Category: **Curriculum**

TITLE

The role of HEIs in society's transformation to sustainability – the case for embedding sustainability concepts in business programs

ABSTRACT

Australia's educational system prepares the leaders, workers and decision makers of tomorrow and as such has a key role to play in shaping our economic and environmental welfare. This paper presents a case for embedding social and environmental sustainability issues/values in the curriculum of all core business subjects taught in higher education (HE) business programs. The argument is premised on the twin assertions that firstly, consumers and business leaders direct and control the flow of massive resources that significant impact society and the natural environment and secondly, that HE Business Schools have the intellectual and moral leadership to influence our capacity and willingness to make better informed choices. Maslow's hierarchy of needs is used as a theoretical framework to discuss individual and social values and our consequent decision making process in the absence of regulation.

This paper concludes that irrespective of the nature of society (on the individualist-collectivist spectrum) and the degree of urbanisation/industrialisation, the growing international pressure to account for environmental and social consequences of our actions requires decision makers to be more aware, informed and capable of doing so. Thus, an absolute requirement for education for sustainability to be embedded in the curriculum of all core subjects in HE business programs in Australia, whether these are taught to domestic or international students. The paper also presents some suggestions for embedding sustainability in curriculum design and strategies for implementation, including greater linkages between business schools and their host campus sustainability initiatives.

Keywords: education for sustainability; ESD; higher education curriculum; management/business schools; intellectual and moral leadership; Maslow's hierarchy of needs; green skills; scaffolding pedagogy; complex systems transformation

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1. SUSTAINABILITY AS A JOURNEY

"Whether we live on the edge of the forest or in the heart of the city, our livelihoods and indeed our lives depend on the services provided by the Earth's natural systems." (WWF, 2008 p.1)

There is an emerging worldview that we are living unsustainably, beyond our natural resource means and an urgent need to change how we view and regard our natural environment (IPCC 2007; Stern 2007; UNEP 2007; UNDP 2007; World Bank 2007; Worldwatch Institute 2010; WWF 2006, 2008, 2010). Sustainable development (SD) is regarded as the vehicle for shifting away from the dominant (growth oriented) model of development towards one that is able to balance needs of people (social development), planet (environmental development) and profit (economic development). However, SD cannot be absolutely defined and there is no "one size fits all". This represents the diversity of interpretations that reflect the 'different vantage points in locally grounded but globally connected ways' (Wals 2009: 7). The path to sustainability is unique to each country depending on its culture, history, environmental/social pressures and opportunities, institutions, regulations, etc, and reflects the historical and political context of the country (Wals 2009). It is a learning process and Education for Sustainability (EfS) is an important enabler along this pathway.

Most countries are broadening in Education for SD (ESD) although ESD initiatives in teaching, research and development in higher education are lagging progress in primary and secondary education (Wals, 2009). Sustainability is a journey of transformation that requires a radical shift in mindset and values away from a primary concern for self as an autonomous competitive unit in the context of an inexhaustible, mechanistic, environment towards a mindset of self in the context of an interconnected, finite system (Field and Tunna, 2009; Holmberg 2006; Martin 2005; McGaw and Gentile; Porter 2008; Strachan 2009; Worldwatch Institute, 2009). Such a fundamental shift in our thinking is both challenging and complex and nothing less than revolutionary (in my view, akin to the industrial revolution). To facilitate this transition, we need to create "scaffolding" for learning by raising awareness, developing literacy and building capacity for sustainability. EfS can create the "scaffolding" (Goodman 2008) and HEIs can create the context to catalyse this journey.

My proposition is that sustainable literacy MUST be embedded in all core business education courses at both undergraduate and postgraduate levels in Higher Education (HE) because EfS contributes to the students' journey of learning for sustainability. The rationale is that for local students, Australian society is already moving towards this "sustainability value" and graduates must be suitably literate for the emerging work context. For international students, the rationale is that if they remain in Australia, they need to be suitably literate, while if they return to their home country (usually a developing economy), they will need sustainability literacy because as their home country's economy develops and income grows, they too will progress towards a "tipping point" for sustainability.

This paper explores the extant literature and discusses the role of EfS in business schools from the perspective of its contribution to the journey of individual students, as well as the business school and its host organisation. It is also suggested that potency of EfS can be enhanced by explicitly connecting the curriculum in business schools to sustainability initiatives of the host campus and its journey towards sustainability.

The remainder of this paper is organised as follows. Part 2 investigates the central role of values and culture in determining both individual and social behaviour, as well as changes in values over time and the process of social change. In Part 3 there is discussion of the process of organisational change in HEIs towards sustainability and Part 4 reviews the sustainability performance of business schools and provides suggestions for a more active role towards sustainability. This is followed by comments on the outlook for EfS in higher education business programs and concluding remarks.

2. THE ROLE OF VALUES AND CULTURE ON THE JOURNEY TOWARDS

To paraphrase Hegel (cited in Hartnack, 1998) 'The whole reflects the parts and each part reflects the whole"... and "the whole and the parts condition each other'. The journey towards sustainability is a process of transformation for each individual, each organisation, each institution, and each society and reflects the complex interplay of internal/external forces/drivers that shape behaviour. Values and culture are key determinants of individual and social progress towards sustainability as well and need to be explicitly recognised in teaching sustainability to tertiary students in Australia.

The determination of Individual and Social Values towards Sustainability

Perhaps the most important driver of human behaviour is our values, which can be regarded as the principles (or drivers) that dictate what's important to us as individuals, families, organisations, and society as a whole and that determine how we choose to use our resources (Alas et al 2006; Argandona 2003; Bekkers 2005; Brown 1984; Caprana et al 2006; Dietz et al 2005; Gowdy 1997; Hemingway 2005; Keeney and McDaniels 1999: Kilbourne et al 2002; Moore and Asay 2008; Seyfang 2004; Waldman et al 2006; Wals and Jickling 2002). Values affect how we perceive the world and how we interact with it. Values help individuals to define goals, shape attitudes and form a basis for assessing the actions of individuals, organisations, and societies (Leiserowitz, Kates & Paris 2006 cited in Shepherd, Kuskova & Patzelt 2006).

The most widely known theory of human needs/values is Maslow's theory of motivation and personality, which yields a list of needs for an individual, "organised into a hierarchy of prepotency" (Maslow 1954: 83). In this theory, the individual is motivated by physiological needs first and after satisfying these becomes motivated by psychological needs. Maslow (1943) clearly distinguishes his theory of motivation from behaviour theory, noting that behaviour is almost always also determined by biological, cultural and situational considerations. Maslow's theory is supported by Udo and Jansson who confirm a global hierarchy of needs among 132 nations similar to Maslow's hierarchy at the individual level and demonstrate that "nations that are

struggling to survive are less concerned with environmental sustainability than advanced and stable nations" (2009: 700).

However, others do not agree with the universality of Maslow's hierarchy of needs. Hofstede argues that Maslow's hierarchy of needs is ethnocentric, representing a value choice of 'mid-twentieth century U.S. middle class values' and asserts that 'different cultures have different need hierarchies' (Hofstede 1984a: 396). Maslow's theory is regarded as being primarily derived from a Western perspective, which is characterised by individualist cultures and does not necessarily hold true for cultures in which the group or collectivist is valued (Hofstede 1984b). Instead, in collectivist cultures, "interdependence is valued over the individual" and therefore "esteem and self may never be realised, as the individual is viewed as non-conforming" (Wachter 2003: 68). So, culture does influence an individual's behaviour within the family, with peers, friends and the community. Hofstede's paradigm-shifting work in cross cultural studies (1984b; 2001) demonstrated particular national culture patterns along several separate dimensions. These were characterised as: 1) small vs. large power distance, 2) individualism vs. collectivism, 3) Masculinity vs. femininity, 4) Uncertainty Avoidance. A fifth dimension of Long-Term Orientation was added later to comprise the Hofstede Model of Cultural Dimensions.

Research results show that cultures do change over time and shift towards individualism as wealth increases (Hofstede 1984). Schwartz' Values Theory (Schwartz 2007) supports Hofstede's findings of distinct national cultural expressions that change over time and also the emergence of universalism as the value most closely related to sustainability in more urbanised countries. A cautionary note is that values with a positive influence on environmental behaviour are "a necessary but not sufficient condition" to activate sustainability behaviour, which is shown to also be influenced by problem awareness (Nordlund and Garvill 2003) and changes in policy and culture (Huppes and Ishikawa 2009).

More evidence of social change and the emergence of sustainability values come from the World Values Survey (WVS), which reconciles both Schwartz' value theory and Maslow's hierarchy of needs. The WVS, together with the European Values Survey, covers 78 societies containing over 80 percent of the world's population in the industrial and industrialising world (Inglehart 2009). A key finding is that societies in advanced economies have "shifted from an overwhelming emphasis on economic and physical security toward an increasing emphasis on subjective well-being, self-expression and quality of life" (Inglehart 2009) and from Traditional toward Secular-rational values (Inglehart and Baker 2000 cited in Inglehart 2009). It is particularly interesting that Self-expression values give high priority to environmental protection. The WVS findings are supported by other research studies. In an international survey of attitudes towards the environment, responses across 47 countries from the Pew Global Attitudes Project (2007 cited in Burke 2008) and the World Bank (2007 cited in Burke 2008) demonstrated a statistically significant relationship between rising per capita GDP and a rising share of the population naming environmental issues as among the top two global threats.

So, cultural values do change over time, sustainability emerges as an important value and therefore EfS can have an impact. The key factors driving this process are changes in the socio-economic environment, institutions and the lived experience of different generations. Strong impressions formed during a person's formative (teenage) years can have a life-long impact on a person's values, attitudes and behaviour. Inter-generational differences in environmental values and attitudes also emerge with older generations more concerned about the environment than the younger generation (Diekmann & Franzen 1999; Shen & Tatsuyoshi 2008; Stern, Dietz & Kalof 1993; IBM 2009). These results suggest that EfS initiatives to current local and international university students in Australia should be carefully positioned to attract their interest (Field and Tunna, 209) and could potentially have a major impact in coming years, despite cultural differences.

Tertiary Student Values towards Sustainability in Developed and Industrialising Economies

Sustainability values are already been expressed in various populations segments around the world, notably younger people engaged in the workforce and being educated. International surveys of Generation Y workers (aged 18-25 years and otherwise known as the Millennial Generation) in a range of both developed and developing economies (US, UK, China, India, Germany) show high levels of support for the environment and sustainability (Johnson Controls 2010; Supply and Demand Chain Executive 2010).

In an international comparison of environmental concern among undergraduate business students in France, Australia, Hong Kong and Singapore, researchers found high levels of concern by all students, irrespective of culture and gender (Schaper 2004). These results are consistent with international studies of postgraduate business students, usually in MBA programmes (Aspen Institute 2002, 2008b; WRI 2001) as well as undergraduate students in business programmes in the US and Canada by (Net Impact 2007, 2010), which reveal that most students (over 84%) believe corporate responsibility needs to be integrated into all undergraduate business curriculum as well as MBA programmes. Yet, results from a recent student survey reveal 'just 24% of respondents strongly agree that their MBA program is helping them learn how to make business decisions that will avert similar financial crises' to the recent Global Financial Crisis (Net Impact 2009). In a survey of 100 participating MBA schools, the Aspen Institute found "sustainability is most definitely at the margins in the business school curriculum" (McGaw and Gentile, 2005, p9). Thus, a significant gap exists between students' aspirations for sustainability capability and sustainability literacy being delivered by tertiary business education.

The implication is that Australian HEIs that teach business programs need to foster learning for sustainability for all students irrespective of their origin. Social attitudes are changing as countries progress along their "economic development" route and gradually move towards this 'sustainability value". However, there are also variances within student cohorts in terms of their receptivity to EfS and educators need to tailor their messages accordingly (Field and Tunna, 2009). For each cohort, educators need to identify and locate their students' current knowledge and perspectives before selecting the appropriate EfS pedagogy to create the "scaffolding" that will enable their students

to progress along their journey to sustainability (Coyle, 2005). One suggested approach is to use the Revised New Environmental Paradigm (NEP) developed by Dunlap (Dunlap et al 2000; Dunlap 2008 cited in Shephard, Mann, Smith and Deaker 2009).

Tertiary Student Values towards Sustainability in Traditional Indigenous Cultures

What of EfS to students in traditional indigenous cultures? According to anthropologists, many traditional cultures have at their core, a deep respect and care for their natural environment that supports their communities (Flavin 2010). The natural environment is part of their culture, represented in their language, norms, and beliefs and regarded as a collective asset with communal responsibility for its overall management and preservation (Lonely Planet 2006). Sustainability is already well embedded in these indigenous cultures and universities in these countries should attempt to reconcile this cultural gap (Loomis 2000; Vargas 2000) and endeavour to "research and/or incorporate traditional indigenous and local knowledge and perspectives in courses and programmes" (Thaman 2002: 138). The discussion of EfS is thus focussed in this paper primarily on non-traditional, non-indigenous cultures.

Social Change towards Sustainability

Changing Values in Industrialising and Developed Economies

To achieve meaningful social change towards sustainability will require more than changing individual values towards sustainability (Amine 2003). Social systems are particularly complex and we need to understand how individual behaviour aggregates to collective behaviour (Ford Foundation 2004). In the absence of regulation, Gladwell's "tipping point theory" (2000) is particularly insightful. In this theory, social networks are powerful levers able to effect massive and rapid social change and small changes can have profound effects on the entire system, "tipping" it from one state (equilibrium) to another. However, the current piecemeal approach evident in countries which lack the regulatory mandate for rapid transition (Meadows, Randers and Meadows 2004), is not sufficient to deliver substantial progress towards sustainability and major regime changes are required (Thogersen and Crompton 2009).

Tipping point dynamics are unlikely to shift a system that is characterised by rigidity in its elements of social infrastructure such as laws, institutions, processes, and entrenched financial interests. The social system's infrastructure is not always evident and reflects the Dominant Social Paradigm (DSP) which functions as ideology (Cotgrove 1982 in Kilbourne, Beckmen and Thelen 2002). Achieving sustainability in neo-liberal market based societies will require nothing less than a shift in the DSP ("culture"), in which both popular opinion and system infrastructure are converted from impediments into driving forces for transformation. The critical prerequisite for transformation to occur is a fundamental change of worldview (paradigm) expressed in ideas, perceptions and assumptions (Rotmans and Kemp, 2003).

From a complex systems perspective, transitions can be thought of as system transformation, represented by an s-shaped (logistic) curve, marking the speed of change, the size of change and time period. The transition to sustainability is likely to

be a long-term (25-50 years), continuous process of change in which society or its subsystems fundamentally change and these interconnected changes reinforce each other at different levels (micro – niches, individual; meso-regimes, institutional; and macro- societal landscape,) and scales along the S-curve (pre-development; take-off; acceleration; stabilisation) (Rotmans and Kemp, 2003). The S-shaped curve of diffusion suggests that to reach a social tipping point, a mix of government regulation (compulsion) and self-regulation (participation) will be required in different countries at different times to facilitate the process towards sustainability (Sosa and Gero 2008).

In summary, the transition towards sustainability occurs across a broad range of fronts and so it needs to evolve within each one both independently and multifariously. The major domains in society of business, education, government and civil society, media, arts/culture, all require greater sustainability literacy and so there is role for EfS in each.

3. EVOLUTION TOWARDS SUSTAINABILITY IN HIGHER EDUCATION AND THE ROLE OF BUSINESS EDUCATION

The Role of HEIs in society

HEIs represent a microcosm of their wider society's attitude and transition towards sustainability and in some ways, could also be regarded as the DNA of their society (Sherren 2006). As organisations which serve the legacy interest of society's major domains in business, culture/media, government & civil society, they reproduce society according to their stakeholders' specifications in the DSP (Ishumi 1983). At the same time, many HEIs are also pursuing their traditional research role, objectively critiquing these current specifications and looking forward to future issues and opportunities, thus leading the discourse towards social change (Ishumi 1983; Gough & Scott 2007; Howard, Mitchell, Spennemann and Webster-Mannison 2000). This relationship between the legacy and leadership roles of HEIs and their host society is illustrated in Figure 1 below.

Figure 1. The Role of Higher Education Institutions in Society
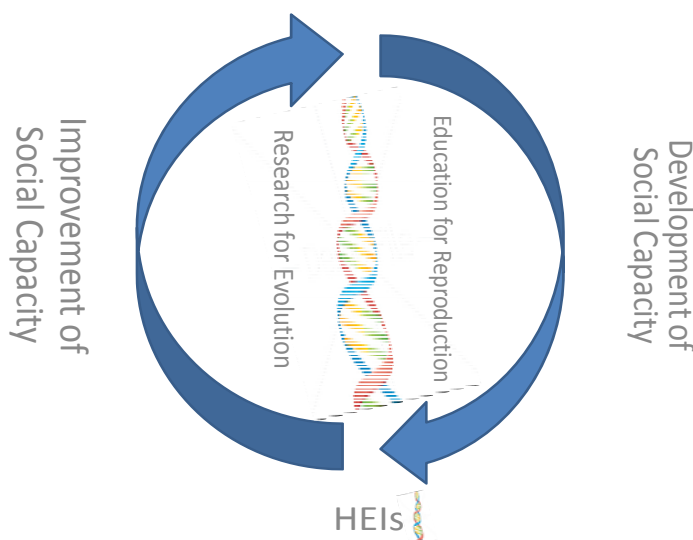
All HEIs have a key role to play in facilitating their society's process of learning how to "be the change it wants to see in society" (to paraphrase a famous quote by Mahatma Gandhi). Every HEI can contribute through its systematic exploration by research, leading by community outreach, advising by consulting, demonstrating through operations and educating/training through its curriculum. These institutions are ideally placed in society to create learning for both intangible capital (experiential learning) and tangible capital (products, services, activities or behaviours from the new paradigm knowledge) (Manning 2007), that will facilitate the transition towards sustainability.

The Extent of Sustainability Practices in HEIs

Many HEIs recognise their unique responsibility and role in achieving environmental sustainability and many hundreds have responded with declarations of commitment towards action in the areas of curriculum, operations, training and research (Filho 2002). However, most have not ventured beyond small steps on their path to sustainability with initiatives confined to the "low hanging fruit" of greening their campus operations (Senge 2008 cited in Bezbatchenko 2010). To progress beyond this early stage, the process of transformation needs to be a purposeful endeavour, with a strategic objective set by senior management and complemented by networks of expertise which combine to drive and nucleate change for sustainability (Ferrer-Balas et al 2008). The key challenges for organizations, including HEIs (and by implication, business schools) that want to embed ESD, is to create room within the organizational context to raise awareness and leverage ESD-related opportunities initially, building momentum and competence, then maximise positive benefits later.

Successfully embedding sustainability in the university requires a "whole system shift" which can occur in stages. A concerted effort is required across the organisation, supported by comprehensive policies/strategies at the highest level of the management and integrated across the three functional areas of research, education and operations (Lang, Thomas and Wilson 2006). The process of trying to achieve SD is in itself a reconciliation of such plurality of views between the three Ps of people, profit, planet and the three Es of environment, economics (Wals and Corcoran 2006). Successful transitions in HEIs in various countries demonstrate that 'Bottom-up is as important as Top-down, and complemented by middle-level staff who kept the change process going' (Ferrer-Balas, Cruz and Segalas 2006: 27). Such synergistic action is necessary to drive the process, cross-pollinate across diverse sustainability activities and build capacity. In the context of transforming HEIs towards sustainability, we need to draw on all areas of university activity (Davis et al 2003) to gradually build networks and capability, which will reinforce integration across all activities and create the momentum to tip the institution towards a new paradigm (Rotmans and Kemp 2003).

Increasing students' awareness and understanding of sustainability concepts often leads to increased acceptance of sustainability (Filho 1999 cited in Davis, Edmister, Sullivan and West 2003), which may be the first step for many of our international students. Demonstrating the relevance of these concepts through application is an important step in the "scaffolding" process to developing sustainability literacy. Experiential learning

for students can be achieved through engagement in real world sustainability initiatives, be they campus initiatives, engagement with local community / NGOs, or even joint initiatives with businesses.

The key elements in developing EfS literacy have been identified in various studies. These are modifying curriculum content, experiential and social learning, systems thinking, interdisciplinarity, connecting curriculum to local contexts, taking a critical approach, and a strong research programme (Blewitt & Cullingford 2004; Filho 2002; Filho & Carpenter 2006; Galea 2004; Galea 2007; Gough & Scott 2007; Matthews 2005; and Tripp & Muzzin 2005).

One of the most powerful drivers towards sustainability in any HEI is the practice of transdisciplinary approaches in teaching, learning and research. Together with experience-based open learning situations (Roome, 2005), transdisciplinary activities are powerful pedagogical approaches for deep learning, which is necessary for transformational learning involved in shifting students' mindsets beyond a threshold towards sustainability (Hays 2008). However, transdisciplinary pedagogy is a major challenge for universities and is located towards the "evolved" end of the sustainability journey in Western countries (van Dam-Mieras 2006).

While many Australian universities have engaged in "greening" their campus operations, they lag in "greening" their curriculum. Recent surveys show little indication of changes to their curricula or of support for its implementation (Thomas 2004) although this is not an accurate picture of actual environmental teaching practices pursued in Australia as these studies have largely relied on Internet research (Lang et al 2006; Sherren and Robin 2006; Tilbury 2004). A promising development is that the Australian Vice Chancellors Committee has committed the university sector to building '...capacity in the community by educating the next generation of professionals and leaders to become fully aware of sustainability' (AVCC, 2006 cited in Holdsworth, Wyborn, Bekessy and Thomas 2007). One way to build students capacity is to build their own institutional capability in tandem.

4. EVOLUTION TOWARDS SUSTAINABILITY IN HIGHER EDUCATION BUSINESS SCHOOLS AND COLLABORATION WITH THEIR HEI

Current EfS Practices of Business Schools and their Role in Transformation

While there is strong pressure on business schools to train current/future business leaders and decision makers in sustainable resource use, teaching for sustainability is largely confined to specialist environmental courses/programs and compulsory courses in ethics/governance required by law ("hygiene factor") and specified by professional accrediting bodies. In the current academic environment around the world, corporate responsibility and sustainability have not yet become embedded in the mainstream of business-related education (McGaw and Gentile 2005; Tilbury et al 2005a, 2005b), with a few notable exceptions.

Despite the low incidence of EfS being embedded in the curriculum, there is greater discussion about the role of business and the relevance of sustainability to business in MBA programs. According to an international review by the Aspen Institute, the subject of sustainability appears to be encompassed in MBA business schools within three broad curricular frames: Critique, Pragmatism and Business Opportunity (McGaw and Gentile, 2005). Critique refers to the questioning of underlying assumption of the interface between business, the environment and society (often couched in systems thinking with an emphasis on a positive alternative); Pragamatism refers to the use of existing tools and analytics in traditional management courses (such as economics, operations, marketing, finance, etc) to consider issues of sustainability; and Business Opportunity refers to disruptive innovation and its role in bringing about alternate economic models and activities.

In Australia, ARIES examined education about and for sustainability in 33 local MBA programs and benchmarked these against international best practice (Tilbury et al, 2004). The research was undertaken largely via Internet research, which has some limitations. One of the key findings was that the skills needed to empower graduates for strategic change towards sustainability was lacking in the majority of Australian MBA degrees. A selection of seven leading business schools subsequently participated in an action learning approach to change management in which senior academics were empowered to achieve curricula and organisational change (Hunting et al 2006). Australia's big three universities of Sydney, Melbourne and NSW are now focussing on community engagement and ethical business practice and are beginning to embed "ethics" into their MBA curriculum (Matchett 2009). So too are Curtin University of Technology, Monash University and the University of NSW (D'Angelo Fisher 2010). More generally, a culture change in Australia's MBA programmes has commenced. Once gain, there is no "one size fits all" approach and there is a place for both generic strategies of integrating sustainability themes into existing curricula of MBA programmes through more active learning as well as transformational MBA program based on an integrated and holistic curriculum (Benn and Bubna-Litic 2004).

While most of the attention has been on postgraduate business education (particularly MBA programs), research clearly demonstrates that business school curriculum does impact on business students' values and beliefs, both at the undergraduate and MBA level (Aspen Institute 2002, 2008b; Holt 2003). However, studies show that economics and management are significantly underrepresented at the undergraduate level in terms of key elements of sustainability curriculum, (Sherren 2006b, 2008; Tilbury 2004 in Sherren 2005). Given the impact of EfS, we need to expand our focus to encompass both undergraduate and graduate business programs.

Beyond EfS, it is important for educators to take a more critical perspective of the dominant discourse in business education and use their influence to lever change towards sustainability. Faculties of business and business schools can contribute to the process of social change by generating knowledge (through research and their own operations) and distributing knowledge (through curriculum, consultancy and outreach activities). Business schools can drive the process of paradigm shift in outreach and

consultancy activities by assisting organisations to demonstrate their comparative advantage in solving problems by using the new sustainability paradigm (Manning 2007). An excellent opportunity exists for business schools to leverage their expertise and form partnerships with a variety of organisations and also to work in closer collaboration with their own institution for research, teaching & learning purposes. Specific examples include research, consultancy services and teaching in CSR, product life-cycle analysis, stakeholder engagement, supply chain management, sustainability reporting initiatives, social business, etc. Thus, business schools have a pivotal role to create the critical mass necessary for the wider community to "tip" towards sustainability.

The Future: Sustainability evolves in Australia

In 2009, the Australian Learning and Teaching Council (ALTC) commenced a process of developing national threshold learning outcomes (graduate attributes) for specific disciplines within the National Learning and Teaching Academic Standards. The ALTC commissioned the Australian Business Deans Council (ABDC) to steer the future development of business education in Australia. It is indeed encouraging that the ABDC recently proposed four generic graduate capabilities: Working in teams; Critical thinking; Ethical practice and; Sustainability (ALTC 2009; Freeman 2010). Further impetus for forward looking change is also beginning to come from professional bodies who are only now beginning to require competence in sustainability through graduate attributes....perhaps it's a case of "watch this space"..

4.   CONCLUSION

This paper has presented a case for embedding sustainability in **all** core subjects in both undergraduate and postgraduate business programs in Australian HEIs, irrespective of whether students are domestic or international. This was demonstrated through the following sequence of logical arguments. First, Maslow's hierarchy of needs, Hofstede's cultural dimensions and Schwartz value theory was used to create a framework to show that individuals and societies are progressing towards a "sustainability value". Second, the business sector has an enormous impact on society's journey towards sustainability and is increasingly calling for graduates with greater literacy in sustainability. Third, sustainability is a journey of learning and EfS provides the "scaffolding" that contributes towards this process and therefore fourth, EfS must be embedded in all Business Programs to contribute towards our collective journey towards sustainability.

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