of knowledge as power, although attention has been paid in this thesis to consider power not for its grand structural propensities, but for its empowerment of individuals, and the notions that individuals can be, as Foucault puts it: *'much freer'* (Martin, et al, 1988 p.10). This is not to discount the positivity of HE to society overall, but rather, following Hossain and Ali (2014) this thesis focuses on these very individual actors which make society, or more specifically MSM as a stakeholder group within HE that can be seen *'as sites of learning and power'* (Leathwood and Hey, 2009, p.436). I have already rehearsed earlier in the chapter some of the notion of power relation within the interview room and would like to extend the notion of power relation beyond the idea of the role positions which the participants (students) and I (a lecturer) each hold. The interview allows for information sharing. I as the researcher am given a privilege power position to know about the lives of the participants. Reflecting on my position and my research practice I wish to recognise some of the embodied limitations as well as strengths of the research. This power relation was later also exhibited in the relational experiences of MSM with administrative staff in the research.

Lanther (1988) termed *'rape research'* the situation where the researcher acquires the knowledge requested for their purpose, and then leaves with no further apprehension or contact with the participants. Moreover, Fontana and Frey (2000) draw attention to the fact that interviewing may be regarded as exploitative if the interviewee does all the sharing and the interviewer gives nothing of herself, whilst remaining coolly dispassionate. This was one of the pitfalls of the second round of interviews which was more focused and appeared more *'controlled'*. Such approach facilitated exploration of themes emerging from the first interviews but it did not allow for a flow of a conversation. I reflected in my research diary that some interviewees may have felt the interviews to be somewhat exploitive. Nevertheless, reflecting on the losses and gains between the two styles of interviews, this contributed to quality of the research.

In the debate between a more structured or unstructured interviews, I acknowledge that the participants did in fact agree to participate in the research, which encompasses its own particular aims and objectives. Yet I have also demonstrated how it would be unethical to prevent participants from sharing information which they may see relevant or wish to discuss, only because I as a researcher may deem this irrelevant. Additionally, the qualitative and interpretative nature of the research provides that such data is to be unearthed and transpire as the research develops. It was therefore important for me to employ sensitivity in the research to allow the participants to share their stories, as well as share intimate aspects about myself when appropriate. As noted earlier,

sharing my own life experiences was of significant importance in the case of interviewing some of the staff and students.

For example, the interview with S-Babbi, a Bangladeshi student mother, started with her providing short guarded answers. I reflected within my research diary that she may have not actually wish to be interviewed or that she may only wish to provide short, sometimes one-word answers without giving too much about herself. It was at this point that I revealed personal information about myself, which was in common with S-Babbi's life experiences, that she then felt comfortable and provided more detailed personal information about herself. The following interview extracts demonstrate this transformation:

Researcher: *"I would like to start by asking first about yourself, where were you born? Where did you grow up?"*

S-Babbi: *"I was born Dhaka Bangladesh".*

Researcher: *"What was it like?"*

S-Babbi: *"It was Ok".*

Researcher: *"Do you have any brothers or sisters?"*

S-Babbi: *"I have one brother".*

Researcher: *"Is he older than you?"*

S-Babbi: *"He's younger".*

As the interview slowly progressed, I ask about her reference to her mother in-law as her auntie and her marriage.

Researcher: *"So you are married to your cousin?"*

S-Babbi: *"Yeah".*

Researcher: *"Was it an arranged marriage?"*

S-Babbi (rather defensively): *"Yeah, but I like him when they came to Bangladesh for the wedding so I don't mind".*

Researcher: *"My parents are first cousins, and both my sister and my brother married their first cousins, and..."*

S-Babbi (voice raised, surprised and excited): *Really?! Are you Muslim?*

Researcher: *"No. but my parents are from Iraq and that was the traditional way in which they did things".*

S-Babbi: *“I don’t tell people in this country, I don’t tell because English people they think you crazy or something wrong with you, English people say your children will be disabled and I know this not true, my girls are beautiful and happy and we are happy. I don’t tell, yeah? If you are good person then Allah looks after you.....”*

By revealing information about my own family, which S-Babbi also shares, made her feel more comfortable with me and she positions me within her group whilst ‘othering’ (Skeggs, 2004) the opposition, which she refers to ‘English people’. The enthusiasm in her voice, as I noted in my research diary, continues throughout the rest of the now transformed interview and her accounts become elaborated and more exhaustive.

Lastly, as already explained, from a more practical position, in order to alleviate power relations within the interview all participants were offered an opportunity to read the transcript, for the purpose of verification, and to allow the participants to add, omit or amend anything they believe is missing or inaccurate. Again, this serves as an ethical tool to address some problems of power between the researcher and participants (Elwood and Martin, 2000; Skeggs, 1997), albeit no response from the participants was received.

3.7. Affective Considerations

This section, which was added during the ongoing data collection and the analysis of data, explores the literature surrounding Affect and Hope Theories, for their strong emergent presence in the research. In this study, what materialised through the process of the thematic qualitative analysis of the data collected, as well as from the research diary notes, was a strong affective dimension of the participants’ experiences, as outlined in the next chapter.

I have already pointed out in the literature review chapter the validity of affect and emotionality as present in existing research. I highlighted that affects are directly related to mothers’ interpretation of CSR, as well as both MM’s and SM’s affective experiences. This literature supports the notion of Affect Theory as a relevant theoretical framework within this thesis. Similar affective reasoning denotes an overwhelming presence within the interview data collected in this particular case study. It is for these reasons that I have chosen to thematically analyse the interview data with an analytical lens which utilises Hope Theory. It is also the reason why I have added this section within the methodology chapter.

Whilst the analysis did not aim to examine the participants' psychological understanding of these affects, it aimed to illustrate the importance of the reciprocal relationship between material experiences and affective understandings, that enabled this otherwise invisible stakeholder group to act and progress within the organisation and their own lives. Hence it revealed how the central theme attributed to affects in the individual's experiences is significant in their motivation and achievement through their migration and education trajectories. For these reasons, I bring to light previous discussions about Affect and Hope theories and their applicability to HE and to academic research, in order to set the contextual framework of Hope theory as an analytical lens.

3.7.1. Affect Theories

Massumi (2015) has brought attention to the unexplored significance of affect in cultural formations as well as people's interaction with the real and the virtual worlds. He maintains that traditional forms of analysis concerning the social, cultural or political spheres, treat the self as a closed '*bounded space*' rather than taking an open-system approach to the self and society. Therefore, affect can be taken as an escape from the rigidity of traditional theories.

Massumi (2003) sees affect as prepersonal *intuitive raw-feeling*, whereas Affect is defined in the Oxford dictionary (2010) as:

"emotion or desire as influencing behaviour".

Put simply, affects may be seen as emotions or feelings. A further observation of the dictionary's rather simplistic definition of Affect shows that it does not refer to *all* emotions, but only to those emotions that '*influence behaviour*'. Massumi (2015) however distinguishes between feelings, being personal and biographical, emotions being social, but affects being *prepersonal*. Shouse (2005, p.1) notes that affect is a *non-conscious experience of intensity* and that affect is abstract because it cannot be depicted in language, and because affects are always divorced and regardless of consciousness.

Additionally, the dictionary provides that affect is a term to be used in psychology. By this, emotions may be mistaken to be the exclusive topic of disciplines such as psychology or at best extended to the work of psychiatrists and psychoanalysts. Nevertheless, Massumi (2015) and Henriques, et al. (1998) before him observe a range of intellectual trends, all intent on paying much more analytical attention to the self, that have emerged in recent decades. Moreover.

Reay (2004) for example, broadened Bourdieu's notions of capital (1986) by addressing '*emotional capital*' not for its intangibility but rather for the actions that it encompasses, drawing on Allatt's (1993) definition:

"emotionally valued assets and skills, love and affection, expenditure of time, attention, care and concern" (Reay, 2004, p.61).

I have already highlighted previous migration research which points to that '*emotional capital has been identified as an important dimension of the transformation of capitals through which migrants may attain belonging*' (Dyck, 2017, p.16), as well as research within CSR, in which a mothers' view of CSR is an *affective* one (O'Connor, et al., 2008). Boler (1999, p.128) remark that the effort to theorise the affective has been criticised on the foundation that any endeavour to consider emotions is to '*psychologise*' *power and structural relations*'. Yet, Seigworth and Gregg (2010) demonstrate how affect can be positioned in an array of frameworks from the neurological, psychological, social, cultural and philosophical to the political. Affect Theory does also seep into other spheres other than psychology, including history, political theory, urban and environmental studies, human geography, literary studies, art history and art criticism, media studies, architecture and cultural studies (Leys, 2011; Walkerdine and Jimenez, 2012).

Here I outline past and current theorisation of affect in order to highlight its applicability to this study. Tomkins (2008) notes that affects are forces which influence actions and behaviour, whilst Gibbs (2001) points out to the transmissibility of affects between people and bodies, such as the media. Affects and emotions enable the understanding of actions and relationships. Ahmed (2004a) maintains that:

"it is through emotions, or how we respond to objects and others, that surfaces or boundaries are made: the 'I' and the 'we' are shaped by, and even take the shape of, contact with others" (Ahmed, 2004a, p.10).

Ahmed continues to elucidate the embodiment of affects and emotions in relations and communication between people:

"Emotions do things, and they align individuals with communities or bodily space with social space through the very intensity of their attachments. Rather than seeing emotions as psychological dispositions, we need to consider how they work, in concrete and particular ways, to mediate the relationship between the psychic and the social, and between the individual and the collective" (Ahmed 2004a, p.119).

Affects are therefore social and in relation. Previous studies (Erel, 2011; Dyck, 2017) of migration also engaged with the emotionality of MM and the emotional capital which they transmit on transnational and transgenerational level. Hence, the importance of recognising affects in analysing MSMs' experiences cannot be ignored. Leys (2011) explain that:

“We human beings are corporeal creatures imbued with subliminal affective intensities and resonances that so decisively influence or condition our political and other beliefs that we ignore those affective intensities and resonances at our peril” (Leys, 2011, p.436).

By paying attention to the affective aspect of the narratives of the participants in this study it is possible to recognise both the active position they take as stakeholders within the organisation and within society, as well as examine how they make sense of the world around them. The participants' 'hopefulness' depicts that they do not simply accept certain supposed realities but in fact affectively shape these perceived realities, both within the university and within society.

It is therefore vital to consider affect in analysing and theorising the world. Leathwood and Hey (2009) maintain that:

“instead of bemoaning the ‘turn’ to the emotions, and seeing the focus on affect(ed) subjectivity in psycho-social readings as offering a demoralisation project installed by psychoanalysis and/or postmodernism, we think it is more productive to consider the explanatory power of this work – not least so in relation to higher education. Indeed, we take what we might regard as a more dispassionate view relishing the explosion of interest in the emotions of the social/sociological subject. Not least because to disavow them, leaves us with few intellectual resources to think about human desire, pleasure and its other” (Leathwood and Hey, 2009, p.436).

Spinoza (2001, p. 158) renders affects as difficult to grasp and conceptualise because 'an affect or passion of the mind [*animi pathema*] is a confused idea'. Accordingly, the embodiment of affects as a research focus and as an analytical tool is not as simple as may be imagined. It is demonstrated in this thesis that by rendering affects as 'passion of the mind', they hence can be seen as both subjectively experienced feeling (passion), and yet, at the same time, also logical and cognitive (mind). The analysis chapter demonstrates how the participants' actions are, whilst being cognitive and objective, at the same time are imbued with a personal subjective drive.

Following this, Massumi (2003) advises that it is important to understand the distinction between affects and emotions. Emotions are the content of a given identity but affect is the inheritance of emotions in the body, continuously progressing and ever-changing. Affect is an intuitive raw-

feeling, whereas emotions are socially constructed meandering of affect. I hence argue that Hope as an affect, evident in participants' narratives, comes from within a person's internalised sense and is not bound by socially or organisational constructed practices. Furthermore, as affects cannot simply be depicted by conventional language, it was therefore important to analyse the interviews and to *feel* the data so to extract the intuitiveness of *hope* in the participants' narrative. Affects may also seem more bodily than logical, where the body is in fact fundamental in understanding affect. This is also explored later in the context of where MSM participants see hope, others (typically academic or administrators) view this as illogical.

As Massumi (2003) maintains, affect is complex and has an unconscious quality through the recognition that the body is a focus of varying reactions and responses in a virtual sphere, and thus holds boundless possibilities. Hemmings (2005, p.551) also agree that affects go beyond emotion, language, or conscious perception allowing '*affective freedom from a pre-social realities*'. This thesis shows that it is '*hope*' that allows for the participants to act against structural disparity but also against their invisibility. Their questioning of their invisible position may not be carried out explicitly; rather it is implicitly influencing their behaviour.

3.7.2. Affects in Higher Education

This section draws attention to the academic consideration given to affects within HE. Leathwood and Hey (2009) draw attention to the augmented place of *emotions* in HE in recent years, with various research and writings emphasising the importance of emotions in education. Observing the development of academic research engaging with affect, includes: Freire's (1994) critical *Pedagogy of Hope*; hooks' (1994) passionate and engaged '*teaching to transgress*'; Blackmore's (1999) research on the emotional work of educational leaders; Lynch's (2008) '*care-less*' academy; and, Clegg and David (2006) who discussed '*the project of the personal in higher education*' .

More recently, in a study which explores students' learning experiences in a culturally diverse urban HE, Bamford, et al. (2015) '*consider the emotionality*' displayed in the narrative of the student participants, emotionality which was also evident within this case study research, and therefore, hope as emerged from the interview narratives became the overarching theory which guided the analysis in this thesis. However, Lynch, et al. (2007) maintain that there is still:

“an indifference to the affective domain and an allegiance to the education of the rational autonomous subject and public citizen are at the heart of formal education” (Lynch, et al. 2007, p.1).

Leathwood and Hey (2009) highlights that this is predominantly evident within HE, whereby universities traditionally have been accepted as the definitive emotion-free zone of pure rationality ardent to the objective search for truth. Universities have exemplified the rational whereby emotions were rejected as subjective and irrational. Particularly relevant to this thesis is the position which restricted women’s entry to HE on specifically these very grounds. Walkerdine (1994) explains that:

“It was quite common in the nineteenth century to exclude women from higher education and the professions on the grounds that they were swayed by their emotions and not, therefore, invested with the capacity to make rational judgements” (Walkerdine, 1994, p.61).

Leathwood and Hey (2009) further underlines the *fear* of emotions within HE, identifying that traditionally there has been an extremely persistent resistance to emotions in the academy. Nathanson (1992) describes fear as a negative affect, yet, as with other fields and industries, education too is imbued with emotionality. Shaw (1995) offered an account of how the universal system of education was crested due to the aristocratic *fear* of mass revolt. Following that, Blackmore (1999) provided an analysis of the connection between the fear of the feminisation of education and the fear of making men effeminate, and subsequently the emotive sense of:

“...fear, threat, the mourning of, and yearning for, a lost world of higher education (in which women and others had no place) all appear to be present in a moral panic about declining standards of education” (Leathwood and Hey, 2009, p.453).

Freud pointed out that *‘the mob gives vent to its appetites, and we deprive ourselves’* (Freud, 1975, cited by Illouz, 1997, p. 31). The rejection of the turn to the affect in HE is built on the same foundations as the fervent rejection of the incursion of the masses into the academic world. This implies a classist and racialised emotive discourse because it also draws parallel with a gendered one. Leathwood and Read (2009) also highlight the gendered association of emotion and women. In HE, as in other business industries, that very fear of emotionality is triggered by dramatic increase in the proportion of women’s participation.

Moreover, the attempt to dissociate HE from affective softness is also connected to the central focus of universities’ need to produce an effective independent learner that is a bold and competitive

business savvy graduate. These are typically traits which are traditionally associated with masculinity, but they are also directly connected to an individualistic self-responsible framework. Hence, it may lead to the conclusion that to be an effective independent learner one must perform the *self* in a particular non-affective and non-emotional manner. An acceptance of such postulated reality foregrounds the rational thought and overshadows the emotional and the affective.

However, I point out that universities are far from being an emotion-free site. The place of emotions in HE continues to endure a great debate, augmented by both the ‘affective’ turn in society and by shifts within the nature of the HE industry itself, some of which have already been highlighted in the section ‘*CSR within the university*’. This thesis explores the prominent place of emotionality within HE. Leathwood and Hey (2009) explain that:

*“what is **not** at stake is how important emotions are in figuring the living of lives: the politics and experiences of affect assume a powerful status, despite numerous attempts to keep us safely in the realm of rationality. We think that emotions being central to an uptake of the psycho-sociological academic imaginary offers a way to work with as well as deepen and disrupt their recognition in popular discourses of the media. So we take as our focus the need to interrogate how the academy is itself an object of the affective and use some of the more interesting theoretical vocabularies to pay attention to certain registers of emotion”* (Leathwood and Hey, 2009, p.431).

The citation points out that there is no doubt of the strength of emotionality within HE. Their further consideration of the affective in HE policy, underpinned by WP policy, employability and the development of a mass HE system, suggests that:

“this turn to the emotional cannot be reduced to the claim of it being merely about showcasing ‘damaged’ subjects but is rather a way to re-theorise what is at stake when we deal in social difference and how we can begin to design educational systems which take into account the informal, the auto/biographic/the historical, the personal, the interpersonal as sites of learning and power/powerlessness. The intellectual effort to put these discomforting realms and their messy feelings back into the quarantine zone is suspicious – and, we suggest, as much about the politics of masculinity as about the purposes of higher education” (Leathwood and Hey, 2009, p.436).

This thesis contributes to this body of literature and build on the emotive element of social responsibility within HE, WP and Employability. Yet, whilst Leathwood and Hey (2009) problematise the effect of WP, the thesis focuses on the impact of *hope* which was encouraged as a

result of the former, to demonstrate that the women in this study are far less '*damaged subjects*' but are affectively driven to accomplish. Accordingly, WP into HE as well as employability within HE are used as a vehicle which allows an escape from an undesirable perceived reality. The study therefore examines how the affective individualisation, in this case *hope*, implores the self, through its emotional management, to negotiate experiences through migration, motherhood and HE.

I argue that it is by paying attention to the various stakeholders within university, including invisible ones, that educational systems, which take into account the informal, biographic, historical, personal and interpersonal, can be designed in a socially responsible manner. It was therefore important to pay attention to the biographical information, as well as the interview narratives, when analysing MSMs' experiences, which the aim to contribute to the understanding of the experiences and perspectives of MSM as an invisible stakeholder group and to develop a model of CSR that incorporates MSM into HE.

3.7.3. Hope Theory

As with affects, models of hope are central to this thesis. Tiger (1979) holds *hope* as a component of human nature. Hope can be considered as a fundamental and pivotal element of change, including that of the University's social responsibility. Whilst other researchers may discount such analytical lens for its affective nature, Freire (1994, p.3) points its unavoidability within pedagogical research with '*the need for a kind for education in hope*'.

The model of hope used within this thesis is that of Dufault and Martocchio (1985) which describes hope as a multi-dimensional life force that encompasses both subjective and objective spheres, the application of which within this study is also later depicted in *tables 3.8. Motivational reasons for parents entering higher education, linked to Hope categories and their practical implications for other stakeholder groups*, and in the next chapter in *table 4.1. Particularised Hope versus Generalised Hope relating to the Seven facets of MSMs' Hope*. Building on the work of Tomkins (2008) that sees affects as influencing actions and behaviour, this thesis illustrates through the analysis chapter the very actions that the hope of the MSMs' invoked.

A growing body of research (Sillito, 2005; Nikolaichuk, et al., 1999; Snyder, 1995; Jevne, 1991) point out that the outcome of hope is in fact too tangible to be illusionary. Bird and Smucker (2007) maintain that hope's structure encompasses several spheres on a continuum from the conscious to the unconscious. Fredrickson (2009) holds *hope* as a positive affect, which unlike other forms of positive emotions, emerges due to negative circumstances. The Dufault and Martocchio (1985)

model, expresses hope as a multi-dimensional life force that encompasses two spheres, which are *particularised hope* and *generalised hope*. Hope, as other affects, is hence multifaceted and it depicts a similar unification of both subjective and objective spheres of affect.

Snyder's (1995) model conceptualises hope as a *particularised hope*, one that is object oriented and directly connected to a specific observable object of hope. Similarly, Brennan (2004) considers affect to be an evaluative bearing, either positive or negative towards an object. These notions see affect as the instrumental orientation towards an object and therefore consider affect to be a product of judgement rather than an emotion. Within objectified hope, affect has a distinctive element of evaluation and judgement that are different from the physiological responses associated with passion or emotion. Spinks (2001) notes that politically and socially constructed ideas induce certain constructions of the options that are presented to them, and which Berlant (2010) refers to as '*cruel optimism*'. As an example, it can be argued that the reoccurring notion of employability, linking human capital and education to earning power, as reinforced in government literature, illustrates the notion of *particularised hope*.

By contrast, *generalised hope* is not linked to a particular goal, but rather, it refers to the state of being hopeful. Hemmings (2005) holds that generalised hope is a subjective pre-existential affect that is free from social or institutional constraints. I show that it is the generalised hope that enables for the aptitude of the MSM participants to act regardless, and because, of sociological, structural and institutional invisibility. Table 3.8. illustrates the link between these two categories of hope with the motivational reasons for SP to enter HE (as presented in the literature review chapter), as well as the influences that these may have on other stakeholder groups.

Table 3.8. Motivational reasons for parents entering higher education, linked to Hope categories and their practical implications for other stakeholder groups

Reason	Hope Categorisation	Stakeholders			
		Children	University staff	Future Employer	Society at large
Qualification / Employment	Instrumental / Objectifies	✓	✓	✓	✓
Self-Actualisation	Generalised / Personal		✓		✓
Role Model for Children	Instrumental / Objectifies	✓			✓
Personal Circumstances	Generalised / Personal	✓	✓		✓

Source: Own

Given Snyder’s depiction of objectified hope, hope defers from simple notions of optimism because the former must encompass both agency and pathway, i.e. goal. Whilst optimism involves an element of hope, the agency, which suppose the will and desire for a better future, it lacks a desired goal or cognitive pathways that can facilitate the positive change that comes with hope. It is the cognitive process which guides towards a desired objective that provides the capabilities for the development of multitude possible pathways in the event that any of these fail to materialise. However, although hope may include a desire towards an objectified goal, it may not necessarily be as a cognitive structured process as suggested by Snyder. To enable an action towards a goal necessitates the pre-existence of hope as an urge for actions towards the goal. In other words, it is not the existence of a goal that creates hope, rather, it is hope itself that drives towards a goal.

This thesis illustrates hope with a more embodied brush following the approaches explored by Jevne (1991) and Nekolaichuk, et al. (1999). Within this study the understanding of hope does not completely oppose Snyder’s model of hope, rather it is infused with the affectiveness of the *‘elusive, intangible qualities of hope that are grounded in the uniqueness of experience’* (Nekolaichuk, et al., 1999). By this, the thesis does not completely depart from Snyder’s model of hope, yet at the same time it will explore the foreground of hope’s enigmatic and inexplicable properties that are not easily observable in a measurable cognitive definition of hope. I argue that to

take such an instrumental ascribed definition of hope is to betray the emotive, complex and subjective experienced reality of the participants within the study.

Similarly, Jevne (1991) has observed overwhelming expressions of hope despite the imminent threat of both death and grief. For Jevne the hoping process is: *'the goal of which is to deal with the uncertainty in life - to ward off fear and despair'* (Jevne, 1991, p.150). Jevne further perseveres that *'there are no recipes; there are no formulas; there are no pat answers. There is only hope'* (Jevne, 1991, p.12), and by this taking a more affective generalised emotive approach to hope.

Such displays of hope are also evident in this research. Where some elements of hope may appear cognitive (employability for example), there are also other complexities of hope that are more ardent and emotive, such as the emotive cost of forgoing the personal care for their child at the face of the hope of that desired employability. The findings and analysis chapter highlights how both cognitive and subjective components of affect are theorised, and illustrates how both exist in the participants' narratives.

Contextualising hope in HE, Freire (1994) maintained that:

"Without minimum of hope we cannot so much start to struggle... Hence the need for a kind for education in hope. Hope as it happens is so important for our existence, individual and social" (Freire, 1994, p.3).

However, Freire also argues that:

"I attribute to this hope of mine the power to transform reality all by itself, so I set out for the fray without taking account of concrete, material data, declaring 'my hope is enough!' No, my hope is necessary, but it is not enough. Alone it does not win. But without it my struggle will be weak and wobbly. We need critical hope the way a fish needs unpolluted water.

The idea that hope alone will transform the world, an action undertaken in that kind naiveté, is an excellent route to hopelessness, pessimism, and fatalism. But the attempt to do without hope, in the struggle to improve the world, as if that struggle could be reduced to calculated acts alone, or a purely scientific approach, is a frivolous illusion. The attempt to do without hope which is based on the need for truth as an ethical quality of the struggle, is tantamount to denying that struggle is one of its mainstays. The essential thing... is this: hope, as an ontological need, demands an anchoring in practice... in order to become historical concreteness" (Freire, 1994, p.2).

With the emphasis on Freire's contention that hope in itself '*is not enough!*' and that hope '*demands an anchoring in practice*' This thesis builds on the notion of hope in illustrating the experiences of MSM in a context of CSR in HE.

3.7.4. Affect Theory as an analytical lens

Following Leathwood and Hey's (2009) calls for an 'emotional management' in education and Freire's need for a kind for education in hope, as also emerged from the participants interview narratives, this section provides a discussion of the notions of *Affects* and *Hope* in order to illuminate their validity as analytical lens which guided the thematic analysis in this study.

As previously noted, Massumi (2003) noted that within Affect Theory there is a fundamental distinction between affect and emotions. Affect is seen as an intuitive raw-feeling, whereas emotions have socially constructed meandering of affect. This also demonstrates the validity of Affect Theory as analytical lens. Hope as an affect, evidenced in the participants' narratives, comes from within a person's internalised sense and is not strictly bound by socially or organisational constructed practices. Furthermore, affects cannot simply be depicted by conventional language. It was therefore important in the analysis to *feel* the data so to extract the intuitiveness of hope in the participant. Affects are also more bodily than logical, where the body is in fact fundamental in understanding affect. Hence it is significant to explore how in times MSM see hope, whereas others (some academic or administrators) may accept this as illogical. The following interview extract with Ac-Elle, a female academic, demonstrates the questioning of hope as being irrational:

Ac-Elle: *"I knew she wasn't attending class regularly either and even when she attended class sometimes she will disappear. I wouldn't think she is that unmotivated undedicated type, she was hoping to get a degree and also juggle things... I think maybe she was trying to get through without too much effort but really would not know if she was trying to get by without much effort or whether she really had quite a lot of problems..."*

In other words, whilst the presence of hope as a motivational drive for SM is accepted, Ac-Elle notes the unreasonable expectation that this hope brings in relation to the pragmatisms of academic studies, progression and attainment. This is because Ac-Elle perceives the practicalities of both realities, motherhood and studentship, as placing conflicting demands on MSM, and thus '*hope*' is seen as going against the logicity of their reality and is subsequently illogical.

However, as noted earlier, Massumi (2003) points to the complexity of affects, and Hemmings (2005, p.551) provides that affects allow '*freedom from a pre-social realities*'. I argue that it is *hope* that allows for the MSM participants to act not only against structural disparity but also against their own invisibility. As MM encompass the ability to compare different culturally accepted norms (Dyck, 2017), in this study, MSMs' questioning of their invisibility may not be always explicit, but rather influences their behaviour implicitly.

3.8. Chapter Summary

Within this methodology chapter attention was given to the ontological research philosophy and the epistemological underpinning of the study, rehearsing the interpretivist approach which was adopted within this research study. It provided that there is no one perceived reality, but a truth that is varyingly perceived through the lenses of different observers.

This chapter also illuminated the debate around the usefulness of qualitative research approach and addressed the benefits of case study as a research method as applicable to this research. It further examined the research tools that were utilised for data collection: semi-structured interviews with four stakeholder groups, research diary and documentation analysis, highlighting their strength and weaknesses as well as their applicability to the case study research.

Additionally, an ethical perspective of the study was also provided, whilst engaging with my own research reflexivity and signalling my wrestle with the unavoidable subjectivity that is present within qualitative research. Lastly, Affect Theory and Hope theory and their applicability in academia and as an analytical lens which guided the thematic analysis was also explored, whilst the techniques used within the analysis of the data were also evaluated.

4. Findings, Analysis and Discussion: Affective Experiences

This chapter provides an exploration of the experiences of MSM, from their migration trajectory to becoming mothers and students studying within the Business Faculty in a socially responsible modern university, and examines the extent to which their experiences fall in within the University's social responsible official vision. This is an interpretive analysis of the participants' narratives and it examines how these experiences may be contradicting to, or interwoven within, the University's socially responsible strategies and practice. The university's vision, strategies, policies and practices were revealed by a documentation analysis (Saks and Allsop, 2013) with a review of the University's publically available information and existing statistics, as well as semi-structured interviews with the University administrative staff, academics and CSR manager.

Since this thesis employs inductive and qualitative frameworks, the analysis is therefore a continuous process of exploration between the findings and their analysis in a cyclical manner. Hence, as the title of this chapter also denotes, the findings and analysis are intrinsically linked. Farquhar (2012) maintains this important recursive cycling among the data and the analysis processes. This chapter is hence guided by the process of the interaction between the findings, the analysis of emergent themes and the discussion of each. Unlike quantitative research, whereby findings are presented independently in the form of graphs or tables and are divorced from analysis, here, given the qualitative and inductive nature of the research, the analysis was refined as it developed. This then allowed for the interaction between data, the emerging themes and the discussion of each theme, as outlined in this chapter.

The idea of this interpretative analysis, which provides an in-depth insight into the lives and the lived experiences of the MSM, is to allow a thorough understanding of this stakeholder group. I argue that for the University to truly be able to recognise, understand and attend to the needs of its stakeholders, especially invisible ones, the former must first grasp the nature of stakeholder groups by understanding the latter's past, current and future life trajectory.

Previously in the thesis, the changing competitive industry in which universities now operate was discussed. I have further illustrated how following government's WP and employability agendas, the University in this case study has adopted a socially responsible vision. In the literature review chapter I point out that government policies gave birth to a transformation of student cohort that can no longer be portrayed in the traditional discursive understanding of a '*student*'. Similarly, government policies have also created a shift in the nature of HE, with a focus on the active role which universities play in future society, especially promoting employability agenda and economic market participation, both for universities as business enterprises and for students as future

participants of the market's labour force. Consequently, I also advocate that as governments create certain policies in order to serve particular agendas, it is important to assess the subjective experiences of those affected by these policies and agenda, in an attempt to understand these policies' operative implications for the stakeholders involved.

In the Literature Review chapter I also provide an account of the range of difficulties that SP have voiced whilst in HE. It is therefore of importance to examine whether these difficulties are eliminated, or at least attended to, within a university which adopted social responsibility within its vision. By doing so I aim to explore to what extent a socially responsible university is aware of its stakeholders groups or indeed the latter's needs, so to be able to address these in a socially responsible manner. In this chapter my intention is to analyse the experiences of MSM in order to consider how the University's socially responsible agenda is interpreted in practice and affect this particular invisible stakeholder.

The analysis in this chapter is interpretive and takes a thematic investigation in order to comprehend the participants' experiences, whilst raising questions about the socially responsible practical role that may be played by the University in relations to these experiences. The analysis and its discussion in this chapter follow each of seven Hope themes, earlier displayed in table 3.6. *The Process of Emergent Themes*, as: *Employability, Fear, Cost, The Self, God, Retrospectivity, and Contagiousness*. These are also illustrated later in Figure 4. *Seven facets of hope - interweaved with Motherhood, Migration and Studentship*, as well as in Table 4.1. *Particularised Hope versus Generalised Hope relating to the Seven facets of MSMs' Hope*. The discussion provided demonstrates the link between each of the 'hope' themes as well as how these interact with both Hope notions and CSR notions and the University's policies and practices.

I chose to make use of narratives as a means to capture the depth and breadth of the participants' lived experiences. As outlined in the methodology chapter, the research trajectory does not have a hypothesis to prove at its roots, rather it is the openness to listen to the personal stories that allowed for the real understanding of the experiences of an otherwise invisible stakeholder group. I acknowledge that such research requires an openness to uncover those things that I had no way of knowing what was actually not yet known. This approach is also understood by Andersen, et al. (2017, p.9) as '*writing in the dark*'.

In the next chapter, based on the value knowledge which stems from this chapter's findings, analysis and discussion, I propose a new CSR process and model which can guide in the recognition of, and the attending to, the needs of invisible stakeholders. To illustrate the process in practice, I apply it to MSM as an example. I contend that it is only by having a thorough understanding of the

profundity of stakeholder groups, their heterogeneity, and their relational experiences with other shareholders, that management can act in a real social responsible manner towards them.

4.1. Hope

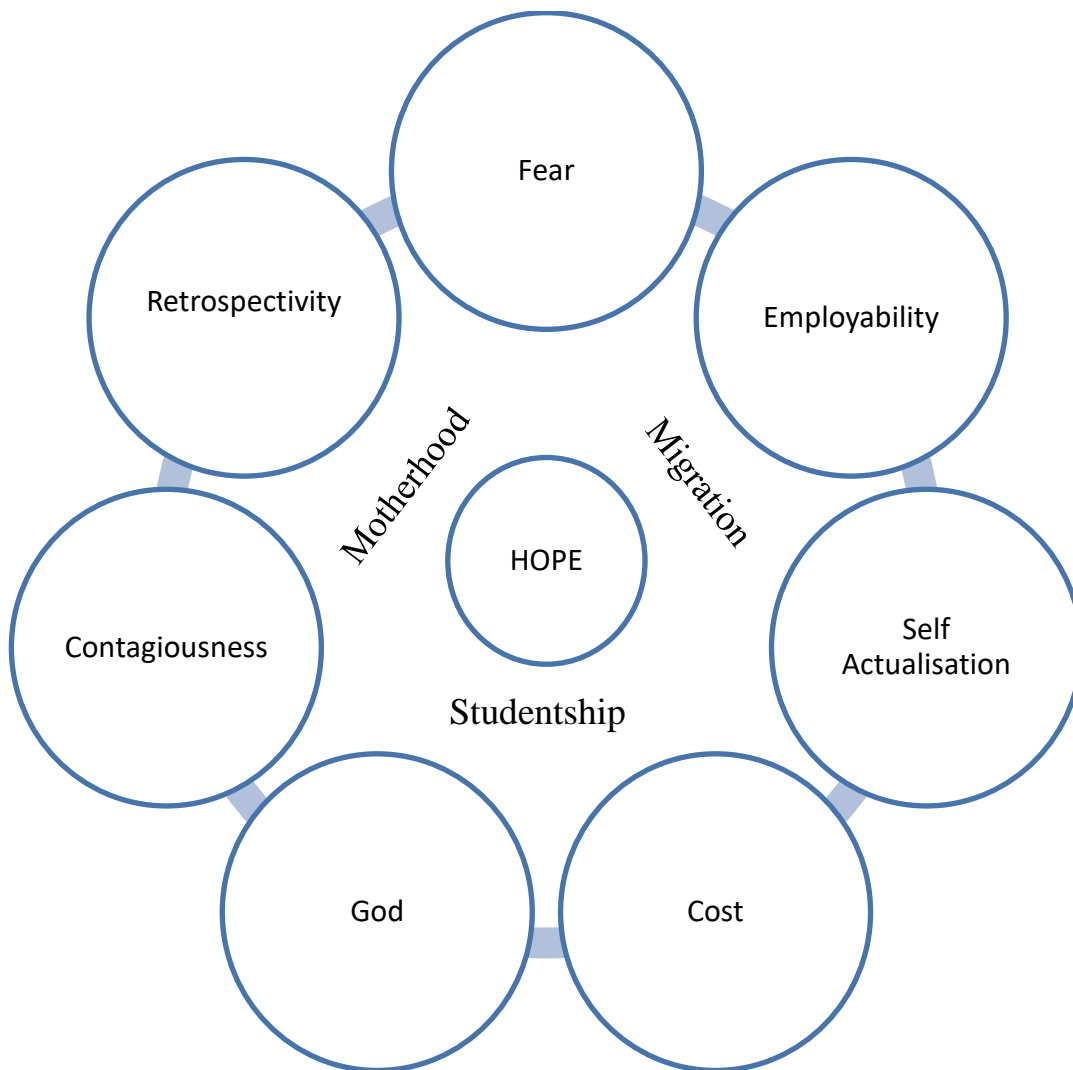
The narratives in this research unearthed the notion of '*Hope*' as central to the three themes explored within this research, of '*studentship*', '*migration*' and '*motherhood*' (also see Appendix 8.8.). This is not to suggest that these three elements are the only influences that determine the participants' beings or their identity and experiences in HE. In this research, I do not intend to investigate theoretical or discursive notions of identity. Following Klages (2006, p.50), I acknowledge that *identity* is '*not stable and fixed, but rather fluid, changing and unstable*'. Albeit, the MSMs' narratives point out that these are the three significant, inseparable and interrelated aspects that shape their present lives and experiences.

Earlier in the thesis, I maintained that it is particularly relevant to use Affect Theory as a lens of analysis within this thesis, the latter which uses CSR as its theoretical framework. In line with mothers' affective attributes within CSR (O'Connor, et al., 2008), migration (Dyck, 2017), and studentship (Moreau and Kerner, 2012), similar affective experiences are revealed in the participants' narratives. Additionally, I do not wish to illustrate SMS' interpretation of CSR within the University, although the data reveals that the University's CSR in itself commonly remains invisible to the participants. Rather, I use Affect Theory, and in particular the notion of hope (Dufault and Martocchio, 1985; Sillito, 2005) as a lens to thematically class certain experiences, the latter which examines the University's social responsibility engagement with this particular invisible stakeholder group.

In the methodology chapter I engaged in the debate regarding reflexivity and bias within qualitative research. I acknowledged the interpretative role as a researcher within the analysis process of the interviews data, one which was neither avoidable nor strictly undesirable within the epistemological, theoretical and methodological underpinnings (Francis, 2002; Walkerdine, 2002). Nevertheless, I remained loyal to the rigorous process of research as I also outlined the thematic process: from Descriptive Themes to Interpretive Themes to Emerging themes (earlier illustrated in table 3.6.) and ensured the triangulation of the data, including two rounds of interviews with three other stakeholder groups and documentation analysis.

Figure 4.1. demonstrates the centrality of hope within the experiences of MSM. It illustrates the thematic components of the analysis, as they emerged from the participants’ narratives, as: employability, cost, the self, fear, God, contagiousness, and retrospectivity. I chose to correlate hope with these seven aspects because these are the main themes that seem to have materialised most strongly from the participants’ interview data.

Figure 4. Seven facets of hope - interweaved with Motherhood, Migration and Studentship



Source: Own

The seven themes emerged not only within the individual internalised affects, known as *generalised hope* (Hemmings, 2005), but also within the political and social environment surrounding the individual, known as *objectified particularised hope* (Snyder, 1995). For example, the link between education and employability may be seen as solely driven by government agenda which shapes the education provision at HEI. Yet what is also evident in the student participants’ stories told, is the influence of the family as well as the individual’s need to study as a means for not only better

employment but also in achieving self-actualisation. I discussed the notion of internalised and objectified hope in the methodology chapter.

In this chapter I shall endeavour to unearth MSMs’ experiences through the notion of hope and an exploration of these seven facets of hope. This chapter will show how these themes are interweaved with the participants’ studentship, motherhood and migration trajectories and how all three factors in the students’ lives are also interrelated, whereby *Hope* in the participants’ experiences is both particularised and objectified.

Whilst I argue that both particularised and objectified aspects of hope are present in the MSM participants’ experiences, Table 4.1. demonstrates the main aspects of hope relating to each of the seven themes used in the analysis of the data, as was signified by the interview data itself. The relationship between hope and each of the emergent themes is also established through the discussion in this chapter.

Table 4.1. Particularised Hope versus Generalised Hope relating to the Seven facets of MSMs’ Hope

	Particularised Hope (Objectified)	Generalised Hope (Personal)
Employability	✓	
Fear		✓
Cost	✓	
Self-Actualisation		✓
Contagiousness		✓
God		✓
Retrospectivity		✓

Source: Own

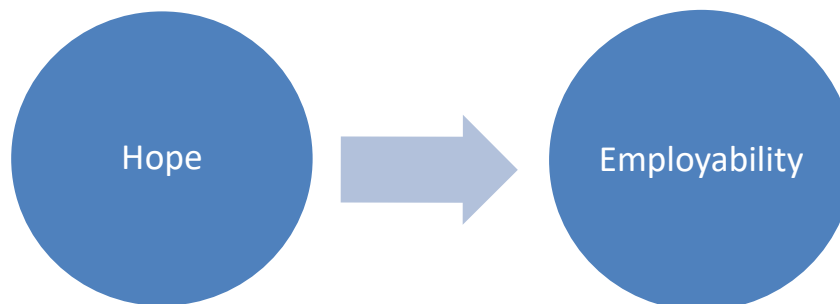
Table 4.1 points out a strong presence of generalised personalised hope for MSM, above the objectified hope which may be created by external forces (e.g. Government’s employability agenda). This reinforces that a genuine social responsibility organisational vision, which aims to provide for its stakeholders, can only do so by understanding the nature and qualities of each of its stakeholder groups.

4.1.1. Hope and Objectifying Employability

As highlighted in the Literature Review chapter, the position that employability plays within HE is well documented and initiatives which are aimed at developing students' *'employability'* have been presented in policy discourse as benefitting both the economy and individual students. For the MSM participants, employability illustrates the objectification of hope (Snyder, 1995). The biographical information demonstrates that 7 out of the 12 MSM participants are already in employment. However, their current employment is felt to be an obligatory measure to financially support family, whilst they are in university, as earlier discussed in the literature review (Leonard, 1994). The employability notion here does not simply refer to any 'employment' but to the hope that education will lead to a 'better employment'. This is further discussed later under the section *'the cost of hope'*.

Within this section, I demonstrate the strong relationship between employability and education, but I also recognise employability's strong link to both motherhood and the MSMs' migration trajectory. Figure 4.1. illustrates the hope for employability by the MSM participants in this study.

Figure 4.1. Hope for employability



In the narratives of the participant there is a strong notion that hope will automatically lead to employability, and hence in this section I illuminate the apparatuses and affairs that bridge between the two. Here, I expose how employability is intertwined with migration and motherhood, in order to provide an insight into the nature of MSMs' experiences.

Many of the MSM participants have voiced economic reasons for migration as well as for education. To illustrate, in one quote from S-Jut, a Kenyan SM, all the three central elements of her

life, migration, motherhood and studentship are bound in her hopeful decision to immigrate and study. S-Jut left her country of birth for an employment which utilised her mothering skills, and finally moves to the UK and enrolls in university:

S-Jut: “I left Kenya when I was 23 because of the economy of the time was not really good. I couldn’t really find a good job so I moved to the Middle East. ...its just because I had no job and Kenya had a really deep recession at the time and it was difficult to find a job, especially without going to university and having a child, so it was so difficult, and `cause I needed to work so the only place that was available for work was in the Middle East, as a nanny, so I went to work as a nanny and that’s the only reason I left.... And then obviously, for me I look back and I think it was the right step for me to make because from there I came here and to the university and started a new life, a good life”.

Examining the interview extract, it is evident that S-Jut links her inability to find a ‘good’ job in Kenya is due to the lack of having a university degree. By this she demonstrates the strong link between HE and employability. Moreover, her migration comes with the knowing that this move was necessary if she was to seek employment, especially because she is already a mother. This close link between migration and employment (Kaestner, et al, 2003), the connections between employment and motherhood (Khwaja, et al., 2017; Quinn, 2003; Garey, 1999) as well as employment and education (Marginson, 2013), are clearly evident in the MSM participants’ narrative.

Additionally, migration for the sake of employment is taken here as a necessity because S-Jut is a mother and therefore feels that she has to work. This shows a link between motherhood and employability. At the same time, this also influences the type of employment S-Jut takes on, as a nanny, as the only possible employment available to her. Hence, as if being a mother means that she is only suitable for a childcare job (Carrim, 2017; Rajadhyaksha and Velgach, 2009) and as an ‘experienced’ mother herself, she moves to another country to mother other people’s children for financial reasons.

A similar link between employability, education and motherhood is also evident in the story of S-Babbi, a Bengali SM of two, who at first began her educational journey studying child-minding:

S-Babbi: “Because in the beginning, last year I start studying childcare so I can be child-minder so I can look after children, but I don’t like it, yeah? So I said to my husband ‘I want to stop, I don’t like it’ and because my husband and his uncle, my uncle, they start business for Indian takeaway, I said I can also help so I said I can study business and I can help,

because I like to study business I don't like to study child-minder, yeah? My auntie said childcare was good to study when I come to London".

Again, evident in S-Babbi's narrative is the link of the traditional role of a mother with the choice of profession (Khwaja, et al., 2017). As S-Babbi is a mother, in her social context, a traditional Bengali family, it is felt that her natural professional progression would be into childcare. However, S-Babbi's hope to benefit from education is a path away from what may seem the natural traditional role of a women and a mother. Her hope is not simply for employment but one that realises her freedom to choose her own interest, different from the path that the constructed social environment expects of her. S-Babbi acts against one socially constructed reality of herself, to describe another perhaps socially constructed reality, whereby business related subjects are perceived as more professional and 'better' in her eyes.

S-Babbi: *"We all study because we want to be better and develop better and my brother-in-law will have a job in computers because technology is advancing all the time so it's a good degree to have, yeah? And my sisters-in-law one is finished the degree in accounting and one is nearly finished also in accounting degree, because that's a good job too".*

In accordance with the epistemological position, reality is seen through the Participant's truth. I therefore do not wish to question S-Babbi's 'superior' position that business related subject may hold in western societies. Rather, I wish to dwell on S-Babbi's feministic interpretation in distinguishing between these two realities, and the implications that this may have on HEIs in empowering MM to have these otherwise inaccessible choices. This demonstrates the strong position of MSM as *agents of change*, through their migration, studentship, employability and motherhood, and their ability to question socially accepted norms (Lisiak, 2017; Erel, 2011).

Here, it is the hope for better employment which influences the MSM participants' decisions to enter university. This employability goal is also one of the dominating discourses in adult education in the UK (Leathwood and Hyton, 2002; Lane, 2000; Harvey, 2000). Spinks (2001) recognises that such political agenda impacts the individual's understandings of the choices available to them, pointing out:

"...the way that political attitudes and statements are partly conditioned by intense autonomic bodily reactions that do not simply reproduce the trace of a political intention and cannot be wholly recuperated within an ideological regime of truth" (Spinks, 2001, p.23).

Whilst it may be argued that the students participants' decision to enter university for the purpose of employability may be influenced by government agenda (Leathwood and Hyton, 2002; Harvey, 2000), hope is nonetheless the very automatic internalised reaction which resides within the students participants in this study and governs such employability related decisions. Dyck (2017, p.16) points out the migrant mothers *“presented themselves as potential ‘good citizens’ but often precluded from making a full contribution to society, particularly in terms of gaining employment”*.

Similarly, the strong link between education and employability is repeatedly observed within the participants' narratives in this study:

S-Maz: *“If I got my qualifications, if I got work experience, all I think I need to do is go for it. I was thinking, now I am receiving lots of phone calls but with ‘no thanks’.”*

S-Ibra: *“It is better to have the degree when you are looking for a job. I don't want to work in cafés anymore.”*

Both participants' wish for better employment, come with the hope that this is exactly what a university degree will provide. Without such qualification the MSM participants feel that their professional development will be hindered. This is also supported by findings by the Joseph Rowntree Foundation (JRF), which show that lack of qualifications was the primary cause of disadvantage in the employment market (Turner, 2015). Such a view is compatible with the notion of Human Capital Theory (Becker, 1975) which advocates the value adding process of an individual through education and experience.

However, Marginson (2015) observes additional influences affecting individual earning power, other than the simplistic approach to human capital. Moreau and Leathwood (2006) point out that in a labour market context, the status of the university attended as well as the graduate's gender, ethnicity, age and social class background all impact on career opportunities. Moreover, Leathwood and Hey (2009) argue that universities' employability initiatives are far less compassionate and that:

“...as higher education practitioners we need to be aware of both the gendered constructions and symbolic capital of the performance of differentially embodied ‘people skills’, and recognise the ways in which the social and economic are invested in programmes of emotional management” (Leathwood and Hey, 2009, p.434).

It is therefore vital, acceptable and creditable that universities should look to how they can best prepare students to enter the graduate labour market. In the literature review chapter, I discussed the affective and its rejection within HE, especially in relation to women participation in academia.

I am also mindful that human capital theory too fails to hold when accounting for other aspects such as gender and race. In this research, I do not intend to explore feminist or critical race arguments in terms of labour discrimination in-depth. Yet it is important to highlight that the hope that comes with education for better employment is not a smooth hurdle-free journey. This is particularly relevant in the context of refugees such, as S-Loka, a student mother from the Democratic Republic of Congo. Bloch (2002) explains that refugees experiences of work did not reflect their diverse range of skills and that many had skills that they had not used in paid work in Britain (DWP, 2004). For the MSM participants, as for other immigrants, employment meant working in a limited number of occupations, such as catering or valeting. It is the university qualification that is instrumentally perceived as the path to better employment. I therefore point out to the social responsible function that universities must play in enhancing non-traditional student's employability, human capital and other forms of capital, for example Bourdieu's Social, Symbolic and Cultural Capitals (Jenkins, 1992; OFFA, 2017b).

If universities are lacking actions which broaden and widen employability and other forms of capitals, it would hold greater fundamental long term repercussions for non-traditional students within society. The importance of employability and capital development is not a matter of shaping graduates into becoming mechanistic labourers. Rather, a truly social responsible employability agenda will enable graduates the utilisations of their skills in different situations, to logically address business matters beyond their technicality. If I am to refer back to Hopkins definition of 'Responsibility' within CSR, which denotes an entities' ultimate aim of social responsibility, that is the achievement of sustainable development, I argue that it is through this notion of employability that *sustainable development* (Hopkins, 2016) can be supported.

This research demonstrates that the University in the case study has a strong employability agenda, and it is discursively emphasised in University documentations and existing statistics, as well as apparent in the interviews with academics and managers:

M-Alka: "*Employability is increasingly important. People come to university for that purpose and we must recognise this*".

Initially the University's employability strategy took a more implicit practice in the form of Personal Development Plans (PDP) which each student could voluntarily complete. In recent years, the University's employability approach became increasingly explicit, with each of the Business Faculty courses incorporating a compulsory employability module. Academics are encouraged to invite guest speakers from relevant business industries and many courses offer a work placement opportunity, though the onus on finding internship employment resides with the students

themselves. The university also takes on 40 graduate interns for one year of paid work as well as about 10 students for full time paid work-placements in the finance department. However, M-Alka believes that there is still more to be done by way of enhancing employability skills development:

M-Alka: “We need to offer CV training skills...there are some basic skills that are missing and the information provided by students and graduates applicants is not well presented. It is actually really bad. We also need to offer good employment opportunities when students leave the university, and in finding these opportunities work experience is really important”.

Whilst the University places emphasis on employability, it does not necessarily transpire that the agenda is visible to all students.

The interview data also reveals that these employability work placement modules benefit the MSM participants not only for their future skills development, but also during their time in University. Whilst university teaching tends to take a more rigid class based form, the employability and work placement modules allow the students out of the classroom in a more accommodating operative manner, in terms of days and hours, as one student participant explains:

S-Wind: “If I need to change my lecture time because of my baby then they don’t let you, but with the work placement I can negotiate my hours. Actually when you think about it... your boss is more understanding than your university”.

In this research, the university commitment to employability and the development of human capital is very apparent in its endeavour to prepare the student to become a *‘business ready graduate’* as the University’s documentation analysis reveals. However, S-Wind highlights that her employer is more accommodating than the university (see also Wainwright and Marandet, 2009), which may bring to question the University’s social responsibility towards her, and highlights her invisibility as a student mother. Here, although the University seek to attract SM and BMEs as potential students (ICU, 2015c), as seen in the University’s promotional material (Appendix 8.1), I contend that without an understanding of these stakeholder groups, the University may actually act against MSM.

Within the modern discourse of employability, students are being prepared for economic, political and cultural life in the business and public domain. Yet, there is little attention given to a relational life as in interdependent and caring human being, as these MSM are. Here, there is a need, within a socially responsible university, to address how employability is delivered, with a focus on educating students to become future citizens with relational and caring aptitude rather than becoming mechanical actors. Advocating care with employability will create a socially responsible world,

whereby citizens encompass both social and economic qualities which will enable *sustainable development* (Hopkins, 2016) in all spheres of life. Therefore, the fundamental social responsible function which universities must assume in developing all forms of human capital is of great importance and relevance to MSM.

Whilst some of the difficulties in gaining better employment are recognised by the student participants, these difficulties do not hinder the hope that drives them into action. S-Ibra for example is aware of the economic situation yet still holds the hope that her degree gives her a better opportunity in the employment market:

S-Ibra: *“I know everyone is saying how unemployment is bad and that graduates can’t find a job, but it is better to have the degree when you are looking for a job”.*

In his address to staff and students, the University Vice Chancellor voiced his recognition of the current difficult position of graduates linked to unemployment in the UK (ICU, 2016b). Perhaps for the very reason of fierce competition within the employment market that the value of education becomes a more paramount element in the hope of gaining better employment. Albeit, HESA figures for Destinations of Leavers from Higher Education (DLHE), demonstrate that 95% of the University’s 2015-16 graduates are in employment or further education six months after leaving the University, which is the University’s highest ever graduate employment score, and which is also above 45 other universities (HESA, 2017a). The University’s commitment to, and focus on, employability is also observable in the DLHE figures trend over the past four years from 2012-13 to 2015-16, whereby employment/further study rates for the University’s graduates rose from 86.5%, 91.1%, 93% to 95.1% respectively. A similar upward trend is evident with graduates in Highly Skilled Employment, with 60.9%, 61.1%, 73% to 76.9% from 2012-13 to 2015-16 respectively. These statistics are attributed to the initiatives which the University has introduced to boost the employability of students, including the Graduate Internship Scheme and Work Related Learning module.

In the next section I further show how education and employability are also linked to motherhood. Previously I noted how the latter influences the choice of traditional employment. Here I wish to illustrate that employability also includes the hope of becoming better mothers. In this I wish to show that employment is not solely or simply an instrumental tool of financial gains. As already alluded to in the literature review chapter, CSR and motherhood are both hopeful *agents of change*, whereby children are seen to be the future at least as an extension of time, and are therefore society’s hope.

This is related to the role of mothers (Gedalof, 2009; Osgood, 2010) and MM (Dyck, 2017; Erel, et al., 2017) in shaping future citizens, and it is also linked to the mother's education. The relationship between the qualification and motherhood may not seem that obvious, yet in many studies, SM have voiced that studying would actually positively influence their own children (Wainwright and Marandet, 2009; Quinn, 2003). By acting as a positive role model to their children, as students and consequently gaining better employment, the MSM participants in the study hope to become '*a better mother*'. This is clearly illustrated by S-Ibra's account:

S-Ibra: "... *I don't want to work in cafés anymore. I don't want my children to grow up thinking that this what life is. I want to get a good job and be able to be a better mother..... But it's not just about cooking and cleaning for them. I want them to understand how it is important to study and do better in life, otherwise they will be stuck in this situation, so I tell my 12 years old to do his homework and study well, but boys are not so easy. He wants to play football. He said to me: 'mum, when I become professional footballer I will earn a lot of money and will buy a big house for you'. I tell him to just concentrate on his homework".*

The correlation between qualification, employment and motherhood is unquestionable in the mind of this MSM. The qualification would lead to better employment and by this to better motherhood. As mothers, these migrant students hope that their own education and consequent better employment will serve as a tool for better mothering, by setting the right example for their children. It demonstrates MSM commitment to the integration of their children into the host country's society (Erel, 2011) as well as their unique position as an *agent of change* (Lisiak, 2017).

S-Ibra also links her own education as well as that of her son to the hope of better employment. For her, it is education which acts as an *agent of change* (Stephens, et al., 2008). She therefore dismisses his '*unrealistic*' dream of becoming a footballer with the need to study well and by this '*do better in life*', that is, with better employment. Similarly S-Loka gives a parallel account of her own view linking education, employability and motherhood, in references to her daughter: '*I also wanted her to see the importance of education*'.

By gaining qualifications MSM not only hope to become better mothers, by setting examples for their children (Marandet and Wainwright, 2009) but also hope to gain both recognition and better employment. This is regardless of the obligations which they consider motherhood to encompass: e.g. cooking, cleaning, picking up the children (Carrim, 2012). This points out to the unique position that MM holds which enables them to question and negotiate gendered discursively constructed social understandings of gender and motherhood, as they are exposed to new culture and societies in the host country (Dyck, 2017).

Yet others may consider such hope as insufficient to achieve the desired aim. Some of the University staff participating in the research perceived such hope as naïve and unrealistic. For example, Ac-Elle, a female academic, suggested that perhaps they were *'trying to get through without too much effort'*, whereas Ac-Obi, a male academic, notes the inadequate role that the institution plays in the creation of what may seem an unrealistic hope:

Ac-Obi: *"What I think we have traditionally done, is we have widened participation, giving more of an opportunity for these individuals to fail... we haven't given them more of an opportunity to pass"*.

This is also recognised by OFFA that *"although much has been achieved, our higher education system does not yet offer true equality of opportunity"* (OFFA, 2017b). In her interview, Ac-Elle does not question the idea of these students being in university with the hope for a better life. She does however question their idea of hope and the commitment it necessitates. The university commitments entail more than is expected especially in light of Ac-Obi's assertion. Some of the academic staff in the research, as other scholars (e.g. Longden, 2002) problematises the notion of WP, in which they claim both policy and practice are absent. This perspective may explain why the hopes of MSMs' are seen as unrealistic and thus replace the logic of what a university's life really encompasses. Berlant (2010) calls this *'cruel optimism'* which she defines as:

"a relation of attachments to compromised conditions of possibility whose realization is discovered either to be impossible, sheer fantasy, or too impossible and toxic" (Berlant, 2010, p.94).

According to Berlant:

"our senses are not yet theoreticians because they are bound up by the rule, the map, the inherited fantasy, and the hum of worker bees who fertilize materially the life we are moving through" (Berlant, 2010, p.101).

Yet I would argue that the MSMs' hope is not a *blind* optimism but a rational affect that thrives on their reality which goes beyond the conventional limiting thoughts, go beyond human capital arguments, beyond critical race or feminist theories, into real actions. I therefore question Berlant's (2010) *'cruel optimism'* and expose that for the MSM in the study, it is not blind hope which guides them, but hope with the realisation that it involves constant struggle between, and involvement of, all elements in their lives in order to realise that hope. This is where the role of a socially responsible university in facilitating the hope is required, as Freire (2004, p.2) explains: *'hope is necessary, but it is not enough'*.

By contrast, the MSM participants view is that there is a lack of hope from other students who are held as less committed and subsequently do not *'take their studies seriously'*. The student participants in the study see themselves as different from those who they believe to be unsuitably placed within HE, and it is expressed through the participants' narratives about the *polluted* academic spaces, as the next two interview extracts demonstrate:

S-Babbi: *"Some of them they want to go out and just meet to talk about things that not part of the coursework, and some of them want to drink, but we are Muslims, we don't drink, but they want to go out and stuff and I think they are not serious about being in university, yeah? So they don't prepare their part on time, and they don't read when the teacher say to read, so I think they are not mature to be in university, yeah? It is difficult for me because my English but I prepare for class"*.

S-Ibra: *"... but some students don't do the readings, or they don't show up at all to class. Maybe it's because they are young and they don't understand this opportunity to study. I mean if they live with their parents and they don't have to worry about cooking or to make sure that there is food to cook, then they don't understand that it's their responsibility to study. Mmm... but it's not my problem, I'm not their mother. And anyway they supposed to be adults. Sometime it makes the studying in class more difficult and you think: 'I put a lot of effort to prepare to the class and to be here and they just... just...just... treat university like a playground...' it annoying really"*.

These narratives illustrate the MSMs' commitment to education, notwithstanding, but also because of their role as a mother and being a migrant. In the narratives of the MSM participants, it is other students who do not prepare for class, who have other agendas, such as drinking rather than study, and who do not appreciate the opportunity given to them. Perhaps it is the other students that, as Ac-Elle articulates, *'trying to get through without too much effort'*.

Further analysis points out to a perceived differentiation of the MSM as a stakeholder group that is distinctive from other students. The impression of whether one cares about their studies, or not, symbolises variances and *'othering'* within the university space. Skeggs (2004) denoted that social differentiation is not an extension of physical proximity and distance. The following interview extract demonstrates how a MSM differentiates herself from those students who are lacking the seriousness and care for university, and positions herself amongst others who demonstrate a passion for learning:

S-Venita: *“I always try to get the maximum when it comes to my grades, but other students who don’t appreciate the value of education... Maybe their parents are forcing them to go to university or paying their university fee, they are not as passionate about studying as the students who work hard to be here. I pay no attention to them. My friends in uni include the best students in the class. We sort of got to know who is who, and the ability of students in our year. So we support each other because we know we only have one chance. We don’t have any time to waste. I mean, I need to graduate and get a job”*.

It is interesting to note from the MSM participants’ accounts that the traditional pedagogical practices are assumed to have been damaged, not by the non-traditional students, but by those students who do not know how to act as ‘proper’ university students, and who do not take their studies seriously. It is the care-free students who are considered to be afflicted with a variety of maladies, including lack of *hope* for the future, lack of *passion* for learning, low expectations and lack of self-discipline.

As HEIs are now increasingly diversified, the concerns and anxiety about differing groups of players within the student cohort also surfaces, revealing the heterogeneous complexity of each of the stakeholders groups. Hence, the proximity to other like-minded students is evident in this study, not only through the narratives of the MSM, but also through the ‘snowballing’ effect in which participants were recruited.

This section has illustrated the interconnectivity of migration, motherhood and HE as an influencer on, and as an extension of, employability in a continuous manner, and has shown how the Business Faculty have attempted to incorporate employability into the curricular. However, I also pointed out for a need to augment the University’s employability provision to directly cater to the needs of this non-traditional stakeholder group, by addressing other forms of capital in their developmental education trajectory.

4.1.2. The cyclical relationship of Hope and Fear

Leathwood and Hey (2009) stress that researchers should pay further attention to the place of *fear* in education. In this section I explore the hope within the participants’ experiences of migration, motherhood and education trajectories, whilst recognising its strong link to the affect of *fear*. I have already highlighted in the literature review chapter the existence of fear in academia and the resistance to the inclusion of women and others in HE. Here, I explore the fear that is experienced by the MSM themselves.

Commonly within the participants' narratives, the main factors attributed to the tangibility of fear are related to life threats causing migration, concerns for their children, and language distress, both due to migration and of being in HE.

Exploring hope within the MSMs' interviews, renders it as central to the participants' migration. The relevance of migration within the 'social' component of CSR (Hopkins, 2016), guides the starting point in the exploration of the MSMs' experiences. The decision to leave their country of birth to come to live in London, sometimes settling in another country before arriving at the UK is weaved with hope, even if accompanied with fear or uncertainty. But hope is *not* the opposite of fear, rather it is tied in with fear either as the result of fear or caused by fear.

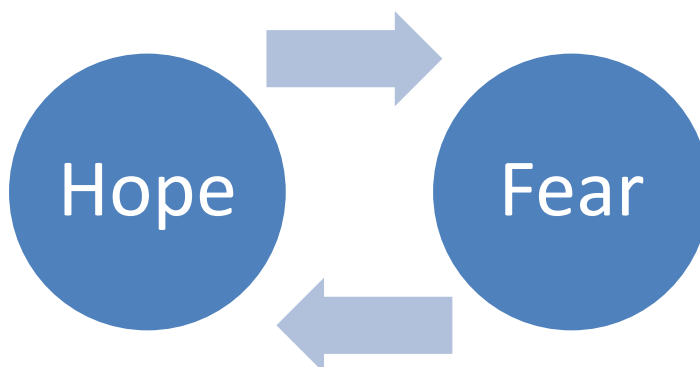
In psychology, Nathanson (1992) describes fear as a high intensity negative affect accompanied by biological expressions including a frozen stare, a pale face, coldness, sweat, erect hair. Yet far from this psychological claim, fear, in this context, has a positive dimension. It does not create a frozen stare or coldness, rather it gives birth to motion. Jevne (1991) describes hoping process as the:

“...the goal of which is to deal with the uncertainty in life - to ward off fear and despair”
(Jevne, 1991, p.150).

It is the fear of the kind of life they would face in their country of origin that guided their decision to immigrate. Here, the hope that is generated by fear is rather a generalised hope.

At the same time, whilst it is *fear* that caused for hope and hence migration, *hope* itself can also produce *fear*. Figure 4.2. illustrates the cyclical relationship of hope and fear, whereby one is caused by, as well as causes, the other.

Figure 4.2. The cyclical relationship of Hope and Fear



In Anthropology, hope is seen as a part of human nature as a result of evolutionary processes at work (Tiger, 1979). Individuals can envision their own futures and all its possibilities, which may be either triumphs or equally disastrous. It is the latter that may induce motionless despair. Yet it is hope which guided the MSM into motion, directed them to leave one place and migrate to another. Hope provided with the strength to do what is needed in order to solve current crisis, to overcome present obstacles and create what they consider a '*good life*' for themselves and for others.

A significant reason for migration is the political turmoil in the country of birth. S-Loka, a refugee SM, was forced to leave her own home and country because of the immediate threat to her own life as well as others in her country. Such forced reasoning may be argued to be as a result of fear rather than hope (as may be the case in the instance of migration for the purpose of seeking employment or pursuing independence, as discussed in the previous section) in the fact that the political upheaval which forces individuals to leave their country is not a question of *choice* (a concept which I explored in the pilot study). Whilst migration that is borne out of choice is rendered to offer *freedom* (Willis, 2012), migration caused by fear is lacking that freedom or choice that are present in other decisions to immigrate. Albeit, in either of the cases, regardless of the question of the existence of freedom, hope still resides:

S-Loka: "*I came on my own and try to pick up a life*".

S-Loka does not see her migration in a negative light but sees the move to England as a beginning of something positive. This was also evident in Dyck's (2017, p.16) study of migrant mothers' '*hopes and desires for a better life in another country*'. S-Loka wanted to '*try to pick up a life*' in England because this was impossible in her country of origin. She escaped the probability of death in the hope for a new life, which was only possible in her case through migration.

The MSM do not allow for their past '*social traumatic*' experience to overshadow their own hopeful future (Wilkinson, 2004; Walkerdine and Jimenez, 2012). S-Loka emphasises that she '*was*' an asylum seeker, but this is no longer the case, and thus she does not consider herself a victim.

Kleinman, et al. (1997) highlight the magnitude of a global political economy in which there is a market for suffering and in which victimhood is commoditised. However, S-Loka is far from victimising herself but is hopeful. Dyck (2017) explains that MM actions are an extension of wider discourses and immigration policies which are translated into actual practices. S-Loka has used the status of an '*asylum seeker*' as a means to escape death, but her migration story is that of *hope* for a better life, where she does not consider herself as a passive victim. She understands the need for

change so to lift the *'the weight of the present'* (Berlant, 2010). The present is being questioned and is not simply accepted. Therefore, the Social responsibility policy, for which migration and later the University play a part in S-Loka's life, is of freeing her from this kind of victimised position. She *'was'*, but now is no longer an asylum seeker. She is now a student, an identity which she was able to gain with fee-free access to the University following her previous identity as an asylum seeker. This illustrates a positive socially responsible action taken by the University in relation to migration.

Fredrickson (2009) explains that *hope* differs from other typical forms of positive affect. While most positive emotions are born out of feelings of safety and satisfaction, hope actually surfaces when circumstances are grim or desperate. Hope comes into play precisely within those moments when fear, anxiety, hopelessness or despair seem just as probable. Hence, fear grants the subjects of hope to become creative and in turn craft a better future.

S-Loka became politically, economically and practically creative as an asylum seeker which then allowed her to study for free in the University, and by this lessening the financial and political burden that would have otherwise been the case had she enrolled as an overseas international student. The MSM in this study, as in previous research are active and creative, and are not *'passive receivers'* (Dyck, 2017, p.8) of the circumstances, by either, utilising certain channels or in spite of barriers, within the host country. By this, MSMs' hope entwined with fear becomes their inspiration to create a better future.

In the case of refugees, the University has taken on a global social responsibility and allowed asylum seekers to study for free. The University's policy towards asylum seekers can be viewed as a socially responsible act. Again, this is not to say that CSR must ignore profitability. I already pointed out in the literature review chapter that CSR does not forego organisational economic consideration. I discuss the matters of cost and economic implications in migration and in HE in the next section of this chapter. In accord with Hopkins' (2016) ultimate aim for the achievement of *sustainable development*, socially responsible universities can be recognised for their emancipating role. For S-Loka, as a student, an asylum seeker is no longer seen as victimised and needy, but rather an integral part of society, with a positive future.

However, the responsible active role that university should assume in aiding the position of immigrants within society generally appeared invisible to the MSM themselves. What was more commonly evident is that student participants' perceive a lack of the University's responsibility

towards them. This seem to stem from the idea that although the MSMs' hope is for the existence of a better alternative future, the latter appears possible to them only by their own doings, or as S-Maz, a SM from Portugal, puts it: *'if I don't do it for myself, no one will'*. The corporate social function within S-Maz's contention is as invisible as the MSM are to the University. Yet, the hope which MSM apply to themselves may be individualised, yet it can only be fully materialised by the social responsibility tools that are available to them.

The importance of government, universities and other corporates in facilitating migration and/or education was observable in the research, even if it does not always materialise in practice. There may also be a need to question the extent to which universities should see it as their responsibility to facilitate migration, especially given the current political engagement to *'reduce and control'* net migration into the UK to *'tens of thousands'* (The Conservative Party Manifestos, 2015 and 2017, Reaffirmed by David Gauke the Treasury Chief Secretary, 20 May 2017 in Any Questions, BBC Radio 4). This also stems from the negative media portrayal of migrants, despite MM being active contributors to their familial integration and citizenship (Erel, et al., 2017).

Whilst I show how *hope* is born as a result of fear, I also argue that hope too also creates other forms of fear, in a cyclical manner, as shown in Figure 4.2. Perhaps the most evident fear that comes with migration is that of the language difficulties, especially prominent at the university level. These five interview extracts demonstrate language as central to the students' experiences:

S-Ibra: *"...when he told me about coming here too I was excited and a little bit scared....because I wanted to have some independence and I started to think about moving to a different country, and then I started to think about my English and what will I do"*.

S-Maz: *"Oh, Gosh, I couldn't even say a word when I came. It was, 'hello, good bye, good morning', That's it"*.

S-Loka: *"The thing is that English is not my first language, so it was like, sometimes I felt a bit different. Sometimes it was the way the teacher would talk, sometime I could not really understand what was said"*.

S-Babbi: *"Test, it is same thing as exam, yeah? Not like coursework, yeah? So someone can help you check your essay. Exams... tests they... you have to remember and to write and I worry that I don't write good English, yeah? When I do accounting and quantitative methods it's easy because there is more maths and I can do maths more easy but if I have to write long answer to explain, so I worry about English, yeah?"*

S-Alice: *“I know my English is good, but is it good enough? Every day I learn new words, so I... when I think about it I get worried that my English was not good before I learnt the new word, so it will never be good enough like someone who was born in England”*.

Whilst some MSM voiced some difficulties with mathematic skills, in all of the narratives, experiences of inferior levels of capability in respect of the use of the English language is expressed as a real *fear*. This is also evident in S-Babbi’s interview, as I noted in the research diary. S-Babbi repeated the question-like expression of ‘*yeah?*’ at the end of each sentence, as if to ask for affirmation that her spoken language had actually made sense to me. Perhaps it is that ‘fear’ and lack of confidence in their English language proficiency that prevented the MSM from entering HE in the UK earlier, where the mode length in the UK of the 12 MSM participants is 10 years, with an approximate average of 8 years and four and a half months. Albeit, that length of time, including the University’s requirement for a certain level of English proficiency (discussed later), does not completely elevate that fear and the language difficulties experienced by MSM during their studies.

Similar observable claims about the difficulties of students’ language capabilities are also made by both support and academic staff within the University. Two of the administrators in this study describe the problematic nature of the communication both in terms of the University’s processes as well as in terms of the classroom. Ad-Bim, a male administrator, appears to be sympathetic towards foreign students with language difficulties, particularly given his own equivalent experiences in France. He explains:

Ad-Bim: *“It’s mostly the language barrier. If they don’t speak English then it’s difficult to communicate, but I manage”*.

Researcher: *“How?”*

Ad-Bim: *“I just do... I have to... I tell them what I tell them and hopefully it will make sense to them. I mean I cannot be expected to speak their language, can I? I mean I do understand where they are coming from because I was studying in France for one year, and it was all in French”*.

The extract from the interview with Ad-Bim denotes questioning and acceptance of the students’ level of English. On the one hand, he identifies with the students’ position as foreigners who are struggling with the language, as he once experienced himself whilst studying abroad in France. On the other hand, he still shifts the responsibility to the students to make sense of his own instructions as an administrator. He immediately and absolutely discounts the possibility of staff within the University speaking the students’ language. Whilst he understands that language differences exists

and so he feels that it is a matter that he has to manage, his way of managing is to simply ‘tell’ them with a ‘hope’ that it will make sense to them.

By contrast, Ad-Oma, a female administrator, who is also an immigrant, does not hold the same empathetic view and is actually more aware of the possibility that the students may not understand what is said:

Ad-Oma: “*English not being their first language is a problem and it makes it difficult to deal with them. Sometimes we explain something to them and I am not sure they actually understand, so I try to explain to them slowly and clearly. Sometime I ask myself if they don’t understand us how can they understand their lecturers? How can they study at all? It makes you think*”.

Ad-Oma’s way of dealing with this is by explaining things ‘*slowly and clearly*’, but she also goes further to question the students’ academic ability as a result of their poor level of the English language.

In other national and local government services in the UK, such as the National Health Service (NHS) for example, there is recognition of differing language needs of those seeking the service (with printed materials available in different languages or the use of a translator during face-to-face interactions). There are other government provisions to improve language skills for immigrants, such as the ESOL (English for Speakers of Other Languages) course. The questions that may be raised are if language matters are for universities to address and should universities become responsible for building a certain level of English competence of their students, or should language skills be provided by other bodies outside university, if at all.

Erel, et al. (2017, p. 55) underline the important role of language in the negative, yet untruthful, portrayal of MM, referring to government’s discourse that MM’s “*lack of English skills was a key factor enabling their children’s potential radicalization, disengagement from British life and involvement in terrorism*”. I will discuss the notion of *radicalisation* further later in this chapter, in the section relating to *God and hope*.

Currently, it is expected that by the time students enter university that their level of English language is of sufficient capability appropriate to university studies. This short quote from a female administrator, who is a first generation in the UK, demonstrates exactly that:

Ad-Sian: “*I think the University does enough for international students already and they cannot be spoon fed, as all students are treated like adults when they attend University*”.

The University, as other universities in the UK set prior English language proficiency requirements prior to enrolment. Undergraduate applicants for whom English is an additional language require a qualification in English, including, an International English Language Testing System (IELTS) with a grade of 5.0 with a minimum of 4.5 in any of the components; or Test of English as a Foreign Language (TOEFL) with a grade of 6.0 with a minimum of 5.5 in any of the components, or an equivalent qualification at an appropriate level. However, these requirements may vary slightly depending on the course, and exemption from the English language requirements can only be assessed on receipt of a full application form.

It is expected that all students shall have the required level of English language ability. Still, whilst such expectations may be attributed to the *'traditional'* student discourse, the reality depicts a different picture, as illustrated in the interview data. Quinn, et al. (2009) observed the language difficulties of non-traditional students in the light of WP policy in HE. In this case study, notwithstanding the availability of some additional English courses outside the degree being studies, this yet again highlights the paradoxical intent of the socially responsible widening participation and the practical implication of such a policy, or as previously highlighted by Ac-Obi, a male academic, as giving those students: *"more of an opportunity to fail"*.

In the next section I wish to continue to examine *fear* as motherhood's concerns that are caused by migration. Again, I argue that whilst fear acts as a source of hope for the MSM, it is also hope itself that spawns fear. Accordingly, it is migration that also triggered fear. The question of freedom (Willis, 2012) may also be brought into consideration in respect of how much influence some MSM may have had over their own migration decision.

S-Babbi for example migrated for the reason of arranged marriage. Whilst S-Babbi recalls what was lost following the migration, what is more apparent from her narrative is fear:

S-Babbi: *"...but it is so cold in this country and my children are born here but I don't think it good this cold weather. When I came here first I was so sad for all the rain, in Bangladesh it's sunny and you can play outside and here it is cold and you're always home and then you go out just for the supermarket and you get ill"*.

S-Babbi compares her sunny and 'happy' homeland to the 'grim reality' of London, where even a trip to the supermarket creates fear. She also fears for her children's inability to play outside as she had done as a child, not only due to the cold weather but also being aware of the contextualised London life.

One may question the extent to which CSR is to be applied to society as a whole, notwithstanding society being one of the organisation's indirect stakeholder groups. This is particularly relevant for the role that universities play in society, in shaping future generations. I will further expand the matter relevant to society following the next section, which questions mothers' fear in relations to the local society.

The mothers in the study speak of their children in a hopeful fashion, wishing a better life for them. As previously noted, Dyck (2017) demonstrates that MM are active actors in their family and children's sense of belonging, for example through their engagement with schools in support of their children's education. Nevertheless, being a MSM is not a seamless task. The hope that a mother carries is also entangled with fear. The notion of hope for mothers is presented as an extension of fear and how the two affects are interweaved. The following three quotations illustrate such motherly fear:

S-Finch: *"I am passing this to my boys too. African nations have always been seen as a failing nations. It is important that as black boys, they work harder to prove themselves, otherwise they will fail! Do you understand?"*

S-Jut: *"...but the older one didn't come home and I started to worry, ringing around all his friends and all the places that I thought it might be, and I kept on thinking maybe I should call the police. You know what it's like when you have a young black boy and you try not to think the worse. I hope he doesn't get mixed with the wrong people."*

S-Ibra: *"Being black, I worry about my boy that he will not get with the wrong crowd. You hear in the news about knife culture and I worry. I hope I give him the right education and that he understands what's wrong and what's right. He is a good boy really..."*

All the MSM expressed both fear and hope in relations to their children within the contextual social reality. They hope for a better future for their children, yet, two of the MSM make an explicit reference to 'worry' and the 'gang culture' that is continuously the subject of media and social interest (Hallsworth and Young, 2008; Walker, 2017).

Although being aware of the material world around them the MSM in the study take an individualist view of their role as mothers to care for their children, for example by 'ringing around all his friends' and only 'thinking maybe' to 'call the police' when he is absent from home. Additionally, MSM hope to contribute as an educator and provide their child with the right social tools 'I hope I give him the right education and that he understands what's wrong and what's right'. What is apparent in these narratives is that MSM do not have an expectation of social responsibility towards

them from governments, schools, universities and other corporations in relations to their children upbringings. This particularly highlights the paradoxical media depiction of migrants as needy and as a drain on the resources (Erel, 2011).

All the MSM in this research take a self-responsible view to raising their children. This further adversely deepens their invisibility. They see themselves as mothers, being responsible for educating their children. The function of the government, corporations, universities and schools within society is absent from the MSM participants' narratives, although they recognised that the makeup of the current society in which they live in can adversely affect their children.

Hopkins (2007) points out that some writers advocate that CSR is the sole duty of governments, but also draws attention to the failings of governments to address social matters, especially in a globalised world. Hence, CSR was born out of the failings of governments (Hopkins, 2007). The extent that universities should act to eradicate or minimise social difficulties, such as *gang culture* for example, may be questioned. However, if universities do not accept this social responsibility towards society and other indirect stakeholders, then this obviously has great and negative implications for the non-traditional students who were enticed into HE.

As I already pointed out within the literature review universities are now seen in the same light as other business entities. I therefore highlight the need for HEIs to readdress their standpoint as social responsible organisations and provide such policies, practices and facilities which accommodate the needs of their students, beyond the view of the traditional student and beyond the traditional positionality of universities within society. Thus, the University at the very least needs to be aware of the pressures that MSM experience outside the University walls, because these pressures hold grave implications that can affect their academic engagement, progression and attainment.

4.1.3. The Cost of Hope

In this section I aim to identify the costs which are an inevitable consequence of being a MSM. I will show that the reason that cost is linked to hope is because the hope of the student participants comes with a struggle within an educational investment (in the form of employability or becoming a better mother, as earlier discussed) is not risk free.

In this section, I argue that the hope that comes with migration, education and motherhood bears a risk on many levels incorporating economic, emotional and practical costs. It comprises a constant

struggle between, and involvement of, all elements in the participants' lives in order to achieve their hoped goals. Figure 4.3. Illustrates the cost of hope.

Figure 4.3. The cost of hope



Financially, education is an expensive commodity, encompassing fees and related costs (e.g. books, travel), childcare costs and the opportunity loss of earning. For MSM, economic consideration guides actions and decisions, as mothers and as wives. In the previous section of the analysis I discussed the economic consideration as an influence on the decision to migrate from one country to another. Here I show how financial considerations guide the MSM before and whilst in university, as exhibited by this extract from S-Maz's, a Portuguese SM, interview:

S-Maz: "The problem is, where I work now, I am part-time earning 800 quid per month, I was earning, before the credit crunch, I was taking home 1,500 pounds, that's a big difference. When you realise that you think 'oh my gosh I can't believe I was surviving with 800 quid a month with my baby and my rent to pay all these things'. And my husband, he is a way a lot. He is a van driver. He does deliveries, not a fortune in this as well. Just living with this small amount for quite a while.....this was a big decision really, because I couldn't really find the money for the loan, and there is always a reason why I couldn't get the money for myself, because I'm going to be in debt. But then I spoke to the LEA (London Education Authorities) and I went for the Top-Up, it's only £3,000 and then I am done. I have got a second degree, and I was thinking to myself 'wow, I was stupid, why I didn't think about that?'and this is why I came, just to give me the background and then why I go back to work and apply to jobs, I know I am going to be good."

Whilst S-Maz realises the additional financial investment and economic burden of her university education, it is actually her lack of financial wealth that drove her into education, with the hope that this education will be the opening, as her hope is for better employment and better earnings. I already critically rehearsed notions of human capital. Here, what is evident is the guidance and

support that S-Maz received from the government, which allowed her the possibility to enter HE, and which otherwise would not have been possible. Her knowledge is creatively translated into empowerment to make certain choices about her life. Here, S-Maz attributes the social responsibility to the government, and those administrators representing it, playing a vital role in allowing the society members to enter HE.

Yet for others these may not be the case. Some of the MSM were able to access financial aid, such as student loans or grants. S-Maz explains that she was able to obtain financial help from the government whilst S-Loka, an asylum seeker, was permitted to a fee-free study by the University itself, as previously discussed in this chapter.

Here I consider self-selection process which is associated with cost, and the position of MSM, who hold a different domiciliary or migration status within university. Observing the MSM biographic information, all the MSM, bar one, in the research hold UK domicile. The one MSM who is not a UK domicile is in a strong financial position, given her husband 's employment, which allows her to study at university, without having work. MSM who are non UK domiciled do not seem to be common in the University, perhaps for the very reason of the financial cost, which would have prevented them for studying in the first place. Additionally, the biographical data shows that 7 out of the 12 MSM participants are working part-time to financially support themselves and their children, as discussed earlier in the previous section regarding hope and objectifying employability. The other 5 MSM who do not work cited a comfortable financial position, through family support as revealed in their interview. which allows them not to have to work whilst studying,

Paradoxically, the University offers scholarship only to the traditional students – UK domicile under 25 years old. It is therefore imperative to reconsider the roles that both the government and universities, should play in promoting and facilitating access as well as attainment, of non-traditional students into HE, as earlier discussed in this chapter.

However, there is a current trend of a continuous increase of university fees by the government in the UK. I provide a brief consideration of universities tuition fees in England in order to highlight the implications of the rising cost of HE, which also denotes the changing nature of the industry. From 2006-7, universities were able to charge variable fees of up to £3000 a year (Higher Education Act 2004), rising to £3225 a year in 2009-10 to take account of inflation (Bolton, 2016). Following the Browne Review in 2010, the cap was steeply raised again to £9,000 a year (Browne Review, 2010) with 76% of HEIs charging the full amount in 2015-16. Further adjustments were proposed in the government's 2015 budget, for tuition fees increase in line with inflation from the 2017-18 academic year (HM Treasury, 2015). Accordingly, HEIs which take part in the TEF may

charge full-time, new enrolling students, a basic fee of £6,165 and a maximum fee of £9,250 (OFFA, 2017a).

Consequently, as found in a study by the Independent Commission on Fees (ICOF, 2015), the increased fees had an impact on application behaviour, instigating a clear decrease in HE application numbers since 2010, especially deterring those from a financially disadvantaged background. Although the number of UK domiciled people applying to university increased by 1.6% from 2014 to 2015, the number of applicants remains 2.9% below the level of 2010. Moreover, whilst the trend in applications from 2012 continues to be positive overall, these overall numbers mask a continued decrease in the number of mature students, as all the MSM in this case study. This reduction in relative demand could be directly related to the universities' tuition fees increase (ICOF, 2015).

The increase in university tuition fees raises the question of the government commitment to social justice and the University's struggle between its socially responsible agenda (initially in 2010 setting the £6500 tuition fees at a lower level than the government's set maximum of £9000) and financial consideration (raising the fees two years later in 2012 to the maximum cap of £9000). Albeit, referring back to the notion of CSR and its components, it was already pointed out in the literature review that organisations that fail to have a financially viable business operation will cease to exist and CSR will perish too. The marrying of CSR and universities' fees is now more evident, following the Access agreements 2018-19 of the Office For Fair Access (OFFA), whereby universities have to double their proportion of disadvantaged students by 2020, in order to justify the higher tuition fees. Indeed, universities are required to have access agreements approved by OFFA as a condition for charging £9,000 fees. However, whilst universities focused on widening access, there is still a need for further actions to tailor their efforts towards non-traditional students (OFFA, 2017a). Hence, the raising of fees by the University, as a result of government actions, is not seen here as contradictory to CSR values, especially if these resources are to be reinvested in provisions for disadvantaged students.

Albeit, it is also suggested that the University does consider its scholarship and grant structure, to accommodate the needs of MSM and other stakeholder groups. From 2016-17 the University introduced several bursaries to support SP, including the government's *Childcare Grant* (provided to registered childcare provider, for children under 15, or under 17 if they have special educational needs) and the *Parents' Learning Allowance*. However, these bursaries are available to full-time UK students only and are also means tested (ICU, 2017b).

Following changes in government policies regarding university's fees, S-Wind, SM of a toddler, recounts a similar view as S-Maz's of university fees:

S-Wind: *"...there was this talk about the government stopping the student finance and putting up the fees, so I knew that it was now or never. Mmm.. I mean when my kid gets to university the fees will probably be only for the really, really rich"*

S-Wind does not only identify the link between her own affective hope with the material contextual world: *'it was now or never'*. She also makes visible the social danger of the ever increasing university fees, as a mother fearing for her child's future, as well as others, when university becomes *'only for the really, really rich'* and by this recognising a social injustice. I do not intend to elaborate on the greater social cost of shifting the financial burden of education to private individuals, but it is important to recognise that governmental policies on HE funding have reduced opportunities for social mobility for MSM, and by this, are hindering achievement of their hope.

I have already discussed the idea of where social responsibility may lie, and I argue here, that it is such detrimental government policies which point to the extent to which social responsibility is not solely a matter for the authorities or government, but the responsibility of the corporates too. For example, this was previously illustrated by S-Loka's asylum seeker status and being granted access to fee-free degree studies by the university's policy:

S-Loka: *"I am really grateful to this university and also to the system of this country because they gave me the opportunity to study, to have a degree, although now they are spoiling it"*.

S-Loka too clearly affirms that it is the provisions offered by the government and the University that allowed her to gain a degree, whilst recognising the social injustice that comes with the increasing university fees. Lisiak (2017) points out that by comparing their current UK life circumstances, the availability of resources and opportunities, MM voiced satisfaction despite their 'humble' situation.

Moreover, in one account S-Finch, a SM from Ghana, who privately pays her tuition fees, recalls how her needs were invisible in relation to birth and motherhood, especially in terms of university fees:

S-Finch: *"I thought I could cope with the studies and then when my brain went, I said let me take a break for a few months, but because of how the degree is I had to take a whole year, but the problem was that I already enrolled and the university said that I missed the*

deadline for some forms and they made me pay for the whole year! Do you understand? I had to pay the full fees because of some stupid deadline for a form. Like they should be more aware that life isn't a process and that things happen and things change... but but... they made me paid the full fee!"

As noted, the University has been traditionally celebrated as a WP institution. Yet in this story, the failure of the University to understand the predicaments and necessities of a student who gave birth, caused for an administrative demand for fees. S-Finch holds a view which rather discounts the University's social responsibility:

S-Finch: "Fees are fees. I paid. I know that universities are more like businesses. They want to make money. I understand. But for students there are many costs like books and travel and accommodation, and if you have children... and there is their costs too. It doesn't matter how old they are... actually the older they are the more they cost you".

For a more socially responsible undertaking the University needs to have a better understanding of this stakeholder group. Moreover, universities need to make students aware of the full cost (financial, practical and emotional) that are incurred in relations to their studies. Ac-Dat, an academic father, explains in relations to students and birth:

Ac-Dat: "We should give students allowance for that, or at least give them warnings that this is what it is going to be like... We need to get more help and warnings to the students, what it means, provide them with more information so that they are aware of it".

The students can then pre-empt their needs, such as the one described by S-Finch, and this can avoid any unnecessary costs to already financially struggling cohort.

The interviews with academics reveal that whilst they may be aware of certain stakeholders groups, the MSM are invisible to university policies and processes. Ac-Dat refers to the very point of students following birth:

Ac-Dat: So this is what my wife said when she was carrying: your brain goes to 'moosh' after the birth! It is the 12 months after the birth that your brain goes all 'mooshy', I am not quite sure what is the definition of that, but... beforehand she was full of the hormones... and you are super fit, and she was working like mad, and on the day she would stop working... on the day of the birth... She never found it in the literature although she read a lot, but she never read that about pregnant women being recognised as phenomenal, but we do should warn students beforehand, otherwise it comes as a shock.... because it feels like the natural

thing, while they are studying, especially the Eastern Europeans, but also African, Afro Caribbean as well, having children while you are studying.... We need to get more help and warnings to the students”.

As with other academics, Ac-Dat is more aware of the MSM as a stakeholder group, though the latter are invisible to the University’s management. Ac-Dat identifies some of the issues relating to MSM, but he also recognises that the University does not provide significant support and information to help them in their decision making. Similar sympathetic approach to addressing student parents needs is observable with other staff, academic and administrative, who also have young children themselves, be it men or women, whilst those with no kids or older kids appear less sympathetic. This points put to the appreciation of the age of the children being an aggravating factor for student parents in HE (Pinilla and Munoz , 2005).

Accordingly, a socially responsible organisation would need to encourage those who are in contact with invisible stakeholders to advise and make aware organisational policymakers of these otherwise invisible groups and their needs, so these needs are foregrounded in policy rather than left to the discretionary acts of those who may appreciate the needs of MSM. The CSR model and process proposed in the next chapter is based on these relationships between stakeholder groups.

For the University, WP may be taken as a hope vehicle which manifests into actions, that is, granting non-traditional students the possibility of entering HE. I have already noted that the social argument questioning the effect of WP is an on-going debate (Leathwood and O’Connell, 2003; David, 2010). Nevertheless, the emphasis in this section is not to recount the general social effect of WP, such as the ‘*massification of higher education*’ (Giannakis and Bullivant, 2016). Rather this section questions the extent of its provision, and its cost, particularly in the case of this University. The following quotes are the opinions of three male academics with regards to WP:

Ac-Sid: *“It is an excellent policy, because there are several people out there today who are doing good jobs because of the right... they have come here. They have taken a degree, and because of that employers have recognised that they are graduates and have given them jobs. So those sort of people would probably wouldn’t be doing what they are doing today if we have not had the widening participation policy. It is a good policy”.*

Ac-Dat: *“This University talks about widening participation, but it doesn’t do it at all. I am very angry. The system in this University works against the students”.*

Ac-Obi: *“I think ... I mean, my personal view is that... widening participation is, if you like, has been seen by this institution and probably by the government as a costless exercise, It’s*

not! Essentially, if you want to widen participation, then you have to put money into the system”.

Ac-Sid, who is a migrant academic, does not question the notion of WP and accepts it, believing its positive effect, as a vehicle for hope. Ac-Dat and Ac-Obi, both white English men, on the other hand, problematise both government and institutional commitment to that hope. Some academics in the study, mostly white English, as correlated with the biographical data, speak out against the deficiencies in the institutional system, and some point out to the lack of proper funding, which result in the students not being given the appropriate support, and consequently fail. Again, this was previously highlighted by Ac-Obi as: *“we have widened participation, giving more of an opportunity... to fail”*. However, the non-white migrant academics in this study embrace the positivity of the WP, perhaps in the comparison of the alternative in their country of origin.

The interviews with academics illuminate the self-responsible stance which places the blame on the students for their inability to overcome institutional and structural obstacles (Leathwood and O’Connell, 2003). The data reveals that academic staff not only shift the responsibility of academic performance from the students back to the university, but also transfer the financial responsibility, which according to Ac-Obi for example, a socially responsible university should assume in order to truly deliver the object of WP. Some academics maintain that it is the government, and not the University, that encourages WP through their policy agenda and white papers, yet failed to provide for these in practice.

The MSM participants accept the personalised self-responsible discourse as the ‘reality’ of the pedagogical space. In their quotes they illuminate the acceptance of the self-responsible individualised ‘truth’, yet they do so whilst recognising the injustice in the presented University’s ‘reality’:

S-Finch: *“The University doesn’t care! And I never even said I had children, not to the lecturers and not to the other students. It was tricky, do you understand?”*

S-Jut: *“But I don’t think it makes a difference to the university. Some lecturers are just ‘you are a student you are expected to do this’ and it doesn’t matter if you have other things, like kids.”*

S-Wind: *“Look, my private life is my private life. I manage because I have to. I don’t expect favours and special treatment just because I have a baby... True, it would have been easier if there were some concessions in place, but there aren’t so I don’t moan, I just get on with it.”*

S-Babbi: “...because I come here to study, so I need to do what the lecturers want me to do, yeah? It’s not the job of the lecturer to look after my children or to cook, I can do it, I work hard and I get my English better so I can do better in the university, yeah?”

The MSM take as a given ‘reality’ the clear distinction between motherhood and studentship, and they do not even attempt to bridge between the two. S-Wind also highlights the invisibility of her parenthood role. The MSM accept the self-responsible view of the traditional care-free student, and assume the responsibilities, for their studies and as mothers for their children, as being their own personal duties. Albeit, S-Wind presents the possibility of a different reality where the needs of SM can be accommodated: ‘...it would have been easier if there were some concessions in place’, but accepts that these are not available.

Following from S-Wind’s contention for ‘some concessions’, there is a clear case to anchor such supportive practices within institutional, and perhaps national, policies. The debate of the extent to which social responsibility may or may not be legalised is an ongoing one (Cambridge, 2014c).

Ac-Obi, as a Course Leader, points out to the existence of an informal relationship between university staff and SP, whilst comparing this, as did Marskey and Stone (2015) to the legalised position which students with disability hold within the University’s policies and practices:

Ac-Obi: “You will find that the measures that are put in place are far more formal for students with disabilities. The students with children tend to get much more informal treatment”.

Additionally, Ac-Obi also notes the role that the general legal framework plays in the formal or the informal treatment of and provision for SP.

Ac-Obi: “...when you declare a disability, you do so because you want to see if you can be assessed and therefore you would be treated in a certain way, if that makes sense? Ways to ensure that you are not discriminated against. So one would argue that if you went down the path of doing this for parents, then you would also have to instigate measures to ensure that they are not discriminated against. I mean we don’t do it at the moment, because the university has no legal obligation to do so... I mean any benefits that are given to a single parent, it gives them on the bases of what we can try and do, it doesn’t have a legal obligation to do it, which it does for someone with disability”

Whilst there is a legal framework which obliges the University to put in place measures to accommodate students with disability, there is no equivalent legal context neither for students with

childcare responsibilities, nor for CSR generally. Though CSR is not anchored by law, Carroll's (1991) and Hopkins' (2016) CSR models reflect legal issues, which in the UK also includes students with disability. However, as the needs of MSM are not a legal issue, they may hence, but not strictly relate to Carroll's ethical/philanthropic domains: contribute resources to the community and improve society's quality of life (see *Figure 2.1. The Pyramid of Corporate Social Responsibility*). However, as discussed in the literature review chapter, CSR is not solely a matter of philanthropy and I hence agree with Hopkin's model in which all stakeholders hold the same standing, despite the lack of legal obligations. Thus, a socially responsible organisation, needs to be aware of all its stakeholders and their respective needs, and devise policies, practices and a culture which facilitate the recognition of, and the catering for, the needs of all its stakeholders, including invisible ones (e.g. MSM) and indirect stakeholders (e.g. children of MSM). Hence, it may be maintained here that as a socially responsible University, it would endeavour to put in place processes which would accommodate the needs of marginalised stakeholders,

Here I explore an example of how MSM do benefit from some of the instruments available in the University. For the MSM, their *present* is being questioned and is not simply accepted. They understand the need for change so to lift the '*the weight of the present*' (Berlant, 2010), by taking advantage of tools that are available. Earlier in the analysis I discussed the notion of fear as a drive for MSMs' migration. Here too, fear also causes actions in terms of entering HE. For example, S-Maz's desperate economic circumstances brought to light a new *hope* for a better future for herself and her children and she becomes economically and practically creative (Fredrickson, 2009) when opting to study for one year only in order to gain her degree in the UK, and by this lessening the burden that would otherwise been the case had she enrolled on the traditional three year degree course.

The University's top-up business courses serve as a social responsible tool here. Not only does it reduce the costs of study over a traditional three year degree, it takes into account students' previous studies, including those from abroad, and saves the scarce time available to MSM, who continually have to negotiate the demand placed on their time by motherhood and studentship. Yet, these courses are gradually being closed by the University, a move which may have been not been the case if the University was aware of this, and other stakeholder groups. The real issue here, as this thesis argues, is the invisibility of the marginalised group, and hence, the blindness to their needs.

So far in this section I have examined the financial cost and some practical costs that are associated with MSM studying in the University. In the next part of this section I wish to illustrate that the cost is not only monetary, or practical, and therefore cannot necessarily be resolved with suitable funding in place. The narratives of the participants point out that university studies also encompass additional costs, which are especially problematical for MSM. Previously I demonstrated how work-placement and top-up courses offered by the University can serve as a social responsibility mechanism by *freeing* the scarce time available to MSM.

The interview data with both MSM and academics also reveals an emotional cost for MSM which is manifested on everyday matters, such as childcare, as well as the academic aspect in terms of the grades, both as an extension of being both a mother and a migrant. For example:

Ac-Dat: "You have a baby to care for, with all the other things going on in your life, it is quite an amazing change in your life... You also have a major worry. You are the carer, you are the protector of that child, and trying to deal with it all, your child, your job, your studies".

The experiences of S-Kapsky, a Polish SM, demonstrate how her roles as a MM and as a student collide, which negatively affected her academic success:

S-Kapsky: "I think the real problem for me is a question of time, because I can't be in two places at the same time, and if I have to look after my son because he is ill and can't go to school, or maybe because it's half-term or something but I still have to come to university. If I had my mother here it would be different because I could just pick up the phone and she will be here. And it is not the same with any babysitter or child-carer, especially if he is unwell, because surely in these circumstances he needs to be with the warmth of his mother or grandmother. So when this happens, guess what suffers? I just don't go to class. I have no other choice."

Whilst what S-Kapsky is describing may be a similar narrative to other SM (Khwaja, et al., 2017; Quinn, 2003), her account points out the augmented difficult position of being a migrant, as she does not have her mother to support her in her own mothering role and duties, whilst attending to her obligations as a student in university.

Similarly, S-Jut, a mother of three, describes how motherhood affects the practicalities of being a student:

S-Jut: *“I had to hand in an assignment that I worked on so hard and I had to hand it in, so I was home finishing it and I was waiting for my kids, but the older one didn’t come home... So he finally came home and I rushed to the university and I got there less than two minutes after they closed the (submission) box and I tried to explain that as I live very far I couldn’t get there quick enough, but it was too late, so I had to hand it the following Monday. I was so worried that all my hard work and my grade will be capped. I am a good student and I didn’t want this to be ruined because of the capped marked”.*

S-Jut also refers here to the lack of the University’s provisions to account for her circumstances. By handing in the assignment late her grade is expected to be capped at a meagre ‘pass’. She then continues to explain that her ability to gain the full grade, rested on the kindness of an individual member of the academic staff. Such accounts were also observed in previous research where a relationship with a member of staff can act as a tool that is both practical in terms of the everyday study (Wainwright and Marandet , 2009) as well as hopeful by being a motivational vehicle (Scott, et al., 1998).

In practice, the University offers two complicated blanket solution methods in such situations. The first, *Mitigating Circumstances Procedure* offers support on an individual basis, where students complete a detailed form and submit any additional evidence to demonstrate that they were unable to either submit their coursework on time or attend to their exam. The second, *Deadline Extension* offers an opportunity to request up to 3 days extension, due to adverse circumstances affecting their ability to submit their coursework on time. However, whilst these offer some assistance, some MSM are not only unaware of the availability of these, but these processes are also complicated and onerous.

What seems to be of more value is the individualised support offered by members of staff within the University, though such concessions are becoming more bureaucratic, due to the digitalised nature of the University’s processes. As some of the coursework submission is now carried out digitally, this can offer some support to MSM in practical terms. Albeit, the increased use of technology in the University does point to a lack of recognition and understanding by the University of MSM as a stakeholder group, because it does not only remove the valuable face-to-face interactions between MSM and University staff, it also eliminates any possible concessions that previously took place. Accordingly, it is important to understand the needs of the stakeholder group and use technology in a positive way to facilitate the process rather than mechanically automate it.

The importance of this kind of personal relationships also extends to the University’s external stakeholders. This is of great relevance and importance to MSM who are lacking the network of

support that is traditionally provided by the extended family (Dyck, 2017). As earlier recounted in S-Kapsky's narrative, the MSM participants express their longing for their family and how they have established a friendship with others (friend or neighbour) in the quest to fulfil their hope of completing their degree. S-Loka illustrates how the lack of her family support with childcare provision affected her ability to attend university.

S-Loka: *“Everything I went through makes me realise how hard it was. And I did it on my own. I didn't have anyone. Especially I had times when I was trying to do my exams, and do my revision with my friends, and I had no one to pick up my daughter. I tried to call a friend to go and pick up my daughter and she didn't know where it was and then the teachers they called and they started to put pressures on me, that they are going to call social services. I said to them: 'I'm sorry, I'm at uni', and my friend she was lost”.*

Additionally, MSM convey their yearning for the support of the family, whilst recounting the difficulties of what should be simple acts:

S-Wind: *“Oh... (deep sigh) you can't imagine... (sigh)... it is not the same without your family. You are completely on your own. No one to turn to when you need help (sigh). Even the littlest thing, like dropping an assignment, returning a book... everything is a real operation. I have to be really organised and plan everything well in advance. Well... (laugh) it's a good skill to have, especially when you are in a job”.*

The importance of family support for SM was previously shown by Pinilla and Munoz (2005) as outlined in the literature review chapter. Such narratives draw attention to the challenges faced by a widening participation HEIs, such as the University in this case study. To be effective in this role, the University needs to be aware of and give consideration to the specific emotional and material needs of mothers and especially those who are lacking family support.

S-Ibra: *“My neighbour who has been very helpful, with looking after the kids and stuff... She is on her own, her kids are grown up so she doesn't mind helping”.*

The gap between government and university policy and practice is ostensible. The University's lack of support to MSM is exacerbated by certain policies and practices, such as the closure of the University's nursery provision. The lack of such support is evident both at the institutional level as well as at the individual staff discourse. University policies which include 'no child on campus' rules, the closure of its nurseries, and the timetabling restrictions, all demonstrate a lack of understanding of what the University's WP vision entails.

In the interview with the CSR manger it is apparent that the University still needs to have additional mechanisms to address the needs of MSM:

M-Alka: *“I think flexibility of hours is key, because the 9-5 structure doesn’t suit everybody... Perhaps we can make better use of technology like Webminars, especially now that there is a move to record all lectures.... We also need to offer childcare support.”*

The use of technology in facilitating MSM needs, as was already discussed, is also apparent in M-Alka’s quote. Albeit, as I previously noted, it is important to use technology in a positive way to facilitate the needs of MSM, rather than mechanically automate the process.

This thesis does not question the University’s commitment to its socially responsible viewpoint. Rather, it highlights where there is evidence of the institution provision for, or in turns, an inability to provide for the needs of MSM as an invisible stakeholder group, in spite of the University’s socially responsible vision. I return to the question about the commitment that the University may have not only MSM as students (direct stakeholders), but also the social responsibility towards their children (indirect stakeholders). In practical terms, this may be perhaps in reforming policies such as *‘no child on campus’*, and as M-Alka suggests, in the actual provision of childcare facilities and nurseries, or the use of technology.

Yet, the MSM narratives illustrate how the University policy has changed to influence SP in a negative way, and illuminate the rigidity of the University processes when it comes to working mothers:

S-Jut: *“I use to study in the evening classes but now they don’t offer them anymore”.*

S-Maz: *“You need them to understand that it is difficult when you work, but sometimes they are not flexible”.*

Limiting the timing of classes’ provision may be argued to be an act that contradicts the socially responsible vision of the University. Whilst for some MSM it may be more suitable to study during the day, for some working mothers it was more suitable to study in the evening when her husband took the responsibility for childcare. As suggested by M-Alka, there is an appeal for flexibility within the University processes. At the same time, this also highlights the multifaceted makeup of each of the stakeholder groups, though it may be also unreasonable to expect an organisation to plan for each individual. It is important to acknowledge not only the difficulties in the ability to balance the needs of all of the organisational stakeholders and maintain a viable economic position, but it is

also suggested that some mechanisms, such as flexibility of lecture times, may benefit several stakeholder groups.

Perhaps it is the economic position that cause for the University's regulatory framework to move in the opposite direction, in a way that is detrimental to MSM. The lack of resources for specific measures, such as nursery provision, and the drive for economies of scale and efficiency lead the University's to standardisation and automation of procedures, which become desensitised to specific needs of some students – particularly those that are invisible.

Coupled with the tightening of University's procedures and regulations, it is difficult for staff to provide individual supportive measures to aid MSM. The administrative staff illustrate this problem of their inability to assist due to the University's regulations. The administrators participants explain how University policy affects both the academics and the students:

Ad-Bim: "Yeah, it's the issue of childcare and timetabling. They want to change their timetable, because of childcare, but it's not available, and they want to pick another module and I tell them that you have to do it because it is part of your degree. I mean what can you do? If they don't do it they can't graduate. It's frustrating for everybody... them, us... Frustrating really".

"...I think just to start with, the staff can be more empathic when speaking to them, to all the students, because I think that's half the battle. The rest is... I mean, especially for students with children, they can be more flexible on timetable options. Yeah. I mean now it's all about the funding and finance so it is all going to change, so there will be even less options. But they don't tell us much, so we sort of just do it. Shame really, 'cause I feel sorry for them sometimes, I mean I don't have kids but it must be difficult. My brother has kids and after I play with them, I mean it's fun, but afterwards I get so tired... It's exhausting, but then you get to give them back, so it's OK".

Ad-Oma: "The real, real problem comes when we do the timetabling, it is all done at the same time in a short period so then in the beginning of every semester we have a queue of students... they are queuing for a long time and they all trying to change their timetable, but we just say that no changes are permitted for the timetable, unless there is a clash with another class. It is just like that... and then they are not happy about it, so we tell them to make an appointment with their PAA, and sometimes the PAA asks for the timetable to be changed for them, so then we do, but we don't change it ourselves just like that. There was actually an email few months ago about not changing timetable, so we don't".

In his interview, Ad-Bim recognises the difficulties that parenthood entails, but he also notes not only the lack of support at the University policy level, but also refers to such care on the individual level and the need of other staff members to become more empathetic. Ad-Oma provides a mechanical and systemic affect-less processes of operations whereby *hope* or any other affects have no standing. She illustrates the lack of the University's material provision to accommodate the needs of the students, or as Ad-Oma later puts it: *'the university complicates things'*. She recounts how on one hand the University issues the instructions not to change timetables, whilst on individual occasions such changes occur because of the instruction of the Personal Academic Adviser (PAA) or Personal Academic Tutor (PAT).

Hence, although the University's processes demonstrate rigidity, there are still some flexibilities that are available for certain stakeholder groups (such as PAA/PAT), but not for others (such as Administrators). This inconsistency in authoritative power may appear chaotic, yet it can nonetheless serve as an operational management tool to make these appropriate *'concessions'*, as noted earlier in S-Wind's account. This can provide socially responsible practices where these are required, but are otherwise concealed or invisible to policy makers.

In this section I draw specific attention to the role of the PAA and the PAT, as an example of an operational authority that is more closely positioned to recognise invisible groups of stakeholders. The PAA/PAT is a system whereby an academic offers pastoral care for students on an individual basis, and University's statistics demonstrate that the role of the PAA/PAT has been pivotal in students' academic engagement and success. The role of the PAA is to:

"act as a pastoral advocate for students... in respect of other student focused departments... ensuring that students are being supported and not passed from pillar to post" (ICU, 2010).

This research and other relevant studies (Gordon, et al., 2008; Cambridge, 2012a) illustrate that this function positively contributes to students engagement and success. It was also a role designed with the purpose of sustaining *'fairness'* and *'social justice'*, especially when these may be lacking in other parts of the system. The relationship that SP establish with other member of staff was noted earlier as an important motivational tool (Scott, et al., 1998; Cambridge, 2010). It is also a necessary role which allows the recognition of, and subsequently the ability to provide for, invisible stakeholder groups.

Nevertheless, some academic and administrative staff views of any possible provision to accommodate the needs of non-traditional students as problematic. They rationalise their standpoint under a discourse that ostensibly emphasises *equality* rather than *equity*.

However, whilst *equality* denotes that everyone is treated at the same level, *equity* signifies *fairness* and focuses on *equality of outcomes*. Equality suggests an identical treatment for all. Equity involves factoring in aspects of the system that otherwise would put particular groups at a disadvantage (Nash, 2004).

The notion of equality is especially evident in this extract from the interview with Ad-Oma:

Ad-Oma: *“The Business students that I deal with are all types of students, they are of different age, ethnicity, gender, religious background and so on, but this doesn’t affect my work. I treat all the students the same”*.

All the administrators and some academics recount the differences which characterise the varied heterogeneous cohort of students, yet they also insist on their own necessity to treat all students equally so not to discriminate. Ad-Oma refers to the issues of timetabling changes as problematic from an equality stance, expecting all students to adhere to their given timetable, regardless of their circumstances and background, stating: *‘But they are full time students, aren’t they?’* Similarly, Ad-Sian, also states that she *‘really’* does *‘not think they should be treated any differently’*.

Still, if the University is to respond to the current TEF, which: *‘takes into account outcomes for disadvantaged groups’* (DfBIS, 2016, p.19), it must consider *equity* and *fairness*, as well as factor into its system concessions that would not put certain groups at a disadvantage, which will ensure the equality of outcomes.

Academics also raise the issue of equity, but call for a more ‘legalised’ (as earlier discussed in relations to disability) approach to fairness amongst different stakeholder groups:

Ac-Dat: *“But then you also have another issue of equity. You have to make sure that you treat everyone fairly, I am not sure what that means... but should you make too many allowances? Should you give someone an extra 15 minute, an hour... but someone at national level needs to agree this. Because you may also have people with the hard line that there should be no allowances. But I would be happy with providing allowances, if it is agreed at the national level, someone to decide what it is fair, so everyone get it. Because we are not testing English, we are testing your ability on the subject area, some of them have English as third language. And you also need to think about the practicalities in*

exams, because you would have half the room with students with allowances, so we have to think of the practicalities, but if it is decided at national level what is fair”.

The justification of discriminatory practices, but under the umbrella of ‘equality’ is repeatedly observed in interviews with the administrative staff. The interviews with academic staff portray a continuous wrestle between *equality* and the illusiveness of *fairness*. Academic staff voiced that whilst they acknowledge their own discrete, yet isolated occasions of special treatment for MSM on an individualised basis, they also debate their own struggle with notions of special provision to accommodate MSM childcare responsibilities:

Ac-Sid: *“Maybe on one or two occasions, people... a female student have said to me that might have to leave early because they need to pick their son up, i.e. maybe the person who would normally pick them up is occupied or tied with something else and this person would not be able to pick the child up on that particular day, yeah. Maybe on one or two occasions that has happened, yeah.... if they are mothers they are mothers. And therefore... Because some of them they play several roles in life, they are mothers, they are students, they also work as well, they are wives. So all these, one has to take into account when you are dealing with them. You cannot treat them like an eighteen or nineteen years old who has no responsibility all they are doing is studying, and then they may have part time work, yeah, yeah.”*

Researcher: *“Do you think the university should offer them more assistance?”*

Ac-Sid: *“Maybe like extensions for assignments deadline? ... Well, I am not sure that would be a way around it, because if we are seen as an equal opportunity institution it would not be right, because they are mothers to give them more extension or this or that because... you see... those who have not got children, or wives or husbands, would be disadvantaged and that to me is not equal opportunity”.*

Whilst these academics recognise the many roles that MSM hold, they do not always advocate any provision that is especially tailored to each of the stakeholders needs, and which may be held dichotomous to equality, equity and fairness values. The constant struggle between equal opportunity and fairness is an on-going debate that has been the subject of many writings. Ac-Sid for example is unclear as to how equal opportunity may require an unequal treatment, as this may be seen as an unfair act.

Yet, given that equal opportunity, or indeed equality of provision, constitute neither fairness nor equity (Nash, 2004), Ac-Dat, by contrast, accepts that such differential treatment may be given but

notes that for the sake of fairness, this should be agreed at the national level. Creating a national framework as a guideline may be the only hope for SP and migrant students to be given appropriate provisions. Hence, the absence of formal exceptional provisions is due to lack of a legal obligation by the University. I already deliberated earlier in the thesis the discussion regarding the national level of the legalised consideration of CSR, and the anchoring of social responsible culture and regulations within socially responsible universities.

I now turn to a discussion of the personalised affective costs, which is the *guilt* that is endured by MSM, as associated with their university studies. As *guilt* is defined as a compromise of own personal standards, which are a product of the interpersonal context (Baumeister, et al., 1994), I argue that perhaps the most ‘expensive’ cost associated with university studies for the MSM participant is *guilt*. Earlier the notion of *fear*, which may also be regarded as an emotive cost, was discussed. As with fear, other emotional costs are more than simply monetarily expensive, as they cannot be eradicated by economic financial provision, or a relatively practical solution.

Given the MSMs’ migration trajectory, the emotive cost for them is associated with the longing for the family abroad as well as with the *guilt* of struggle to fulfil both university and mothering commitments. In their struggle to meet university commitments MSM refer to the lack of family support and how this is replaced by other individuals in the UK.

S-Alice: “*But I didn’t have a family. And then I met some people, a couple, and they are the ones who helped me. ...(pause) But they are not my family, they are just friends. They supported me, they replaced my family. That couple replaced my family... I didn’t have anyone, so when you have to accommodate my life sometime I had to forget about the lecture and go to pick up children... so you see the positive and negative side of not having your family here*”.

Both Dyck (2017) and Lisiak (2017) maintain local relationships and new social networks as a constituent factor in the integration and assimilation of MM and their family into the new society. In this study, the absence of the immediate family affects MSM in more than the practical way, but in the guilt of compromising their ‘*own personal standards*’ (Baumeister, et al., 1994). S-Alice stresses that she ‘*didn’t have anyone*’ and so had to forgo her studies. But it is not simply the lectures that she missed but the need for family, kinship and relationship. This is illustrated previously in Figure 2.3. *Maslow’s hierarchy of needs*, as the need for belonging and love. Although S-Alice recounts the help of a couple that had ‘*replaced*’ her family, she also insists ‘*but they are not my family*’. It appears that for MSM family ties are acceptable as the personal standard

which is compromised by the imposition on those who are not family members. Hence, the cost of migration is also seen as emotive.

This emotive cost also extends to motherhood, especially given the lack of the traditional family support. The following two extracts describe the emotional practicalities of being a mother and a student:

S-Wind: “...so it happens that I can either sacrifice my child and then I would be in trouble with social services and my child is crying because ‘mummy is not coming to pick me up’, so I can sacrifice my lecture or my kid. And then I would be behind”.

S-Babbi: “I came to class on time but sometimes it’s difficult because one week my daughter was ill and I come home to be with her because I can’t concentrate to study because I want to be with her, and my auntie looks after her very well but I also want to be with her because I worry and I feel that it is my fault that I leave her to go to university and I should stay with her. She was in hospital almost one week so I didn’t go to university that week, but I go to the lecturer the week after and get the lecturer notes from him and I study so I don’t miss it for the exam. I feel so bad that I was not with my daughter, because I was with her and then I go to university, so I feel guilty”.

When MSM speak of their forced choice between university and their children, they speak of a struggle that goes beyond the practical traditional view of juggling competing demands (Lyonette, et al., 2015). It is more than the time that is scarce. It is not by accident that S-Wind uses the term ‘*sacrifice*’. She does not say that she has to *choose* between university and her child, but ‘*sacrifice*’ one for another. MSM forgo more than their time or finance but they in fact feel that they are ‘sacrificing’ their children. The affective aspect is evident and further heightened by S-Wind’s reference to her child’s tears.

In S-Babbi’s narrative, although the family network is available to provide childcare support, it does not replace S-Babbi’s parental feeling and the need to be with her ill daughter. She goes further to blame herself for her daughter’s illness because she was away in university when her daughter fell ill. She continuously describes a struggle encompassing guilt and responsibility both as a mother and as a student. As a mother she feels the responsibility to care for a child but experiences guilt when in university. Yet as a student she also endures *guilt* because of her inability to concentrate on her studies when her daughter is unwell.

In their self-responsible reality, MSM rationalised their responsibility to make up for any academic progress that they may have missed, whilst away from the university attending for their child. Yet it

is S-Babbi's emotional capital which draws her to her unwell child. Reay (2005) points out that it is this very emotional capital which hinders the positions of mothers. Where women's role is to 'care' for their children as a 'labour of love', it is the emotionality that may reinforce gender difference and that act against women. Yet hope still exists for the MSM in the study, as they are willing to relinquish their time and experiences with their children, though as a temporary measure, or as S-Maz articulate: *'It's only one year'*.

In this section I have tried to illustrate that *hope* is not simply being a matter of a positive emotion, but is an affect that is logical and rational. Through recounting the many costs and risks that come with migration, motherhood and education, this section about the *cost of hope* has illuminated that the kind of investment that such *hope* entails is both financial and emotive (e.g. longing, guilt), both in the individual sense but also at the institutional, social and national level.

4.1.4. Hopeful Self-actualisation

In this section I show how the relationship between migration, motherhood and HE is explicitly knitted with the MSM participants' hope for self-actualisation.

Whilst the definition of Self Actualisation here is similar to that of Maslow's hierarchical model (as discussed in the literature Review chapter), it is also recognised that the model does not come without criticism, one which is also of relevance to MSM who will forgo other aspects of Maslow's hierarchical steps for the sake of their own personal actualisation. By the nature of their migration, MM forgo notions safety and belonging, experiencing fear and guilt (Lisiak, 2017), as I also discussed earlier.

In the literature review chapter I have highlighted how changing personal circumstances affect SPs' decision to enter HE. Such experiences are visibly illustrated by S-Jut's narrative:

S-Jut: *"I came to university, I had my children, my eldest, and then I had two younger children, and then, I think my marriage was failing and I think I was going through a mid-life crisis... and I felt, I've always wanted to study, I've always wanted to get a degree... I felt I needed to get some qualifications and that's how I ended up studying"*.

In S-Jut's case for example, her engagement with HE is due to her own personal internalised hope, as she notes: *'I always wanted to study'* regardless of practical conditions. The MSMs' decision to enter HE seems to be the result of an internalised hope, whereby their personal circumstances have provided the suitable platform to enrol on a university degree, yet their narratives point to the

presence of a particularised objectified hope. This points out to the University's position as an *agent of change* (Stephens, et al., 2008).

Fundamentally, self-actualisation does not merely imply the conditions of practical occurrences which allow the operable feasibility of a MSM to enter HE. Rather, it implies a deeper innovative sense of the self. Figure 4.4. illustrates how it is the hope, rather than the purely lived conditions which, through the various experiences, including university, employability and migration, provide for self-actualisation to manifest, and by this augmenting yet further hope.

Figure 4.4. Hope and Self-Actualisation

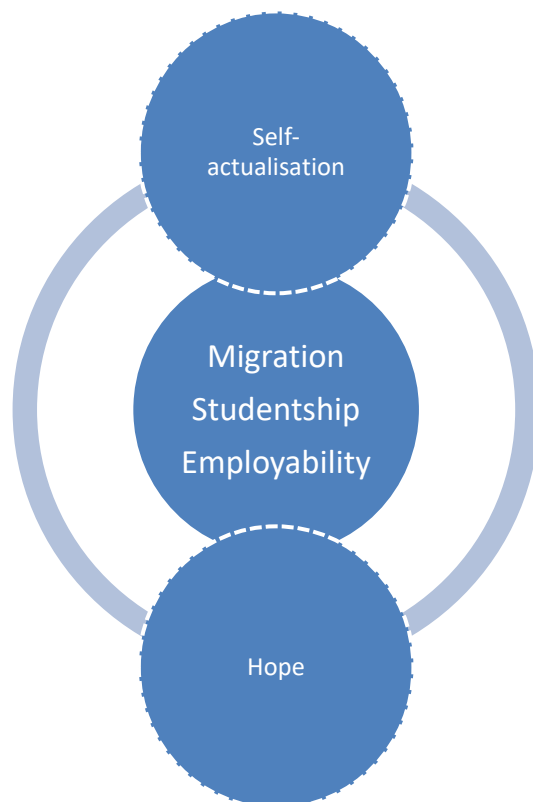


Figure 4.4. Illustrates MSMs' self-actualisation for is directly linked to the notion of employability, as previously explored. The women in the study see the need for qualification and better employment not simply for the financial gain, but also as an extension of themselves and their own identity. The following five quotes from the MSM participants' narratives illustrate the importance of enhancing their own self actualisation through education and subsequent employment:

S-Maz: *“But the problem is I know that if I go and work I’m going to get more money but the thing is... I want to work, yes for the money, but I want to do something different: learn. And come to the university, I was thinking I am going to refresh my memory and give me like the background to go for interviews in the investment banking and they are going to say ‘oh yes, she knows what she is talking about’”.*

S-Ibra: *“When I was working in restaurants people were like looking at me like I am nothing, now I work in an insurance company and it’s cleaner and better environment”.*

S-Loka: *“...because you are not qualified enough. So because the way I was treated and the way people were looking at me, looking down on me because I was doing this kind of job, so I quit and really wanted to be more valuable and to be more respected for what I have”.*

S-Babbi: *“I think with the degree I can understand the business better, yeah? I don’t want to just be in the kitchen and I don’t want to just take the orders also, I want to help the business to be better and to grow, yeah? We study things like accounting and it help me to understand how the money is counted in the business and how it’s recorded, so I feel more confident about the business. If we have to talk to the bank manager, yeah? then he will see that I have a degree and I’m not just a person cooking in the kitchen, and he will see that I actually understand the business”.*

S-Angit: *“I want something else, I want to have my financial independence. I don’t want to have to ask for permission from my husband to buy a skirt”.*

It is evident through these accounts, how universities and education go beyond the employability agenda. As with the notion of employability and its relationship with Hopkins’ (2007) corporate responsibility for sustainable development, self-actualisation too empowers individuals to act within society and work towards the desired sustainable development of society.

Hence in their narratives MSM recognise that the notion of employability and education has greater significance to their lives than simply the earning power it may provide. They emphasise the need to feel and to be seen as more valuable and respected by others through their educational achievement, and some go further to question the traditional social and cultural image of themselves as women, wives and mothers (Dyck, 2017), to have financial independence or to feel more confident as a person who can *‘understand the business’*.

This is consistent with Lyonette, et al. (2015) and others researching the experiences of SP (Moreau and Kerner, 2015; Wainwright and Marandet, 2009; NUS, 2009; Quinn, 2003) in that universities can be seen as a transformative space and as a place of empowerment and self-development. The creation of *pride* through self-actualisation (as discussed in the literature review chapter) is arguably one of universities' invisible social responsible aspects. Accordingly, a socially responsible university need to extend the WP focus to one which emphasises the facilitation of students' *achievements*, through engagement, retention, progression and attainment (OFFA, 2017a).

The University does offer extracurricular activities and undertakings, including the development of 'peer support' (internally trained student support for students in lower years) and 'student societies' (run by students with some support by course leaders). These activities not only assist in the development of employability skills, but are also considered to enhance self-actualisation. However, the research found that not all students are aware of these extracurricular activities, and that some MSM, because of their positions as migrant mothers, are unable to participate in the extracurricular activities. It may be of more value to incorporate these activities within the curricular to enable MSM and other students to benefit from them. Lastly, as in the example of lack of awareness of the University's provision of extracurricular activities, in this thesis I explore the experiences of one invisible stakeholder, nevertheless, there may be also a case for additional research to further explore the invisibility of CSR actions in practice.

In this section I continue to explore how the *hope* which is facilitated by universities creates self-actualisation, and brings a tangible sense of pride, even before the actual graduation or securing employment. S-Maz for example, alludes to what she sees as a negative attitude of a member of the administrative staff within the University, when it comes to working mothers. In this statement she asserts herself in a position of power:

S-Maz: "...when you work but sometimes they are not flexible, there was one guy at the undergraduate office, he said to me 'if you study you shouldn't work' I thought 'it's your problem if you don't study' because I should be able to do whatever I want 'don't talk to me like that, because I am not joking'".

S-Maz does not simply question the administrator's behaviour, but reverses the power relations between himself and her. She sees pride in her study and maintains that there is the lack of such pride within the administrator as he does not study himself. As discussed in the literature review, power here can be understood in terms of forces that either subordinate or dominate (Fraser, 1989) and I also draw here on Foucauldian notion of power and its ever intercorrelated relationship linkage with knowledge (Ball, 2013). Nevertheless, as earlier discussed, power here is taken as

attributed to the free individuals which make society (Hossain and Ali, 2014) rather than the grand structural power. Here, whilst the administrator may hold the knowledge of university processes, he becomes a subordinate in this encounter. S-Maz reverses the power relations to dominate the encounter, by positioning herself through her engagement with education as superior, and free from a pre-existing limiting structures and thoughts. Her degree is held as knowledge in her own self-perception and thus provided her with that very power and subsequent pride.

Universities are placed in a position of power, being able to provide this very knowledge, and hence subsequent power, to its students. Accordingly, a university that is socially responsible to all its stakeholders, including invisible ones, should therefore revisit their privileged position of power, for the purpose of empowering its stakeholders. From the University's social responsibility stance, empowering students is created by listening to the student voice through several vehicles, including Course Representatives, Course Committees, and the practice of the personal tutoring (PAT/PAA), the latter according to University's statistics, has contributed greatly to students' engagement and progression. In this research, the MSM voiced the importance of the personal relationship with their PAT/PAA as a motivational hopeful force to engage and succeed in their studies, not only on the academic level, but also on the personal level, by discussing private matters, such as their position as migrants, as mothers or as wives.

Also evident in the MSMs' narrative is that course attainment is a pivotal point in their hopefulness. I argue that given the impact of this kind of self-actualisation, social responsible universities must play an active role in working towards facilitating and assisting MSMs' attainment. Hence, it is not simply a question of providing an opportunity for a place to study within university, albeit being imperative, but it is also the creation of the right environment which will enable attainment. The continuous aspect of such *hope* is directly related to the CSR's sustainable development (Hopkins, 2007) and CSR's longevity (O'Connor, et al., 2008). This is especially the case, as illustrated in Figure 4.4. given that hope creates self-actualisation but also the latter reinforces the former.

Lastly, whilst I have demonstrated how studentship can create self-actualisation for MSM, I also note the self-actualisation that is also born out of migration. Evident within the narratives in this study is the questioning of the individual's expected and accepted social and cultural modes of identities, which are also present in the migration trajectories (Dyck, 2017). MSM see their migration as a breaking away from the constraints of the traditional social and cultural constraints as well as, in some cases, from family pressures. Being in a different geographical space allows MSM to form a new identity of their *self*, and permits them to take control over decision making,

without being forced to adhere to past restrictions. The different space is emancipatory as it provides the freedom to be different from the expected *self*.

However, MSM also take pride in their origin and ethnicity, as is articulated in S-Maz's narrative about knowing '*where you come from*' which will make her and her children stronger. For MSM, significant importance is attached to the recognition of the individual's background so as to realise the *self*. Following Klages' (2006, p.50) notions of *identity as fluid, changing and unstable*, national identity is also '*not stable and fixed*'. Migration allows MSM to feel an empowered self that is valid and celebrated, as shown in the MSMs' narratives. MSM achieve self-actualisation through different platforms: it is created as the emancipatory need to become independent and to make one's own decision; it is the need to break away from the traditional view of oneself from what is traditionally expected of them as women and as mothers; it is the symbolic freedom to act and realise the individual self; and, it is the ability to rejoice in the feelings of being a migrant. Migration provided the hope of forming their own identity and the self-actualisation which was possible in a different geographical space.

In this section I demonstrated how migration and education serve as a tool for MSM to realise their own self and achieve self-actualisation that go beyond the financial employability aim of their study. I also depicted self-actualisation as an aspect of universities' social responsibility as an *agent of change* (Stephens, et al., 2008; Visser, 2008) in order to create empowered individuals within society, in this case MSM, for the purpose of long term *sustainable development* and growth.

4.1.5. Contagious Hope

Gibbs (2001, p.1) defines contagion of affects as that the '*Bodies can catch feelings as easily as catch fire: affect leaps from one body to another*'. Contagious affects, as evident in the participants' narratives, have been previously debated amongst academics and scholars (Gibbs, 2001; Ahmed, 2008; Tomkins, 2008, 1962). Gibbs (2001, p.8) maintains that '*affect migrates from body to body*', whilst Tomkins (2008, p.624) explains that the '*affect is extremely contagious*' and demonstrates the contagion of many affects and subsequent actions, including crying, yawning, anger, excitement, shame, disgust, confidence, mirth and good spirits. Similarly, Ahmed (2008) explores the notion of affect, in the example of happiness, as contagious.

Within this thesis, I wish to explore the kind of active transmittability that is observed as tangible actions, not only as pure emotions. This section explores how the *hope* of one person crafts the tangible active 'hope' of another. This transmittability of affects and tangible actions was previously

illustrated by Tomkins (2008) with the notions of distress and therefore crying, or of anger and therefore aggression, being '*innately contagious*'. To illustrate, Tomkins notes that:

“Cry of distress is an amplified analogue of a noxious, steady state stimulus, and a universally recognized output that signals clearly its helpless discomfort” (Tomkins, 2008, p. xv).

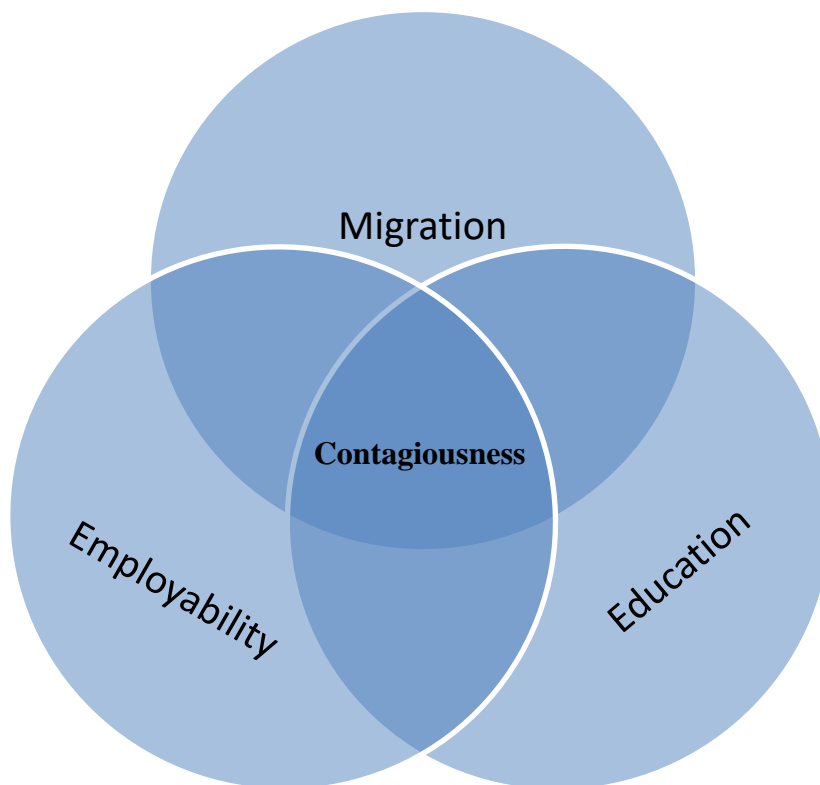
And further:

“The loud voice or a physical attack which hurts is innately capable of evoking anger and aggression This is because of the innate match between the activator of anger and the affect of anger. Since anger is an analogic amplifier of its activator” (Tomkins, 2008, p. 693).

Tomkins (2008, p. 771) also notes that '*all affects are contagious and capable of increasing escalation*'. Following this, just as in the examples of the affects of distress or anger which cause certain observable actions, crying or aggression respectively, it is therefore argued that the affect of *hope* in this thesis invokes actions of migration, motherhood and education, as apparent in the narratives of the MSM. This thesis thus illustrates how this hope is being transmitted either from other family members (e.g. migrating to England, entering HE), or being transmitted through government discourses and the media (e.g. employability), or indeed the MSM participants own internalised hope (e.g. God), examples of which are further explored within this section.

Figure 4.5. illustrates the overlapping and hence contagious relationship between migration, education and motherhood, making hope itself an *agent of change*.

Figure 4.5. Contagious hope



Such physical actions include as in the example of the participants' relatives following similar paths of migration or education. I briefly provide an example of a contagious travel 'bug' whereby either MSM or their relatives follow each other in their migration trajectory footsteps, and then also demonstrate the same contagiousness into HE. S-Jut's migration trail, for example, fulfils her own hope of creating a 'better life' in another country, also facilitated the hope of her sister:

S-Jut: *"I'm the oldest, yeah, one of four... the younger one followed me here. She probably wouldn't have left if it wasn't for me making her feel brave about leaving, but she knew she can benefit for my experiences and that her life will be comfortable here"*.

As noted by Gibbs (2001, p.1) *"We are all aware of the way in which affect can be catching in one to one situations"*, the contagiousness for travel here is preceded by the transmissibility of two affects: hope (for comfortable life) and courageousness (of braveness) between the two sisters.

Moreover, the contagiousness of affects is transmitted not only between the two sisters, but it is also influenced by the social and cultural perceived 'better' reality. However, whilst the MSM perception of migration to the UK is held positively, current media, as discussed in the literature

review chapter, tends to characterise a negative portrayal of migrants (Erel, 2011). In Hopkins' CSR model, the media is accepted as a key stakeholder. Gibbs (2001) perceived electronic social media, such as television and radio, as a contagious 'body', and notes that:

"...the mass media, especially the electronic media, television and (talkback) radio, introduce a powerful new element into this state of affairs. Not only do they act as amplifiers of affect, heightening and intensifying affects (by amplifying the tone, timbre and pitch of voices and, in the case of television, by means of close ups which provide a concentrated focus on facial expressions), but of course they dramatically increase the rapidity of communication of affect, and they extend its reach to the point where it is now almost global" (Gibbs, 2001, p.1).

Accordingly, the media does not only act as amplifiers of affect but also '*dramatically increase the rapidity*' of affective communication to global dimensions, which she further describes as '*affective epidemics*' (Gibbs, 2001). Therefore, media can act as an *agent of change*, but as Hopkins (2016) suggests, it must do so in an ethical and responsible manner.

Similarly, the hope of S-Ibra's brother acted as an *agent of change* that allowed her to fulfil her own hope, leading both to immigrate and to enter HE:

S-Ibra: *"I was really sad when he left.... I was proud of him really. So when he told me about coming here too I was excited... .. He works full time. He is an accountant for the post office... He keeps on telling me to keep at it and complete my degree. It's good that I get this encouragement from him, because I see how he is doing well after finishing his degree and I want to finish my degree and get a good job"*.

It can be ascertained from the MSMs' narratives how hope can be contagious, how one affect can influence other individuals in a physical tangible way. Earlier under the heading '*Hope and Objectifying Employability*' I explored how S-Babbi's sisters-in-law inspired her to go to university, but she was also clear about her business related subject choice, as is the case with her relatives. I conjectured that S-Babbi's choice of a business degree, as her rejection of the traditional role of herself as a carer, whilst also noting the different reality of the social and cultural employability agenda, which she perceives, and which influences her choice of a 'serious' subject.

Observing the biographical information, all the MSM (apart from S-Finch) enter university after being in the UK at least 5 years, which may point out the period of the such affective transmittability (Gibbs, 2001) to materialise in relations to their choice to enter HE. It may also be an extension of

their perception of their English language proficiency, as discussed earlier under the section *'The cyclical relationship of hope and fear'*.

S-Venita joined her father, who migrated to England when she was a child. Her move to England was actually a result of her father's hope for her to gain an education. This extract from her interview about the reason for her migration to England clearly shows an almost sole purpose of entering university:

S-Venita: *"When I was nearly 18 my papaji said that it was time for me to move out of the village and go to university. Of course I couldn't do it in India. It was not possible for me to stay in the village and go to university, so he bought me a ticket to London and here I am. But first I went to college here so I can improve my English and feel confident about studying here, which was a good idea"*.

Brennan (2004) suggests that there are meanings all around us which in interlocking systems create *'the life drive'*, further attributing to the notion of objectified hope. However, Brennan (2004) also somewhat averse the term as it may be too regimental in describing them:

"...interweaving logical chains that are self-referential and exist independently of the subject, but which sustain the life of the subject's kind through their interaction" (Brennan, 2004, p.146).

Hence, in the relationship between the body and others is of affect transmission, whereby the individual's energies are not exclusively belonging to that body and that there is no differentiation between the individual and their environment. Consequently, affects are said to be continuously flowing in and out of both the individual and their surrounding environment as well as being contagious.

The employability agenda, promoted by government policies and also advanced and celebrated by educational institutions (including the University in this study), not only creates a perception of a 'reality' for the student participants, but it also generates engagement with their studies. This generally accepted endorsed 'good feelings' of employability is at the centre of the participants' hopefulness, and it demonstrates the contagiousness of employability.

Tomkins (1962) suggest that although affects are contagious, they are nevertheless personally experienced. As the thesis' ontological and epistemological position, what is positive for one is not necessarily seen in the same light by another, regardless of their closeness to, or relationship with, that person who may be in the same situation. In other words, the hope of one person may either

advance the hope of another but may also hinder it. For example, whilst S-Jut sees England as a 'good life' she nevertheless states that as for her husband, she is 'not sure he is too happy'. This does not refute contagiousness of affects, rather it demonstrates its variable subjective effect.

Gibbs (2001) describes contagious feelings as 'affective epidemics', which hold a negative discourse, insinuate malady or plague. In the MSM participants' narratives, *hope* is in fact, an eruption of a positive spread of this sort of epidemic. With the sense of hope come positive emotions such as happiness and joy, courage and empowerment.

The implications for the University are the need to emphasise a focus on student experience, as this could contagiously attract additional students. Such actions by the University, whilst servicing as a marketing tool and make business sense, it can also serve as a social responsibility tool, which encourage MSM, and others, to enter HE. As a marketing tool, the University encourages a 'Refer a Friend' scheme, whereby current students, alumni and staff, who introduce new undergraduate students to the University, both will receive £200 (ICU, 2017c). Here, there is the recognition of the contagiousness of university studies, and the application of such to the University itself.

In this section I considered how affects, and especially *hope*, are transmitted between individuals but also to and from the environment. Within this specific contagiousness, I have established that the affective influence is physical, tangible and active, in the form of migration, employability, as well as entry into HE and choice of HEIs.

4.1.6. God and Hope

The narratives of the participant point out how hope may also be seen as an extension of God or their faith and religious belief, which in turn, is also the factor that enables success. Within this thesis, I do not intend to question or endorse the existence of a deity or the validity of any religion. Rather, I acknowledge that the participants' belief in God and their engagement with religion, act as a motivational tool whilst in university and allows for the creation of hope within individuals as a drive for success. I therefore use the terms 'God', 'faith' and 'religion' interchangeability to denote the same motivational force.

Earlier in the literature review, I pointed out the *fear of emotions* in academia. Here I wish to highlight the *fear of religion* in HE. The idea of religion as part of academic business analysis can be rather 'controversial', as referred to by the University's CSR manger, considering current 'sensationalised media' attention which tends to synonymise religion with the negative (Vertigans,

2016, p.vii). For example, Christianity and the church have been tarnished by illustrative systematic phenomenon of personal stories of child abuse (Kochansky and Herrmann, 2004); Judaism is now perceived negatively in the light of oppressive Zionism against occupied land and displaced refugees (Brown, 2001; Moshe, 2016); and Islam is held as harbouring terrorism (Jackson, 2005), where religion is arguably used as a *cliché* to explain terrorism (Vertigans, 2016, p.vii). Redclift (2014, p.579) shows how notions of radicalisation do not only relate to religion, but also directly relate to immigration, but pointing out how governments' discourse depicts migrant communities, asylum seekers, Muslims, and other ethnic minorities, as the '*enemies within and without our borders*'. This was earlier highlighted by Erel, et al. (2017) in relation to MMs' lack of language skills as allowing their children's radicalisation.

However, whilst the actions and the portrayal of the religious actors are frequently presented to the public in a negative light, the participants in the study see religion as associated with *positive* spiritual drive. All the participants in the study (apart from one administrator and the CSR managers) noted their religion in the biographical self-definition form, and the presence of *God* within the participants' narratives, students and staff, appears frequently whereby God is viewed as an important empowering strength. Although the idea of God and religion was not prompted by the first interview schedule or questions, the fact that the participants felt compelled to account for God or religion as part of their narratives demonstrate its importance. Subsequently, the thematic relationship between the internalised hope and God has emerged. In an attempt to examine this theme, the ninth question within the second round of interviews was built upon this. It transpired that, in the second round of interviews, there was the strong internalised presence of God, as participants voluntarily and unprompted advocated the notion of their belief in God, even before the question was asked, and hence this theme is included as part of the analysis.

The importance of religion, its invisibility within the University, as well as the effect of the public negative perception towards religion, are apparent in almost all of the participants' interviews. M-Alka, the CSR manager, highlights the inapplicability of religion, stating *n/a* in her Biographical Personal Self Definition form (Appendix 8.5.). Others keep their engagement with the spiritual only in their private sphere. For example:

Ad-Oma: “... well.... Religion is very important in my family, especially my parents. But I don't bring it to work... I don't tell people... because... because I know how people see Islam... you know? Islamophobia and that... so I keep it private”.

Ad-Oma does not clearly state that she must keep her religion away from university, but her moments of hesitation as she recounts her religious narrative points out how the University space is to be completely divorced from religion.

Earlier in the thesis, I pointed out that, in order to truly cater for the needs of stakeholder groups, management must recognise and understand the nature of these stakeholders groups. The aim in this section is to provide an insight into the participants' viewpoints in relations to how their faith, spiritual belief, religion or God, affects their lives.

For the participants in this case study, God is seen as an internalised hope, as illustrated in figure 4.6. whereby God is held as the centre which governs and drives success within the participants.

Figure 4.6. God and hope



Ad-Oma's narrative highlights the significance of some of the negative images of religion which exist in mainstream discourse, as well as concerns about revealing her religion in the context of working in the University. This can be explored by considering recent political and media discourses which may be significant in formulation of her confidence about discussion of her religion. The idea of the '*war on terrorism*' which was introduced after the Sept 11, 2001 fall of the Twin Towers in New York (9/11) and later after 7 July 2005 terror attack in London (7/7). These were followed by other acts of terrorism around the world, including France, Australia, Kenya and Pakistan. Others, more recent terror attacks include: Manchester (22 May 2017); and in London:

Westminster Bridge (22 March 2017); London Bridge (3 June 2017); and Parsons Green (15 September 2017). The political language which these events attracted provided the justification of unprecedented counter-terrorism discourse and held Islam as the object of this counter terrorism (Jackson, 2005). In his critical examination of the *'war of terrorism'* Jackson highlights the very negative association of terrorism and Islam:

"...myth is currently being constructed around Islamic terrorism; every terrorist attack is said to be the work of al-Qaeda" (Jackson, 2005, p.111).

Moreover, this also appears to have a greater controversial significance with current discourse which explicitly and directly associates immigration and terrorism, as may be critically examined in the latest Conservative Party Manifesto:

"We will reduce and control immigration. We will be resolute in defending the country from terrorism and other security threats" (The Conservative Party Manifesto, 2017).

Additionally, the notion of *'radicalisation'* (Doosje, et al., 2016; Vertigans, 2016; Briggs and Birdwell, 2009) also within universities (Quilliam, 2010; Galpin, et al., 2015) has also attributed to the negativity of religion. For universities in the UK, there is now a legal obligation to report radicalism (Counter-Terrorism and Security Act, 2015). To that effect, the University has a safeguarding officer as well as a safeguarding policy, which requires the reporting to government any concern of radicalism.

I therefore highlight that critics of the *'war on terrorism'* ideology also point out its creation of *fear* and repression whilst promoting violence rather than mitigating acts of terror or strengthening security (GPF, 2016). I already rehearsed the role of the media, as one of the organisations' stakeholder group, in contagiously spreading affects. Warrell (2015) and Whitehead (2015) highlight the tainted view of religion by media frenzy as *'radicalisation'* within the university space. Regardless of a *'controversial'* stance, as voiced by M-Alka, the University CSR manager, I accept the positivity in incorporating such internalised *hope* as a positive motivational tool. Tomkins (1991) for example notes that:

"Christianity became a powerful universal religion in part because of its more general solution to the problem of anger, violence, and suffering versus love, enjoyment, and peace" (Tomkins, 1991, p.20).

Notwithstanding a reticence to openly or publically avoid political controversy, this research revealed positive influences that are attributed to religion and God in relation to the participants'

spirituality, which I advocate, exposes a dichotomy in contrast to the negative religious discourse. The implication is that the optimisation of affect motivates the adoption of the spirituality in universities. I also suggest that if notions of *faith*, *religion* or *God* are to be divorced from the university space, for its negative image, rather than incorporated into university for its positivity, then this may increase the risk of reticent radicalism.

Here, I provide extracts from the interview data to illustrate the positive relationship between *Hope* and *God* and how such internalised hope drives MSM into constructive actions, as well as guides them through their positions, as Migrants, Students and Mothers. This is clearly illustrated in S-Loka's story:

S-Loka: *"I should be really grateful because, I am also a Christian and most of all I am grateful to God, because he is the one who is given me the strength. If it wasn't for him, I wouldn't just do it. So each time I felt like giving up, he just gave me the strength to go ahead. Yes!"*

It is only on the understanding of S-Loka's life story, escaping a war-torn country, the death of her disabled boy, a violent husband, that magnitude of the belief in God, as the real drive for life which enables the tangibility of everyday life to take place, becomes truly apparent. God takes a form in the internalised hope which motivates, guides and encourages the negotiation her perceived life's reality.

Given the profound presence of religion, or God, in the participants' narrative, it is suggested that it is important for universities to appreciate and welcome its positivity. Rose's (2013) research study of faith-based projects and their influence on local and regional policy, found that:

"Faith motivated, inspired, shaped, gave meaning and increased the resilience of faith based organisations. Therefore, there is no reason for faith-based organisations not to be open about their faith" (Rose, 2013, p.3).

Whilst I do not argue that religious studies or God should become the content of academic business curricular, I do call for an understanding of the *positive* (Strandberg, 2011, p.13) and motivational affect that a spiritual deity or religious belief can have on students, and propose a socially responsible organisational culture where religious beliefs are neither invisible nor held to be negative.

The interview data reveals that *God* and the *religious faith* are clearly visible in relation to MSM lives in their everyday practice and long term decisions. S-Babbi for example recounts her religious practice as facilitating her ability to study:

S-Babbi: *“If you are good person then Allah looks after you. I read Koran and I know there is Jejunum and Jejunut and if you are bad person you will go to Jejunum and good person you will go to Jejunut, and I will go to Jejunut. I pray and I do good, yeah? So I will go Jejunut, yeah? And God will give me the power to carry on and do well in my studies. Insha’Allah”*.

S-Babbi perspective is consistent with Spinoza’s (2001) standpoint that any affection which increases the person’s power of activity leads to greater perfection, and therefore practices the actions, artefacts and symbols of her religion. She explains how by praying and doing ‘good’, God will give her the ‘power’ to continue and succeed in her studies. Moreover, S-Babbi also holds the similar properties of hope through the belief in God as a mother towards her children:

S-Babbi: *“...my girls are beautiful and happy and we are happy.... If you are good person then Allah looks after you”*.

S-Maz too sees her faith as a conjoined part of her university studies:

S-Maz: *“...because I am Buddhist, I am not Catholic anymore, and because I need to study.. because Buddhism is just a style of life and you read and read and read a lot about... life, about our behaviour, as human beings, and I try to study each day because it gives like this strength that sets my attitude and behaviour, to put it in my mind: this is my target and I need to be able to achieve that whatever happens”*

As pointed out earlier in this chapter, it is in the second round of interviews that the presence of God became even more visible, as this notion surfaced in each of the interviews with the MSM, as they see God and their faith as guiding their future, and illuminate how the presence of God affected their decision to enter university and has a continuous presence in their academic success:

S-Kapsky: *“Look, we are Christian, so I know something good will happened. I have every faith”*.

S-Finch: *“Please God let me be that person who changes the world, if it pleases him. I take this seriously”*.

S-Alice: *“I hope you don’t think I am weird, but I know God will look after me and when I graduate things will be even better”*.

S-Yona: *“This is God’s will and that’s it. I pray every day and it helps me to keep going”*.

S-Angit: *“I know in my religion there are some negative things going on, like women for example are not allowed to do all the things that men do, but it is not really God, it is not really my religion, it is just how some people use the religion to oppress women. So with God’s help I came to university and with God’s help I do well in my studies”*.

Comments in relation to *religion* and *God* were also made by staff members within their narratives. However, only one academic, who is not UK born, refers to God in the same internalised hope manner, when he makes the following comment in relation to work practices which he considers unacceptable, and for which he chooses not to confront management with, hoping that with God’s kindness he can continue to focus on his work:

Ac-Sid: *“Oh No.... no.. no.. no.. no.. I don’t confront anyone. I just leave things as they are. I am a Christian and of course God is a kind God. Yeah”*.

References to God or religion by others, especially white academics and staff, are more detached, reconfirming the rational space of university and externalising and discounting the internalised presence of God. This is despite that most of them (apart from one administrator and the CSR manager) noted their religion on the biographical self-definition form. M-Alka notes that the university offers a prayer room for those students and staff who wish to pray, as an additional discrete facility. Yet, M-Alka refers to the question about meeting students’ spiritual needs beyond the mechanical prayer room facility, as *‘a strange one’* and *‘controversial’*, further reconfirming the attempt to divorce *God* from the rational university space, as well as pointing out to its negative image.

Ac-Elle, a Christian academic, interestingly attempts to utilise the notion of God in a rational way as an external motivational tool:

Ac-Elle: *“They think that there are some people who won’t get their head around Excel, and I simply don’t agree. I think anyone is teachable. The only thing they need more effort, more time, maybe different strategy, maybe more encouragement.... You look at their locus of control, whether external or internal, so for some people it is external so something externally has to reward them, call it God, call it hope, call it love.... but somebody else determines the outcome. Whereas people with internal locus of control feel that they are in*

control and they determine their own faith. The people with the internal locus of control are more self-motivated, they are empowered, they can go and find things for themselves. The external locus people won't take much initiatives for their own development".

Whilst Ac-Elle recognises the motivational values that may be attributed to the belief in God, she does so in a mechanical manner as an external force. This perspective demonstrates a lack of understanding of the MSM internalised presence of God. Ac-Elle recognises the importance and benefit of *'the internal locus of control'* but fails to recognise the internalisation of 'God' by the MSM. The academic staff and the University management perception of *God* demonstrates a lack of understanding of the motivational drive for success which this can serve. The University's documentation analysis reveals that there is very little real engagement with its stakeholders' spirituality. The University does place some recognition of the part that religion plays in people's lives, by offering a 'prayer room' and posting *'happy holidays'* messages on the University's *'Message of the Day'*. However, these are practices which further points to the externalisation of God, faith and religion, to the separation of religion and education. There is no evidence of understanding the motivational effect of such and hence God and/or religion may also be considered invisible in the University.

Earlier in this section I illustrated how staff keep matters of religion *'private'*, albeit believing it to be important. Some students on the other hand do assert their religion voluntarily, a fact which becomes apparent from the interview with the CSR manager, who, although she states that she has no direct contact with students other than in organised events, she is still aware of students being religious:

M-Alka: *"When I compare this University to the previous University I worked in, there are definitely more religious people here. I do not believe that the University provides for the spiritual needs of students other than a prayer room, but we should provide more".*

The provision of the multi-prayer room by the University, whilst providing an attempt to address aspects of religion, it actually demonstrates a lack of understanding of the spiritual motivational force that religion holds on MSM. The provision of a prayer room focuses on the outward forms that embody the religion and overemphasises the rituals over their spiritual meanings of the religions. This is the very critique of 'Formalism' as a philosophical standpoint, whereby the emphasis of the religion is shifted away from its spirituality and instead focuses on artefacts, symbols, rituals and practices (McCallum and Lowery, 2006; Strandberg, 2011). This kind of Formalism is also condemned in the Bible, both in The Old and The New Testaments, because it

takes an impersonal outlook which diverts the attention and affections from the internalised spiritual importance of God, to simply mechanically carrying out religion (McCallum and Lowery, 2006).

In summing up this section, it is evident that the presence of God, faith or religion holds a significant positive value for the MSM in this study, not only within their private lives but also in the University. Yet it is also apparent that other than the provision of a prayer room, there is no real incorporation for such internalised affect within the University.

4.1.7. The retrospective aspect of Hope

The last theme which I wish to explore is ‘hope’ for its Retrospectivity, wherein actions that may have been previously seen in a negative light, such as migration, are revealed to have a positive outcome later on. This may appear somewhat contentious as hope may seem a forward-looking affect, yet I also argue that a retrospective approach does not negate such a positive future outlook, but rather it enhances it.

Tomkins (2008) explains that it is the interpretative responses to experiences, affective and motor, have extension in time, in which the past anticipate the future influences:

“The present scene as experienced is never a razor’s edge. It has extension in time through recruited memory of the immediate as well as remote past, through anticipation into the immediate and remote future, and through perception into the continuing, expanding present” (Tomkins, 2008, p. 717).

I therefore argue that past events, even if negative, can serve as a medium of hope. In this section I aim to propose that the role of a socially responsible university is to facilitate a platform for positive experiences which can then turn the view of previous negative experiences into positive ones, in the same manner in which Tomkins (2008) notes that an affects becomes an amplifier of itself.

For the MSM, as Ahmed (2004b) proposed, the affective hopeful strength allows for past forms of injustice to disappear. In order to analyse the retrospective characteristics of hope for MSM, draw on the work of Watkins (2010), Tomkins (1962) and Gibbs (2001) on affect. Watkins (2010) suggests that a body may hold residual effects of that affect, whereby it leaves residual traces behind which can then have an effect on the individuals’ subjectivities and perceptions. Watkins also considers affect as having the ability to accumulate over time as a bodily memory that can influence one’s cognition and consciousness. Tomkins (1962) calls this residue of past experiences

emotional memory, which with, given our affective awareness, allows the development of *rules* or *scripts* to enable the creation of more positive affect and less negative affect (Tomkins and Demos, 1995). Gibbs (2001) further explains this affective memory as *'the past which has snowballed'* and thus, recurrently reconfirmed through time that turns into attitude. In this study I explore this as the *retrospectivity* of hope, whereby past event which may have been seen in a negative light in the past, reveal to be hopeful and positive with time. For the MSM participants it is that very hope that is accumulated in their affective memory which also reinforces this very same hope.

I start with an investigation of the MSM participants' affective perception of their migration, and how hope takes a positive retrospective stand, as they appreciate that although some may have been forced to leave their country of birth (Willis, 2012), this was nonetheless a positive move. The positivity of migration was revealed later on as it is realised that it is migration that initiated a chain of events that enabled them to have a *'good life'*, as one MSM participant renders it.

This interesting view of hope that materialises after the event has actually happened, hence, sees hope as a retrospective stand. There is the understanding that the positivity that is associated with hope is realised once the chain of events had already happened. Subsequently, hope is generated retrospectively rather than simply causing the actions that preceded it.

S-Jut: *"...obviously, for me I look back and I think it was the right step for me to make because from there I came here and started a new life, good life"*.

Ahmed (2008) argues that bad feelings are seen as backwards looking whereas good feelings are seen as forward looking, and so the latter affect allows for past forms of injustice to disappear. The MSMs' hope, although here seen in a retrospective manner, is still a *forward looking* feeling, and therefore a *good* affect. The past form of injustice does not disappear but becomes not only an agent of hope but also an *agent of change*.

Similarly, S-Loka's narrative could have been accepted as negative as it could have produced feelings of victimisation (Kleinman, et al., 1997; Wilkinson, 2004). Nevertheless, S-Loka sees this event in a positive light, as it became the catalyst for her studies:

S-Loka: *"I thank my husband for leaving me as well... Because if he did not leave me, I wouldn't go to university, and that's what drove me as well"*.

Other MSM provide similar accounts of what previously was seen as in a negative light, is now seen as positive, driving them not only to migrate but also into university:

S-Yona: *“I didn’t get on with my family, especially one sister, she was not nice to me, I think she was just really jealous, so she used to always put me down. When I used to think about it, it used to make me really, really sad, but when I think about it now, I think it was a positive thing that happened to me, because it made me leave, it made me come to the UK and do something with myself, go to university. It wasn’t easy. Maybe it was God’s hand, his secret way of making us do what we do. So I am in university now! I am not sure what my life would have been if I stayed in Iraq.”*

S-Alice: *“I was working in a shop selling women clothing and my boss she was really rude to me and speak down to me, and I thought I wasn’t good to do another job, but then I was talking to my husband and he said ‘enough with this women’ and we decided that I go to university and then I may be able to do the accounts for his business.... Maybe if she was not that rude to me maybe I would still be stuck in her shop.”*

The *retrospectivity* of hope, as explored in this section, demonstrates how events which may have been seen in a negative light in the past, emerge to be hopeful and positive with time.

The Business Faculty incorporates students’ past experiences and encourages reflexivity from an employability stance, which are said to enhance employability skills. However, it may therefore be of value to consider the incorporation of students past experiences from their private lives, not only from their workplace as a strength that can become beneficial tools whilst in university.

4.2. Chapter Summary

In this chapter I provided a critical in-depth analysis of the experiences of MSM studying within a Business Faculty in a socially responsible modern university, and examined whether these experiences correspond to the University’s social responsible vision. I offered an interpretative analysis of the participants’ narratives comparing similarities, contradictions and interlacing with the University’s socially responsible vision, strategy, policies and practices, whilst drawing on previous research and literature, which exposes a range of difficulties for the MSM in HE.

The purpose of this section is twofold. Firstly, as in the thesis aims and objectives, is the understanding of MSM as an invisible stakeholder group, and the second is its implications for a socially responsible university. I highlight the importance for universities to create a positive learning environment and experiences, which will create a long term positive perspective for the

University's stakeholder groups. To further justify the argument for the creation of a positive experiences, in the literature review chapter, I pointed out the changing nature of HE, where universities are becoming more and more business-like which had led to a new discourse of '*student experience*'; a terminology which is widely present in this University's documentation and language.

The experiences of MSM were thematically analysed using the thematic lens of affect theory, under seven facets of hope, as they emerged from the participants' narratives, as: employability, fear, cost, self-actualisation, contagiousness, God and retrospectivity.

Throughout the chapter, I have shown a complex system in which the official strategic policy does not always translate into actual practices that meet the needs of MSM. What becomes apparent through the analysis of the MSM participants' narratives, and triangulating these with University staff and manager interviews as well as University documentation, is that at a strategic level, the University has embraced the WP agenda and integrated this with its Employability Strategy. However whilst there is some awareness of MSM at the University by some of the staff, this stakeholder group and their needs commonly remain invisible.

The examination of the University's policy and documentation demonstrates a strong focus on this 'student experience' albeit targeted at a more instrumental aim of the National Student Survey (NSS). The university often refers to its increasing NSS results as an indicator of better student experience, yet with a more strategic objective of creating a marketable public image of the University and by this increasing the number of students, the latter being seen then as the paying 'customers', a notion which was discussed earlier in the thesis. Again, the contextual notion of CSR in this thesis considers the need for a marketable image and the attraction of more students in a positive light, as CSR is not anti-profit, but rather, the manner in which profits are made

I therefore maintain that it is only by grasping thorough understandings of MSM and their needs, that the University can undertake socially responsible acts to facilitate, their optimal and equitable, participation. Building on the knowledge which emerged in this chapter, the next chapter addresses each of the research aims and objectives, including the last aim to propose a new CSR model.

5. Further Discussion and Recommendations

This chapter provides a further discussion arising from the data and its analysis and offers direct responses to the thesis' aims and objectives. It also addresses the final objective of the thesis, and proposes a new CSR process and model that enables the visibility of, and attending to the needs of invisible stakeholder groups, MSM in this case study.

By thematically and qualitatively analysing the experiences of MSM, using *Hope* as the overarching theme, the thesis considered how the University's socially responsible agenda was interpreted in practice and affected MSM as a particular invisible stakeholder group. Through the interpretive investigation of the participants' experiences, I also raised questions about the socially responsible role that may be played by the University in relations to these experiences. I made use of the participants' narratives to capture the depth and breadth of the participants' lived experiences. As outlined in the methodology chapter, my research journey did not have a hypothesis to prove at its roots, rather it was its openness to listen to the personal stories which allowed for the real understanding of the otherwise invisible stakeholder group's experiences.

Following the research findings, I refer back to Freire (2004) to acknowledge that *'hope is necessary, but it is not enough'* to alone bring change about. I argue that the University should facilitate and enable the materiality of that very hope through its transformation into tangible acts. As socially responsible, the University must understand the hope that MSM, as an invisible stakeholder group, hold, and offer material and practical vehicles which will facilitate that hope.

Whilst the University has a clear social responsibility agenda, its CSR policy is fragmented at the policy and the operational levels, and is communicated in a variety of media, though without a coherent specific guidance of operationalisation. This became apparent through the documentation analysis. At a strategic level, the University has embraced the WP agenda and integrated this with its Employability Strategy. The University has structures to pursue this in the form of a WP Office and policies aimed at the integration and embedding of employability in its undergraduate programs. At an operational level the PAA/PAT System provides for nuancing the rigidity of academic regulations to provide concessions for students with specific challenges and needs. Students with disabilities are specifically visible and the University makes provision for their support in accordance with legal requirements. The employment of student interns provides scope for the University to enhance the student employability agenda and additionally benefit the institution. These strategies and actions are indicative of a socially responsible orientation.

Government funding policies have created commercial pressures on the University that have necessitated a strong emphasis on efficiency. To achieve this there has been a tendency for processes and procedures to become more rigid. Technological innovation has mechanised the application of many of the University regulations leading to more bureaucratic interactions with students. The relationship between the institution and the student now has a stronger customer orientation and a tendency to ‘standardise’ the processes and ‘product’ offer. The liberalisation of the market has also led the Government to institute performance measures across the HE sector in the form of the TEF. The three main elements of this are teaching quality, learning environment, and student outcomes and learning gain. Key metrics that feed into this are assessment is the NSS, HESA progression rates and DHLE surveys in respect of employment outcomes. As noted, from 2017, the TEF determines the level to which University fees may be raised.

At the same time the WP agenda creates less cohesive, more diverse and ‘non-traditional’ student body. Whilst the University considers diversity as a key element of its vision (ICU, 2015b) and promotes equal opportunities, financial pressures and the itinerant pursuit of economies of scale have led to a tacit assumption of a more homogenous student body. Hence, academics in the study refer to treating all students in the ‘*same way*’. This creates a tension between the ethical and discretionary aspects of the University CSR policy on one hand, and the economic and legal objectives on the other. In addition there is a blurring of the boundaries between these categories of CSR activity. The granting admission of non-traditional students to enter the University can be viewed as fulfilling an ethical or discretionary objective in a broader social context. This is particularly highlighted in the case of refugee students for whom fees are waived. The socially responsible vision of the University was significant in the selection process of the MSM in the study and their admission was instrumental in respect of the initial process of achieving their hopes through access to HE. However, after admission, they become customers with further challenges in realising their hopes. Hence, access to HE is one element of the WP agenda and the sustenance of participation is the second. Providing opportunity is not the end of the journey. The opportunity to participate fairly requires recognition, by the University, of the extent to which its processes, procedures and regulations may in practice, frustrate the hopes of some MSM. I contend that it is in the University’s interest to do so as the experiences of such students influence outcomes of the National Student Survey, progression rates and employment outcomes. The invisibility of sections of this diverse student body (e.g. MSM) therefore has potential implications for *sustainable development*.

Flexibility in addressing the specific challenges that MSM and other students may face during their studies is provided by discretionary decisions that can be made by academics who undertake the

PAA/PAT role. However, underlying guiding principles for exercising such discretion by academics vary, and meanings of '*equal opportunity*' and '*fairness*' are not consistent indicating ambiguity in the judgement. For example, academics may adopt a personal, moral or experiential approach in their decisions. In some cases, where work practices are not considered to be satisfactory, academics abdicate overall responsibility to a higher authority (government or God). This is in contrast to legal requirements in respect of students with disabilities. Here, such students are visible, their needs assessed and guidance to tutors is given.

I also referred to government policies which transformed the student cohort into a less cohesive and more untraditional, as well as created a shift in the nature of HE. Universities now play an active role in defining the future society, especially promoting an employability agenda and economic market participation, both for universities as business enterprises and for students as future participants of the market's labour force. Moreover, I drew attention to the competitive business industry in which universities now operate. I therefore illustrated how these agenda-fuelled government policies affected the actual and subjective experiences of those very actors, especially within a WP University with a socially responsible vision.

5.1. Addressing the thesis aims and objectives

Building on the understandings which were uncovered in the previous chapter's analysis, this chapter provides a summation of the answers for each of the thesis' aims and objectives. In this section, I offer a direct summation which responds to each of the research aims and objectives.

Aim 1: To explore the experiences and perspectives of Migrant Student Mothers in Higher Education

a. What influences the decision of MSM in HE to study at university?

The research reveals an interplay between individualised aspiration and general government and social agendas, which provide an array of reasons for MSM to enter HE including:

- self-actualisation,
- following the footsteps of other relatives/friends,
- the available financial opportunities,
- the aspiration for better employment, and,
- being a role model for their children.

There is no question in the mind of MSM regarding their entrance into HE. However, the choice of university is very much influenced by the MSM position as mothers, and the University's geographical location as well as its publicised and marketed social responsibility vision which create the sense of '*belonging*' that MSM envisage.

b. What life changes occurred before and during studies and how do they make sense of these?

It is evident that, whilst in the University, MSM achieve enhanced emancipatory self-actualisation and *pride*, even beyond the particularised hope of employability. At the same time, MSM also experience fear, including fear regarding their language skills and academic ability.

Additionally, MSM voiced the cost which they experience whilst in HE, both in terms of financial cost such as tuition fees, time, and emotionality, such as *guilt*, which are attributed to the challenges of allocating time between studentship and motherhood in a foreign country.

Lastly, MSM retrospectively reflected on their private and familial life changes, such as migration or divorce in a positive manner, achieving self-actualisation and their internalised hope.

c. How do MSM in HE understand the educational and labour market opportunities available to them?

The data demonstrates that for MSM there is a strong link between education with employability, not only for themselves, but also for their own children. The MSM are able to consider their position beyond the traditional '*feminine*' role as mothers and carers, especially given their choice of a Business degree.

The MSM in the study have their own self-drive for better employment through education, but are also aware of the government's as an external driver for this goal.

The University's strong commitment to employability and the development of '*human capital*' is evident in the case study, nevertheless, the data pointed out that University needs to also pay attention to the development of other forms of capital, including social, cultural and symbolic, in relations to employability.

d. Explore MSMs' sense of motherhood: How do MSM negotiate their position as mothers whilst in university?

There is a strong sense of self-responsibility by MSM towards their children, which further contributes to MSM invisibility within the University. At the same time, the MSM draw on their spiritual belief in God as a strong drive for success both academically and as migrant mothers.

Because of their positions as migrants, MSM expressed feelings of *guilt* due to being away from their family in relations to childcare. At the same time, MSM saw their education as a source of *pride*, especially in relations to the emancipatory facet as well as setting an example to their children.

Within the University, attending to specific challenges that MSM encounter during their studies is provided on a discretionary basis by academics who undertake the PAA/PAT role. Nevertheless, the strong relational bridges that are built amongst MSM as well as between MSM (also for example through social media) and other member of staff, contributes greatly to their academic engagement.

Aim 2: To contribute to the understanding of the experiences and perspectives of Migrant Student Mothers as an invisible stakeholder group

a. What are the experiences and perspectives of MSM in the University?

MSM experience a discourse of invisibility in the University. Notions of *equality* and *equity* were prominently debated in addressing the needs of MSM in HE, which were questioned by some but accepted by others, MSM and staff.

Most MSM accept their self-govern position in relations to their motherhood and migration, though some drew benefits from, and valued the University's social responsibility policies and practices (e.g. fee free tuition for refugees) as well as government policies (e.g. LEA grants; PLA; Childcare Grant).

Whilst on the strategic visionary level the University aims to widen participation, including that of mothers, this does not always translate into actual practices once MSM are in the University. On the localised level, it is through the direct relationship with, and the concessions of the University academic staff, that the needs of MSM are individually addressed.

b. What are the institutional policies and practices that impact on MSMs' 'student experiences' in HE?

The thesis demonstrates that although on the strategic level the University has a strong visionary attention on social responsibility, it particularly focuses on two aspects of CSR. The first is an environmental sustainability aspect, and the second is a social aspect, in the form of WP, especially in terms of students' recruitment.

Once in the University, there is some evidence of the social aspect of CSR in practice, in the form of PAT/PAA and employability activities. Other CSR practices towards MSM tend to be more informal on a discretionary individualised basis.

In line with MSM objectified hope, employability is also prominent in the University policy and practices, some of which are incorporated into the curricular, and some in the form of extracurricular activities. This latter form of developing employability skills is less pertinent to MSM because of their position as migrant mothers.

The use of technology holds varying benefits which are both positive and negative in nature. Whilst technology can provide practical tools to MSM (for example online course submission), the automation of services also affect the ability of academic staff to respond to the needs of MSM, and

can create a barrier in the valuable relationship between MSM and staff. Therefore, it is important that technology is implemented in support of services rather than the creation of rigid automation of mechanical processes.

Aim 3: To develop a model of Corporate Social Responsibility that incorporates Migrant Student Mothers into Higher Education

This section provides a practical tool to enable organisations a mechanism to recognise invisible stakeholders group, understand their needs and cater for these. Notwithstanding the boundaries of this case study, lessons that are learnt from this research can hold beneficial implications to other organisations (Blatter, 2008; Farquhar, 2012). The thesis proposes a new CSR model as part of a three continuous phases in the course of recognising the heterogeneity of stakeholder groups and thus invisible stakeholder groups within. This then aids in facilitating a real social responsibility towards the latter.

5.2. Building a real social responsibility towards invisible stakeholders

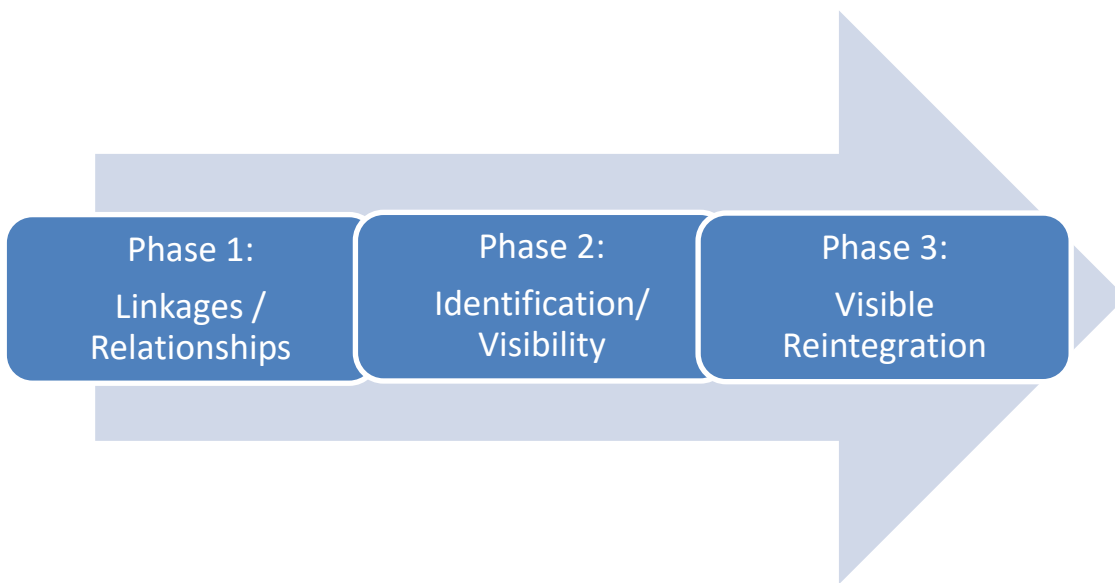
As noted earlier in the thesis, this research uncovered a complex system whereby government and organisational policies and practices which may sometime harmonically match, they do more often conflict, not only with each other but also within themselves. For example, for the university in this study, the overall organisational strategic vision intention is to socially responsibly widen participation (e.g. of MSM) but actual policies (e.g. ‘*no child on campus*’ policy) may counter this very policy which aims to widen participation. These conflicts occur because some stakeholder groups and their needs are invisible to managers and policy makers.

This thesis proposes a new CSR process, which facilitates the platform through which the invisible stakeholders become visible, is illustrated in Figure 5.1. *Three-phase process of making invisible stakeholders visible*. Figure 5.1. depicts the three continuous phases in the process of making the invisible stakeholders visible. This includes:

- Phase 1: Linkages and Relationships between different heterogeneous stakeholder groups;
- Phase 2: Identification and Visibility of hidden stakeholder groups; and,
- Phase 3: Reincorporation of the now visible stakeholders into their respective stakeholder groups.

Later in this section, the *Triplex-Invisible Stakeholders CSR Model* (Figure 5.2) and the *Post Triplex-Invisible Stakeholders CSR Model* (Figure 5.3.) both which form an integral part of this process, are utilised to demonstrate each of the three phases.

Figure 5.1. Three-phase process of making invisible stakeholders visible



5.2(a) Phase 1: Linkages and Relationships

Phase 1 requires the creation of real linkages between the different stakeholders (Russo and Pirrini, 2010). Hopkins' CSR model (2016) recognises two distinct categorisation of stakeholders: Direct/Primary and Indirect/Secondary stakeholder groups. These stakeholder groups include different actors who affect, and affected by, invisible stakeholder groups. The linkages between the stakeholders form the basis of the model proposed here.

The *Triplex Invisible Stakeholders Model* (Figure 5.2.) includes three strands of stakeholders which are interwoven and which mutually affect, and are affected by, each other. The first and second strands, each represents Direct/Primary stakeholders and Indirect/Secondary stakeholders respectively. The third strand denotes the otherwise invisible group, MSM in this study.

The linkages between the stakeholders include either an explicit face-to-face immediate relationship with the invisible stakeholder group or an implicit arm's length relationship with the invisible stakeholder group. Later in the chapter, I will demonstrate how the three phase process in which explicit face-to-face relationships with Direct/Primary stakeholders can facilitate the platform through which MSM as an invisible stakeholder group becomes visible and are then reincorporated into the organisation in a socially responsible manner.

The two Direct/Primary and Indirect/Secondary stakeholder strands are made of many actors, as discussed in the literature review chapter under the headings '*CSR and Stakeholder Theory*', each with their own interest, which may be conflicting to that of other stakeholders (Betts and Taran, 2012), even if in the same strand. In a business organisation stakeholders may include shareholders, management, employees, customers, suppliers, governments, local community and society. Earlier in the thesis I also pointed out to the heterogeneity of each of the stakeholder groups and argued that it is through the in-depth investigative knowledge of the complexity within each of the stakeholder groups that organisation can endeavour to cater to their needs and reach closer to achieving a material and genuine social reasonability.

I also provided a critical review of the literature which pointed out the applicability of stakeholder theory within HE. I showed that whilst business enterprises may have owners or shareholders who are direct owners of the organisations, universities are not 'owned' in the same sense. However, since universities are now operating in more business-like competitive environment, HE leaders and managers now more acutely focused on the economic sustainability of the University, similar to the strategic intent of business owners.

In addition, the Government's 2016 white paper also put in place measures to aimed at assessing teaching quality as well as the legal obligations that universities have towards their students. Hence, students are now being viewed by the University as *customers* in HE. In relation to this, I interviewed the University's CSR manager, who has an implied relationship with the invisible stakeholder group being researched. These revealed a gap in the University social responsibility vision such that the needs of the MSM stakeholder group were largely invisible to the institution. The division of customers into many different groups is well documented in marketing and market segmentation literature (Bodea and Ferguson, 2014) and MSM are hidden, and hence invisible, within the broader *customer* stakeholder group which, in turn, interacts with the *employees* stakeholder group.

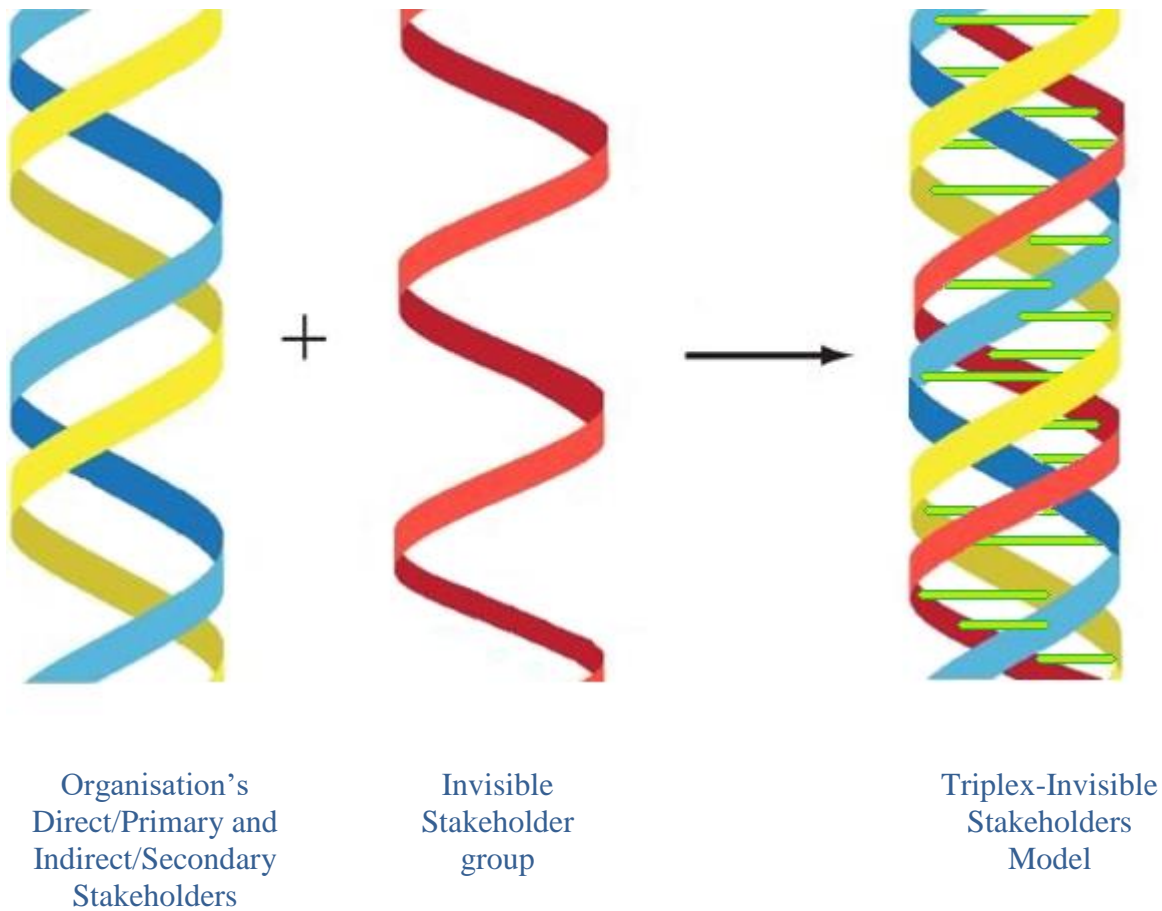
Employees are generally bound by their contractual obligations, and in return, expect certain levels of working conditions, whilst customers hold certain rights in return for payments. The employees

as one of the University's stakeholder groups can be further deconstructed into sub-groups with differing interests and roles. These include academics, tutors, researchers, managers, administrative staff and support staff, such as library service staff. This study, focused mainly on two sub-groups of the employees stakeholder group, which have an explicit face-to-face contact with, and thus influence the experiences of, MSM in university. Bolton, et al. (2011) points out to how employees are in fact instrumental in the creation and success of the organisation's ongoing CSR process. In this case study, these were front-office administrative staff and academic lecturers, of which, some of latter had specialist roles as PATs/PAAAs and Course Leaders. The research also included an interview with a CSR Manager, which further highlighted the invisibility of MSM to the University's management and policy makers.

Additionally, within the broader Indirect/Secondary stakeholder groups are hidden other subgroups with an explicit and profound relations to MSM. In this case study, these include the children of the MSM and their families. It is by making visible the MSM as a Direct/Primary stakeholder group that their children and their family also become visible within the Indirect/Secondary stakeholder group.

Figure 5.2. illustrates the new Triplex-Invisible Stakeholders Model which is built on Hopkins' (2016) traditional view of the organisational two categories of stakeholder groups: Direct/Primary and Indirect/Secondary (Figure 2.6), whilst borrowing from Walker's (2014) Maturity Model of Corporate Resilience illustration (Figure 2.7.) Figure 5.2. is particularly original in incorporating a third strand of the Invisible Stakeholder group.

Figure 5.2. The Triplex-Invisible Stakeholders CSR Model



As the Triplex-Invisible CSR model illustrates, the three strands are entwined and mutually affect, and are affected by, each other. The three strands are now distinctly connected. These connections points of relationship between all the strands are facilitated by those Direct/Primary stakeholders who hold an Explicit Relationship with both Indirect/Secondary stakeholders as well as Invisible stakeholders make the latter visible. Later in the chapter, I will illustrate the different actors within this model, using MSM as an example. I will discuss how the explicit relationship with Direct/Primary stakeholders forms a vital part of the process that can facilitate the platform through which the invisible stakeholders become visible.

5.2(b) Phase 2: Identification and Visibility

In the *second phase* on the continuous process of making invisible stakeholders visible, the visibility of the stakeholder group is no longer hidden. This requires a thorough understanding of the stakeholder group, their experiences and their needs, which can be produced from appropriate investigations such as the example of the analysis in this thesis.

By consulting MSM and those stakeholders with a direct explicit relationship with the former, that the experiences, perceptions, perspectives, needs and aspirations of MSM as an important stakeholder group within the University and within society, that their visibility becomes possible. Additionally, management need to foster channels which empower employees with explicit relationship with invisible stakeholders to make management and policy makers of the now visible stakeholder group. Next, albeit an important phase, visibility and recognition need now be addressed with operationalised vehicles that will allow their integration back into the organisation's direct and indirect stakeholders.

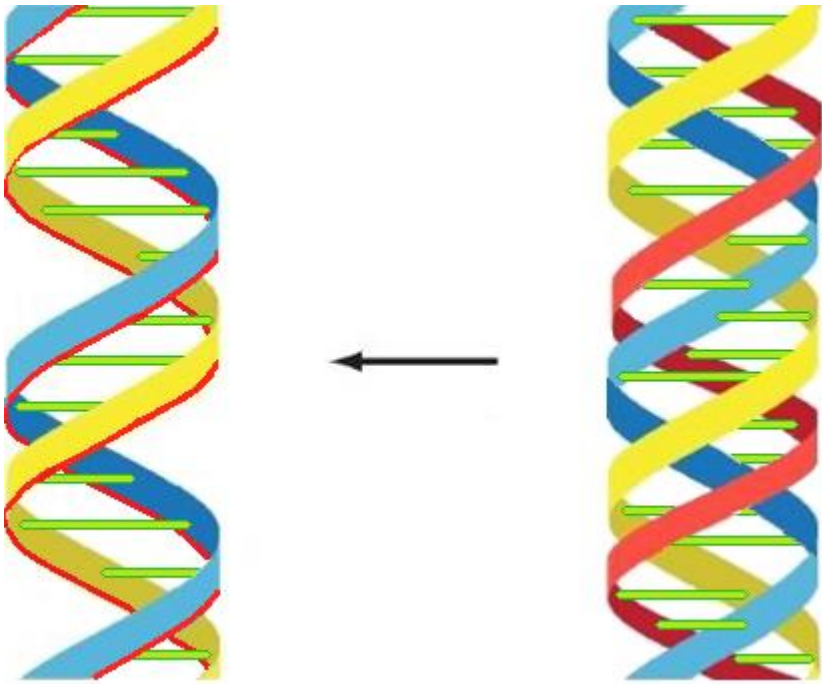
Once the invisible stakeholder groups become visible within the organisation and to its management, they are then reincorporated into their visible direct or indirect strands respectively. In this case study, once MSM are recognised as one of the University's important stakeholder groups, and their needs are formally addressed, that they are integrated back as a visible Direct/Primary stakeholder group. Similarly, as the children of the MSM and their families also become visible, they are then observably contained within Indirect/Secondary stakeholder groups.

5.2(c) Phase 3: Visible Reintegration

In the third and final phase of the process of making invisible stakeholders visible, the now visible stakeholder groups are reincorporated back into their respective strands, a process which reverses the Triplex-Invisible Stakeholder CSR model into its traditional two strands Direct/Primary stakeholders and Indirect/Secondary stakeholders, as depicted in Figure 5.3. *Post Triplex-Invisible Stakeholders CSR Model*. This is done by new anchored mechanisms, tools and vehicles which address the needs of the now visible stakeholder groups.

At the same time, to ensure the continuous recognition of any other invisible stakeholders, the two strands in the new CSR model are now distinctly connected. These points of contact between the two strands are facilitated by those Direct/Primary stakeholders who hold an Explicit Relationship with both Indirect/Secondary stakeholders as well as Invisible stakeholders who are now visible, and therefore reintegrated back into the two traditional Direct/Primary and Indirect/Secondary Stakeholders strands.

Figure 5.3. Post Triplex-Invisible Stakeholders CSR Model



Direct/Primary and
Indirect/Secondary
Stakeholders

Triplex-Invisible
Stakeholders
Model

5.2.1. University actors within the Triplex-Invisible Stakeholders CSR model

In this section I wish to apply the process of the three continuous phases of making invisible stakeholders visible to the case of MSM in HE, and demonstrate the relevant actors and linkages within the three strands of the *Triplex-Invisible Stakeholders CSR model*. The first two strands are the University's Direct/Primary stakeholders and the Indirect/Secondary stakeholders, whilst the third strand represents the MSM as an invisible stakeholder group.

Table 5.1. provides a matrix which illustrates the composition of the Direct/Primary and Indirect/Secondary stakeholder strands as applicable in the case of MSM, by listing examples of the main actors which the two first strands encompasses, and further divide these into those who hold either an *Explicit* face-to-face or an *Implicit* arm's length relationship with MSM as the invisible third strand. *This is the first phase in the process of making the invisible visible.*

As previously noted, whilst the table acknowledges several stakeholders who may affect MSM experiences in HE, the thesis opted to collect data mainly from those who have an explicit face-to-face contact with MSM. Accordingly, the Triplex CSR model points out that it is these relationships and linkages, especially the explicit ones, which form the first phase of the process which makes the invisible visible.

The second phase in the process is the actual visibility of these hidden stakeholders to management. The onus is then on the organisational management to empower those who have explicit relationships with invisible stakeholders to advise and act in the interest of these otherwise silent and invisible stakeholder groups. By doing so, management allows the third phase of the process which reincorporates the now visible stakeholders and their needs back into the organisational policies and practices.

Table 5.1. Examples of stakeholders' relationships with MSM as an invisible stakeholder in the three strands Triplex-Invisible Stakeholders CSR model

Third strand:	Invisible Stakeholder group	
	<i>Explicit face-to-face Relationships with MSM</i>	<i>Implicit arm's length relationships with MSM</i>
First strand: <i>Direct/Primary Stakeholders: Relationships within the University</i>	Lecturers	Back-office staff
	Front-office Administrative staff	Management
	Support Staff	Business Partners
	Other students	Alumni
Second strand: <i>Secondary/Indirect stakeholders: Relationships outside the University</i>	Own Children	Government
	Family members and Friends	Potential employers
	Current employers and co-workers	Professional bodies

In this example, the first strand of Direct/Primary stakeholders within the University include those who have an explicit face-to-face contact with MSM: lecturers, front-office administrative staff, support staff and other students; as well as those who do not have an explicit face-to-face student facing role, whereby their effect on MSM is seen as implicit: back-office administrative staff, management, business partners and alumni.

The second strand of Indirect/Secondary stakeholders within the university again includes those who have an explicit face-to-face contact with MSM: their own children , family and friends (who are also invisible) and current employers; as well as those who have an implicit arm's length interaction with MSM and thus their effect on the latter is seen as implicit: government, potential employers and professional bodies.

Notwithstanding the a clear categorisation of the positionality of each stakeholder group in Table 5.1., it is also important to note that these categorisation must be read as illustrative rather than rigid, and is to be taken as exemplifying a particular case which may be applied and modified to

other cases in a manner that is more loyal to each particular case. In the Triplex-Invisible Stakeholders CSR Model, the classification and positioning of each stakeholder group is a fluid concept and in some cases, a stakeholder group, or the actors within it, may be considered as either direct stakeholders or indirect stakeholders.

It is based on this contention, that within this thesis, the understanding of how its participants' act is examined using Interpretivism. Therefore, in the analysis chapter, I provided an in-depth insight into the experiences of MSM, which enabled and facilitated the mapping of the relationships between this stakeholder group and other stakeholder groups. This then enables interpretations as how the University can provide actions that will assist in fulfilling its social responsibility vision.

5.2.2. Opportunities to make visible invisible stakeholders

As a final guidance, building on the knowledge of this particular research, I now propose a brief insight into each of the two main actors' with an explicit relationship with the invisible MSM stakeholder group, academics and administrative staff, and highlight opportunity for the visibility of the former, whilst referring to the primary data collected in this study, in order to illustrate the very creation of the visibility of the otherwise invisible MSM stakeholder group. I do so in alignment to the seven thematic hope categories unveiled in the analysis and findings chapter, particularly in relation to university studies.

The final part of the continuous phases of making MSM visible allow the reintegration of MSM back into the organisations stakeholder groups with the provisions of vehicles and mechanism address MSM needs. It is noted that the more instrumental Particularised/Objectified hope (for example, Employability or Cost) is more tangibly addressed, whilst the more Generalised/Personal hope (for example, Fear or Self-actualisation) may sometimes be more difficult to translate into tangible measurable actions, but this can nonetheless still be addressed.

The proposed operationalised tools, which are later presented in Table 5.2. *The a-z to address MSMs' hopes*, are listed here in an alphabetical manner:

Attainment: course completion
Better course structures: Part-Time courses; Top-Up courses; Evening classes
Capital development (social, symbolic, cultural and soft skills)
Design suitable curricular
Environment: library, social space
Funding: Bursaries and charities
Group work, which also fosters team building
Human Capital development and Employability modules
Integration and Belonging: Forster sense of being part of university
Jobs and employment
Knowledge of academic skills
Language skills
Meetings and regular interactions
Networking events
Opportunities for sponsorships and discounts
Progression through academic success
Quality of life: childcare support
Retention through pastoral care
Spirituality and positive awareness of its significance
Technology to support (not to replace or automate) service
Unity: an accepting culture
Valuable additional support classes
Work-placements
X – Exemptions from professional bodies
Yield: Graduation and alumni services
Zero to infinity: Mathematical skills

Table 5.2. is built on the seven hope categories in relations to MSM as provided in the analysis chapter, and incorporate these organisational and management tools. It is also important to note that each of these tools may address more than one facet of hope. Table 5.2. emphasises the affect to which it most relevant. Table 5.2. also points out those who may be responsible for the provision of each of the categories. This table includes some actions already currently undertaken by the University. However, due to the invisibility of this stakeholder group, these actions may not consistently be applied in a manner consistent with the hopes and needs of MSM.

Visibility is then to be achieved by the passing of information that is available to those with explicit contact with MSM, such as lecturers, PATs and front-office administrative staff, to senior management, who can exercise their role in developing policy and practices, such as childcare responsibilities for example. Additionally, management can also empower staff to have a formal guidance on discretionary exemptions and interventions.

It is important to note that ultimately, this study itself also contributes to increasing visibility.

Table 5.2. The a-z to address MSMs' hopes

Hope category	The focus of actions to address MSM hopes	Responsibility For Action
Fear	<ul style="list-style-type: none"> • Language skills • Knowledge of academic skills • Valuable additional support classes • Zero to infinity: Mathematical skills 	Academic staff / Administrative staff
Employability	<ul style="list-style-type: none"> • Capital development (social, symbolic, cultural and soft skills) • Design suitable curricular • Work-placements • Human Capital development and Employability modules • Networking events • X – Exemptions from professional bodies 	Academic staff / Potential employers
Self-Actualisation	<ul style="list-style-type: none"> • Meetings and regular interactions • Integration and Belonging: Forster sense of being part of university • Unity: an accepting culture 	PAT / PAA / Academic Staff
Cost	<ul style="list-style-type: none"> • Quality of life: childcare support • Better course structures: Part-Time courses; Top-Up courses; Evening classes • Opportunities for sponsorships and discounts • Technology to support (not to replace or automate) service • Funding: Bursaries and charities 	Administrative staff / Service staff / Academic staff / Employers
God	<ul style="list-style-type: none"> • Spirituality and positive awareness of its significance 	PAT/ Pastoral care / Academic staff
Contagiousness	<ul style="list-style-type: none"> • Environment: library, social space • Group work, which also fosters team building • Yield: Graduation and alumni services 	PAT/PAA / Alumni
Retrospectivity	<ul style="list-style-type: none"> • Retention through pastoral care • Progression through academic success • Attainment: course completion • Jobs and employment 	Academic staff / Administrative staff / PAT/PAA / Alumni / Employers

Whilst table 5.2. provides areas for action that facilitate the mechanisms which address the needs of MSM, ultimately, the overarching aspect of these mechanism is the essential role of Senior Management in facilitating the visibility of otherwise invisible stakeholders and in policy formulation and guidance. It is by consulting those stakeholders who have direct relationship with otherwise invisible stakeholder groups, as directed by the Triplex-Invisible Stakeholders CSR model, that those invisible stakeholders turn visible and their needs become apparent. Management can then examine which tools, some of which may already be available whilst new ones may need to be introduced, can be channelled towards these stakeholders.

5.3. Chapter Summary

This chapter provided a further discussion of the findings and analysis, as well as furnished direct responses to the thesis' aims and objectives, as stems from the data and its detailed analysis. The research unearthed a complex system whereby the University's social responsibility is fragmented into several policies and practices, which influence the experiences of MSM, either cater to their needs, or conversely hinder their experiences. Any practices towards MSM were found to be carried out on a discretionary basis rather than a formally articulated official process. Moreover, the thesis also reveals that MSM remain invisible to the University's management and policy makers.

The final objective of the thesis, which was the development of a CSR model that would enable the process of making the visibility of invisible stakeholders, was provided as a three-phase process, within which the Triplex-Invisible Stakeholders CSR model is pivotal. At the first phase, the model places an emphasis on the explicit and implicit relationships of the organisation's direct and indirect stakeholders with invisible stakeholder groups. This allows at the second phase the visibility of hidden stakeholder groups. At the last phase, the model focuses on the role of management in facilitating information sharing, which will allow the recognition of the heterogeneity of different stakeholder groups, and ultimately devise vehicles that addresses the needs of its stakeholders.

Lastly, building on the knowledge of this particular research, tools were suggested as to how to address the needs of MSM as an example of an invisible stakeholder group.

6. Conclusion

This case study explored the experience of one important yet often invisible and hence neglected, stakeholder group, namely, MSM within a socially responsible HEI. In *Chapter 1* the thesis revealed the significance of MSM as an important stakeholder group within the University and society as a whole (Erel, 2011; Dyck, 2017, Lisiak, 2017), yet the thesis also found that MSM are largely *invisible* to government and to the University's management and policy makers.

Chapter 2 provided an extensive literature review which drew attention to the parallel discursive portrayal of MM, students, HE and CSR in terms of being *agents of change*. The University's social responsibility, though not aggregated within one CSR document, was highlighted in the context of WP in HE (DFEE, 1997; DfES, 2003; OFFA, 2017a) and Employability (Leitch Report, 2006; Wilson Review, 2012; HESA, 2017a), all which are relevant to the current changing nature of HE (Marginson, 2013; Leathwood and Read, 2003; HEFCE, 2014). Moreover, the thesis reviewed the scant existing literature regarding SP (Moreau and Kerner, 2015; Wainwright and Marandet, 2009) by exploring the motivational reasons to enter HE as well as their experiences whilst in university.

This thesis contributes to the field of CSR as a growing subject which is fundamental to many businesses and it is now present in almost all business decisions (Carroll, 2015). CSR is also widespread among large companies and it is a growing discipline both within the academic sphere and the corporate world (Idowu, et al., 2014; King, 2009; Hopkins, 2003a; Idowu and Towler, 2004). However, as with many organisational and management concepts or social sciences discourses, despite the growing research studies addressing CSR, there is still no one agreed common definition defining CSR (Carroll, 2015; Fifka, 2009; Okoye, 2009). After observing various definitions, this research adopts Hopkins' (2016) definition and model of CSR, which takes a stakeholder approach, as well as Walkers' (2014) relational emphasis. Thus, the thesis also reviewed stakeholder theory (Freeman, 1984) which guided the study and addressed its material applicability to universities as business entities (OFFA, 2017a; Idowu, 2008; DfBIS, 2011a).

The literature shows that for the many definitions of CSR there is still an untouched space in which existing CSR definitions neglect the complex heterogeneity of stakeholder groups as well as their interrelationships, and therefore especially overlooks invisible stakeholders. The originality of this study is in its pioneering engagement with MM development of their own human capital as well as the notion of *invisible stakeholders*, as coined within this thesis.

The methodology chapter, *Chapter 3*, explored the ontological and epistemological issues and specifically the, Interpretivist research paradigm which guides the research. Interpretivism, advocates

that, although there may be a given reality, such truth cannot simply be measured directly. Truth can only be perceived by individuals, each of whom views it through the lens of their prior experience, knowledge and expectations. That lens influences what individuals observe and how they interpret what they unearth (Lincoln and Guba, 1985). Consequently, what is known is not objective, but it is always filtered through individuals, and is always subjective.

The interpretivist rationale underpinning the choice of qualitative research approach and the way in which they were applied within this investigation were also provided. This offered a justification for the quantitative approach to research and the research methods used within this research study to acquire data regarding the position, experiences and perspectives of MSM, their negotiated experiences whilst in university, and their intricate relationship with other stakeholder groups within and outside the University. The research method adopted is a single case study based in a University Business Faculty and includes two rounds of semi-structured interviews, research diary and an in-depth documentation analysis. In this case study research approach occurrences of phenomenon were studied in-depth within a CSR context, and therefore its lessons can also hold beneficial implications to other organisations (Farquhar, 2012; Blatter, 2008).

Tensions encountered were also discussed together with the strengths and limitations of the case study approach. This thesis made the case of MSM within a socially responsible university, an '*object of study*' (Denzin and Lincoln, 2011, p.14) which facilitated the development of the new CSR model that hence, may be adapted within other organisations and circumstances to aid in the recognition of invisible stakeholders.

The study involved 21 interviews with four stakeholder groups, including twelve MSM, five Academics, three Administrators and a CSR Manager, which were also accompanied by the researcher's research diary. Additionally, all participants completed a Biographical Personal Self Definition form. In total over 230 hours of interview data was recorded and transcribed verbatim. Moreover, an in-depth investigation of the University's policies, documentations, existing statistics, generic emails, management address and publically available information such as the University's website, was also carried out in order to examine the University's social responsibility vision in triangulation with the organisational practices as emerged from the interview data. Lastly, a critical reflection on the methods used within the research study was also provided.

A discussion of methodological theory and CSR approaches in undertaking qualitative research was also discussed, with a critical examination of the strength and weaknesses of the research design and the qualitative research approach within a CSR perspective. The applicability of the interpretative philosophical standpoint was evident as the research foundation of the former in its data collection,

aiming to discover what is implicit in the data. Hence, this research did not begin with a presupposed hypothesis that would test a *truth*, but rather with the research situation in an attempt to understand the happening within, which in this thesis is an exploration of MSMs' experiences in a Business Faculty. The ideas developed in the thesis are *emergent* being discovered in the data collected and involved the discovery of the theory through the analysis of data.

The literature surrounding Affect Theory (Massumi, 2015; Leys, 2011; Walkerdine and Jimenez, 2012; Ahmed, 2004a) and Hope Theory (Dufault and Martocchio, 1985; Jevne, 1991; Snyder, 1995) as emerging analytical lens which guided the thematic analysis within this study, were reviewed. This was in order to set the inductive contextual framework for the thematic analysis of the data. The strong affective dimension of the participants' experiences that emerged through the process of the thematic qualitative analysis of the data collected, provided a strong rationale for this approach. Additionally, the thesis also demonstrated that affects are directly related to mothers' interpretation of CSR (O'Connor, et al., 2008), which makes Affect Theory a relevant lens which guided the thematic analysis within the CSR framework.

As appropriate within qualitative research, analysis was carried out as the data was collected with each interview augmenting the analysis carried out so far. It was felt that the data collected reached the point of *saturation* and that any additional interview would add to the same interpretation and analysis. Though a debated one, the concept of *saturation* and its limitations in qualitative research (Richards, 2015; Manson, 2010) is nonetheless accepted as valid. Finally, the thesis provided a reflection on the subjectivity employed within the research.

In the findings and analysis chapter, *Chapter 4*, the complexity of various experiences of MSM in HE is presented in a multifaceted complex praxis through the notion of hope. Seven central themes –*employability, fear, cost, self-actualisation, contagiousness, God, and retrospectivity*– emerged from the thematic analysis, offering an interpretative analysis of the participants' narratives and examined how these may be similar to, contradicting to, or interwoven within, the University's socially responsible vision. By doing so the thesis explored to what extent socially responsible organisations impact on their stakeholder groups or indeed aware of the latter's needs, so to be able to address these in a socially responsible manner.

This study underlines the importance of a reciprocal relationship between material experiences and affective understanding which enables what may seem vulnerable yet strong individuals, to act and progress, both as migrant mothers and as students. This study argues that the central theme attributed to affects in the individual's experiences is significant in their motivation and achievement through their migration and education journeys, and as mothers, enabling both themselves and their children to occupy

a place as future citizens. This thesis contributes further to the literature surrounding migrant students as well as SP in HE.

The analysis of MSMs' experiences in the study pointed to the extent to which the University's social responsibility official vision is sporadically followed in isolated instances and in individual discretionary cases, whilst as a stakeholder group, MSM remain invisible to the organisation as a whole.

Chapter 5 provided further discussion and directly responded to each of the study's aims and objectives. As a final recommendation, the thesis' originality is manifested in the development of a new three-phase CSR process which helps with the ongoing CSR course of recognising and addressing the needs of invisible stakeholders. Within the three-phase process, the *Triplex-Invisible CSR Model* builds on Hopkins' (2016) traditional two strands CSR stakeholder model: Direct and Indirect, and offers three entwined strands that mutually affect, and are affected by, each other. The model points out to the importance of the connectivity (Walker, 2014) between the three strands, which is facilitated by those Direct/Primary stakeholders who hold an Explicit Relationship with Direct, Indirect, and Invisible stakeholders. This denotes the very first phase in recognising invisible stakeholder groups. The second phase of the process denotes the actual visibility of stakeholders groups which are otherwise hidden. At the final phase, management role is seen as pivotal in providing operationally anchored mechanisms, which would allow the development of strategies, processes and tools that reincorporate previously invisible stakeholders and address their needs, in a manner that is socially responsible. It is only then that management will be able to *'treat all stakeholders in a socially responsible manner'* and achieve the ultimate aim of *'sustainable development'* as in Hopkin's (2016) CSR definition.

Using MSM as an example, the thesis provided practical recommendations and tangible tools to address the needs of this particular invisible stakeholder group. Applying the rationale and benefits of a case study, the CSR model developed in the thesis can also be adapted to other organisation. This thesis therefore forms an original contribution to knowledge in the fields of migration, motherhood, HE, Affect theories and CSR. The study highlights MM's engagement with their own human capital development and marries MMs' literature with that of SM. It is also original in its analysis, by utilising the lens of affect theory. Finally, the study's originality is also observable in the development of the new three strands Triplex Invisible Stakeholders CSR Model as part of an ongoing operationalised three-phase CSR process which enables the recognition of invisible stakeholders.

There are several future implications which stem from this research. On the localised level, as this research engaged with a particular case study, there several way in which this study would support a move towards bettering the experiences of MSM in HE. On a more general level, this study extends policy implications in areas of migration, motherhood, HE and CSR, which as this case study demonstrates are intrinsically linked.

The study highlights the positive narrative of the migration in terms of its emancipatory force for MSM. In this case study, MM embark on a HE journey to better themselves, their children, and their families, which ultimately benefits society. Additionally, in response to those who call for the control, curb and diminution of migration, the study shows that there are other additional values to consider when thinking about migration policies. In addition, the study points out that migration does not only benefit the migrants themselves, economically and affectively, but also, rather than the later developing dependency and becoming a ‘drain on the resources’, migration actually improves the development of countries in which they immigrate into (Erel, 2011). It is therefore important for policy makers, at the organisational level and government level to focus on facilitating that very betterment, which is derived from migration and from HE, for example through the notion of employability, as illustrated in this thesis. Albeit, this study does not attempt to create readymade solutions to migration or HE, by providing a set of ‘policy implications’ which would directly lead to significant improvements. Rather, this study offers that for HEIs, recognising and catering for the needs of their varied stakeholder groups in a socially responsible manner, will further promote the intrinsic value of the HE and enhance retention, progression and attainment of students, especially of non-traditional students, such as migrant students and student mothers, and those from disadvantage backgrounds, as is now requisite of OFFA (2017b). For each HEI, this may be through an investigation into the extent that the widening participation policy in terms of access, which is offered to non-traditional students, some of which are invisible (MSM in this thesis) to the organisation, its management, its policies and its processes, also offers more prospects whilst in university and upon and after graduation. Lastly, further contributing to the CSR and the stakeholders framework (Hopkins, 2016), this study also builds on Bolton, et al. (2011) who maintain that employees are the instrumental drivers of the organisation’s ongoing CSR successful process, as well as provide a representation of the local political, economic, and social environment. This places employees in a privileged, and therefore obligatory, position to make visible otherwise invisible stakeholders. It also means that socially responsible management should empower employees to do so, whereby the Triplex CSR model offered by this study provides the opportunities to exercise this very socially responsible process. Recognising the novel elements of

this research: invisible stakeholders and the triplex stakeholder model, it is suggested that further research.

Finally, the study was set in a large faculty with a diverse urban population, making the *object of study*, one invisible stakeholder group: MSM. It was already pointed out that this qualitative case study research is restricted by the boundaries of one case study, and that this may represent some limitation in terms of the study, both for its theoretical qualitative nature and in practice, especially in terms of its applicability to the general. As with my epistemological position, this thesis does not attempt to present definitive solutions, rather it wishes to drive the investigation still further, for an ongoing interpretative exploration of the experiences of MSM as well as of other invisible stakeholder groups.

This thesis therefore welcomes further studies, including other business entities, and/or with larger sample size, in order to augment the research finding as well as to test the applicability of the new CSR three-phase process and the Triplex Invisible Stakeholders CSR model to other organisations either within HE or within the wider business sphere.

7. References and Bibliography

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8. Appendices

8.1. ICU's Recruitment Campaign: Do Something You Love





8.2. ICU: Statistical Data

Table 8.1. ICU Statistical Data (displayed in %)

%	ICU	Business	Art	Computing	Education	Sciences	Sociology
Total	100	24	17	12	20	14	12
Male	36	44	35	70	16	34	25
Female	64	56	65	30	84	66	75
white	38	38	61	37	19	35	41
Non White	62	62	39	63	81	65	59
White Male	14	14	22	23	4	11	11
White female	24	24	39	14	16	26	32
Non White Male	22	29	13	46	12	23	14
Non White Female	40	33	26	17	69	42	45

Chart 1. ICU by Faculty size

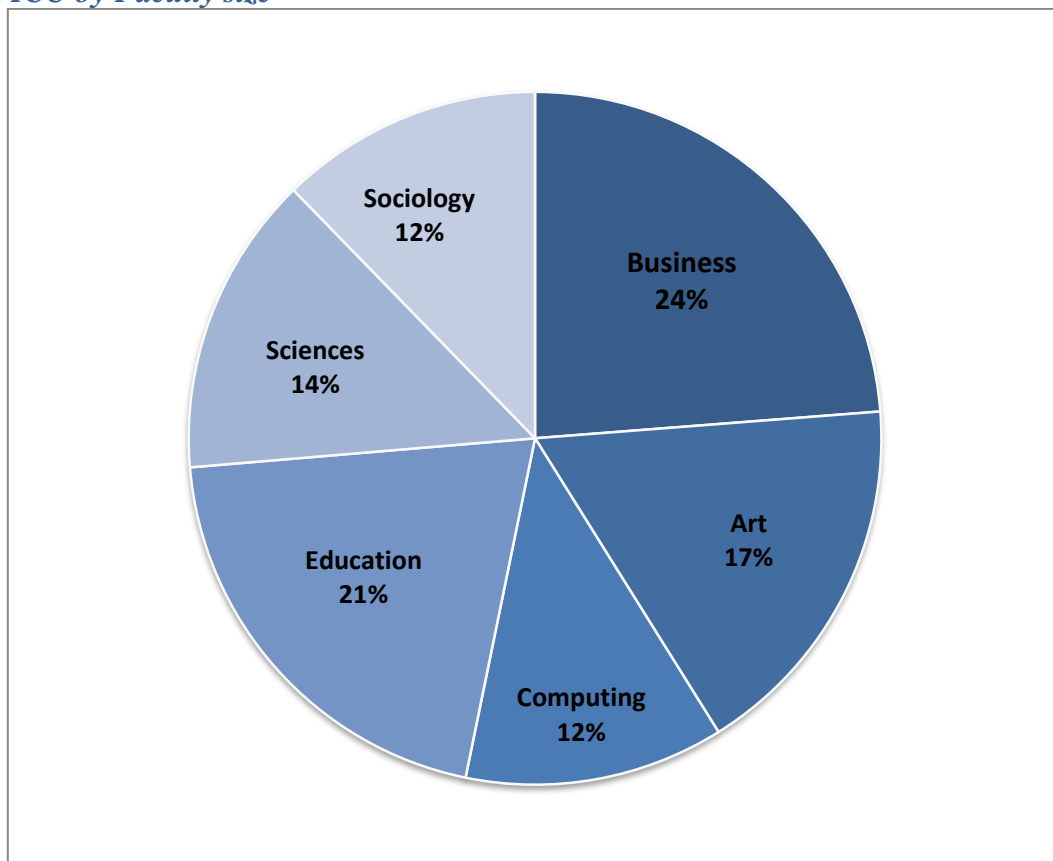


Chart 2. ICU by % of Male/Female by Faculty

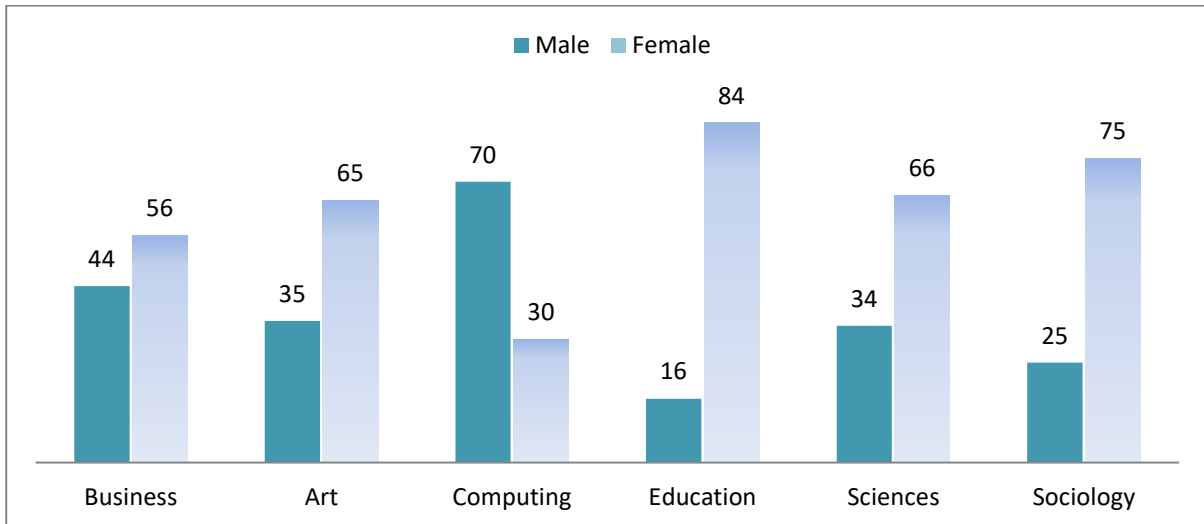


Chart 3. ICU by % of White/Non-White by Faculty

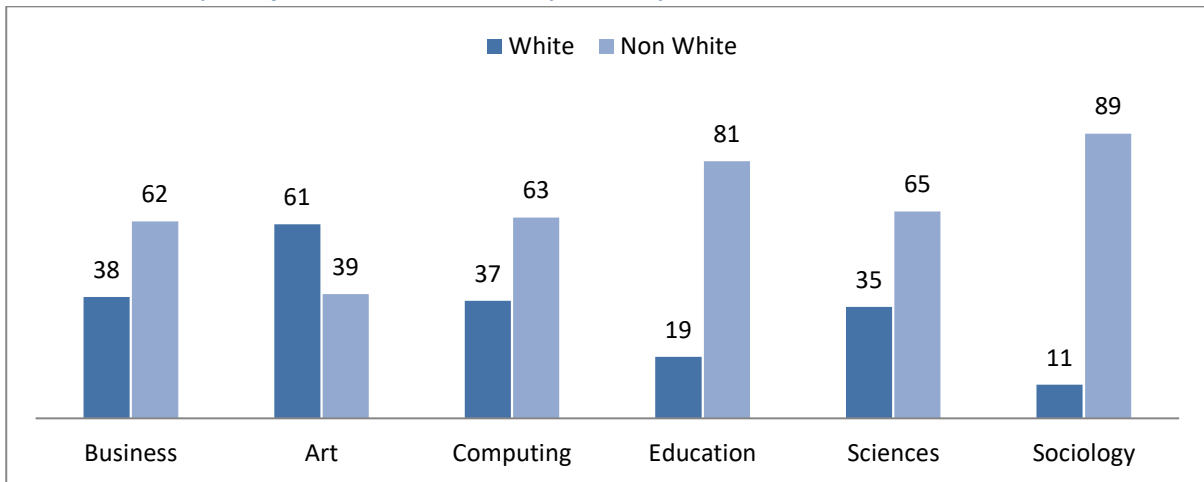
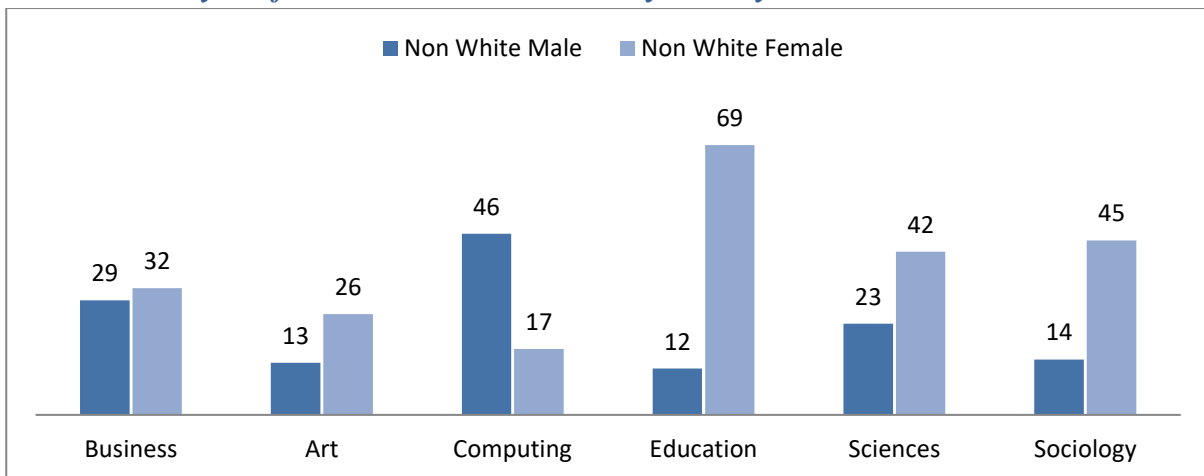


Chart 4. ICU by % of Non-White Male/Female by Faculty



8.3. Interview Schedule: First round of interviews

8.3(a) Interview schedule: Interview with MSM (first round)

Introduction

- Thank you for agreeing to participate
- Remind of the purpose of the study
- Issues of confidentiality and anonymity, and the right to withdraw
- Any question before we start

1. I would like to start by asking a little bit about yourself:

- Where were you born?
- Where did you grow up?

2. What influenced your decision to enter university?

- Why this particular university?
- Which degree are you studying and why this particular subject?
- What stage/year are you at your studies?

Biographical questions:

3. Can you describe your home life as a child?

4. The journey of migration: When and why did you move to the UK?

5. Becoming a mother:

- When and where did you have your child(en)?
- How your experiences as mother compare with that of your own mother and/or your grandmother (and/or other women who may have influenced your life)?

About their identity as students:

6. How do you find university studies compared with previous studies?

(also differences to the UK)

7. How do you feel in comparison to other students on your degree?

Different / the same – why? Being a mother, Age, Foreign

8. What are the reactions from members of your family/friends to you studying??

How have your studies affected your family life?

Children ; parents ; spouse

Supportive? Unsupportive? How?

9. Do you feel that the university/academics/administrative staff are supportive to your needs?

Tell me about difficult/positive experiences during your university studies – Issues relating to: enrolment; language; attendance; childcare; funding; assessment; deadlines

About the future

10. What would you hope to achieve from your studies

e.g. better career; self-esteem; effect on children

11. Is there anything you would like to add?

Thank you for your time

8.3(b) Interview schedule: Interview with staff (first round)

Introduction

- Thank you for agreeing to participate
- Remind of the purpose of the study
- Issues of confidentiality and anonymity, and the right to withdraw
- Any question before we start

1. I would like to start by asking a little bit about yourself: Can you tell me a bit about your current job?

- Job title? how long you have been teaching?
- Other institutions
- Who do you teach at present? – Courses, types of student: home/international, ethnicity, gender, age, parents.....etc.

2. From your experience and background (personal and professional), what do you see as the key issues in teaching students who are foreign? mothers?

- Personal views and ideas about teaching
- Experience of teaching foreign / Student Parents – here or elsewhere
- Are you aware of issues relating to: Attendance; assessment and coursework submission; progression; achievement

3. As a university that promotes widening participation, are there institutional factors that you feel impact on your ability to accommodate the needs of these (mothers; foreign) students?

Positively or negatively – Timing; Facilities; etc.

4. What do you/other staff do to help these groups of students to stay committed and to succeed?

- Can you give me any specific examples of what you/others do to support them?
- Issues related to teaching, programme delivery mode, learning materials/technology, support, tutoring, assessment, assessment feedback, learning environment, student voice/involvement/feedback, etc.

5. How can the university further or better support this group of students?

6. Is there anything you would like to add?

Thank you for your time

8.4. Interview Schedule: Second round of interviews

8.4(a) Interview schedule: Interview with MSM (second round)

Introduction

- Thank you for agreeing to participate
- Remind of the purpose of the study
- Issues of confidentiality and anonymity, and the right to withdraw
- Any question before we start

About university

1. I would like to start by asking a little bit about yourself: What influenced your decision to enter university?

- Why this particular university?
- Which degree are you studying and why this particular subject?

2. How is it to be a student at this university? What went well and what went no so well?

Tell me about specific experiences during your university studies

e.g. Issues relating to:

- enrolment;
- language;
- attendance;
- childcare;
- funding;
- assessment

3. Do you think that your migration needs are met by the university? How?

4. Do you think that your needs as a mother and/or your children's' needs are met by the University? How?

5. Do you think that your language and academic skills needs are met by the university? How?

6. Do you feel that the your employability skills are met by the university? How?

7. Do you feel that the university assists you with your progression and attainment/ ensuring course completion?

8. Do you feel that your financial needs are met by the university? How?

9. Do you feel that your spiritual needs are met by the university? How?

About the future

10. What would you hope to achieve from your studies

e.g. better career; self esteem

11. Is there anything you would like to add?

Thank you for your time

8.4(b) Interview schedule: Interview with a University Manager (second round)

Introduction

- Thank you for agreeing to participate
- Remind of the purpose of the study
- Issues of confidentiality and anonymity, and the right to withdraw
- Any question before we start

1. I would like to start by asking a little bit about yourself: Can you tell me a bit about your current job

About MSM

- 2. Are you aware of MSM studying in the university? What mechanisms/tools are available for this group of students?**
- 3. What are the university's regulations that support or hinder MSM experiences?**
- 4. Tell me about specific difficult/positive experiences with MSM**
e.g. Issues relating to: enrolment; language; attendance; childcare; funding; assessment

About the university's CSR

- 5. How do you see the university's CSR?**
- 6. Do you think that the university has a social responsibility towards migration? How?**
Do you think that the university has a social responsibility towards improving language and academic skills? How?
- 7. Do you think that the university has a social responsibility towards Student Mothers and/or towards their children? How?**
- 8. How does the university incorporate government employability agenda?**
Do you feel that the university is advancing students' employability skills? How?
- 9. What does the university do to assist students with progression and attainment/ ensuring course completion?**
- 10. Do you think that the university fee structure denotes CSR?**
How does the university assist MSM with the cost of studies? What are the bursaries available for mothers and/or migrants?
- 11. Do you think that student's spiritual needs should be incorporated into university? How?**

About the future:

- 12. How can the university further or better support this group of students?**
e.g. can IT be used to offset some of the costs? Can PT or evening studies be introduced?
- 13. How do you see the university's relationship with its alumni?**
e.g. Is there a 'word of mouth' marketing role for the university?
- 14. Is there anything you would like to add?**

Thank you for your time

8.5. Biographical Personal Self Definition Forms

8.5(a) Biographical Personal Self Definition Form – MSM

Name: _____

Age group 18-20 21-25 26-30 31-35 36-40 41-45 46 and above

Country of origin _____

Length in the UK
(years/months) _____

Course _____

Level (year) of studies in university _____

Ethnicity _____

Religion _____

Living status _____
(e.g. Married / living with partner/ living with parents / single parent / living with children / etc)

Languages _____

Children:	1st child	Age _____ Gender F/M	2nd child	Age _____ Gender F/M	3rd child	Age _____ Gender F/M
	4th child	Age _____ Gender F/M	5th child	Age _____ Gender F/M	6th child	Age _____ Gender F/M

Employment _____
(e.g. FT / PT (and weekly hours) / Voluntary / school role / etc)

Additional Note:

8.5(b) Biographical Personal Self Definition Form – Staff

Name: _____

Age group 18-20 21-25 26-30 31-35 36-40 41-45 46 and above

Gender Female Male

Country of origin _____

Length in the UK
(years/months) _____

Roles at
University _____

Employment _____
(e.g. FT / PT (and weekly hours) / HPL / etc)

Religion _____

Ethnicity _____

Living status _____
(e.g. Married / living with partner/ living with parents / single parent / living with children / etc)

Children:	No children	1st child	Age _____ Gender F/M	2nd child	Age _____ Gender F/M
		3rd child	Age _____ Gender F/M	4th child	Age _____ Gender F/M
				5th child	Age _____ Gender F/M

Additional Note:

8.6. Information Sheet and Consent Form

Dear participant,

I am a senior lecturer and an DBA student carrying out a study as part of a research degree **on the experiences of Migrant Student Mothers in a Business Faculty**

The overall aim of the research is to explore the experiences and perspectives of Migrant Student Mothers in the Business Faculty and examine how these experiences may impacted by the university's social responsibility, as well as to contribute to the understanding of the experiences of Migrant Student Mothers as an invisible stakeholder group of 'non-traditional' students. I hope to make a positive contribution to the areas of 'the student experience' and widening participation in higher education and CSR.

I am writing to see if you would like to participate in this study.

The study will involve interviews with academic staff as well as interviewing students at the Business Faculty. Should you require, you may request further explanations or any further details about the project and you may opt out at any point if you wish.

The interview would be of approximately 1 hour long and would take place at a time suitable to you. The interview will be audio recorded, but these recordings will be confidential and will only be used by myself. Recordings will be stored in electronic format but will not be identifiable except by code. The data may be used in my doctoral thesis and possibly in publications relating to my research. All personal details will be kept anonymous, and when I write all names will be changed so that the confidentiality is ensured.

If you would like to participate in this study please contact Mrs Ron Cambridge, r.cambridge@....ac.uk.

Gratefully,

Mrs Ron Cambridge

A study of the Experiences of Migrant Student Mothers in a context of Corporate Social Responsibility in Higher Education

Name

Contact details:

Telephone:

Email address:

.....

I would like to participate in this study.
I have read and understood the information sheet.
I understand that contribution will be voluntary and confidential, and that I can withdraw from the research (or withdraw my contribution) at any time.

Signed

Date

Mrs Ron Cambridge

8.7. University research ethics documentations

8.7(a) University Research Ethics Review Form – Staff and Postgraduate Research Students

This *Research Ethics Review Form* can be submitted at the same time as, or after, the related *Research Ethics Review Checklist* for this proposed research project is submitted. However, this *Form* should only be completed if both: (i) a *Research Ethics Review Checklist* for the proposed research project has been completed and submitted to the Faculty-specific Research Ethics Review Panel with the most appropriate discipline-specific expertise; and (ii) the *Research Ethics Review Checklist* identified that a University *Research Ethics Review Form* needed to be submitted (some research projects do not need additional ethical review beyond the *Checklist*, others may require ethical review from a UK- or country-specific external research ethics service – these are identified by completing the *Research Ethics Review Checklist*).

In the case of staff research projects, this *Form* should be completed by the member of staff responsible for the research project (i.e. as Principal Investigator and/or grant-holder) in full consultation with any co-investigators, research students and research staff.

In the case postgraduate research student projects (i.e. MRes, MA by Project/Dissertation, MPhil, PhD and DProf), this *Form* should be completed by the student concerned in full consultation with their Director of Studies and supervisory team.

Further guidance on the University's Research Ethics Policy and Procedures, along with links to relevant research ethics materials and advice, can be found on the Research & Graduate School Research Ethics webpage:

<http://www.....ac.uk/research/the-graduate-school/research-ethics/home.cfm>

Further guidance and training on specific research ethics issues (including: informed consent; research involving students and pupils; and the 1998 Data Protection Act) can be found on the Research & Graduate School Staff Training webpage:

<http://www.....ac.uk/research/the-graduate-school/the-research-office/staff-research/staff-training.cfm>

1. *Background information* (please type your responses within the boxes provided)

1.1 Please provide a descriptive title of the proposed research project for which ethics approval is requested (maximum 350 words):

An exploration of the experiences of migrant student mothers (MSM) in HE within a widening participation/access policy and CSR context.

The overall aim of the study is to explore the experiences and perspectives of MSM in HE and examine how they understand their position as students in HE. Particularly, the study also aims to contribute to the understanding of the experiences of MSM in HE as a group of 'non-traditional' students; as well as to contribute to the development of institutional policy and practice.

The key research questions for exploration are:

- What positions are made possible and available to MSM through government and institutional policy?
- What influences the decision of MSM to study at university?
- How do MSM understand the educational and labour market opportunities available to them?
- What are the institutional practices that impact on MSM 'student experiences'?
- What life changes occurred during studies and how do they make sense of these (e.g. divorce, more children)?

The research offers an original contribution in terms of relating the three aspects (being migrants, being mothers and linking this to CSR) of this social group that currently may be assumed as 'voiceless' and invisible. Through the epistemological framework guiding my thinking I acknowledge that providing a 'voice' the MSM is not a simple concept, but one which has been problematised by several feminists (Osgood, 2010; Guba and Lincoln, 1994; Gedalof, 2009). As a MSM myself, my research aims to provide a platform for MSMs' 'voice', making them visible in HE, whilst being aware of any ethical issues relating to this kind of research process and practice.

1.2 Please indicate the anticipated duration (in months) of the proposed research project:

48 months

1.3 Please provide the name and email address of the salaried or honorary member of staff at London Metropolitan University who is responsible for the proposed research project (either as Principal Investigator/grant-holder or, in the case of postgraduate research student projects, as Director of Studies):

Staff name: Dr J

Staff email address: j.....@.....ac.uk

1.4 If the proposed research project is a postgraduate research student project, please provide the name and email address of the student concerned:

Student name: Ron Cambridge

Student email address: r.cambridge@.....ac.uk

2. *What are the potential risks of the proposed research project?*

Please use the following checklist to identify any potential risks posed by the proposed project (please underline YES or NO as appropriate):

2.1 Are any of the people involved in collecting or analysing data for the proposed research project not employed (on formal or honorary contracts) or not enrolled/registered as students
University? **NO**

(If you have answered YES, you will need to apply for honorary contracts for each individual concerned to ensure they are covered by the University's professional liability insurance, and attach confirmation that such contracts have been approved by Human Resources to this application. Applications for honorary contracts – comprising a letter explaining why the honorary contract is required, for what duration and accompanied by a brief curriculum vitae for the person concerned – should be submitted to the Chair of the Research & Development Committee, Julie Hart [julie.hart@.....ac.uk] for Chair's action and subsequent processing by Human Resources).

2.2 Does the proposed research project involve any foreseeable legal risks? **NO**

(If you have answered YES, you will need to consult the University Secretary, John McParland [j.mcparland@.....ac.uk] detailing the potential legal risks concerned, and attach to this application confirmation from him that these risks have been addressed).

2.3 Does the proposed research project: (i) involve exposing human or animal participants to any abnormal or painful physical or sensory stimuli (including auditory, visual and olfactory stimuli); (ii) involve any risk of physical, psychological or social distress to staff, students or participants (including questions or interviews on topics that do not appear, at face value, to be potentially sensitive)?; (iii) involve exposing staff, postgraduate research students or participants to topics or issues that might cause offence (including exposure to controversial, offensive, sensitive or illegal ideologies or material); or (iii) require human or animal participants to undergo abnormal physical, psychological or emotional stress (including dehydration, exercise, sensory deprivation, confinement or sleeplessness)? **NO**

(If you have answered YES, you will need to: provide full details of the exposures concerned under section 3, below; explain why these exposures are necessary and justified under section 4, below; provide details of the measures you have taken to minimise the potential ill-effects of these

exposures [including: obtaining informed consent; providing appropriate levels of confidentiality/anonymity; and applying an appropriate level of care when storing, managing and transferring data as required by the 1998 Data Protection Act] under section 5, below; and provide details of the measures you have taken to deal with any potential untoward consequences of these exposures [including: referral to appropriate medical, counselling or other support services] under section 6, below).

2.4 Does the proposed research project involve the collection of data through the direct or indirect observation of human subjects? **NO**

(If you have answered YES, you will need to: provide full details of the data collection methods proposed under section 3, below; explain why these methods are necessary and justified under section 4, below; provide details of the measures you have taken to minimise the potential ill-effects of these methods [including: obtaining appropriate levels of informed consent from appropriate authorities responsible for the contexts in which observations will be made; providing appropriate levels of confidentiality/anonymity; and applying an appropriate level of care when storing and transferring data as required by the 1998 Data Protection Act] under section 5, below; and provide details of the measures you have taken to deal with any potential untoward consequences of these methods under section 6, below).

2.5 Does the proposed research project involve deceiving participants? **NO**

(If you have answered YES, you will need to: provide full details of the nature of deception concerned under section 3, below; explain why deception is necessary and justified under section 4, below; provide details of the measures you have taken to minimise the potential ill-effects of this deception [including obtaining appropriate levels of informed consent and providing appropriate levels of confidentiality/anonymity] under section 5, below; and provide details of the measures you have taken to deal with any potential untoward consequences of this deception under section 6, below).

2.6 Does the proposed research project require the disclosure of private or confidential information without the informed consent of participants? **NO**

(If you have answered YES, you will need to: provide full details of the disclosure concerned under section 3, below; explain why the disclosure is necessary and justified, and how this complies with the 1998 Data Protection Act, under section 4, below; provide details of the measures you have taken to minimise the potential ill-effects of this disclosure [including obtaining appropriate levels of informed consent and providing appropriate levels of confidentiality/anonymity] under section 5, below; and provide details of the measures you have taken to deal with any potential untoward consequences of this disclosure under section 6, below).

2.7 Is the proposed research project likely to lead to the potential disclosure of illegal activity or incriminating information from participants? **NO**

(If you have answered YES, you will need to: provide full details of the potential disclosure concerned under section 3, below; explain why the potential for disclosure is necessary and justified, and if appropriate how this complies with the 1998 Data Protection Act, under section 4, below; provide details of the measures you have taken to minimise the potential ill-effects of this disclosure [including: the suspension of data collection and notification of the relevant authorities] under section 5, below; and provide details of the measures you have taken to deal with any potential untoward consequences of this disclosure under section 6, below).

2.8 Does the proposed research project involve participants who are potentially vulnerable or may be unable to give informed consent (including: children under the age of 18, people with learning difficulties, people with cognitive disorders and people with debilitating illnesses)? **NO**

(If you have answered YES, you will need to: provide additional details of the participants concerned under section 3, below; explain why the involvement of these participants is necessary and justified, and how this complies with the relevant legislation concerning the involvement of such individuals in research studies, under section 4, below; provide details of the measures you have taken to minimise the potential ill-effects of their participation [including: obtaining Criminal Records Bureau clearance certificates where appropriate, and appropriate levels of informed consent and facilitation from guardians and/or advocates] under section 5, below; and provide details of the measures you have taken to deal with any potential untoward consequences of involving these participants under section 6, below).

2.9 Does the proposed research project require the staff and/or students involved to have undergone a Criminal Records Bureau (CRB) check? **NO**

(If you have answered YES, you will need to obtain a Criminal Records Bureau clearance certificate for all of the staff and/or students involved and include a copy of these certificates with this application).

2.10 Does the proposed research project involve the collection, collation and/or analysis of existing data, artefacts or performances that are not already in the public domain (i.e. that are not published, freely available or available by subscription)? **NO**

(If you have answered YES, you will need to obtain written permission(s) from the owner(s) of the data/artefacts/performances, and include a copy of these with this application).

2.11 Does the proposed research project involve the collection of data and/or the direct/indirect observation of individuals in their capacity as members of staff, clients, members, students, or pupils of an external or internal organisation (including staff and students of the University)? **YES**

(If you have answered YES, you will either: [i] need to obtain written permission(s) from the appropriate authorities within the organisation(s) concerned, and include a copy of these with this application; or [ii] explain why it is inappropriate or unnecessary to request such permission under section 4, below; providing details of the measures you have taken to minimise the potential ill-effects of not obtaining such permission under section 5, below; and providing details of the measures you have taken to deal with any potential untoward consequences of not obtaining such permission under section 6, below).

2.12 Does the proposed research project involve payments or inducements (in cash or kind) to participants

(including: travel and/or subsistence costs; entry into a prize draw; or access to services)? **NO**

(If you have answered YES, you will need to: describe the nature of the payments involved under section 3, below; explain why such payments are necessary or appropriate under section 4, below; provide details of the measures you have taken to minimise the potential ill-effects of these payments under section 5, below; and provide details of the measures you have taken to deal with any potential consequences of such payments under section 6, below).

2.13 Does the proposed research project involve any potential conflicts of interest (including: the evaluation of

any materials, products or services provided free of charge to the research project; funding from parties

likely to benefit from the research project; the involvement of participants who are colleagues, staff, friends,

relatives, students or pupils of any member of the research team)? **NO**

(If you have answered YES, you will need to: describe all of the potential conflicts of interest under section 3, below; explain why these conflicts of interest are unavoidable under section 4, below; provide details of the measures you have taken to minimise the potential ill-effects of these conflicts of interest under section 5, below; and provide details of the measures you have taken to deal with any potential untoward consequences of these conflicts of interest under section 6, below).

3. What are the specific methods that the proposed research project intends to adopt?

Please provide a detailed description of the specific methods the proposed research project intends to adopt, and organise this under headings that are numbered with reference to each of the potential risks identified under 2.1 to 2.13, above.

In depth semi structured one hour long interviews with current MSM and university members of staff in HE at the University (which will be anonymised within the writing up of this study):

- Students will be from all level of the degree but not students that I teach. This is hoped to provide a wider view of the experiences of MSM from admission to graduation.
- Members of staff will be able to provide a perspective on institutional policy and practice. Participants are to be recruited from the undergraduate office and student services as well as academics. I intend to have a range of participants, where possible, in terms of gender, age, origin and ethnicity, as well as parents and non-parents. Access will be gained by direct contact with university staff requesting them to participate in the academic research.
- Participation will be on a voluntary basis. All participant will be provided a consent from, informing them of their right to withdraw from the study at any time. Participant will also be provided a copy of their own interview transcript to allow them to change, omit, add or withdraw their contribution.

4. Why are the specific methods that the proposed research project intends to adopt necessary/justified?

Please provide a detailed explanation as to why the specific methods the proposed research project intends to adopt are necessary/justified, and organise this under headings that are numbered with reference to each of the potential risks identified under 2.1 to 2.13, above.

The research question and its aims necessitate a qualitative research approach and data, especially because the focus of the research is on understanding and exploration rather than measurement. Qualitative research seeks to explore different aspects to quantitative research, focusing on the individual experience, rather than conclusions that can be drawn from large groups. In Qualitative research, the participants have greater scope to 'tell own stories'. Thus, a detailed understanding is made possible through qualitative research, which enables for themes to emerge from the data, rather than the testing of a hypothesis.

5. What measures have been taken to minimise the risks posed by the proposed research project?

Please provide a detailed description of the specific measures the proposed research project has taken to minimise the potential risks posed by the project, and organise this under headings that are numbered with reference to each of the potential risks identified under 2.1 to 2.13, above.

Students to be interviewed will not be the researcher own students.

6. What measures have been taken to deal with the potential consequences of the risks posed by the proposed research project?

Please provide a detailed description of the specific measures the proposed research project has taken to deal with any potential consequences of the risks posed, and organise this under headings that are numbered with reference to each of the potential risks identified under 2.1 to 2.13, above.

No risks that are obvious, Nevertheless, if any student feels emotional or need further support following the interview, they can make use of the university services available to them (such as counselling).

7. Checklist of attachments submitted with this application

Please indicate which of the following additional materials you are submitting in support of this application (please underline YES or NO, as appropriate):

7.1 Confirmation from Human Resources that Honorary Contracts have been granted to all external staff and/or students involved in the proposed research project: **NO**

7.2 Confirmation from the University Secretary that any foreseeable legal risks associated with the proposed research project have been addressed: **NO**

7.3 Information sheets and informed consent forms for research participants, their guardians and/or advocates (covering all of the issues raised in:

http://www...../library/a88360_4.ppt): **YES**

7.4 Criminal Records Bureau clearance certificates for all staff and/or students involved in the proposed research project: **NO**

7.5 Written permission from: (i) the owners of any data, artefacts and/or performances to access/analyse these; and/or (ii) the appropriate authorities responsible for any contexts in which direct/indirect observations will be made: **NO**

7.6 Written permission from appropriate authorities within the organisation(s) from whose staff, clients, students or pupils observations and/or data will be collected: **YES**

7.7 Copies of the research instruments (including: interview/focus group topic guides and questionnaires) that will be used in the proposed research project: **YES**

7. *Submission*

This *Form* can be submitted at the same time as or after the related *Research Ethics Review Checklist* for this proposed research project is submitted. In either event, please submit this *Form* as an email attachment to the Chair/Administrator of the most appropriate Faculty-specific University Research Ethics Review Panel and copy in all of the staff and students who will be involved in the proposed research.

See: <http://www.....ac.uk/research/the-graduate-school/research-ethics/home.cfm>

Please note that research ethics approval can be granted for a maximum of 4 years or for the duration of the proposed research (as detailed in 1.2 above, whichever is shorter), on the understanding that:

7.1 The researcher has accurately and honestly completed all the questions on this *Form* and the associated

Research Ethics Review Checklist; and that the proposed research, once approved, is conducted in line with the information provided in this *Checklist* and in any related research ethics applications;

7.1 The research complies with UK legislation governing research (including that relating to health and safety, human tissues and data protection);

7.3 The researcher complies with the University's *Code of Good Research Practice* (see: http://www.....ac.uk/...../library/z51254_3.pdf);

7.4 The researcher will inform their Research Ethics Review Panel of any changes to the proposed research that

alter the answers given to questions in this *Form* or the associated *Research Ethics Review Checklist* or the

information provided in any related research ethics applications (particularly where these changes would

require a revised research ethics application to be submitted to an external research ethics committee); and

7.5 The researcher will apply for an extension to their ethics approval if the research project continues beyond 4 years.

Research & Graduate School

8.7(b) University Research Ethics Review Checklist – Staff and Postgraduate Research Students

University *Research Ethics Review Checklist* – Staff and PGR Student Research

In the case of staff research projects, this *Checklist* should be completed by the member of staff responsible for the research project (i.e. as Principal Investigator and/or grant-holder) in full consultation with any co-investigators, research students and research staff.

In the case of postgraduate research student projects (i.e. MRes, MA by Project/Dissertation, MPhil, PhD and DProf), this *Checklist* should be completed by the student concerned in full consultation with their Director of Studies and supervisory team.

Introduction – What does this Checklist aim to do?

This *Checklist* aims to ensure that all research conducted by staff and postgraduate research students at University complies with the University's Ethics Policy and Procedures. These have been developed to protect research participants, staff, students and the University from potential harm and to promote the highest ethical standards in research and research training. They are designed to ensure that all staff and postgraduate research students consider the ethical implications of the research they undertake, and identify any research activities where there are potential ethical concerns that may require formal ethics review and approval by either one of the University's Faculty-specific Research Ethics Review Panels, or an external research ethics service (e.g. the UK National Research Ethics Service or an equivalent institution- or country-specific research ethics service).

Introduction – Who should complete this Checklist?

This *Checklist* should be completed for every research project involving members of academic and administrative, full-, part-time and honorary staff at University, and for every research project conducted by postgraduate research students (i.e. MRes, MA by Project, MA by Dissertation, MPhil, PhD and DProf) enrolled/registered at, and/or supervised by staff at, University **except** where the research project, Principal Investigator and/or postgraduate research student is based or enrolled/registered elsewhere **and** where the research project has been approved by an equivalent research ethics service following a comparable level of ethics review).¹

Introduction – What happens to this Checklist?

Once this *Checklist* has been completed it should be attached as an electronic document to an email dispatched from either: (i) the email address of the member of staff responsible for the research project (as Principal Investigator or grant-holder); or (ii), in the case of postgraduate research student projects, from the email address of the postgraduate research student concerned (copied to their Director of Studies and all other members of their supervisory team) – to the Chair/Administrator of the most appropriate Faculty-specific Research Ethics Review Panel (i.e. within the Faculty with the most appropriate subject area expertise for the research project concerned).

¹ Under these circumstances a copy of the ethics review application and formal notification of ethics approval should be forwarded to the appropriate Faculty-specific Research Ethics Review Panel at University.

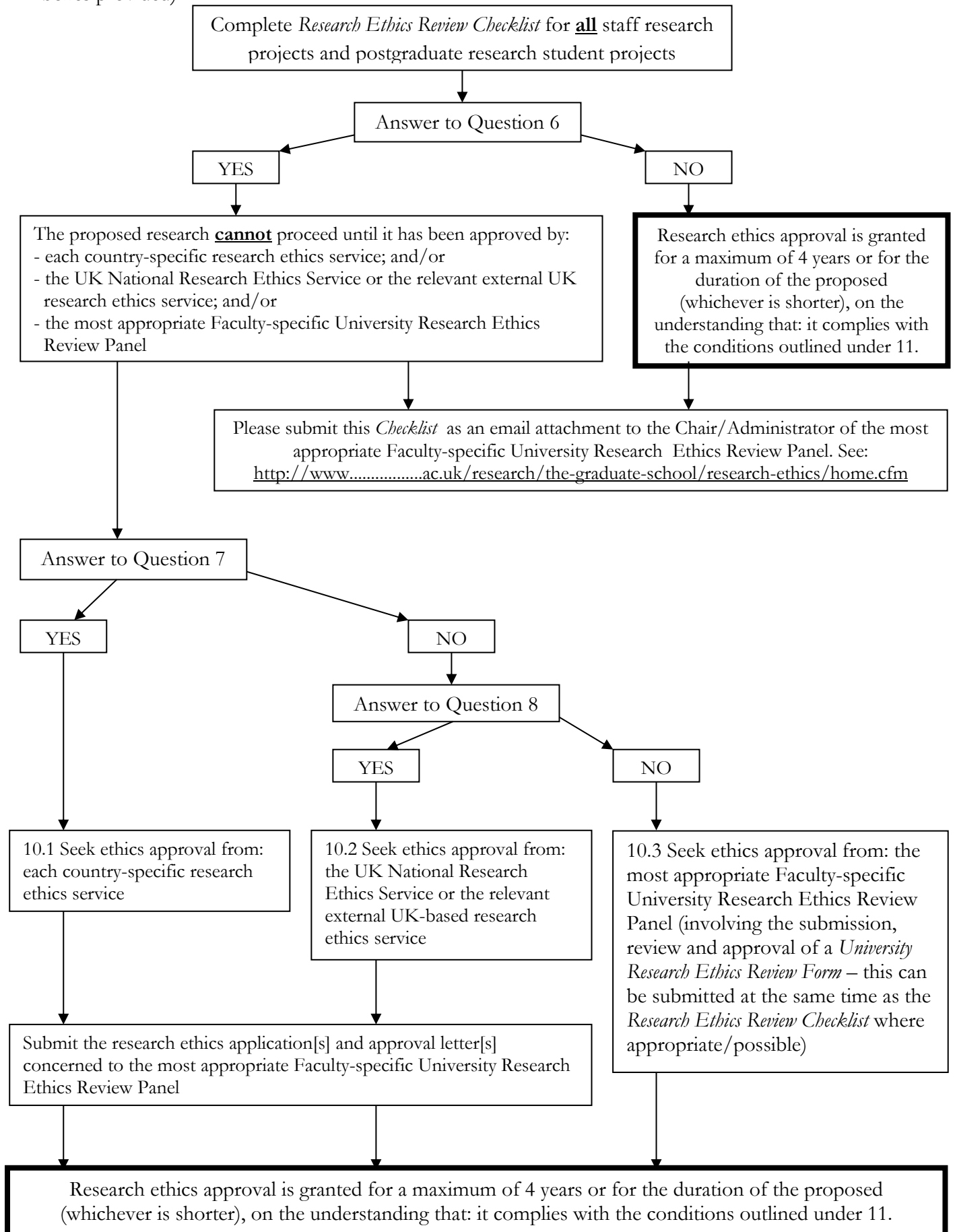
Introduction – If no ethical concerns were identified with the research project

If the answer to Question 6 on the *Checklist* is 'No', the research project **can** proceed as soon as the *Checklist* has been submitted, **unless** the Research Ethics Review Panel subsequently contacts the member of staff or postgraduate research student responsible for the research project (following the review of *Checklists* which raises concerns surrounding the answers given to these questions) to assess whether there are any substantive concerns that require the submission of a formal application for ethics review and approval to the most appropriate Faculty-specific Research Ethics Review Panel or to an external research ethics service before the research project can proceed.

Introduction - If there are potential ethical concerns associated with the research project

If the answer to Questions 6 is 'Yes') the research project **cannot** proceed until: (i) the *Checklist* has been submitted to the most appropriate Faculty-specific Research Ethics Review Panel; (ii) appropriate research ethics approval has been obtained from a suitable external Research Ethics Service (where this is necessary and/or appropriate); **and** (iii) formal research ethics approval has subsequently been obtained from the most appropriate Faculty-specific Research Ethics Review Panel (involving an assessment of: any external research ethics approval obtained; and/or an internal *University Research Ethics Review Form* completed by the member of staff responsible for the research project or the postgraduate research student concerned).

Research Ethics Review Checklist – Flow Chart *Background information* (please type your responses within the boxes provided)



1. Please provide a brief description of the proposed research project for which ethics approval is requested,

including the proposed title, aims, methods and anticipated duration: (maximum 350 words)

1.1 Descriptive Title (~50 words):

An exploration of the experiences of migrant student mothers (MSM) in HE within a widening participation/access policy and CSR context.

1.2 Aims (~100 words):

The overall aim of the study is to explore the experiences and perspectives of MSM in HE and examine how they understand their position as students in HE. Particularly, the study also aims to contribute to the understanding of the experiences of MSM in HE as a group of 'non-traditional' students; as well as to contribute to the development of institutional policy and practice.

- The key research questions for exploration are:
- What positions are made possible and available to MSM through government and institutional policy?
- What influences the decision of MSM to study at university?
- How do MSM understand the educational and labour market opportunities available to them?
- What are the institutional practices that impact on MSM 'student experiences'?
- What life changes occurred during studies and how do they make sense of these (e.g. divorce, more children)?

The research offers an original contribution in terms of relating the three aspects (being migrants, being mothers and linking this to CSR) of this social group that currently may be assumed as 'voiceless' and invisible. Through the epistemological framework guiding my thinking I acknowledge that providing a 'voice' the MSM is not a simple concept, but one which has been problematised by several feminists (Osgood, 2010; Guba and Lincoln, 1994; Gedalof, 2009). As a MSM myself, my research aims to provide a platform for MSMs' 'voice', making them visible in HE, whilst being aware of any ethical issues relating to this kind of research process and practice.

1.3 Methods (~200 words):

In depth semi structured one hour long interviews with current MSM and university members of staff in HE at the University (which will be anonymised within the writing up of this study):

- Students will be from all level of the degree but not students that I teach. This is hoped to provide a wider view of the experiences of MSM from admission to graduation.
- Members of staff will be able to provide a perspective on institutional policy and practice. Participants are to be recruited from the undergraduate office and student services as well as academics. I intend to have a range of participants, where possible, in terms of gender, age, origin and ethnicity, as well as parents and non-parents. Access will be gained by direct contact with university staff requesting them to participate in the academic research.
- Participation will be on a voluntary basis. All participant will be provided a consent form, informing them of their right to withdraw from the study at any time. Participant will also be provided a copy of their own interview transcript to allow them to change, omit, add or withdraw their contribution.

1.4 Anticipated duration (months):

48 months

Go to 2

2. Please provide the name and email address of the salaried or honorary member of staff at London Metropolitan University who is responsible for the proposed research project (either as Principal Investigator/grant-holder or, in the case of postgraduate research student projects, as Director of Studies):

2.1 Staff name: Dr J

2.2 Staff email address: j.....@.....ac.uk

3. If the proposed research project is a postgraduate research student project, please provide the name and email address of the student concerned:

3.1 Student name: Ron Cambridge

3.2 Student email address: r.cambridge@.....ac.uk

Go to 4

4. If the proposed research project will receive any support (whether financial, material or in kind) from an external statutory-, voluntary- or commercial-sector organisation (including venues in which the research will be completed), please provide the name and address of the organisation(s) concerned and briefly describe the nature of the material support that will be received:

4.1 Name: N/A

4.2 Address:

4.3 Brief description of financial/material support provided:

4.4 Please confirm that you have submitted written agreement from the organisation concerned that such support will be provided: YES/NO

5. If this *Research Ethics Review Checklist* relates to a research project that has previously received research ethics approval but whose design and/or methods will change in such a way as to alter the previous responses on the *Research Ethics Review Checklist*, please provide the date on which previous ethics approval was obtained and from which Faculty-based Research Ethics Review Panel:

5.1 Date previous ethics approval obtained (dd/mm/yy): N/A

5.2 Faculty-specific Research Ethics Review Panel granting approval:

Research Ethics Review Checklist (please underline YES or NO, as appropriate)

6. Does the proposed research project involve:

6.1 the analysis of existing data, artefacts or performances that are **not** already in the public domain (i.e. that are published, freely available or available by subscription); and/or

6.2 the production and/or analysis of physical data (including computer code, physical entities and/or chemical materials) that **might involve** potential risks to humans, the researcher(s) or the University; and/or

6.2 the direct or indirect collection of **new data** from humans or animals.

YES – **Go to 7** (further consideration of: the permission required to access the data [6.1]; the risks involved in

producing/collecting/analysing the data [6.2 and 6.3] is required)

NO – **Go to 9** (the proposed research **can** proceed as soon as this *Checklist* has been submitted to the most

appropriate Faculty-specific Research Ethics Review Panel)

7. Will the proposed research be conducted in any country outside the UK where there are independent research ethics regulations and procedures that either:

7.1 **do not** recognise research ethics review approval from UK-based research ethics services; and/or

7.2 require **more** detailed applications for research ethics review than would ordinarily be conducted by the University's Research Ethics Review Panels and/or other UK-based research ethics services?

YES – **Go to 10.1** (the proposed research **cannot** proceed until it has been approved by each country-specific

research ethics service **and** the research ethics application[s] and approval letter[s] from these

Faculty-specific Research Ethics Review Panel)

NO – **Go to 8** (the proposed research **cannot** proceed until it has been approved by an appropriate UK-based

research ethics committee [including, where appropriate, a Faculty-specific Research Ethics

Review Panel] **and** the research ethics application[s] and approval letter[s] have been received by the most appropriate Faculty-specific Research Ethics Review Panel)

8. Does the proposed research project involve:

8.1 the collection and/or analysis of body tissues or fluids from humans or animals; and/or

8.2 the administration of any drug, food substance, placebo or invasive procedure to humans or animals; and/or

8.3 any participants lacking capacity (as defined by the UK Mental Capacity Act 2005); and/or

8.4 relationships with any external statutory-, voluntary- or commercial-sector organisation(s) that

require(s) research ethics approval to be obtained from an external research ethics committee or the

UK National Research Ethics Service (this includes research involving staff, clients, premises,

facilities and data from the UK National Health Service, Social Care organisations and some other

statutory public bodies within the UK)?

YES – **Go to 10.2** (the proposed research **cannot** proceed until it has been approved by the UK National

Research Ethics Service [for 8.1, 8.2, 8.3 and 8.4] or the relevant external research ethics

committee [for 8.4, where applicable] and the research ethics application[s] and approval

letter[s] have subsequently been received and approved by the most appropriate

Faculty-

specific University Research Ethics Review Panel)

NO – **Go to 10.3** (the proposed research **cannot** proceed until a *University Research Ethics Review Form* has been

completed, submitted to and approved by the most appropriate Faculty-specific Research

Ethics Review Panel)

Further action

9. The proposed research can proceed as soon as this *Research Ethics Review Checklist* has been submitted to the most appropriate Faculty-specific University Research Ethics Review Panel – **Go to 11.**

10. The proposed research **cannot** proceed until it has been approved by:

10.1 each country-specific research ethics service, **and** the research ethics application[s] and approval letter[s] concerned have been examined and approved by the most appropriate Faculty-specific Research Ethics Review Panel; or

10.2 the UK National Research Ethics Service or the relevant external UK-based research ethics service, **and** the research ethics application[s] and approval letter[s] concerned have been received and approved by the most appropriate Faculty-specific University Research Ethics Review Panel; or

10.3 the most appropriate Faculty-specific University Research Ethics Review Panel (involving the submission, review and approval of a *University Research Ethics Review Form*).

Go to 11.

11. Research ethics approval can be granted for a maximum of 4 years or for the duration of the proposed research (as detailed in 1.4 above, whichever is shorter), on the understanding that:

11.1 the researcher has accurately and honestly completed all the questions on this *Checklist*; and that the proposed research, once approved, is conducted in line with the information provided in this *Checklist* and in any related research ethics applications;

11.2 the research complies with UK legislation governing research (including that relating to health and safety, human tissues and data protection);

11.3 the researcher complies with the University's *Code of Good Research Practice* (see: http://www.....ac.uk/...../library/z51254_3.pdf);

11.4 the researcher will inform their Research Ethics Review Panel of any changes to the proposed research that alter the answers given to questions 1-8 (above) or the information provided in any related research ethics applications (particularly where these changes would require a revised research ethics application to be submitted to an external research ethics committee [as in 10.1 or 10.2, above] and/or to the most appropriate Faculty-specific Research Ethics Review Panel [as in

10.3, above]); and

11.5 the researcher will apply for an extension to their ethics approval if the research project continues beyond 4 years.

Go to 12

12. This *Checklist* can be submitted at the same time as or after the related *Research Ethics Review Form* for this proposed research project is submitted (i.e. where appropriate under 10.3, above). In either instance, please submit this *Checklist* as an email attachment to the Chair/Administrator of the most appropriate Faculty-specific University Research Ethics Review Panel and copy in all of the staff and students who will be involved in the proposed research.

See: <http://www.....ac.uk/research/the-graduate-school/research-ethics/home.cfm>

Research & Graduate School

8.7(c) Research approval from the University's Vice Chancellor

Dear Professor Malcolm Gillies,
Vice-Chancellor University

I am a senior lecturer and a student at University carrying out a pilot study as part of a research degree **on the experiences of migrant student mothers in Higher Education**. This would take place in the university in autumn 2011.

The overall aim of the research is to explore the experiences and perspectives of migrant student mothers in HE and examine how they understand their position as students in HE, as well as to contribute to the understanding of the experiences of migrant student mothers as a group of 'non-traditional' students. I hope to make a positive contribution to policy in the areas of 'the student experience' and widening participation in higher education.

I am writing to ask for your support and approval of this study.

The study will involve interviews with academic staff as well as interviewing students at University who may opt out at any point if they wish. Should you require, you may request further explanations or any further details about the project.

The interview would be of approximately 1 hour long and would take place at a time suitable to the participants. The interview will be audio recorded, but these recordings will be confidential and will only be used by myself. Recordings will be stored in electronic format but will not be identifiable except by code. The data may be used in my doctoral thesis and possibly in publications relating to my research. All personal details will be kept anonymous, and when I write all names will be changed so that the confidentiality is ensured. Following the pilot study, my aim is to expand the study further for the purpose of my doctorate thesis.

I am in the process of completing all the necessary documentations as required by the universities procedures and awaiting their approval, including RD1 form, Ethics Checklist, Ethics Review form, Information sheets and Consent forms, and Interviews schedules. Once these are approved and with your permission, I would like to begin my research.

Can I kindly ask if you would please provide your support and permission for this study.

Gratefully,

Mrs Ron Cambridge

Senior Lecturer / Personal Academic Adviser

From: Alan a.....@.....ac.uk>
Subject: Kind request for research approval
To: Ron Cambridge <r.cambridge@.....ac.uk>

Dear Ron,

Best wishes to you. Thanks for your email to Please find reply below. Please let me know if you would like anything else.
Many thanks and looking forward to hearing from you.
With best wishes,
Alan.

Dear Ron,
I am happy to learn of your interesting research and would like to give it full support. Once completed I hope that you will be able to share the lessons and the recommendations of your research.
I would like to wish you success in your research. Keep up the good work, amid these difficult times.
All best wishes,

.....
Sent from my BlackBerry® wireless device

--
Executive Assistant to the Vice-Chancellor and Chief Executive
..... University
Tel - +442071.....

8.7(d) Research ethics approval from the University's research office

From: **Graduate School**
Subject: Progress -Ron Cambridge - Approved
To: Ron Cambridge <r.cambridge@.....ac.uk>
Cc: J O..... <j.....@.....ac.uk>,

Dear Ron

I am pleased to confirm that the Ethics and RD2 form, which you submitted for the recent Faculty Student Progress Group (RSPG) meeting, has now been approved. Please see the attached feedback.

PLEASE NOTE: All research students will be required to submit progress for the next RSPG and you will be notified in due course before the paper deadline.

Throughout the period of registration, it is expected that students will continue to develop their skills and knowledge and participate in the Researcher Development Programme. The University offers a range of training opportunities to support researchers in developing transferable professional, personal, research, and career skills and knowledge. Details of workshops and on-line course can be found here: <http://www.....ac.uk/research/the-research-and-postgraduate-office/current-students/researcher-development-programme.cfm>

Research student are also able to attend postgraduate taught modules. If you wish to attend a module, please discuss this with your supervisor and submit a registration form to the Research and Postgraduate Office. Forms can be downloaded here: <http://www.....ac.uk/research/the-research-and-postgraduate-office/current-students/taught-modules.cfm>

Please do contact me if you have any queries.

Best regards,

Postgraduate Office

8.8. Interview Extracts and the Analysis Process

b 137 Sbabbi. We have exams in the seminars sometimes, there is one **FEAR**
i 138 subject we have exam every week, yeah? and it's difficult but the
S 139 good thing is that we don't have exam in January.
b 140
a 141 Ron. You mean in-class tests.
b 142
i 143 Sbabbi. Yeah. Test, it is same thing as exam yeah? not like
S 144 coursework yeah? so someone can help you check your essay,
b 145 exams... tests they... you have to remember and to write and I worry
a 146 that I don't write good English, yeah? When I do accounting and
b 147 quantitative methods it's easy because there is more maths and I
i 148 can do maths more easy but if I have to write long answer to
S 149 explain, so I worry about English, yeah? but I do ok because I get
a 150 good grades.
b

English!
long answer!

R 187 R. So 7 years ago you just packed your bags and left? **FEAR**
A 188
S 189 SIBRA. You say it like it so simple. I was talking about it to my brother.
I 190
B 191 R. Is he older then you?
R 192
A 193 SIBRA. Yes. He is older than me but we were close as children. I used
S 194 to play with him and his friends and I used to talk to him about boys and
I 195 girls and things. Mmm... I was really sad when he left, and then we
B 196 heard he got married and had a daughter with an English girl, and that
R 197 he was doing well. I was proud of him really. So when he told me about
A 198 coming here too I was excited and a little bit scared.
S 199
I 200 R. Excited and scared?
B 201
R 202 SIBRA. Yeah, because I wanted to have some independence and I
A 203 started to think about moving to a different country, and then I started to
S 204 think about my English and what will I do. And I started to also talk to my
I 205 mum about it. Mmm... I don't think she wanted me to go in the beginning
B 206 but at the end we agreed that I will come here first and will see... if I get
R 207 a job and if I'm able to have a good life then my son will come too.

k 251 and b's, and the thing is that English is not my first language, so it was
a 252 like, sometimes I felt a bit different. Sometimes it was the way the **FEAR**
S 253 teacher would talk, sometime I could not really understand what was
i 254 said. Yeah. (pause)
k 255 Ron. Were the teachers English themselves?
a 256 SLOKA. Yeah, English. The one I really had problem with is RT,
S 257 sometimes I could not really catch what he was saying, (R laughs) or
i 258 maybe because I just didn't really like him. And yeah...
k 259 Ron. Which is your first language?
a 260 SLOKA. French...
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151 Ron: What do you mean 'not good enough'? (Fear)
152 Salice: (big sigh) I know my English is good, but is it good enough? Every day
153 I learn new words, so I when I think about it I get worried that my English was
154 not good before I learnt the new word, so it will never be good enough like
155 someone who was born in England. My English is... (deliberating)
156 Ron: Your English is very good ENGLISH!
157 Salice: In the shop where I work, the lady, the boss, she always says that I will
158 not be able to get a good job because of my English. She said that because of
159 where I come from, the village that I come from, then we are a bit primitive and
160 it hurts when she says it because we work hard and we don't take benefits from
161 anyone

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168 degree here. I actually was studying English when I came here. Oh, Gosh, I
169 could even say a word when I came. It was, 'hello, good bye, good morning',
170 That's it. ||
(FEAR)
171 Ron: how did it make you feel... ?
172 Smaz: No, because of my maturity and then the... I learnt to speak the
173 language, it can't just be a afraid to speak, and I realised that with English, if
174 you make a mistake they will rectify you and I have learnt a lot, and I was
175 thinking 'this is amazing! I am going to learn a lot'. That was my point.
176 Because I remember I was looking for a job on Friday and on Tuesday I had a
177 job. I went to a hotel to be a maid, and I was saying 'no English, but I want a
178 job' and they are like (surprised) 'no English? But you are speaking English',
179 and I thought 'oh, OK' and they interviewed me and I could (unclear) and 'you
180 are gonna be all right, don't worry' and I started working in making beds and I
181 went to the college in the evening learning English, and I was there for three
182 months and then suddenly, (sigh and laugh) I don't know when I got pissed off
183 with them and thought 'I can't do this anymore' and I thought 'I need to find
184 another job' but I could leave because I needed to pay for my room, where my
185 husband and I were living, and I was thinking 'Oh my Gosh, I need to find
186 another job quickly' and then I remember, like now, I went shop, agency, where
187 you serve people? In the shop?
188 Ron: Shop assistance?
189 Smaz: Oh yeah, shop assistance. Oh my god, I don't know English... I need to
190 get a job, but I can't speak English, if only I could work on my English, but my
191 teacher was saying 'why are saying you can't talk?' and I said I was saying
192 'How can I find a job? I am making beds all day long', 'you have to go for it'
193 and I thought 'oh' and 'I need to get another job', so I went to the shop and I
194 said:
195 'I can't speak English...' (laughs) but I need a job' I think she was laughing
196 (laughs)

	Migration	Studentship	Motherhood
Hope for employability	<p>S-Jut: "I left Kenya when I was 23 because of the economy of the time was not really good. I couldn't really find a good job so I moved to the Middle East. ...its just because I had no job and Kenya had a really deep recession at the time and it was difficult to find a job, especially without going to university and having a child, so it was so difficult, and 'cause I needed to work so the only place that was available for work was in the Middle East, as a nanny, so I went to work as a nanny and that's the only reason I left.... And then obviously, for me I look back and I think it was the right step for me to make because from there I came here and to the university and started a new life, a good life".</p>	<p>S-Babbi: "We all study because we want to be better and develop better and my brother-in-law will have a job in computers because technology is advancing all the time so it's a good degree to have, yeah? And my sisters-in-law one is finished the degree in accounting and one is nearly finished also in accounting degree, because that's a good job too".</p> <p>S-Maz: "If I got my qualifications, if I got work experience, all I think I need to do is go for it. I was thinking, now I am receiving lots of phone calls but with 'no thanks'."</p> <p>S-Ibra: "It is better to have the degree when you are looking for a job. I don't want to work in cafes anymore."</p> <p>M-Alka: "Employability is increasingly important. People come to university for that purpose and we must recognise this".</p> <p>M-Alka: "We need to offer CV training skills...there are some basic skills that are missing and the information provided by students and graduates applicants is not well presented. It is actually really bad. We also need to offer good employment opportunities when students leave the university, and in finding these opportunities work experience is really important".</p> <p>S-Ibra: "I know everyone is saying how unemployment is bad and that graduates can't find a jobs, but it is better to have the degree when you are looking for a job".</p> <p>Ac-Obi: "What I think we have traditionally done, is we have widened participation, giving more of an opportunity for these individuals to fail... we haven't given them more of an opportunity to pass".</p> <p>S-Venita: "I always try to get the maximum when it comes to my grades, but other students who don't appreciate the value of education... Maybe their parent are forcing them to go to university or paying their university fee, they are not as passionate about studying as the students who work hard to be here. I pay no attention to them. My friends in uni include the best students in the class. We sort of got to know who is who and the ability of students in our year. So we support each other because we know we only have one chance. We don't have any time to waste. I mean, I need to graduate and get a job".</p>	<p>S-Babbi: "Because in the beginning, last year I start studying childcare so I can be child-minder so I can look after children, but I don't like it, yeah? So I said to my husband 'I want to stop, I don't like it' and because my husband and his uncle, my uncle, they start business for Indian takeaway, I said I can also help so I said I can study business and I can help, because I like to study business I don't like to study child-minder, yeah? My auntie said childcare was good to study when I come to London".</p> <p>S-Ibra: "... but some students don't do the readings, or they don't show up at all to class. Maybe it's because they are young and they don't understand this opportunity to study. I mean if they live with their parents and they don't have to worry about cooking or to make sure that there is food to cook, then they don't understand that it's their responsibility to study. Mmm... but it's not my problem, I'm not their mother. And anyway they supposed to be adults. Sometime it makes the studying in class more difficult and you think: 'I put a lot of effort to prepare to the class and to be here and they just... just... just... treat university like a playground...' it annoying really".</p>
The cyclical relationship of Hope and Fear	<p>Migration caused by fear: Sloka: 'Well I was an asylum seeker. We had these political issues you know with the ex president, so we had to run because they were running after us, they were trying to kill us, and stuff like that. So we had to come to seek asylum here'. 'I came on my own and try to pick up a life, and then I got married in England and then I had my son and daughter.'</p> <p>S-Babbi: "...but it is so cold in this country and my children are born here but I don't think it good this cold weather. When I come here first I was so sad for all the rain, in Bangladesh it's sunny and you can play outside and here it is cold and you're always home and then you go out just for the supermarket and you get ill".</p> <p>Fear caused by migration S-Ibra: '...when he told me about coming here too I was excited and a little bit scared...because I wanted to have some independence and I started to think about moving to a different country, and then I started to think about my English and what will I do'.</p> <p>S-Maz: 'Oh, Gosh, I couldn't even say a word when I came. It was, 'hello, good bye, good morning', That's it'.</p>	<p>S-Ibra: "...when he told me about coming here too I was excited and a little bit scared...because I wanted to have some independence and I started to think about moving to a different country, and then I started to think about my English and what will I do".</p> <p>S-Loka: "The thing is that English is not my first language, so it was like, sometimes I felt a bit different. Sometimes it was the way the teacher would talk, sometime I could not really understand what was said".</p> <p>S-Babbi: "Test, it is same thing as exam, yeah? Not like coursework, yeah? So someone can help you check your essay. Exams... tests they... you have to remember and to write and I worry that I don't write good English, yeah? When I do accounting and quantitative methods it's easy because there is more maths and I can do maths more easy but if I have to write long answer to explain, so I worry about English, yeah?"</p> <p>S-Alice: "I know my English is good, but is it good enough? Every day I learn new words, so I... when I think about it I get worried that my English was not good before I learnt the new word, so it will never be good enough like someone who was born in England".</p> <p>Ad-Bim: "It's mostly the language barrier. If they don't speak English then it's difficult to communicate, but I</p> <p>Ad-Oma: "English not being their first language is a problem and it makes it difficult to deal with them. Sometimes we explain something to them and I am not sure they actually understand, so I try to explain to them slowly and clearly. Sometime I ask myself if they don't understand us how can they understand their lecturers? How can they study at all? It makes you think".</p>	<p>S-Finch: "I am passing this to my boys too. African nations have always been seen as a failing nations. It is important that as black boys, they work harder to prove themselves, otherwise they will fail! Do you understand?"</p> <p>S-Jut: "...but the older one didn't come home and I started to worry, ringing around all his friends and all the places that I thought it might be, and I kept on thinking maybe I should call the police. You know what it's like when you have a young black boy and you try not to think the worse. I hope he doesn't get mixed with the wrong people."</p> <p>S-Ibra: "Being black, I worry about my boy that he will not get with the wrong crowd. You hear in the news about knife culture and I worry. I hope I give him the right education and that he understands what's wrong and what's right. He is a good boy really..."</p>

	Migration	Studentship	Motherhood
The Cost of Hope	<p>S-Kapsky: "I think the real problem for me is a question of time, because I can't be in two places at the same time, and if I have to look after my son because he is ill and can't go to school, or maybe because it's half-term or something but I still have to come to university. If I had my mother here it would be different because I could just pick up the phone and she will be here. And it is not the same with any babysitter or child-carer, especially if he is unwell, because surely in these circumstances he needs to be with the warmth of his mother or grandmother. So when this happens, guess what suffers? I just don't go to class. I have no other choice."</p> <p>S-Wind: "Oh... (deep sigh) you can't imagine... (sigh)... it is not the same without your family. You are completely on your own. No one to turn to when you need help (sigh). Even the slightest thing, like dropping an assignment, returning a book... everything is a real operation. I have to be really organised and plan everything well in advance. Well... (laugh) it's a good skill to have, especially when you are in a job".</p> <p>S-Ibra: "My neighbour who has been very helpful, with looking after the kids and stuff... She is on her own, her kids are grown up so she doesn't mind helping".</p> <p>S-Alice: "But I didn't have a family. And then I met some people, a couple, and they are the ones who helped me. ... (pause) But they are not my family, they are just friends. They supported me, they replaced my family. That couple replaced my family... I didn't have anyone, so when you have to accommodate my life sometime I had to forget about the lecture and go to pick up children... so you see the positive and negative side of not having your family here".</p> <p>S-Loka: "Everything I went through makes me realise how hard it was. And I did it on my own. I didn't have anyone. Especially I had times when I was trying to do my exams, and do my revision with my friends, and I had no one to pick up my daughter. I tried to call a friend to go and pick up my daughter and she didn't know where it was and then the teachers they called and they started to put pressures on me, that they are going to call social services. I said to them: 'I'm sorry, I'm at uni', and my friend she was lost".</p>	<p>S-Maz: "The problem is, where I work now, I am part-time earning 800 quid per month, I was earning, before the credit crunch, I was taking home 1,500 pounds, that's a big difference. When you realise that you think 'oh my gosh I can't believe I was surviving with 800 quid a month with my baby and my rent to pay all these things'. And my husband, he is a way a lot. He is a van driver. He does deliveries, not a fortune in this as well. Just living with this small amount for quite a while.....this was a big decision really, because I couldn't really find the money for the loan, and there is always a reason why I couldn't get the money for myself, because I'm going to be in debt. But then I spoke to the LEA and I went for the Top-Up, it's only £3,000 and then I am done. I have got a second degree, and I was thinking to myself 'wow, I was stupid, why I didn't think about that?' ...and this is why I came, just to give me the background and then why I go back to work and apply to jobs, I know I am going to be good."</p> <p>S-Wind: "...there was this talk about the government stopping the student finance and putting up the fees, so I knew that it was now or never. Mmm. I mean when my kid gets to university the fees will probably be only for the really, really rich"</p> <p>S-Loka: "I am really grateful to this university and also to the system of this country because they gave me the opportunity to study, to have a degree, although now they are spoiling it".</p> <p>S-Finch: "I thought I could cope with the studies and then when my brain went, I said let me take a break for a few months, but because of how the degree is I had to take a whole year, but the problem was that I already enrolled and the university said that I missed the deadline for some forms and they made me pay for the whole year! Do you understand? I had to pay the full fees because of some stupid deadline for a form. Like they should be more aware that life isn't a process and that things happen and things change... but but... they made me paid the full fee!"</p> <p>S-Finch: "Fees are fees. I paid. I know that universities are more like businesses. They want to make money. I understand. But for students there are many costs like books and travel and accommodation, and if you have children... and there is their costs too. It doesn't matter how old they are... actually the older they are the more they cost you".</p> <p>Ac-Sid: "It is an excellent policy, because there are several people out there today who are doing good jobs because of the right... they have come here. They have taken a degree, and because of that employers have recognised that they are graduates and have given them jobs. So those sort of people would probably wouldn't be doing what they are doing today if we have not had the widening participation policy. It is a good policy".</p> <p>Ac-Dat: "This University talks about widening participation, but it doesn't do it at all. I am very angry. The system in this University works against the students..."</p> <p>Ac-Obi: "I think ... I mean, my personal view is that... widening participation is, if you like, has been seen by this institution and probably by the government as a costless exercise. It's not! Essentially, if you want to widen participation, then you have to put money into the system".</p> <p>Ac-Obi: "You will find that the measures that are put in place are far more formal for students with disabilities. The students with children tend to get much more informal treatment".</p> <p>Ac-Obi: "...when you declare a disability, you do so because you want to see if you can be assessed and therefore you would be treated in a certain way, if that makes sense? Ways to ensure that you are not discriminated against. So one would argue that if you went down the path of doing this for parents, then you would also have to instigate measures to ensure that they are not discriminated against. I mean we don't do it at the moment, because the university has no legal obligation to do so... I mean any benefits that are given to a single parent, it gives them on the bases of what we can try and do, it doesn't have a legal obligation to do it, which it does for someone with disability"</p> <p>ICU: "act as a pastoral advocate for students... in respect of other student focused departments... ensuring that students are being supported and not passed from pillar to post" (ICU, 2010).</p>	<p>Ac-Dat: So this is what my wife said when she was carrying: your brain goes to 'moosh' after the birth! It is the 12 months after the birth that your brain goes all 'mooshy'. I am not quite sure what is the definition of that, but... beforehand she was full of the hormones... and you are super fit, and she was working like mad, and on the day she would stop working... on the day of the birth... She never found it in the literature although she read a lot, but she never read that about pregnant women being recognised as phenomenal, but we do should warn students beforehand, otherwise it comes as a shock.... because it feels like the natural thing, while they are studying, especially the Eastern Europeans, but also African, Afro Caribbean as well, having children while you are studying.... We need to get more help and warnings to the students..."</p> <p>Ac-Dat: "You have a baby to care for, with all the other things going on in your life, it is quite an amazing change in your life... You also have a major worry. You are the carer, you are the protector of that child, and trying to deal with it all, your child, your job, your studies".</p> <p>S-Jut: "I had to hand in an assignment that I worked on so hard and I had to hand it in, so I was home finishing it and I was waiting for my kids, but the older one didn't come home... So he finally came home and I rushed to the university and I got there less than two minutes after they closed the (submission) box and I tried to explain that as I live very far I couldn't get there quick enough, but it was too late, so I had to hand it the following Monday. I was so worried that all my hard work and my grade will be capped. I am a good student and I didn't want this to be ruined because of the capped marked".</p> <p>M-Alka: "I think flexibility of hours is key, because the 9-5 structure doesn't suit everybody... Perhaps we can make better use of technology like Webinars, especially now that there is a move to record all lectures.... We also need to offer childcare support."</p> <p>Ad-Bim: "Yeah, it's the issue of childcare and timetabling. They want to change their timetable, because of childcare, but it's not available, and they want to pick another module and I tell them that you have to do it because it is part of your degree. I mean what can you do? If they don't do it they can't graduate. It's frustrating for everybody... them, us... Frustrating really".</p> <p>Ad-Oma: "The real, real problem comes when we do the timetabling, it is all done at the same time in a short period so then in the beginning of every semester we have a queue of students... they are queuing for a long time and they all trying to change their timetable, but we just say that no changes are permitted for the timetable, unless there is a clash with another class. It is just like that... and then they are not happy about it, so we tell them to make an appointment with their PAA, and sometimes the PAA asks for the timetable to be changed for them, so then we do, but we don't change it ourselves just like that. There was actually an email few months ago about not changing timetable, so we don't".</p> <p>Ac-Sid: "Maybe on one or two occasions, people... a female student have said to me that might have to leave early because they need to pick their son up, i.e. maybe the person who would normally pick them up is occupied or tied with something else and this person would not be able to pick the child up on that particular day, yeah. Maybe on one or two occasions that has happened, yeah... if they are mothers they are mothers. And therefore... Because some of them they play several roles in life, they are mothers, they are students, they also work as well, they are wives. So all these, one has to take into account when you are dealing with them. You cannot treat them like an eighteen or nineteen years old who has no responsibility all they are doing is studying, and then they may have part time work, yeah, yeah."</p> <p>S-Babbi: "I came to class on time but sometimes it's difficult because one week my daughter was ill and I come home to be with her because I can't concentrate to study because I want to be with her, and my auntie looks after her very well but I also want to be with her because I worry and I feel that it is my fault that I leave her to go to university and I should stay with her. She was in hospital almost one week so I didn't go to university that week, but I go to the lecturer the week after and get the lecturer notes from him and I study so I don't miss it for the exam. I feel so bad that I was not with my daughter, because I was with her and then I go to university, so I feel guilty".</p>

	Migration	Studentship	Motherhood
Hopeful Self-actualisation	<p>S-Ibra: ‘sometimes I just wanted to make my own decision, so maybe coming to London was the first step’.</p> <p>S-Maz: ‘My parents are from Guinea-Bissau, both speak Portuguese. It is a beautiful colony, but I was born in Portugal anyway. Well my background is where my parent from, It’s not.. I am not.. well... anyway...you always think: ‘no, no, you need to know where you come from’ because they are going to grow up stronger and they are not going to grow up with issues. It is really important’.</p> <p>S- Jut: ‘...but it was an opportunity that I didn’t want to lose so when I finally finish I can look at my options again and what I want to do with my life, because with the degree I will be able to go places and other countries like in Africa’.</p> <p>S-Loka: ‘I am happy I have finished.... But I am glad, I am going to work in Nigeria for two years and then I will come to do my studies in the UK’.</p>	<p>S-Jut: “I came to university, I had my children, my eldest, and then I had two younger children, and then, I think my marriage was failing and I think I was going through a mid-life crisis... and I felt, I’ve always wanted to study, I’ve always wanted to get a degree... I felt I needed to get some qualifications and that’s how I ended up studying”.</p> <p>S-Maz: “But the problem is I know that if I go and work I’m going to get more money but the thing is... I want to work, yes for the money, but I want to do something different: learn. And come to the university, I was thinking I am going to refresh my memory and give me like the background to go for interviews in the investment banking and they are going to say ‘oh yes, she knows what she is talking about’”.</p> <p>S-Ibra: “When I was working in restaurants people were like looking at me like I am nothing, now I work in an insurance company and it’s cleaner and better environment”.</p> <p>S-Loka: “...because you are not qualified enough. So because the way I was treated and the way people were looking at me, looking down on me because I was doing this kind of job, so I quit and really wanted to be more valuable and to be more respected for what I have”.</p> <p>S-Babbi: “I think with the degree I can understand the business better, yeah? I don’t want to just be in the kitchen and I don’t want to just take the orders also, I want to help the business to be better and to grow, yeah? We study things like accounting and it help me to understand how the money is counted in the business and how it’s recorded, so I feel more confident about the business. If we have to talk to the bank manager, yeah? then he will see that I have a degree and I’m not just a person cooking in the kitchen, and he will see that I actually understand the business”.</p> <p>S-Angit: “I want something else, I want to have my financial independence. I don’t want to have to ask for permission from my husband to buy a skirt”.</p> <p>S-Maz: “...when you work but sometimes they are not flexible, there was one guy at the undergraduate office, he said to me ‘if you study you shouldn’t work’ I thought ‘it’s your problem if you don’t study’ because I should be able to do whatever I want ‘don’t talk to me like that, because I am not joking’”.</p>	<p>S-Ibra: “... I don’t want to work in cafés anymore. I don’t want my children to grow up thinking that this what life is. I want to get a good job and be able to be a better mother..... But it’s not just about cooking and cleaning for them. I want them to understand how it is important to study and do better in life, otherwise they will be stuck in this situation, so I tell my 12 years old to do his homework and study well, but boys are not so easy. He wants to play football. He said to me: ‘mum, when I become professional footballer I will earn a lot of money and will buy a big house for you’. I tell him to just concentrate on his homework”</p> <p>S-Alice: “It’s great that I can help my children with homework. Because they are staying in this country and in English, so studying for my degree in English gives me a little bit more confidence to be able to help them too”.</p>
Contagious Hope	<p>S-Jut: “I’m the oldest, yeah, one of four... the younger one followed me here. She probably wouldn’t have left if it wasn’t for me making her feel brave about leaving, but she knew she can benefit for my experiences and that her life will be comfortable here”.</p> <p>S-Ibra: “I was really sad when he left.... I was proud of him really. So when he told me about coming here too I was excited... He works full time. He is an accountant for the post office... He keeps on telling me to keep at it and complete my degree. It’s good that I get this encouragement from him, because I see how he is doing well after finishing his degree and I want to finish my degree and get a good job”.</p> <p>S-Venita: “When I was nearly 18 my papaji said that it was time for me to move out of the village and go to university. Of course I couldn’t do it in India. It was not possible for me to stay in the village and go to university, so he bought me a ticket to London and here I am. But first I went to college here so I can improve my English and feel confident about studying here, which was a good idea”.</p>	<p>S-Babbi: “We all study because we want to be better and develop better and my brother-in-law will have a job in computers because technology is advancing all the time so it’s a good degree to have, yeah? And my sisters-in-law one is finished the degree in accounting and one is nearly finished also in accounting degree, because that’s a good job too”.</p> <p>S-Ibra: ‘...My brother told me about this university’.</p>	<p>S-Babbi: “My mother, yeah? She was sad when I was leaving to go to London, yeah? Because she is a good mother, she always looked after us an I want to be a good mother like her, but sometimes I feel that I am not good like her, yeah? Because I have to leave to go to university sometimes”.</p> <p>S-kapsky: “My mother has a great influence on my life, She was always strong, and intelligent, and always dresses well and it left a great mark on me, even if she is one country and I am in another”.</p>

	Migration	Studentship	Motherhood
God and hope	<p>S-Loka: "I should be really grateful because, I am also a Christian and most of all I am grateful to God, because he is the one who is given me the strength. If it wasn't for him, I wouldn't just do it. So each time I felt like giving up, he just gave me the strength to go ahead. Yes!"</p> <p>S-Yona: "Maybe it was God's hand, his secret way of making us do what we do. So I am in university now! I am not sure what my life would have been if I stayed in Iraq."</p> <p>S-Kapsky: "Look, we are Christian, so I know something good will happen. I have every faith".</p>	<p>Ad-Oma: "... well.... Religion is very important in my family, especially my parents. But I don't bring it to work... I don't tell people... because... because I know how people see Islam... you know? Islamophobia and that... so I keep it private".</p> <p>S-Angit: "I know in my religion there are some negative things going on, like women for example are not allowed to do all the things that men do, but it is not really God, it is not really my religion, it is just how some people use the religion to oppress women. So with God's help I came to university and with God's help I do well in my studies".</p> <p>Ac-Elle: "... I think anyone is teachable. The only thing they need more effort, more time, maybe different strategy, maybe more encouragement..... so for some people it is external so something externally has to reward them, call it God, call it hope, call it love....".</p> <p>M-Alka: "When I compare this University to the previous University I worked in, there are definitely more religious people here. I do not believe that the University provides for the spiritual needs of students other than a prayer room, but we should provide more".</p>	<p>S-Babbi: "If you are good person then Allah looks after you. I read Koran and I know there is Jejunum and Jejunut and if you are bad person you will go to Jejunum and good person you will go to Jejunut, and I will go to Jejunut. I pray and I do good, yeah? So I will go Jejunut, yeah? And God will give me the power to carry on and do well in my studies. Insha'Allah".</p> <p>S-Babbi: "...my girls are beautiful and happy and we are happy.... If you are good person then Allah looks after you".</p> <p>Sibra: 'So in the beginning she was annoyed with me... but we are Christians so I kept the baby and my family really helped looking after my son'.</p> <p>S-Maz: '...but at the time in Portugal there were really Catholic... she was not.. I don't know... she was in a Catholic school and then at 14 she was pregnant, she was studying.. it's really bad...</p>
The retrospective aspect of Hope	<p>S-Jut: "...obviously, for me I look back and I think it was the right step for me to make because from there I came here and started a new life, good life".</p> <p>S-Yona: "I didn't get on with my family, especially one sister, she was not nice to me, I think she was just really jealous, so she used to always put me down. When I used to think about it, it used to make me really, really sad, but when I think about it now, I think it was a positive thing that happened to me, because it made me leave, it made me come to the UK and do something with myself, go to university. It wasn't easy"</p> <p>S-Loka: 'It was so hard.. and it all changed. All the circumstances, all the difficulties that I went through that have given me all the strength to go forward, to go ahead. Because really it was so hard, but probably for me, it was like a drug for me...'</p>	<p>S-Loka: "I thank my husband for leaving me as well... Because if he did not leave me, I wouldn't go to university, and that's what drove me as well".</p> <p>S-Alice: "I was working in a shop selling women clothing and my boss she was really rude to me and speak down to me, and I thought I wasn't good to do another job, but then I was talking to my husband and he said 'enough with this women' and we decided that I go to university and then I may be able to do the accounts for his business.... Maybe if she was not that rude to me maybe I would still be stuck in her shop."</p>	<p>S-Ibra: 'My mother is really a strong person, she is like in control of the family' 'It's complicated. Maybe one day my life will be sorted out. It's not something I really planned... I didn't plan to be a teenage mum, and I thought that when I came to London things will be completely different, and then I got pregnant again, but I am a little bit more mature now and... and I know that I need to face my responsibilities.... Like looking after them. I need to provide for them so that's why I work part-time at the same time of studying. It's not easy... it's really hard'.</p>

