



***Pathways Towards a Shared Future:
Changing Roles of Higher Education in a
Globalized World***

29-30 August 2007, UN House, Tokyo

***Workshop Session 3: Intercultural
Leadership and Change***

**Emeritus Professor Dr Ingrid Moses
Chancellor, University of Canberra**

Growth in Internationalisation of tertiary education (1975-2004)

1975	0.6 million
1980	0.8 million
1985	0.9 million
1990	1.2 million
1995	1.3 million
2000	1.9 million
2004	2.7 million

Education at a Glance. OECD Indicators 2006, Box C3.1, p.287



Where we want to see change:

- We want to see human and social development which benefits the most disadvantaged groups in society and globally.
- We want to see a world where there is a culture of democracy, dialogue and peace.
- We want to see a world where knowledge and research findings are freely shared and collaboratively produced.
- We want to see sustainable development in the world.
- We want to see – at last – basic education realised for all; tertiary education for all who can benefit from it, and continuing education opportunities open to all who need it.



The changes have to be realized in a context of

1. significant but different demographic changes in many countries;
2. governmental push for greater 'relevance'; and, as the OECD Ministers for Education agreed:
3. governmental reform agendas including in funding; more equitable education; a clearer focus on what students learn; more accountability for quality and outcomes, and diversity and differentiation in mission; research and innovation; migration and internationalization



Governmental reform agendas including

- a. in funding – issues abound: finding alternative sources of funding; maximising government funding; introducing graduate taxes; investing more.
- b. more equitable education – widening access to higher education to benefit all social groups.
- c. a clearer focus on what students learn – more outcome focus, more student-centred teaching.
- d. accountability for quality and outcomes and diversity and differentiation in mission – greater accountability is to be paired with “loosening of regulatory control” and encouragement of responsiveness to various stakeholder groups, including students.



Governmental reform agendas cont.

- e. research and innovation – reconciling the “twin challenges facing higher education systems – supporting world-class research, *and* delivering its economic and social benefits both locally and nationally”.
- f. migration and internationalization – immigration policies and policies affecting recognition of prior study, and of non-national courses and awards are pertinent here.



Background of Australian Vice-Chancellors 2007

25 of 38 were born in Australia,
9 in the UK,
2 in New Zealand and
1 in the USA.

Of those 38,
10 took their PhD in a country other than their country
of birth, 6 of these in the USA.

All but the one Dane took their PhD in an English
speaking country.



Background of Academic Staff

- 40,000 academic staff in 2005 of whom data is available,
- most who were born in countries other than Australia, were born in English speaking countries - 2,423 were born in the UK, 597 in the USA, 545 in NZ, 262 in Canada, 253 in South Africa.
- Other countries with representation over 100 were China, incl. Hong Kong (783), India (375), Germany (342), Malaysia (239), Sri Lanka (156), Netherlands (148), Singapore (121), Italy (118), Poland (113), France (111), the Russian Federation (102) and Japan (101);
- and about 90 other countries were represented.



Languages spoken at home

Among the academic staff about 100 different languages are spoken at home,

- with the biggest group, apart from English,
- Chinese languages (567)
- and German and related languages (217).

Among full professors, in 2005,

- native English speakers also dominated,
- with the largest non-native English speaking groups from Germany (46), China (32), India (29) and the Netherlands (25).



***Find an example from your country and internationally
and promote them as exemplars in
your own country and internationally.***



- *Nearly half of the planet's land surface has been transformed by direct human action, with significant consequences for biodiversity, nutrient cycling, soil structure, biology and climate.*
- *Extinction rates are increasing sharply on land and in the oceans.*
- *More than half of all the Earth's accessible fresh water is used directly or indirectly by people, and underground water resources are being depleted rapidly in many areas.*
- *Coastal and marine habitats are being dramatically altered; globally, mangroves and wetlands have shrunk by half.*
- *More nitrogen is now fixed into the soil synthetically and applied as fertiliser in agriculture than is fixed naturally in all land-based ecosystems.*
- *About one in five recognised marine fisheries is overexploited or already depleted, and almost half are at their limit of exploration.
(Archer&Neale)*



***Find an example from your country and internationally
and promote them as exemplars in
your own country and internationally.***

What else must we do?

Intercultural Leadership and Change Management

Pornchai Mongkhonvanit
President
Siam University
& President of IAUP (International
Association of University Presidents)

And

Silvio Emery
Assistant President
Siam University

Basic Operational Principle

✦ Fairness and respect for all people.



Culture

- ✦ Patterns of thinking, feeling and acting which is learned through out their lifetimes The components of human behavior may be characterized on the following levels:
 - PERSONALITY – inherited and learned, unique to the individual
 - CULTURE – specific to a group or category, which is learned
 - HUMAN NATURE – universal and Inherited.

Human Nature, Culture, Personality



Levels of Culture

- ✦ National
- ✦ Regional/ Ethnic/ Religious/ and or linguistic
- ✦ Gender
- ✦ Generation
- ✦ Social Class
- ✦ Organizational

Culture Metrics

Hofstede has developed quantitative metrics of national culture :

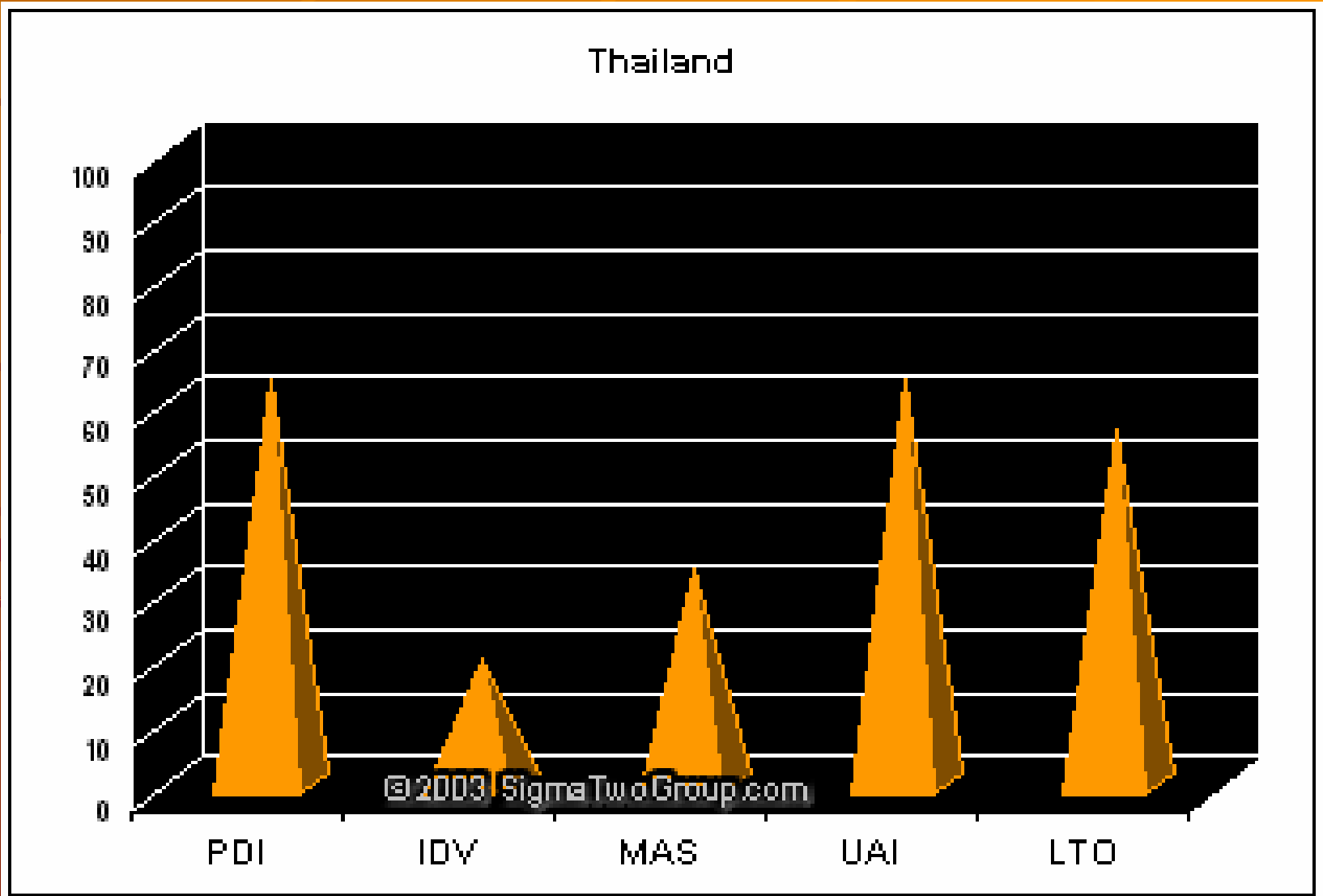
- Power Distance Index – (PDI) relation to authority, and social inequality
- Uncertainty Avoidance Index – (UAI) ways of dealing with ambiguity
- Individualism vs. Collectivism - (IDV) relation between the individual and the group
- Masculinity vs. Femininity – (MAS) social implications of gender

LTO

A fifth Dimension was added after conducting an additional international study with a survey instrument developed with Chinese employees. This additional Dimension was based on Confucian dynamism, is Long-Term Orientation – LTO. –

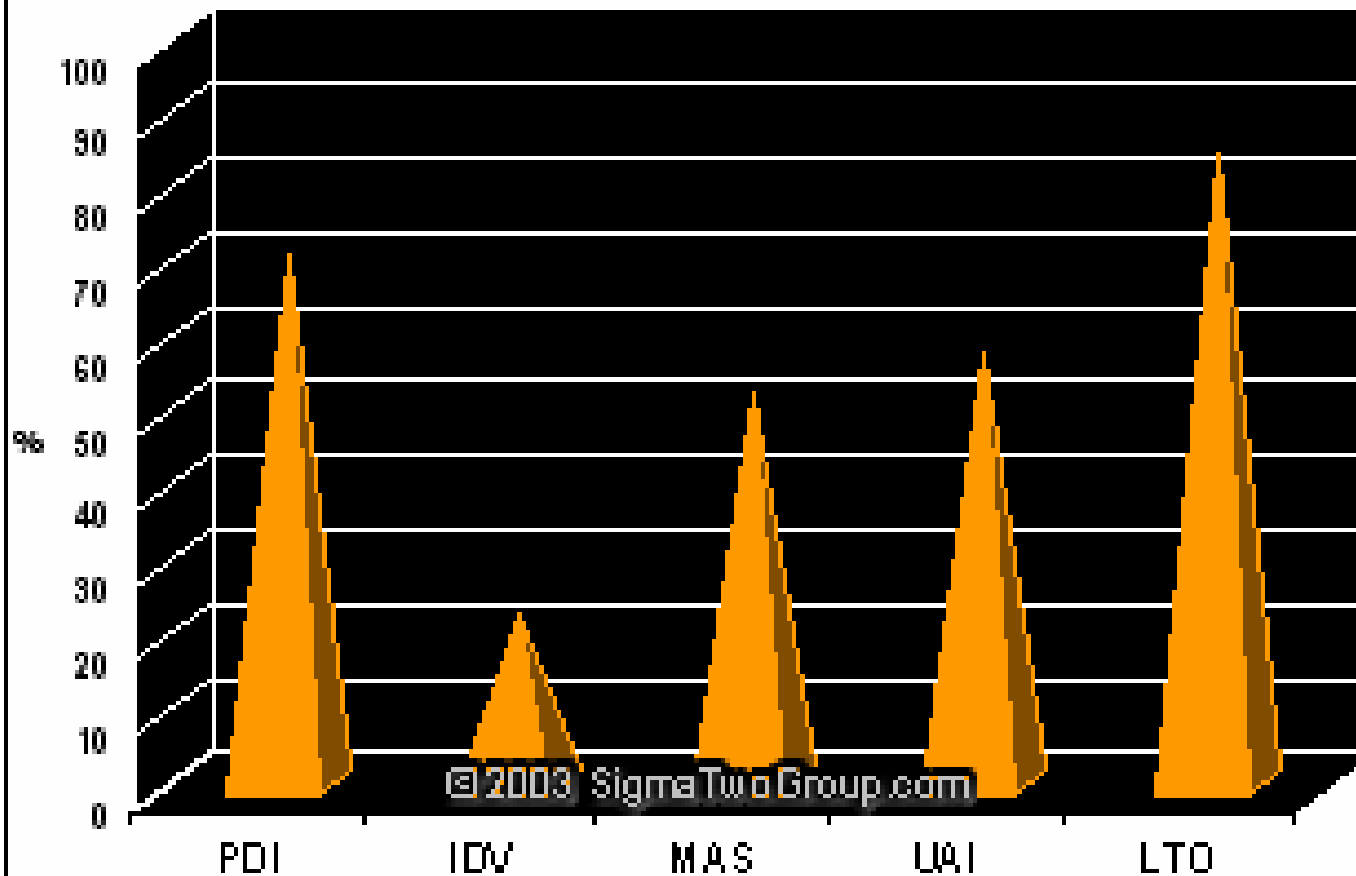
- ✦ Long term orientation (LTO) – deals with virtue – Confucian values (Asian cultures only) Long Term Orientation are thrift and perseverance vs.
- ✦ Short Term Orientation items such respect for tradition, fulfilling social obligations, and protecting one's 'face'

Thailand Cultural Metrics



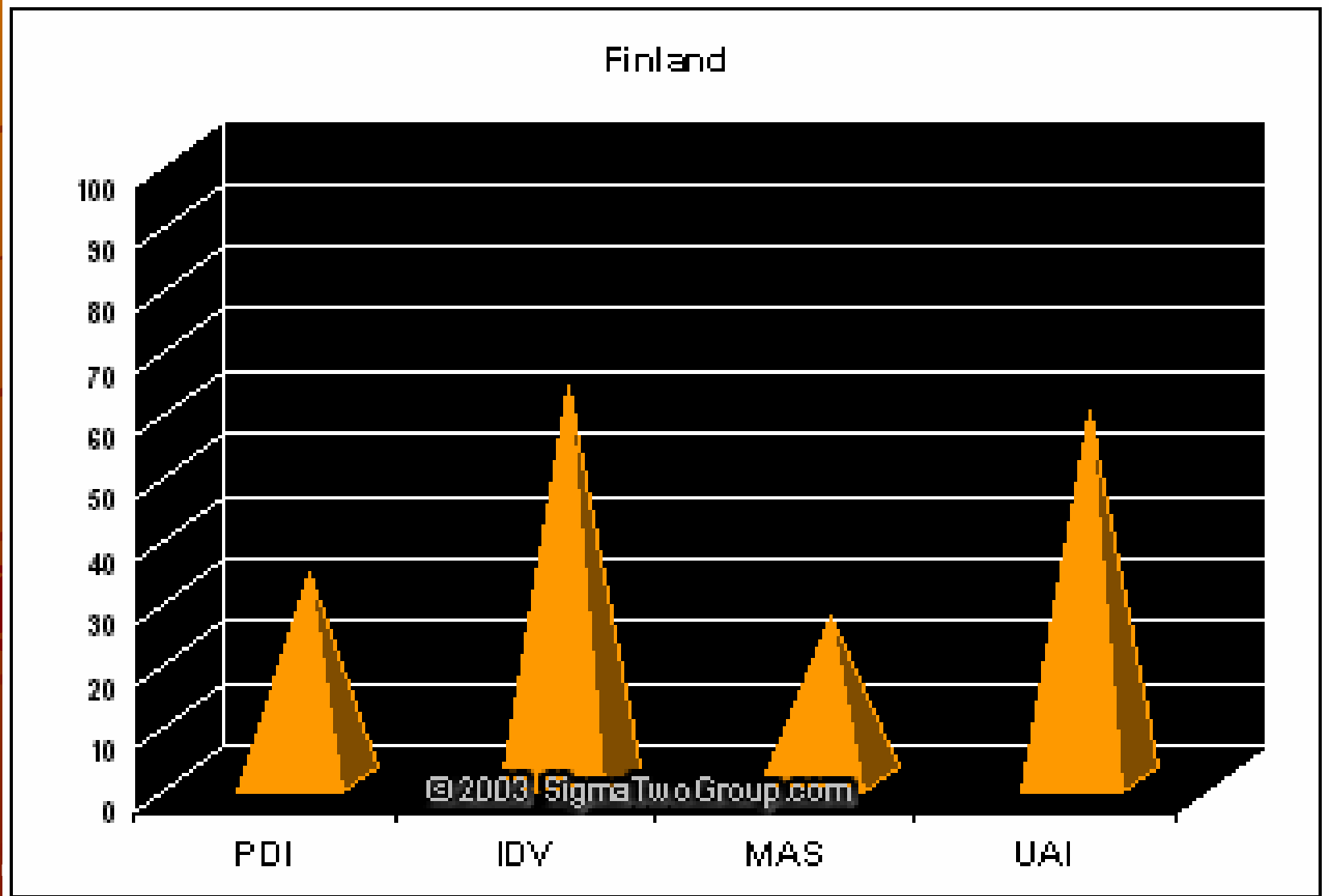
Asian Average

Asian Average for Hofstede's Dimensions

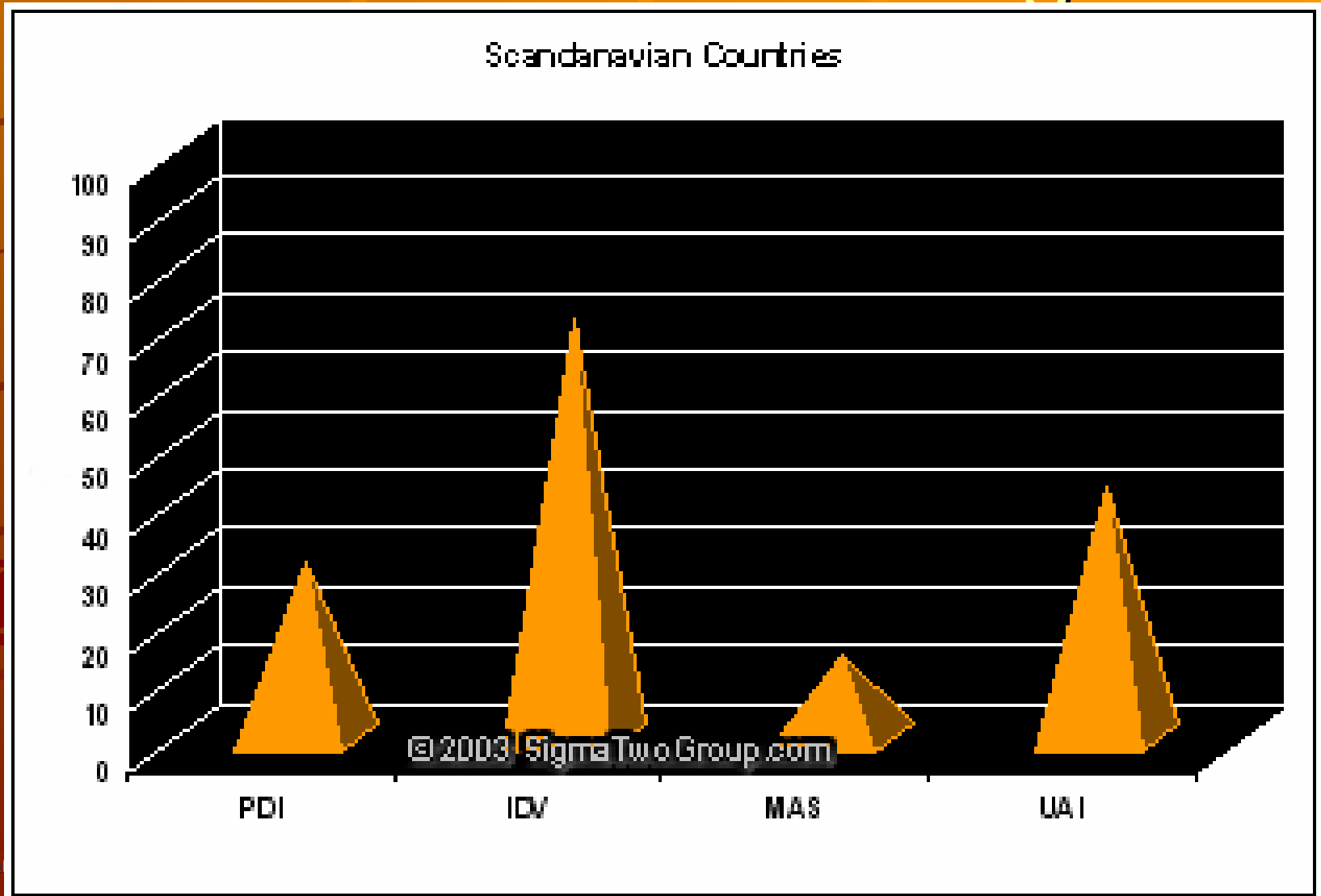


Includes China, Hong Kong, Indonesia, Japan, Malaysia, South Korea, Taiwan, & Thailand

Finland



Scandinavian Average



Example 1

◆ Change from

◆ Teacher Centered to

◆ Student Centered Learning

Example I – Educational implications of Power distance

- ✦ In a high power distance culture like Thailand,
- ✦ the teacher/student inequality fits with the need for dependence on the part of the student.
- ✦ Teachers are highly respected, especially older teachers.
- ✦ The whole educational process is teacher centered

Example I – Educational implications of Power distance

- ✦ The teacher/professors outline and control the intellectual paths to be followed.
- ✦ At universities what is transferred to students is the personal wisdom of the teacher.
- ✦ The quality of the education is therefore seen as totally dependent on the excellence of the teacher.

Example I – Educational implications of Power distance

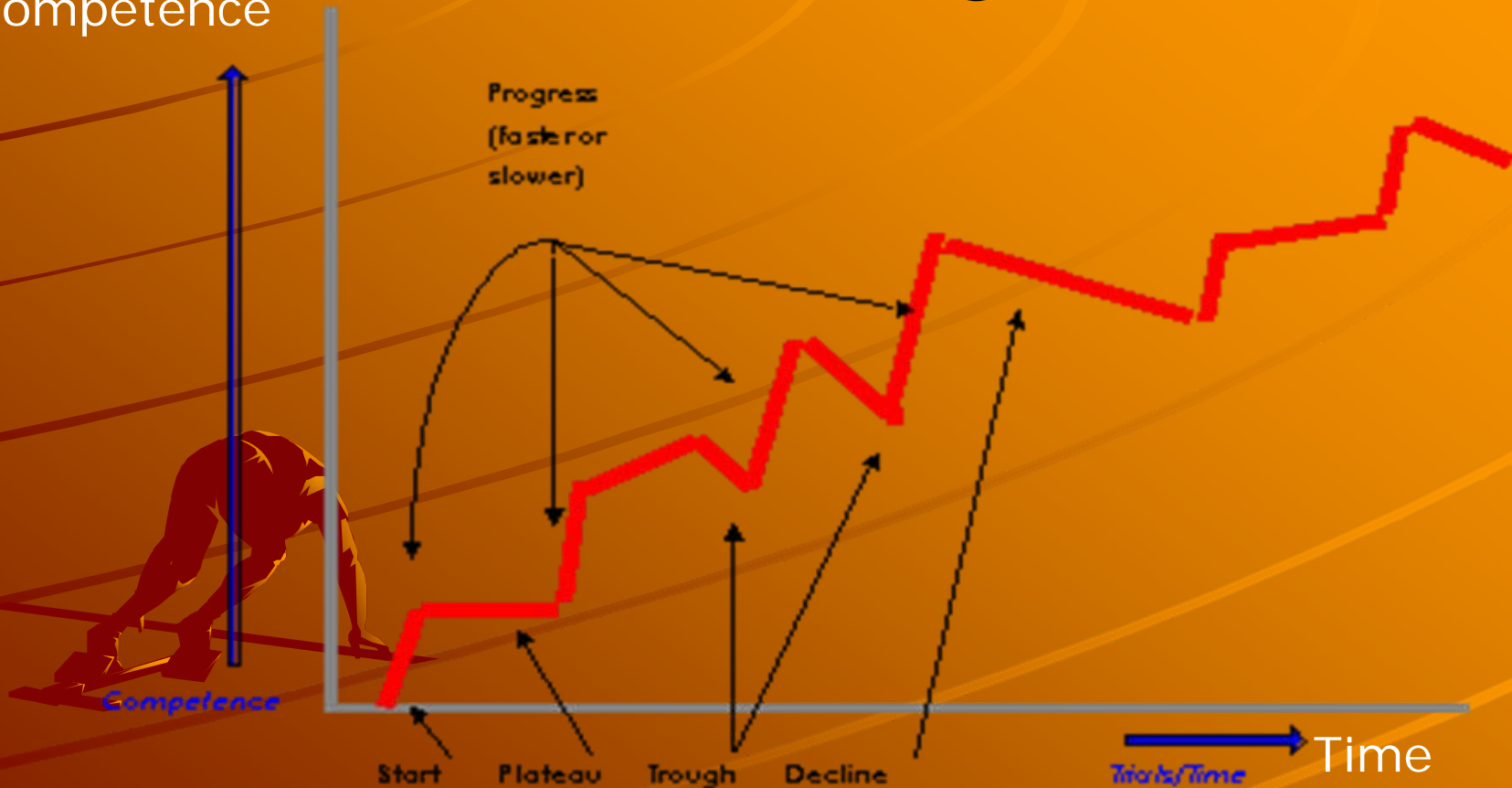
- ✦ Small power distance cultures, like Finland
- ✦ Students are treated as equals by the teachers.
- ✦ Young teachers are more equal and hence more popular than older teachers.

Example I – Educational implications of Power distance

- ✦ The educational process here is student centered, with a premium on student initiative.
- ✦ Students find their own intellectual paths, ask questions and even argue with teachers.
- ✦ What is transmitted is “truth” and “facts” and
- ✦ Quality of learning is dependent on the excellence of the students.

Real Learning Curve

Competence



A Learning "Curve" is far from a straight progression

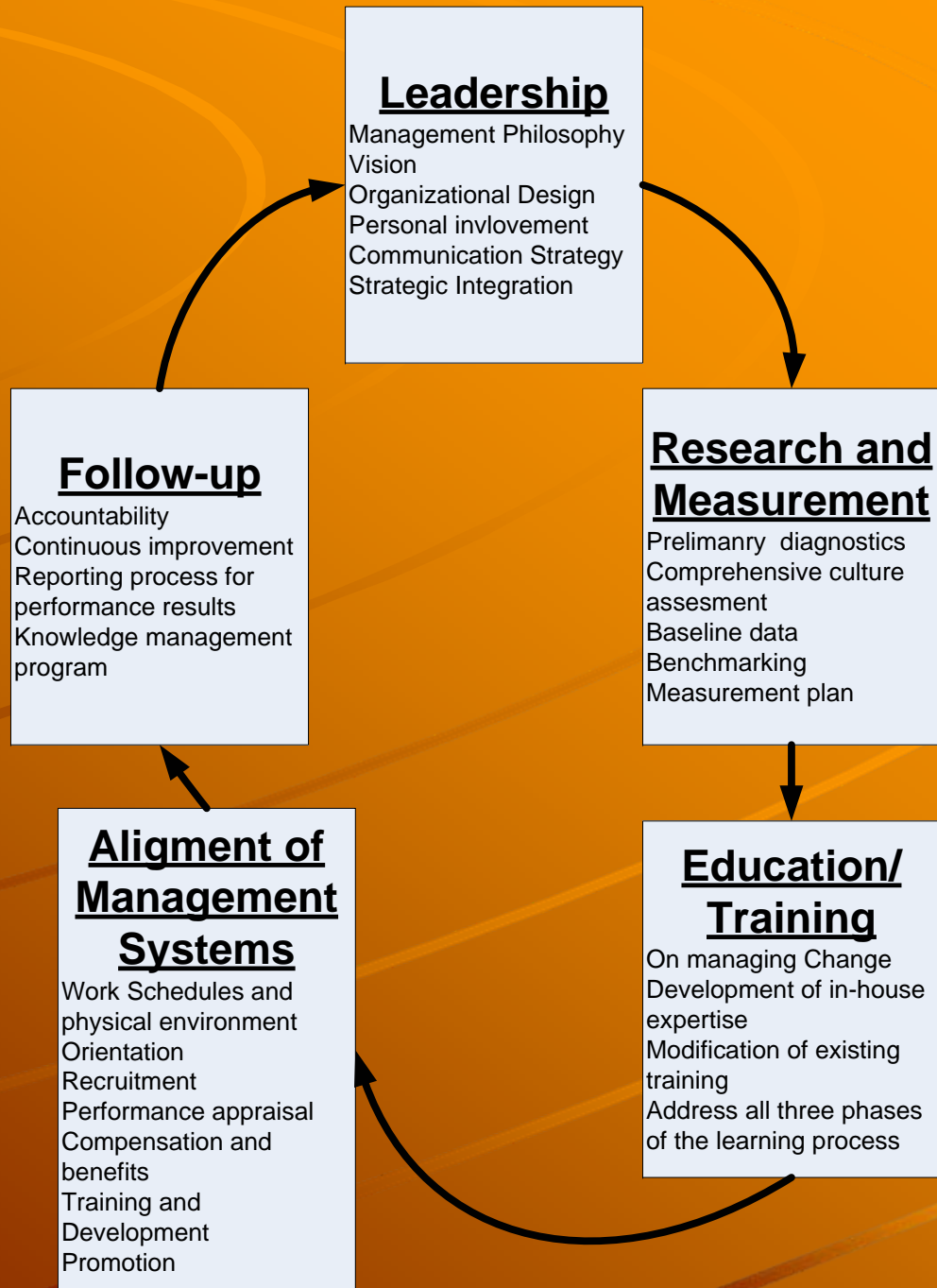
Transition at Siam U.

- ◆ The students and faculty are becoming more multicultural.
- ◆ Hiring more foreign faculty, developing more international programs, and upgrading the english skills of both the thai faculty and thai students.
- ◆ As part of developing student centered learning, our pedagogy is adopting a more problem based approach.
- ◆ The transition is slow and follows a more flat learning curve then expected, becoming a more multicultural organization as a result
- ◆ Attracting more international students and becoming more diverse.

Transition at Siam U.

- ◆ Currently, we have approximately 15,000 students, of which approximately 1,000 are enrolled in our international programs both undergraduate and graduate.
- ◆ Students from 20 different countries, including:
 - North America,
 - Europe and of course
 - Asia.
- ◆ Adjustments to accommodate our increasing diversity are being made not only in our faculty and teaching methods,
- ◆ Affecting our administration, our hr policies and even in our financial system.
- ◆ These kinds of changes are happening in other thai universities and in the entire educational system, both public and private. I am sure that you are also experiencing these transitions.

Change Management Model for Multicultural Diversity



Conclusion

Leadership is the first requirement of change.

As Buddha said, "Change is inevitable."

Four points are significant:

Conclusion

✦ First, the goal is to significantly improve the university's ability to hire, retain and use people from all social and cultural backgrounds, with the goal to improve the performance and quality of education by tapping the full potential of the entire work force.

✦ Second, the personal commitment by the president to do what is necessary to increase the University's capacity to manage diversity. The required changes in behavior start with the president.

Conclusion

- ✦ Third integrating strategically the existing goals of the university with the management of diversity.
- ✦ Fourthly, making the organizational structure change so as to support the high intensity of effort required for effective change.

Conclusion

To meet the challenge of globalization it is necessary to:

- ✦ Understanding the nature of change; setting out with a plan but living with an unpredictable reality.
- ✦ Understanding phases of change; a natural cycle of change that impacts performance, attitudes and commitment.

Conclusion

- ✦ Understanding the emotional roller-coaster of change; self-awareness and working with others during the different phases of change.
- ✦ Developing a range of practical techniques appropriate to each phase of the change cycle.

Intercultural Leadership and Change Management

By

Pornchai Mongkhonvanit
President
Siam University
& President of IAUP (International Association of University Presidents)

And

Silvio Emery
Assistant President
Siam University

Abstract

Managing cultural diversity in the era of globalization of business has become a critical competency for today's businesses. The role of universities in producing the human capital required by internationalizing businesses requires them to become more culturally diverse, including both the student body and their faculty. Managing this increasing cultural diversity and producing graduates with multicultural competencies is therefore a major academic issue and of increasing economic impact. The capacity of Asian universities to achieve this involves fundamental changes which are opposed by the existing national cultures.

Introduction

On center stage, in this globalizing twenty-first century, is the challenge of attracting, retaining and effectively using people in all kinds of organizations ranging from high tech firms to universities. This challenge is compounded by the increasing diversity of people with the skills to do the worlds work, as our students enter the high mobility international job market, and the market for international education in Asia continues to expand.

The trend of increasing diversity reflects in part the diversity of Asia as more countries accelerate their development and enter the new global system. Diversity viewed in this context on the individual level may be defined as the variation social and cultural identities among people within an organization or a particular market. Diversity creates challenges and opportunities which do not exist within the homogenous workgroups of the past. The challenge of managing diversity lies in creating conditions that minimize

the potential to be a performance barrier while maximizing the potential to enhance the performance of the organization.

Research has shown that the performance of diverse groups with multicultural training in problem solving exercises, exceeds that of homogenous groups and diverse groups without training by a factor of six. Similar effects have been noted in innovation and creativity performance. With regards to education, studies have shown that the most innovative schools are also those most tolerant of diversity.

However, the most important aspect of multicultural leadership is the promotion of intercultural understanding, thereby helping to prevent conflict and promoting a more peaceful society.

Culture

What about culture? Culture can be viewed on various levels from the national to organizational and finally in terms of individual identity. Geert Hofstede considers culture to be patterns of thinking, feeling and acting which is learned through out their lifetimes and has developed a useful framework for understanding cultural diversity and its effect on organization. Culture, he conceptualizes as a collection of mental programs, which are initiated in the family environment and further develop in the education system, peer group, work place and community. In the aggregate, culture is the collective mental programming which distinguishes members of one group from another.

Culture is important as a determinant of human behavior. Diversity within an organization can therefore create obstacles to high performance by reducing the effectiveness of communication and increase conflict between workers. The options for leaders range from excluding cultural diversity from their organizations to strategies embracing multiculturalism. In reality, diversity is not a choice but a fact of life. So how can organizations increase their cultural diversity without experiencing severe adverse effects?

When properly managed, cultural diversity becomes an asset rather than a liability. The foremost leadership principle for this is the implementation of fairness and respect for all people. Strategies that achieve this core value which is commonly the key part of the organizations mission. Well managed diversity adds value to the organization in the form of:

- Improved problem solving
- Increased creativity and innovation
- Increased organizational flexibility
- Improved quality of personnel through better recruitment and retention
- Improved market strategies through a better understanding of diverse markets

Change Management

To meet this challenge it is also necessary to:

- Understanding the nature of change; setting out with a plan but living with an unpredictable reality.
- Understanding phases of change; a natural cycle of change that impacts performance, attitudes and commitment.
- Understanding the emotional roller-coaster of change; self-awareness and working with others during the different phases of change.
- Developing a range of practical techniques appropriate to each phase of the change cycle.

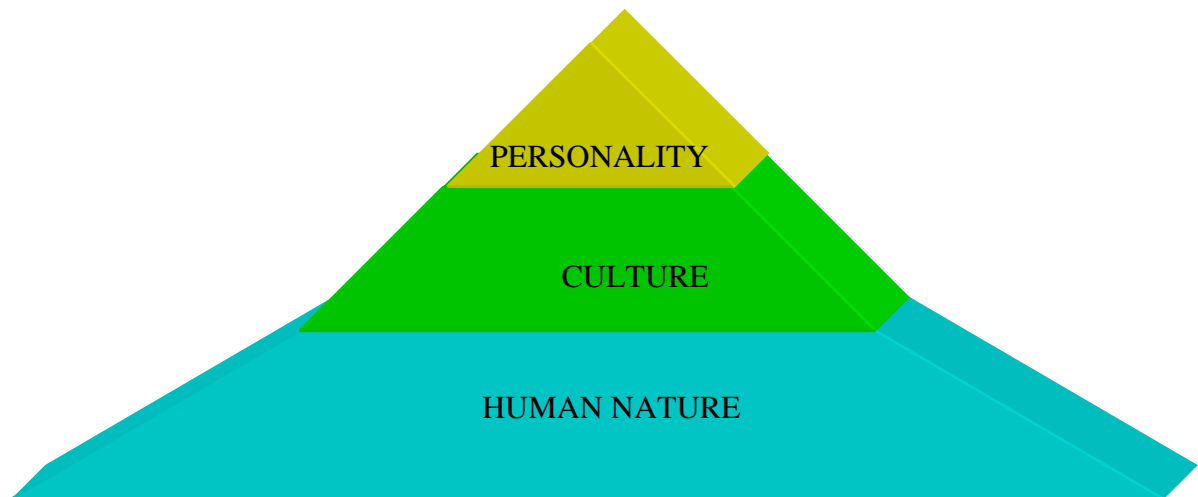
Human Behavior

The components of human behavior may be characterized on the following levels

PERSONALITY – inherited and learned, unique to the individual

CULTURE – specific to a group or category, which is learned

HUMAN NATURE – universal and Inherited.



Culture as ingrained in individuals operates on several levels such as:

- National
- Regional/ Ethnic/ Religious/ and or linguistic
- Gender
- Generation

- Social Class
- Organizational

Organizational change which impacts on one or more levels of culture may be hindered or facilitated by the existing cultural diversity.

Culture Metrics

Hofstede has developed quantitative metrics of national culture via statistical factor analysis along the following dimensions:

-Power Distance Index – (PDI) relation to authority, and social inequality. This index is concerned with the unequal distribution of power in a society. As defined by Hofstede, it is the extent by which the less powerful members of society expect and accept that power is distributed unequally.

- Uncertainty Avoidance Index – (UAI) ways of dealing with ambiguity. This measures a society's tolerance for uncertainty and ambiguity. It indicates to what extent members of a culture feel either uncomfortable or comfortable in unstructured situations. Unstructured situations are those that are novel, unknown, surprising, and different from the usual. Uncertainty avoiding cultures try to minimize the possibility of such situations by strict laws and rules, safety and security measures. On the philosophical and religious level it is expressed by a belief in absolute Truth; 'there can only be one Truth and we have it'.

- Individualism vs. Collectivism - (IDV) relation between the individual and the group. This measure is concerned with the expression of individuality vs. conformity. On the individualist side are societies in which it is expected that everyone look after him/herself and his/her immediate family. On the collectivist side, are societies in which people from birth onwards are integrated into strong, cohesive in-groups, often extended families (with uncles, aunts and grandparents) which continue protecting them in exchange for unquestioning loyalty.

Pedagogically to improve the expression of individuality, students will learn, through hands-on learning, by play and role playing, by actually solving differences and celebrating their intercultural similarities with respectful, healthy techniques.

Leadership and new attitudes about the ability to work together will be developed through intensive experiential activities, such as community service learning, and peer monitoring.

Participating students in such multicultural activities are part of peace initiative that will develop skills to manage conflict resolution, improve negotiations, moderate cultural differences with a peaceful result.

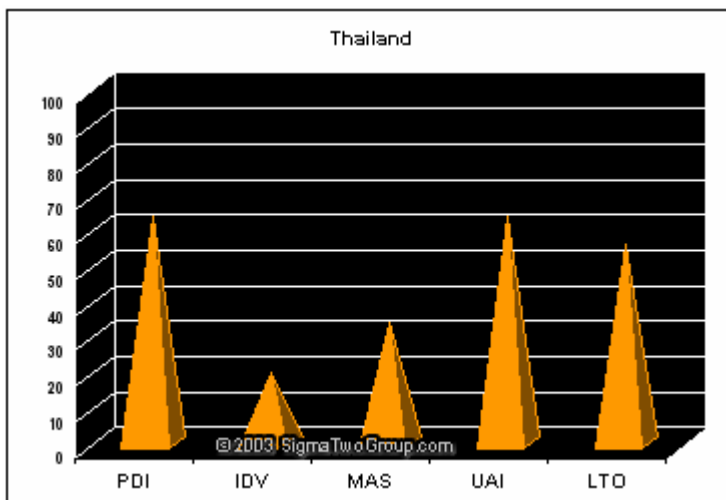
The skill set will result in the improved ability to resolve conflict and appreciate diverse cultures.

- Masculinity vs. Femininity – (MAS) social implications of gender. Masculinity (MAS) versus its opposite, femininity refers to the distribution of roles between the genders. These measurements revealed that (a) women's values differ less among societies than men's values; (b) men's values from one country to another differ from very assertive and competitive and are maximally different from women's values on the one side, to modest and caring and were found to be more similar to women's values on the other. The assertive pole has been called 'masculine' and the modest, caring pole 'feminine'.

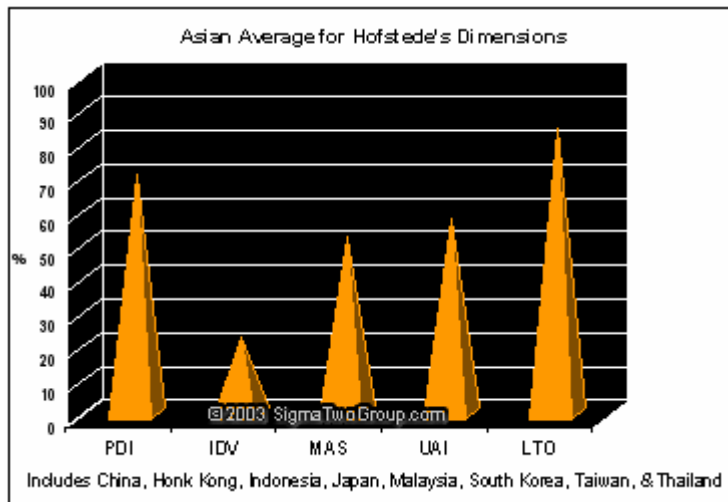
Hofstede and his followers have characterized the national cultures of more than 70 countries world wide, beginning with his ground breaking work on IBM employees between 1967 and 1973. A fifth Dimension was added after conducting an additional international study with a survey instrument developed with Chinese employees. This additional Dimension was based on Confucian dynamism, is called Long-Term Orientation – LTO.

-Long term orientation (LTO) – deals with virtue –Confucian values (Asian cultures only). The values associated with Long Term Orientation are thrift and perseverance and those associated with Short Term Orientation are respect for tradition, fulfilling social obligations, and protecting one's 'face'. Both sets of the positively and the negatively rated values of this dimension are found in the teachings of Confucius.

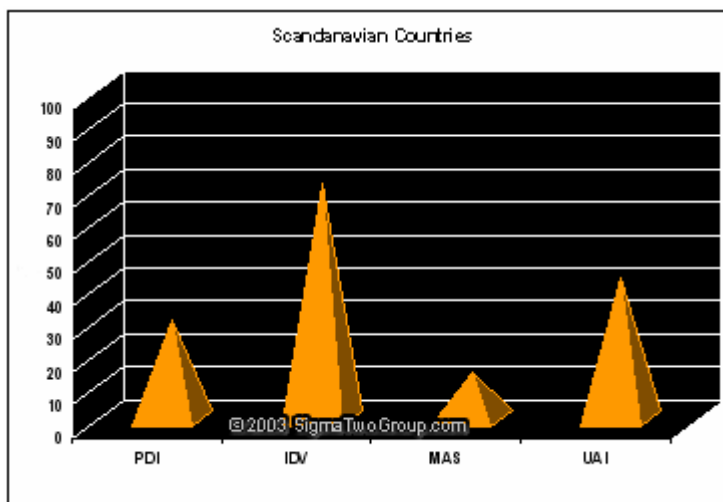
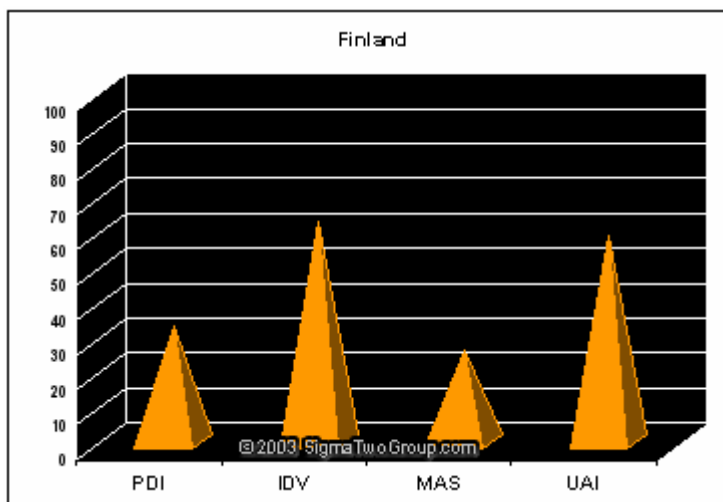
For example Thailand is characterized in terms of Hofstede's dimensions as follows:



And may be compared to the Asian average



And finally with Finland and the Scandinavian Countries:



The implication of one of these dimensions, power distance, for educational reform in Thailand in the case of the desired transition (National Policy of Ministry of Education) from teacher centered learning to student centered learning is of practical interest.

Example I

In the case of Teacher vs. student centered learning, this creates a cultural dilemma. Can a school create new values which are not present in the national culture?

In a high power distance culture like Thailand, the teacher student inequality fits with the well established need for dependence on the part of the student. Teachers are highly respected, especially older teachers. The whole educational process is teacher centered and the teacher/professors outline and control the intellectual paths to be followed. At universities what is transferred to students is not “Truth” (impersonal) but the personal wisdom of the teacher. The quality of the education is therefore seen as totally dependent on the excellence of the teacher.

In contrast, in small power distance cultures, students are treated as equals by the teachers. Young teachers are more equal and hence more popular than older teachers. The educational process here is student centered, with a premium on student initiative. Students find their own intellectual paths, ask questions and even argue with teachers. What is transmitted is “truth” and “facts” and the quality of learning are dependent on the excellence of the students.

In making this transition at our university, the students and faculty are becoming more multicultural. We are hiring more foreign faculty, developing more international programs, and upgrading the English skills of both the Thai faculty and Thai students. As part of developing student centered learning, our pedagogy is adopting a more problem based approach. The transition is slow and follows a more flat learning curve than expected, however our University is becoming a more multicultural organization as a result and is attracting more international students and becoming more diverse. Currently, we have approximately 15,000 students, of which approximately 1,000 are enrolled in our international programs both undergraduate and graduate. We currently have students from 20 different countries, including North America, Europe and of course Asia. Adjustments to accommodate our increasing diversity are being made not only in our faculty and teaching methods, but also affecting our administration, our HR policies and even in our financial system. These kinds of changes are happening in other Thai Universities and in the entire educational system, both public and private. I am sure that you are also experiencing these transitions.

Managing Multicultural Diversity

A framework for making an organization more multicultural has as its core the commitment of leadership and must be set in the context of the host country. Often on an organizational level, the results have disappointed and the disappointment stems from the following causes, misdiagnosis of the problem, wrong solutions, and finally a failure to understand the shape of the learning curve for the transition.

Leaders often act as if the learning curve is steep, with the goal of achieving a high level of multicultural competence in a few months. It actually requires years of conscientious effort to achieve this and the process itself is iterative.

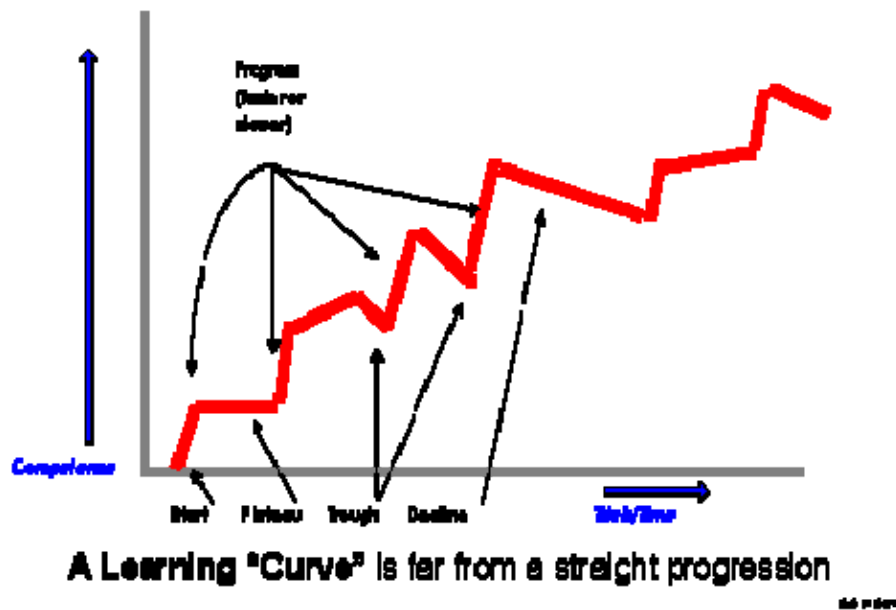
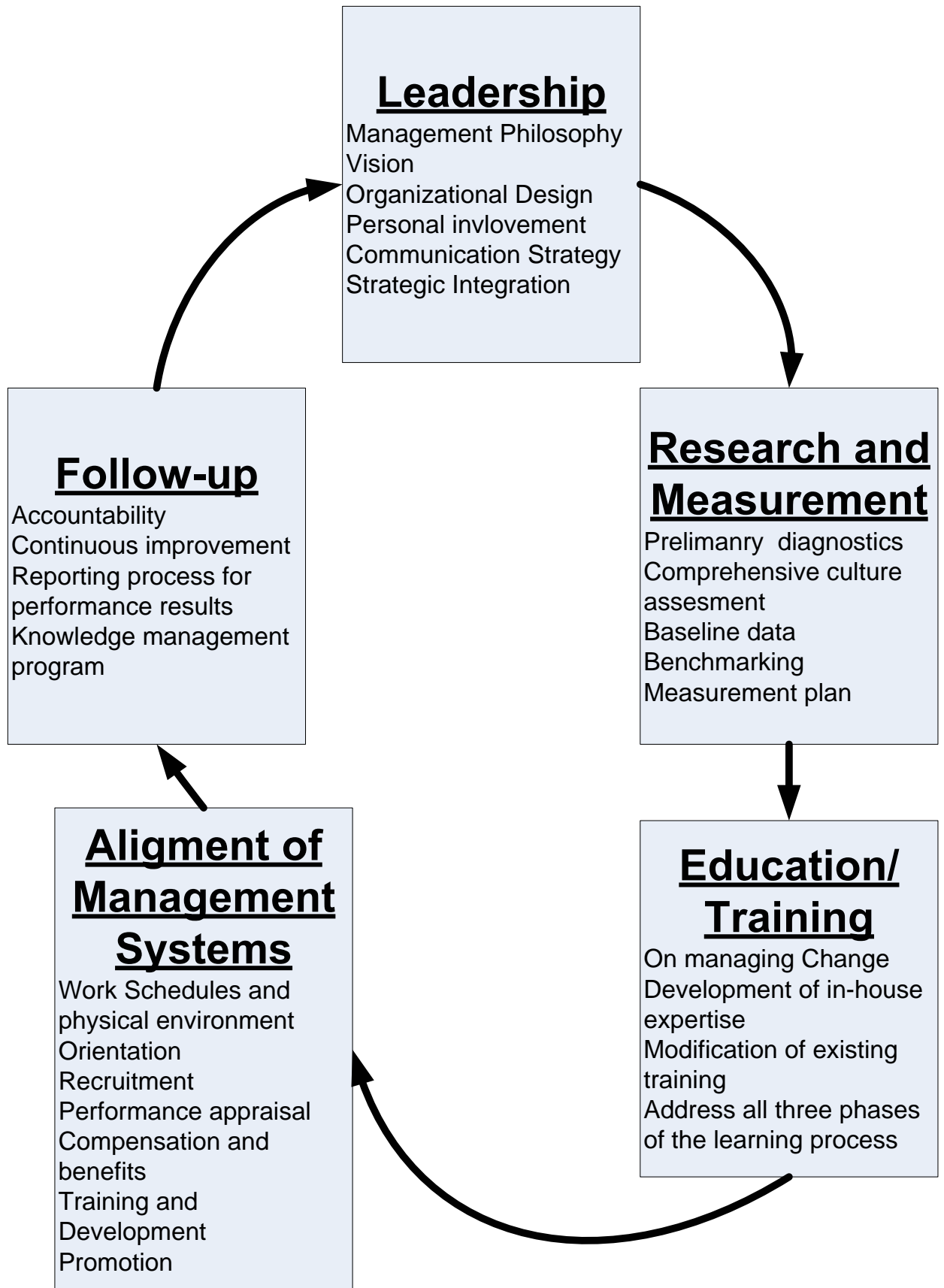


Figure 1 – A Real Learning Curve

One suggested framework for creating a multicultural organization is that of Cox and is a leadership driven model. Leadership involves changes in the management philosophy, vision organizational design, personal involvement, communications strategy, and strategic integration. Other elements of the framework include research and Measurement, Education and training, Alignment of the management systems and follow-up. The change model for this organizational transformation is as follows:



The model is a process of transformational change and applies to the problem of managing cultural diversity in organizations. Of the change model components, the most critical is leadership, which is taken here to mean the establishment of the direction and goal of the change process, providing a sense of urgency and importance for the vision, facilitate the motivation of others, and creating the conditions for achieving the vision.

This model can be applied to improving the following areas:

- Management
- Teaching and Learning
 - Curricula
 - Student culture
 - Teacher culture
- Research
 - Experiential learning
 - Student activities

With regard to teaching and learning, the goal is to give the students a knowledge base, that they can draw upon to help understand the impact of culture upon leadership and intercultural reactions. They should also develop a life long appreciation and respect for cultural differences. Finally, intercultural leadership skills should value intercultural differences.

Conclusion

Leadership is the first requirement of change. As Buddha said, “Change is inevitable.” Four points are significant.

- First, Multiculturalism should be embedded the University goals and strategy. The expectation is to significantly improve the university’s ability to hire, retain and use people from all social and cultural backgrounds. This will improve the performance and quality of education by tapping the full potential of the entire work force.
- Second, the commitment by the top administrators to do what is necessary to increase the University’s capacity to manage diversity. The required changes in behavior start with the top administrators.
- Third integrating strategically the existing goals of the university with the management of diversity.
- Fourthly, making the organizational structure change so as to support the high intensity of effort required for effective change.

To meet this challenge it is necessary to:

- Understanding the nature of change; setting out with a plan but living with an unpredictable reality.
- Understanding phases of change; a natural cycle of change that impacts performance, attitudes and commitment.
- Understanding the emotional roller-coaster of change; self-awareness and working with others during the different phases of change.
- Developing a range of practical techniques appropriate to each phase of the change cycle.

Who are the champions of diversity? Eventually, in addition to the top administrators this must include deans, and directors, coordinators at all levels of the university, and HR staff members, so as to trickle down to all staff members.

Leadership at the top is a necessary but not sufficient condition for effective management of diversity. Success requires many leaders at all levels of the university.

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Globalization and higher education: Issues and concerns of cultural diversity
With an overview on the Middle East

By
Mona Taji, PhD

Paper presented in the workshop on '**Intercultural leadership and changes**'; led by Prof. Jairam Reddy; in the framework of the UNU/ UNESCO Conference entitled 'Pathways towards a shared future: Changing roles of higher education in a globalized world' August 29-30, 2007

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Recommendations for making diversity work on campus

Concluding remarks

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Abstract

Popular conceptualizations of globalization tend to focus on the economic dimension in higher education, and drag down culture as a homogenizing outcome. Attention to diversity suffers. The university, in the context of globalization, needs to grapple with a number of issues linked to diversity in order to line up to its historical commitment to egalitarian ideals. It must define larger goals, serving as a model for the nation and the world. It must also live up to its duty and responsibility of preparing the leaders of the future. The first part of the paper touches on the question of governability in the face of increasing cultural and ethnic diversity. It calls on the leadership of higher education institutions to be in sync with popular culture in terms of strategies of incorporation and mobilization of different racial and ethnic identities. The second part incorporates the issue of globalization and developments in the area of higher education in the Middle East region.

Part I:

Popular conceptualization of globalization: Implications on higher education with respect to cultural diversity

Popular definitions of globalization see it as a feature of late capitalism, characterized by the emergence of a world system, driven in large part by a global capitalist economy. The focus is on the economic as the principal force driving the cultural, social, and educational changes on a global scale. This economic focus fails to recognize that economic activity always takes place and is embedded in a culturally constructed context (Crang, 1997). Such economic determinism drags racial, cultural, and ethnic diversity along as a causal outcome, implicated in the dynamics of globalization, and not as a dynamic context or broader social field of cultural currents of signification, multidirectional traffic of heterogeneous identities, or power relations.

The core feature of this economic conceptualization of globalization is that the forces and flows of capital sweeping the world suck up cultural and ethnic diversity. Globalization threatens to erode the local, whether at the level of racial and ethnic communities, cultural traditions or identities. At the same time this reference to globalization as predominantly an economic phenomenon is suggestive of the increasing interdependence of regional and national economies, and the spread of global trading agreements and relationships (Soros, 1998). This definition refers to the emergence of a global economy which is characterized by uncontrollable market forces and new economic actors such as transnational corporations, international banks, and other financial institutions (Hirst & Thompson, 1995). No mention is made of the profound cultural changes that impact every facet of life around the world.

While the emergence of a global economy is certainly one of its major characteristics, the focus on the economic is inadequate for describing the complexities of globalization. It is not possible to explain the move toward a global economy solely in economic terms, independent of its relationship to the issues of political and symbolic changes. An adequate understanding of the process of globalization requires a more integrated approach, which illuminates the changing global economic relations in terms of the changing social, political, and cultural landscapes (Wiseman, 1998). As Waters (1995) points out, the globalization of human society is contingent on the extent to which cultural arrangements are effective relative to economic and political arrangements. Waters even insists that the degree of globalization is greater in the cultural arena than in either economics or politics. This is so because, increasingly, much global economic exchange is in symbolic commodities and human services rather than in raw materials. Whether Waters has overstated his case is open to debate, but what is beyond doubt is that the contemporary phase of globalization cannot be adequately understood without reference to its cultural dimensions. Without an understanding of the increasing dominance of the media and communication technologies, and of the increasing global movement of ideas, images, and people, we cannot fully appreciate the emergence of new cultural formations.

Globalization is not a totally new phenomenon, although its current phase is different from earlier forms in at least one important respect: In contrast to cultural imperialism, the era of globalization lacks a single centre, colonial power, or state orchestrated character, but instead affects people and nations in a variety of ways that are both asymmetrical and contingent. It has a commercial dimension, since it responds to the needs of the global markets and clients. New socio-cultural spaces and processes are beginning to emerge as the global begins to replace the nation-state as a major framework for social life. This is a framework in which global flows of people, finance, cultures, media and technology are assuming as much importance as national institutions (Appadurai, 1996).

The cultural flows between nations are surely not detached from economic realities. Because of their origins, some flows, mainly those in West, have more potency than others and thus reach a wider audience (Ahmed and Donnan, 1994). In this sense, cultural globalization refers to the increase in the scale of global cultural contacts, and is associated with a drive towards similarity and homogeneity. In the process of cultural homogenization, the survival of idiosyncratic traditional values and beliefs is threatened. This perspective of globalization is often linked to the emergence of Westernization, a global culture, and is often referred to as the McDonaldization of the world, especially with respect to the American cultural hegemony (Featherstone, 1993; Hargreaves, 1994; Ritzer, 1993).

But such a one-dimensional view overlooks the fact that Western cultural products may be received in different places in different ways, and that they may become domesticated by being interpreted within local traditions. Some locations may give a great deal of significance to certain cultural products, and dismiss the importance of others. Cultural flows therefore do not necessarily correspond exactly to the economic and political relationships, as the flow of cultural traffic can take different directions at the same time. What typifies cultural globalization is a set of practices that are transcultural, emerging out of rapid flows of cultures, across national boundaries, not only through global media and information technologies but also through the movement of people. The late twentieth century has witnessed a great deal of movement of people from one country to another, for various reasons including migration, business, tourism, and education.

With migration the movement is often permanent. Migrants leave one place in search of another, often forced to assimilate into their new cultural milieu. In the globalization era, many people are constantly on the move, while others join communities, as is becoming typical in many parts of the world, that have already become linguistically and culturally heterogeneous. Present-day diasporas are less likely to have stable points of origin, clear and final destinations, or coherent group identities. Such a dynamic cultural context has given rise to third cultures in which the accounts of movement are noted for their hybrid and culturally diverse nature rather than for their cultural adaptation. In contrast to the earlier modernist requirement of assimilation, the cultural politics of hybridization does not have a cultural centre of gravity (Breckenridge & Appadurai, 1989).

In modern nation states, developed by waves of migration in the context of globalization, diasporas will not constitute minority groups with a foreign culture. They will gradually be seen as having an edge in the global era, considering their

experience in global cultural production, and their political and economic connections. Diasporic communities will no longer be abandoned minorities, but rather people who are able to question the global through the local, with their lived experiences and insights into the cultural production as it operates globally (Bhabha, 1994).

While this is a positive perception of cultural globalization, the global movement of people raises complex concerns regarding identity and authenticity, for both those who leave their country as well as those who remain behind. Those who leave have to deal with the difficulty of redefining themselves in a constantly changing world, one which is diverse and fragmented, and in which cultural links are difficult to find. Globalization has not tackled the issues of alienation, displacement, and insecurity. It has merely redefined them in a context of de-territorialization. The diaspora has further raised issues of identity and cultural change at home among those who stayed at home, but who are being chased with the fantasy of moving (Ahmed & Donnan, 1994). With cultures becoming nebulous, those who do not leave their national boundaries still have to address the task of safeguarding and reviving their culture. In essence, the disconnection of culture from territory has given rise to a powerful force that impacts all of us, and not just those directly concerned (Harrenz, 1990).

In the context of this study, my view of globalization is one of a multi-dimensional concept, primarily linked to economic factors inspired by the neo-liberal market ideology and the way in which these factors affect cultural institutions such as education. This study considers that, while the cultural component of globalization is significant, it is economic globalization which has been more effective in dominating the policy agenda of higher education institutions in their effort to position themselves favorably and gain an edge in the global market.

Global capital interests direct the institutional policy and education framework. Based on human capital, the role of education is linked to the positive returns it yields on invested educational monies, in the form of economic growth and development. This investment in human capital takes the shape of reforming the current system in terms of quality, access, and governance. Thus prescriptions of higher education reform tend to focus on key issues such as phasing out state funding, financial autonomy, systemic reform based on international standards and assessment, focus on economic relevance of curricula and job-related skills, international accreditation, investments in ICT, support for practical research and technological innovation. The potential impact of such a neo-liberal-inspired globalization policy is an education system that serves a narrow economic model, to accommodate the needs of the global economy with respect to knowledge production and innovations, and skilled labour. Such reforms focus on the economic role of education that fits within the narrow boundaries of economic growth as an undisputed good, based on a one-size-fits-all formula. Such a narrow perspective of education will distance it from the traditional humanist goals, and with its homogenizing outlook it will further remove higher educational policy and practice from its broader social and cultural contexts. In this study, I draw attention to the need to attend to the cultural diversity of such contexts.

Background on cultural diversity

This past century, despite all the progress achieved in learning and technology, is likely to be most remembered for the horrors created by racial, religious, and ethnic prejudice and discrimination. No one can question the need to conquer this evil heritage, by simply observing the religious, racial, and ethnic conflicts around the world today, which have killed millions of innocent people and made millions of others refugees, ripped nations apart, set neighbors against each other, mugged the hearts and twisted the minds of generations. From Rwanda to Timor, from Kosovo to the Middle East, the cycle of violence and suffering rises with no end in sight. Some consider this dire situation as proof that ideals such as tolerance, empathy and understanding are impossible to realize. We cannot endorse such resignation. Leaders of higher education institutions must meet the challenge to overcome prejudice and discrimination; they have a critical role to play in this struggle. They must live up to their national and international commitment to ending discrimination and achieving the promise of equity and equal opportunity. As our nations and our world become more diverse, independent and inter-connected, it is particularly important for leaders in academia to talk openly and with audacity about the need for diversity.

With globalization, the world is becoming increasingly connected, more than at any other time in history. Communications, technology, media, immigration patterns, educational institutions, and travel are bringing diverse groups into more intimate association. 'Intimate diversity' is becoming a common descriptor of cross-cultural associations around the world. But this diversity is not taking place in a vacuum. Every interaction between groups carries with it historical baggage, sometimes positive, but often troubled and painful, making amicable collaboration a challenge (Leslie, 2000).

Bowen and Bok (1998) point out that diversity has been emphasized as an educational value for years. Diversity was conceived of principally in terms of differences in ideas or points of view, but those were seldom seen as disembodied abstractions. Direct connection with dissimilar individuals was considered as key to learning. The scope of diversity was later expanded to include geography, religion, nation of upbringing, wealth, gender, and race. Though there are a number of definitions of diversity, this paper focuses more on cultural diversity. Its view of diversity is not based on a singular percentage of members of particular minorities in the campus population, but as a network of values, policies, practices, traditions, resources, and sentiments used to provide coping mechanisms for students and faculty from minority groups.

Cultural diversity in the framework of higher education institutions today

Even though progress has been made toward achieving equity and providing equal access for racial and ethnic constituencies in higher education, racial and ethnic inequities still persist today. Racial policies are less apparent and more difficult to determine. Institutions of higher education are part of a global culture that maintains the racial and ethnic divide, and bears witness to the collision between the ideals championed by national and international conventions and what is practiced in reality.

Diversity requires universities to consciously shape their philosophies, policies, and programs to address the under-representation of cultural minority groups. The goal is for society in general, and higher education in particular, to embrace the idea of a just and diverse community. Higher education has the duty and responsibility of preparing leaders of the future by responding to issues and crises that may threaten ethnic harmony and social cohesion. The higher education community can be a significant leader by incorporating effective initiatives that promote the presence, participation, and persistence of cultural, ethnic, and racial minority groups within the academy. Such initiatives cover every segment of ethnic and racial diversity on campus, such as research, racial and ethnic disparities among students, faculty, and administrators, in addition to professional and historical considerations.

Higher education has never needed inclusiveness and diversity as much as today. With the globalization of the world's economy and society, the world is becoming more interdependent and interconnected. Marked by differential economic growth patterns, it is witnessing different flows of immigration. People from all corners of the earth are required to interact. The population profile served by academic institutions is increasingly diversifying, and with it, the demands of global responsibility.

The diversifying population generates vitality and energy, but equally gives rise to conflict, challenging higher education institutions to overcome prejudice and discrimination against groups who are different, particularly with respect to race and ethnicity. Sadly, despite the public rhetoric, race and ethnicity remain significant factors in our social relations that deeply impact the life prospects, experiences, and outlook of those discriminated against besides those who discriminate.

Historically, higher education institutions have expressed commitment to serve all segments of society, without distinction. The rate of success has varied. Some institutions have been more successful than their more exclusive counterparts at broadening the inclusion of talented students and faculty of diverse ethnic, racial, economic, social, political, national or religious backgrounds, which allowed them to draw upon a broader and deeper pool of talent, experience, and ideas. This diversity invigorates and renews teaching and scholarship, helping to challenge long-held assumptions, ask new questions, create new areas and methods of inquiry, and generate new ideas for testing in scholarly discourse.

The case for cultural diversity in higher education

When discussing the topic of cultural diversity in higher education, it is expected that issues such as race, ethnicity, gender, class, and national origin will be covered. All of these have an impact on the nature of the academic community, but the focus of this paper is on race and ethnicity. Most importantly, the case of diversity rests on moral responsibility and democratic ideals, based on the social contract binding leaders of higher education and society. In addition, diversity is a key factor in sustaining the quality and relevance of higher education and scholarship. University campuses have an exceptional opportunity to convey positive social models and provide leadership in tackling one of the most unrelenting problems of human experience – beating the impulse to fear, reject, or hurt the 'other'. To elaborate further, the following are some practical grounds to aid academia in creating diversity:

1. Social and moral responsibility

Higher education institutions are based on the principle that they exist in order to serve their society through developing knowledge and educating students who will in turn apply their knowledge to develop themselves and serve others. Thus higher education institutions are responsible for modeling and passing on fundamental civic and democratic values, helping to build the experience and skills required to put them into practice. It follows therefore that the commitment of higher education to reproduce the growing diversity of society with respect to academic activities, and the inclusiveness of their campus communities in addition to their attempts to build cross-cultural bridges with their counterparts around the globe, is founded in part on the university's basic social, institutional, and scholarly commitment to freedom, democracy, and social justice.

For universities to advance these noble goals, they must defeat the inequities embedded in society by extending opportunities to those who are denied from taking part fully in public life, for reasons linked to their race, ethnic background, beliefs, nationality, class, or gender. Over the years more universities have broadened their commitment to extending equal opportunity, as part of their obligation to serve as models for social interaction, and to serve as a major source of leaders for society. In a world where the agents of commercialization are attempting to force market priorities to prevail over university commitments, higher education leaders must deal with the primary issue of equity and social justice if they are to sustain faith in the university's traditional values, goals and responsibilities.

2. Educational quality

Besides the moral and civic reasons, issues related to academic quality constitute another potent argument for seeking diversity and social equity on campus. Universities have an obligation to create the best possible educational environment for the young adults whose lives are likely to be significantly developed on campus. Their learning environment depends in large part upon the characteristics of their student cohort sharing a common educational experience. Students constantly learn from each other, both in the classroom and in extracurricular life. The more diverse the student group, the more chances for exposure to various ideas, perspectives, and experiences, and the more opportunities to interact, develop interpersonal skills, and develop bonds that rise above difference.

There is ample research showing that diversity is a key factor in developing a rich educational experience that helps students learn. Since students are at a critical stage in their development, racial, ethnic, demographic, economic and cultural diversity helps them to become conscious learners and critical thinkers, and prepares them to become active participants in a democratic society. Students educated in diverse settings are more inspired and capable of taking part in an increasingly heterogeneous and complex democracy (American Council on Education's Higher Education and National Affairs, 1999; Bowen & Bok, 1998).

The persistence of separation by race and ethnicity, past and present, has molded the experience and attitudes of whites and non-whites in significant ways (Foner, 1998).

Different races and ethnicities across the globe are still living in worlds with a long history of separation, still largely separate, avoiding or unable to interact with each other in a meaningful way. A racially and ethnically diverse student cohort can have considerable benefits for all students. They learn more and begin to think in deeper, more complex ways in a diverse educational setting. In fact, racial and ethnic diversity in a university student body offers the components that research has identified as being essential to developing the conscious mode of thought that educators require from their students.

3. Intellectual vitality

Diversity is also essential for the strength and breadth of scholarship (American Council on Education's Higher Education and National Affairs, 1999). Unless higher education draws upon a greater variety of scholars and students, it cannot develop the intellectual vitality required to respond to a globalized world characterized by massive change. The escalating complexity and rapidly increasing rate of change compels higher education to draw upon the spectrum of human knowledge and understanding. Until recently, a society could typically accept singular answers, when it could still imagine that tomorrow would look like today. But this assumption no longer holds. The rapid growth in knowledge is unveiling new questions which were inconceivable a few years ago. The complex changes impacting society change the issues it grapples with in irregular ways. A solution appropriate for one area of the globe may fail to succeed in another. The hazards of the unpredictable outcomes of the measures taken increase as higher education deals with more complex problems. A number of academic and professional disciplines have found their foundations drastically changed as they struggle with the impact of new perspectives, new technologies, and the rapid growth of knowledge.

For universities to succeed in this age of complexity and change, it is imperative that their leaders resist any tendency to discard options. Only with a range of approaches, views, and perspectives can they hope to work out the difficulties they confront. Traditionally, universities have advocated the ideal of intellectual freedom, and have been receptive to different ideas that were questioned on their merits. Universities must continually struggle to maintain this legacy and become open to a range of experiences, cultures, and approaches.

In addition to these intellectual benefits, the inclusion of under-represented groups permits higher education institutions to benefit from under-utilized pools of human talent and experience. In fact, it is obvious that universities cannot earn high distinctions in a pluralistic global society in the absence of diversity and openness to new outlooks, experience and talent. They need to draw on a pool of different viewpoints in order to comprehend and work successfully in both the national and the global community.

4. Serving a changing society

With the world becoming increasingly inter-connected, both socially and economically, the nation's ability to confront the challenge of diversity is a decisive factor in determining its strength and vitality. People proud to protect their ethnic roots must become full participants in the public life of their country. Pluralism

constitutes an ongoing challenge to the higher education institution, as it seeks to develop and sustain a common foundation of civic values that will inspire social cohesion and purpose in the midst of major transformation of many features of the world.

5. Human resources

As global market forces transform traditional industrial economies towards a knowledge-based economy, both people and knowledge constitute the source of new wealth. Countries race to build well-educated and trained labour forces in order to acquire a competitive edge in the global economy.

Higher education plays a key role in this regard. It can open doors to job opportunities for under-served constituents in society. University leaders are required to commit towards expanding educational achievement and workforce participation for the under-represented minorities not only on the basis on good social policy, but also because the country cannot afford to miss out on unused talents; it must capitalize on the full contributions of its citizens.

The challenges of diversity

Although higher education institutions have worked, some more seriously than others, to develop and sustain diverse campuses, this goal is still stifled by a number of challenges. Despite of all the international instruments prescribing peace, equity and social cohesion, nations worldwide still suffer from prejudice, racism and intolerance which afflicts their neighborhoods, towns, and social institutions, including universities. Even with the flow of immigrants in an increasingly inter-dependent, interconnected world, in which different cultures live together, most seek out communities of like, rather than diverse, colleagues. Most identify themselves in terms of their differences from others, and find it difficult to view the world in the same way as others. And while change is difficult for tradition-bound institutions such as universities, it has proven specifically so in the area of diversity. Some of the challenges faced in this regard include racism, community, viewing things differently, and adhering to academic values. Following are some recommendations for university leadership:

1. The challenge of racism

Prejudice and ignorance are still present on many campuses, as they are in society, despite legislative instruments to curb them. It is not uncommon for many students to go through school without having had an opportunity to mix with peers from other races or ethnic backgrounds. Because of the dissimilar experience of students, factors of race and ethnicity continue to impact viewpoints, perception and understanding. Not surprisingly, university students carry with them their baggage of individual experiences and viewpoints. The campus provides new entrants a chance, often for the first time, to live and work with student peers from very different ethnic and racial backgrounds. Not surprisingly, campuses witness racial and ethnic outbreaks of conflict and separatism. When incidents such as these take place, leaders must explain and demonstrate in a clear and forthright manner that racism and ethnicity on campus cannot be accepted. Multicultural programs are necessary to promote reflection on

social values and greater respect in social relations. It is also vital for leaders to develop intercultural networks and forums to enhance interaction and open dialogue among campus groups, both inside and outside of their respective universities.

2. The challenge of community

In an increasingly ethnically diverse society, people of different backgrounds hardly find places to mix, learn from each other, understand their divergences or discover their commonalities. As a social institution, the university leadership must develop a vision of a diverse and tolerant milieu, featuring a pluralistic and cosmopolitan community, based on the university tradition of openness. University leaders must work to build a campus community and culture in which all barriers to full participation of all members of the university community are eliminated, a place from where they can all draw strength from the wealth of human diversity, where everyone can work together in harmony as a community of scholars and citizens of a democratic society. As scholars, university leaders must unconditionally support their shared commitment to academic freedom and the pursuit of excellence, as they confirm their national commitment as citizens of the world to justice and equity.

3. The challenge of seeing things differently

University leaders must work attentively to transform their campuses, promoting respect for diversity including age, race, ethnicity, gender, disability, nationality, religious beliefs, political ideologies, economic backgrounds, and national/geographic origins. In order to proceed, universities need to move in two directions at the same time. They must give up the premise that people from diverse groups have the same needs, experiences, and perspectives, avoiding the assumption that 'they' are all the same. Even if many people confront similar barriers, experiences, and cultures, leaders should avoid grouping them into stereotyped images such as 'black' or 'Arab'.

At the same time, university leaders must be aware that not everyone belonging to the same ethnic group faces similar consequences as a result of their differences. Other qualifying factors can accentuate these differences, creating a double jeopardy. For example, the experience of an Asian student on campus need not be identical to that of a physically challenged compatriot. Leaders should be alert to the fact that issues of difference are tightly intertwined with issues of power, opportunity, and the specific history of groups, in addition to the experience of each individual.

As leaders seek a pluralistic campus, they need to appreciate that equity demands effort, resources, and commitment to systemic change and education. Multicultural leaders must weave together individual patterns of diversity by allowing each pattern maintain its unique character and help them blend harmoniously to become the rich diversity of the whole.

4. Adhering to academic values

Universities have been subjected to criticism for the slow pace and direction of social and institutional change. Much of the criticism concerns the intellectual challenge of the new age of knowledge, which distinguishes the era of globalization. The pressure

to change has left some leaders scrambling to revisit academic priorities in line with market needs for scholarship and labour resources.

Despite the mounting pressure, university leaders must avoid hastily responding to criticism which may turn out to be shallow, short-lived, or opportunistic. Most importantly, they need to concentrate on promoting the debate around fundamental issues including the future of society and the regeneration of the university mission, in favor of more inclusiveness, and for more openness to ideas and people.

This paper has touched upon a number of forces threatening the university's ability to debate important issues which challenge its mission of teaching and research. These constitute threats, which the university leadership can best protect itself against by maintaining the age-old traditions and values that safeguard and broaden the basic principles of free scholarly inquiry. Universities endure and succeed in part because they stand for the application of reason to human affairs and the free pursuit of truth through reasoned inquiry.

The university's objectives of seeking truth, and their means of seeking it, have stood the test of time. The search continues, but universities have developed a way of tackling questions and problems that generate insight and light the way to new and better questions. What unites universities is this quest for truth, tested methods, and the principles and values of scholarship. Society supports these values because universities around the globe have traditionally taught successive generations respect for the quest for truth and the ability to pursue the quest themselves. The methods and principles they developed succeeded in enlarging the store of knowledge, and developing understanding. Society grants universities academic freedoms in recognition, however reluctant at times, of their key role in society.

The most effective protection of academia, when confronting the criticism of globalizing agents, is a commitment to guarding the integrity of university teaching and research. The leadership's dedication to this primary mission constitutes their best defense against arguments, which can at times be superficial, transitory, or opportunistic. It is what the university has always done best to serve humanity. In this regard it is fundamental to assert that the university cannot properly carry out its primary mission of teaching and research, nor can it perform what the society needs most from it, without the total freedom to pursue truth.

Recommendations for making diversity work on campus

The idea that racial, ethnic and cultural diversity and gender inclusiveness will work in universities presumes that educational institutions seek to recruit and retain under-represented minorities; that they do not stop at favoring minority presence on campus, but seek high-level academic achievement from them as well (Pollock, 2001). For such efforts to materialize, a number of cornerstones must be embedded in the university culture. These include institutional commitment, initiative, objectives and strategies, and finance (Richardson & Skinner, 1999). Other fundamental requirements include the need for academic and social support for students; professional development and mentoring services for teaching faculty; as well as ongoing efforts to assess the institution's performance with respect to diversity.

Institutional commitment to diversity begins with the president's statement to make diversity a key part of the institution's life. Institutional leadership is central to setting a positive organizational climate for diversity (Richardson & Skinner, 1999). This announcement must be codified in the institution's charter and operating documents, and also reflected in its strategic plan for diversity for the future of the university. Such documents serve as reference points for offices, departments, directors, programs and activities designed to enhance diversity on campus.

A second cornerstone concerns the development of institutional initiatives that steer the efforts of the university. Such initiatives help define goals for the development of objectives and strategies. Examples of initiatives include the following: (a) targeted recruitment for national and international diversity among student body, faculty, and staff (Whilt, Edison, Pascarella, Terenzini, Nora, 2001); (b) an academic and residential environment that recognizes and values diversity, supports the well-being and success of all members of a multicultural community, promotes a bias-free, non-threatening work and learning environment, and spreads awareness of discriminatory practices and issues related to diversity; (c) helping administrators, directors and supervisors acquire the skills necessary to manage diversity successfully, by developing diversity guidelines and requiring accountability in support of them, and developing selection criteria for positions and promotions; (d) ensuring fair treatment in the workplace. Such initiatives echo the appreciation for the role which employees and students play in developing an inclusive community of scholarship and learning.

A third pre-requisite for effective diversity on campus concerns building institutional objectives and strategies. These help provide criteria, action steps, and timelines for assessing the effectiveness of the university's efforts at diversity. Examples include the proportion of minorities among faculty, staff, and students, and partnership agreements with minority serving institutions, to help in attracting students from multicultural backgrounds.

Another core requirement for developing an inclusive residential culture on campus supports the needs of under-represented faculty, staff, and students by developing programs that confirm and validate their presence in the campus community.

Finally, universities which value diversity will allocate a budget for diversity activities. Such earmarking extends the required resources for staff and programming, and, most importantly, endorses the important role that diversity plays on campus.

Concluding remarks

In conclusion, university leadership must be convinced that excellence and diversity are not only mutually attuned but also mutually reinforcing objectives for the 21st century. In an increasingly diverse world, the quality of a university's academic programs and its relevance to society will be established on the basis of the diversity of its campus community. After all, the university's social contract is with all of the society that sustains it, not just the privileged few. Beyond the university's social obligation, diversity feeds the intellectual vitality of its teaching and scholarship. Social diversity provides various ways of conceptualizing and addressing intellectual issues that energize education, scholarship and communal life.

In an increasingly interconnected and globalized world, the university is developing an international character. Universities compete in scholarship and research, and in attracting thousands of students and faculty from all over the world. This pattern is expected to continue to grow over time.

As the university serves a society with various ethnic, racial, cultural, economic, and geographic profiles, its leaders are expected to draw intellectual strength and character from the rich diversity of humankind. With that, they provide a model for a pluralistic learning community in which people respect and tolerate diversity as they live, work, and learn together. Diversity is fundamental to any university in the 21st century. Unless the university draws upon a vast range of people and ideas, it cannot hope to generate the intellectual and social energy required to respond to a world characterized by change. For universities to flourish in this age of complexity and continuous change, its leaders must avoid eliminating options. Only with a multiplicity of approaches, opinions, and perspectives can we hope to solve ethnic and racial problems.

Most universities have historically pursued a vision of tolerance and intellectual freedom. With globalization, diversity is on the rise. Yet discrimination persists in different forms, and changes its profile constantly. The hope rests for intercultural leadership in higher education to move ahead in pursuing a vision of tolerance and intellectual freedom. Leaders must continually struggle to advance this heritage, to have their universities become places where a multitude of experiences, cultures, and approaches are valued, maintained, discussed and embraced. Their challenge is to succeed in weaving together the dual objectives of diversity and unity, in a way that strengthens their principal goal of academic excellence and serves their academic mission and society at the same time.

Part II

Overview on higher education and globalization in the Middle East

Universities in the Middle East World expanded considerably, from 10 universities in 1939, to 149 in 2004 affiliated with the Association of Arab Universities, 40 of which are private. While the student population was below 30,000 in 1945, it exceeded 5 million in 1999. Enrollment rates range from 7 percent of the 18-to-23-year-old age group in Sudan, to 49 percent in Libya. Gender inequality is most pronounced in Yemen, placing women at a disadvantage, while women are almost on par with their male colleagues in Jordan, and over-represented at universities in the Gulf. Yet universities are generally overcrowded, under-funded and lack a clear vision.

Historical background

Political instability, civil wars, and military conflicts have had an adverse impact on the governance of Arab universities in many ways. Following national independence, higher education institutions were drawn into the orbit of government agendas. The appointment of university presidents and deans and the election of student unions are regulated, restricting participation in university affairs to the dominant ethnic and

cultural majority. In most cases, the universities and the state are not separate, with the exception of those in Lebanon and Palestine. No systemic effort for ethnic cohesion is made. Diversity lurks in the background, as a latent worry with its implications of political instability.

In Sudan, the prolonged civil war was responsible for creating a brain drain, leaving many departments on campus without senior academic staff, and the quality of research and teaching suffered. Moreover, following a military coup in 1989, the universities were affected by Arabization and Islamization policies, which triggered disagreement over the aims of higher education in a country inhabited by various cultural and sociolinguistic groups.

In Lebanon, as in Algeria, universities were impacted by civil wars during the 1970s and 1990s respectively. The civil war hit the university infrastructure, dispersing faculty and students. Reconstruction efforts following the war in Lebanon were made with consideration to control cultural and political diversity in public universities, and to balance the state's supervisory role and the universities' autonomy. In Lebanon all universities are private with one exception, and approximately half of the country's student population is enrolled in that one public university (Abu-Isha, 2000). Ethnic cohesion has historically been volatile, with frequent incidents of dangerous eruptions witnessed on campus.

Military spending on weapons across the region, coupled with the interplay of hegemonic forces, depleted resources. Wars and conflicts have impacted generations of students and academics and accelerated the brain drain. Iraq's invasion and occupation of Kuwait in the summer of 1990 resulted in extensive damages and destruction to Kuwait University. The sanctions later imposed on Iraq further damaged the quality of teaching and research in universities for the next decade. Faculty and students had no access to recent publications, textbooks, information technology, or international conferences.

The situation in Iraq was further complicated by the alliance-led military invasion and occupation in the spring of 2003. Campuses across the Middle East and beyond witnessed student rallies and demonstrations in opposition to war. The ensuing civil war inflicted heavy casualties and losses. Universities and other cultural and research facilities were looted, and thousands of professors, and all university deans and presidents, were dismissed from their positions as part of the purging of remnants of the old regime. A new course for the future of higher education was drawn, but it is still too early to predict the long-term impact of the military occupation on the governance of the ethnic and cultural mosaic of the higher education in Iraq (Del Castillo, 2003b).

The first Gulf War also indirectly affected Jordan's higher education system. The demand of student applicants rocketed, and private university ventures were undertaken by the Jordanian returnees who left the Gulf. Facilitated by economic restructuring policies, the number of private universities soared, fueling debates regarding their for-profit approach, and the quality and regulation of private higher education in general. The events of September 11 caused many Arab students to pursue their studies in countries other than the U.S., such as Jordan. The occupation of Iraq in 2003 also resulted in another influx of students and faculty, who fled to Jordan

in search of education and work opportunities. The number of the incoming Iraqi students has been estimated to be in the range of 200,000, with diverse ethnic and cultural backgrounds. The ratio of non-Jordanian students is increasing, for both political and non-political reasons, reaching up to 10 percent in some universities, such as the University of Jordan and Jordan University for Science and Technology. Yet to date no leadership effort has been undertaken to address their intercultural needs.

On the West Bank and Gaza Strip, Palestinian universities emerged from the early 1970s under Israeli military occupation, in the framework of a national struggle for autonomy. Since the uprising in 2000, universities continue to be critically affected by the stalemate in the peace talks between Israel and the Palestinians. Military conflicts have inflicted a heavy toll on human and infrastructural losses, which impede the teaching and research activity of universities (Del Castillo, 2003a).

The development of academic models

Within this context, the shift from the continental to the American academic model in some Arab countries merits attention. The continental academic model is based on year-long required courses and end-of-year exams. Common in North Africa, and partially in Lebanon and Syria, it is a remnant of French rule. The American academic model, built around a credit hour and course system, includes required and elective components and more frequent exams.

The seeds of the continental model were briefly introduced in Egypt following the French occupation in 1798. The model survived the British colonial rule, and post-1952 Egypt following independence. During the 1950s and 1960s, Egyptian professors introduced the continental model, together with a pan-Arab ideology, in other Arab states, including Libya and the Gulf states, and were also instrumental in the operation of the newly established Gulf universities.

From the early 1970s onward, with burgeoning revenues from the oil boom, Gulf universities expanded. The influence of Egyptian academics was gradually diluted and displaced with increasing Western involvement. Many American and other private universities mushroomed in the Gulf states during the 1990s. English became prominent as the language of teaching, and both academic resources and faculty members came from the West. New universities were planned to reflect the typical design of colleges and universities in the West in general, and the United States in particular, in order to establish international credibility for the global labor market, and assist student transfers to graduate studies in the West.

Aligning Gulf universities with their Western counterparts can be seen as an indication of the impact of globalization on higher education, with its homogenizing influence on higher education producers and consumers. It also reflects the dynamics of universities competing to gain an edge in the lucrative higher education market, not to mention the impact of such models in serving the global economic alliances.

Re-conceptualizing globalization and intercultural leadership

Universities in the Arab states have been subject to waves of political, ethnic and economic instability. Their history of colonial influence, state authoritarianism, civil wars, and military conflicts weakened their societal and economic impact. Academic freedom, university autonomy, quality of higher education, and the enduring brain drain phenomenon raise serious questions regarding the dominance of management over leadership. State administrators, who are often from the dominant ethnic majority and linked to the political elite, frequently control decision making, at the expense of faculty and student participation, regardless of the academic model in place. Modes of governance and administration within universities reproduce the same inherited pattern of hierarchical and social and ethnic relations (1).

Globalization is reflected in the formulas for reform advanced by international donors, which is especially the case in Jordan, Tunisia and Egypt. Underlying these formulas is the conception of education as a private - not public - good, and the yardstick used is one of economic effectiveness and efficiency, with no consideration given to the need to attend to cultural and ethnic diversity. Much of the discussion on reform concerns specific items: meeting pressures from expanded access; more efficient and effective governance and administration; responding to resource constraints by phasing out public financing; introducing student financing schemes; granting universities autonomy; enhancing access; placing more emphasis on practical versus basic research; providing competitive financing for research; providing more attention to job-related skills and professional disciplines as opposed to behavioral sciences, arts and the humanities; and focusing on ICT and the English language. A common response to these pressures to reform has been to focus on management structures, and to restructure administration and academic areas. It is not surprising, in such a policy environment, that the focus in literature and education development has been on change at the institutional level, in areas such as improving student access, student support, IT literacy, career development. Most programmes are initiated outside of mainstream academic departments, with the overall impression being that significant attempts for sustainable innovation appear to be spread out. The experience of such programmes over time reflects a number of difficulties, such as fragmentation of effort and lack of sustainability where individuals follow their own interests in isolation and without organizational support. Lack of scholarly input in reform efforts has led to the reinvention of the wheel with each new round of reform innovations. Additionally, as individuals and departments react to perceived opportunities and create their own agendas, they may make changes that are not necessarily aligned with the goals of the institution and the directions of the funded projects. In a competitive global educational market, these directions should include developing a high-quality student learning environment, and teaching programmes and courses that are responsive to changing student, industry, and business expectations.

This paper responds to these difficulties, and links them to the economic dimension of globalization and the lack of attention given to intercultural and ethnic diversity, by calling for stronger leadership on the part of university and department heads. Stronger leadership will ideally lead to improved internal and external organizational alignment by developing institutional strategic plans, staffing policies, and academic programmes which respond to the changing needs and conditions of intercultural and ethnic diversity.

These responses do not assume a top-down linear change process, which is of questionable value in education development seeking adaptive and sustainable

changes in strategy, administration, teaching programmes and teaching practices. This is particularly the case in higher education systems in the Middle East, where ethnic and cultural diversity and organizational complexity is compounded by the pressure to reform from different, and at times conflicting, sources. This paper argues for a multi-faceted, multi-level approach that allows for and coordinates both top-down and bottom-up strategies for educational reform, an approach supported by Johnston (1997) and Trowler (1998). The change process suggests the need to rethink the role and work of leadership in incorporating diversity in education development. Likewise, it suggests the reassessment of the potential and limitations of leadership power and influence. The way that leadership is enacted is critical to any process that involves working with people, fostering group and individual synergies, and seeking alignment with institutional directions (Fullan, 1993).

This paper argues that leadership goes beyond directing and mobilizing resources; that inter-cultural diversity can itself be a strategy and vehicle for change; and that alignment is best understood in terms of a goal. Using the metaphor of a jazz group, alignment can best be seen as combining spontaneity and coordination (Senge, 1990). In order to achieve alignment and synergy in the framework of diversity in education, institutional, and organizational development, leaders must consider the nature of the work of leadership; the significance of the people and process in change management and education development; the potential of a multi-faceted approach to diversity and development; the significance of capacity building for adaptive and creative change; and ways to share leadership and work collaboratively to in order to achieve change.

Intercultural leadership and change management

Accepting the need for a multi-level and multi-faceted approach to change management with respect to intercultural diversity does not imply rejecting the need for senior leaders to set directions and develop policy frameworks. It does however require a particular focus on cross-sectional leadership. Department heads, and administration and academic teaching staff need to be engaged with their institutional change agendas for the effective development and incorporation of diversity concerns. It is at this level that diversity policy and plans are enacted. Critical to such enactment being generative, sustainable and aligned with institutional goals are two key concerns: how departmental leadership is carried out, and how teaching and administrative staff are involved in the change process. The leader should represent a nexus where top-down directions and local initiatives meet (Moodie, 2002). This way, the leader becomes a key figure in inspiring and motivating people, setting and communicating directions, devising a vision and strategies, and achieving the coordination, alignment and synergy required for the effective interlacing of diversity development. In contrast, a manager deals with planning, budgeting, organizing staff, controlling and problem-solving. This paper sees the need for the complementarity of both leadership and management, yet the higher education scene in the Middle East has no shortage of managers, but a dearth of leadership, particularly with respect to diversity concerns. Having management and no strong leadership can breed a sense of disempowerment and irritation. At the same time, strong leadership without management leads to the failing of innovative courses as is the case in traditional Middle Eastern academic contexts (Ramsden, 1998).

The alternative is to stress the integration of management and leadership roles. In the context of globalization, leaders and managers need be as inspiring as heroic figures besides being facilitators of change, charismatic besides being entrepreneurial in seeking to find resources -both monetary and human - to do what needs to be done. As entrepreneurs, leaders and managers must monitor problems and opportunities, both external and internal. They need to initiate and design controlled change through reform projects. Leaders and managers also should acquire information from various sources, both informal and formal. This informational role links all the managerial work together, weaving together status, the interpersonal roles and the decisional roles (Mintzberg, 1980). This profile highlights the operational dimension of leadership, with respect to coordinating the full range of complex and inter-related tasks and activities related to change (Marshall, Adams, Cameron, Sullivan, 2000). In implementing change related to diversity issues, a leader/manager confronts two challenges - one representing an adaptive challenge scenario, where systemic problems have no ready answers, and one demanding technical routine solutions. Where leaders face an adaptive challenge, leadership should be seen as a form of learning, as leaders are not expected to know all the answers, but instead need to ask the right questions. Confronted by an adaptive challenge, it is the people in the organization who form the focal point of responsibility for problem solving. Asking the right questions will help provide staff with an appropriate direction or frame of reference. But getting the people to do adaptive work is not an easy task, not only because it breaks the patters of expecting the leader to provide solutions but also because adaptive change is stressful to the people practicing it. Leaders must engage people in confronting the challenges, adjusting their values, changing perspectives, unlearning habits, and learning new ones (Heifetz and Laurie, 1997). Leaders and managers need to bear in mind a number of factors while drawing plans and policies for change linked to diversity issues. For example, while organizing action and mobilizing resources requires institutional policy frameworks and plans, the generic nature of such frameworks may cause them to overlook the contextual details which will impact the implementation process and the lives of those who will undertake the change initiative. Institutional policies and plans with strategies and targets need to connect well with the priorities and issues of the teaching staff, who as discipline specialists are concerned with context-specific priorities and issues in their teaching practice. Plans and strategies for changes to teaching and teaching infrastructure therefore require detailed knowledge and a shared understanding of the teaching and learning process (Massy and Zemsky, 1995). In the absence of such a common frame of reference, staff will be expected to accept or make decisions under circumstances where they cannot determine the importance and the implications of their practice in advance.

Leaders are not expected to frame the issue of academics' participation in change solely as a people management issue. This framing places academics as passive recipients of policies and procedures rather than as key actors in the change process (Trowler, 1998). Leaders must be aware that teaching at the university level cannot be scripted in advance nor dictated (Fullan, 1993). The leadership challenge is to create an environment in which teachers can engage as willing participants in the change process, adapting their practices, innovating and interacting with the policy environment to share in tailoring the change agendas (Pearson, 1983).

Developing an environment that promotes free-flowing and open-ended engagement requires recognizing and respecting the cultural diversity in positions, values, ideologies, conceptual frameworks and world views that students, teaching, and administrative staff bring to university life and affect practice. Such diversity pools enrich university life, and are organically related to the nature and purpose of education. Difference in higher education has often been related to difference in disciplinary profiles (Becher, 1989). With the increased international mobility linked to globalization, academics, university administrators, and students come from diverse communities and bring with them many perspectives from reference groups both inside and out of the university, including academic communities, professional communities, colleagues, friends, and family (Valimaa, 1998). Cultural diversity helps universities as learning communities and knowledge-developing institutions and their leaders work from frameworks that accept difference and discontinuity, and diagnose institutional and organizational action, culture and socialization in different ways (Tierney, 1997).

Concluding remarks

Globalization has had a range of impacts on universities in the Middle East, as it has elsewhere. This paper has touched on some academic and economic aspects in the framework of current reforms (2). It links the scant references found on cultural globalization and higher education in the Middle East to a common pattern in the literature which gives prominence to the economic dimension of globalization as opposed to its cultural dimension. With the world becoming increasingly inter-dependent, and with the growing rate of student and university staff mobility, increasing immigration and growing racial and ethnic tensions and religious fundamentalism all over the Middle East, but more apparent in countries like Iraq, Sudan, Algeria, Morocco and Lebanon, the need to study the impact of diversity and cultural globalization cannot be emphasized enough.

This study draws attention to the need for further study of the impact of globalization in its crosscutting dimensions in higher education, particularly with respect to the dynamics underlying cultural diversity, in addition to the dominant focus on university governance, restructuring, IT policy, research policy, priority areas of study, and financing. The cutbacks of state financial support and the privatization of universities highlight one aspect of the economic globalization pattern, which shifts higher education from the domain of the public good to the private. States are phasing out their economic and management roles, but their influential arm is becoming more apparent in advancing the agenda of globalization, as is apparent in the rhetoric and the reforms emphasizing the role of ICT, work-related skills, practical research, international accreditation, and the English language (Taji, 2004). But the point to be made here is that globalization is a multi-dimensional, dynamic concept and that its cultural dimension must be considered in tandem with its economic one.

With the impact of economic globalization omnipresent, this study highlights the need for institutional leadership to welcome cultural and ethnic diversity as a dynamic factor in its own right. This paper argues for the need for inter-cultural leadership, using a multi-dimensional, learning approach, with capacity-building to increase collaboration and engagement of all teaching and administrative staff, while taking into account the institutional context and environmental concerns. Sensitivity to the

context and the diverse participants creates synergy and alignment of activity, goals in teaching programmes, and institutional directions.

The challenge facing leaders is how to balance their priorities and manage the environment and policy pressures for education reform in order to respond to cultural diversity within the framework of globalization.

Notes

(1) Abu-Isha (2000) describes university governance in the context of political conflict and division and the precarious state of academic ethics, quality, and standards.

(2) Porter, B. W., accessed on the web (August 22, 2007). [www.sas.upenn.edu/~bporter/Middle East Statement.pdf](http://www.sas.upenn.edu/~bporter/Middle_East_Statement.pdf) reviews the local context of the Middle East and highlights the need to integrate these contexts with larger networks that extend beyond the defined region to the global.

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Globalization and higher education: Issues and concerns of cultural diversity
With an overview on the Middle East (*draft presentation*)

By
Mona Taji, PhD

Presentation for the workshop on '**Intercultural leadership and changes**'; led by Prof. Jairam Reddy; August 30, 2007; in the framework of the UNU/ UNESCO Conference entitled 'Pathways towards a shared future: Changing roles of higher education in a globalized world' August 29-30, 2007

Popular views of globalization and higher education tend to focus on the economic dimension. Such a focus, however, fails to recognize that economic activity takes place in a dynamic social context, with diverse cross-cultural currents.

My view of globalization is linked to economic factors, which are inspired by neo-liberal market ideas, and how these factors impact cultural institutions such as education. I believe that while the cultural component of globalization is significant, it is economic globalization guiding the cultural. This is particularly manifested in the way that global capital interests steer the policy agenda of higher education institutions and generate academic models which serve global economic alliances.

Based on the human capital theory, the role of higher education is linked to the positive returns it gives on the money invested, in terms of growth and development.

In the context of the Middle East, as is also the case in most developing countries, investment in human capital demands a number of reforms in the higher education system. These reforms are prescribed to help universities position themselves favorably in the lucrative global higher education market. Reforms also help these universities align themselves with their established counterparts in the North. Such alignment can be seen as a further reflection of the impact of globalization, with its homogenizing influence on both the producers and consumers of higher education. These reforms typically focus on the economic, giving no attention to the cultural context of higher education.

This study draws attention to the **implications of following such a narrow economic approach**. The limited perspective of higher education detaches it from its traditional humanist goal, and from its social contract to serve all of society. Furthermore, the homogenizing outcome of its one-size-fits-all reform formulas remove higher education policy from its broader social and cultural contexts, which increases the likelihood of reproducing the same inherited patterns of social, ethnic and cultural tensions.

In this study, I emphasize the urgent **need to give attention to cultural diversity** in the framework of globalization.

With globalization, higher education institutions increasingly connect diverse groups. Yet a number of challenges still obstruct the achievement of cross-cultural diversity on campus.

This paper views diversity as more than just having a percentage of particular minorities in the campus population. Diversity further includes a network of values, policies, practices, traditions, and resources, which provide coping mechanisms for students and faculty from minority groups.

But why do universities need to embrace diversity?

Higher education institutions are based on the principle that they exist to serve society, through developing knowledge and educating students. Students will then use their knowledge to enrich themselves, and serve others. Thus higher education institutions are responsible for modeling and passing on fundamental civic and democratic values and skills.

It follows that the university's attempts to embrace the growing diversity of society, and to build cross-cultural bridges with their counterparts around the globe, reflect the **university's basic social, institutional, and scholarly commitment to freedom, democracy, and justice.**

In addition to the moral and civic reasons to seek diversity and social equity on campus, universities must seek diversity for issues related to **academic quality**. Diversity is a key factor in developing a rich educational experience that helps students learn. Diverse settings give students more opportunities for exposure to various ideas, perspectives, and experiences, as well the ability to interact, and to develop interpersonal skills and bonds that rise above difference.

Embracing diversity is also essential for the strength and breadth of scholarship. With diversity, higher education is able to draw from a diverse pool of scholars and students, which generates **intellectual vitality**. The escalating complexity and rapid rate of change characterizing the globalized world requires higher education to draw upon a spectrum of human knowledge and understanding, and resist any tendency to discard options. Traditionally, universities have advocated the ideal of intellectual freedom, and were receptive to different ideas that were questioned on the basis of their merits. This paper calls on universities to continue maintaining this legacy, by welcoming a range of cultures, experiences, and approaches.

Besides these intellectual benefits, the inclusion of underrepresented groups permits higher education institutions to **benefit from under-utilized pools of human talent and experience.**

As the global market forces transform industrial economies towards a knowledge-based economy, both people and knowledge constitute the source of new wealth. Countries race to create well-educated and trained labor forces in order to acquire a competitive edge in the global economy. And higher education plays a key role in helping to make use of the **contributions of all citizens.**

But how can university leaders proceed to achieve diversity on campus?

This paper offers university leadership a number of **guidelines**. They are advised to:

(1) explain and demonstrate in a clear and forthright manner that racism and ethnicity on campus cannot be accepted.

(2) introduce multicultural programs to promote reflection on social values and greater respect in social relations.

(3) develop intercultural networks and forums to enhance interaction and open dialogue among campus groups, both inside and outside of their respective universities.

(4) develop a vision for the university as a social institution of a diverse and tolerant milieu, founded on the tradition of openness.

(5) work to build a campus community and culture in which all barriers to full participation of all members of the university community are eliminated, a place where they can draw strength from the wealth of human diversity, where everybody can work together in harmony as a community of scholars and as citizens of a democratic society.

(6) give unconditional support to their shared commitment to academic freedom and the pursuit of excellence, as they confirm their national commitment as citizens of the world to justice and equity.

(7) abandon the premise that people from diverse groups have the same needs, experiences, and perspectives, avoiding the assumption that 'they' are all the same. Even if many people confront similar barriers, experiences, and cultures, leaders should avoid grouping them into stereotyped images such as 'black' or 'Arab'. University leaders must be alert to the fact that issues of difference are tightly intertwined with issues of power, opportunity, and the specific history of groups, in addition to the experience of each individual.

(8) appreciate that equity demands effort, resources, and commitment to systemic change and education.

(9) weave together individual patterns of diversity by allowing each pattern maintain its unique character and help them blend harmoniously to reflect the rich diversity of the whole.

(10) avoid hastily responding to criticism regarding the slow pace and direction of social and institutional change in the new age of knowledge, which distinguishes the era of globalization. They should also refrain from revisiting academic priorities with the view of aligning them with market needs for scholarship and labor resources. Such criticism may turn out to be shallow, short-lived, or opportunistic.

(11) concentrate on promoting the debate around fundamental issues including the future of society and the regeneration of the university mission, in favor of more inclusiveness, and for more openness to ideas and people.

This paper proposes a number of **recommendations** to help university leadership make diversity work on campus. These recommendations must be embedded in the university culture.

They include developing institutional commitment and initiatives, objectives and strategies, as well as the need for academic and social support for students; professional development and mentoring services for teaching faculty; in addition to ongoing efforts to assess the institution's performance with respect to diversity.

Institutional commitment to diversity begins with the president's statement to make diversity a key part of the institution's life. Institutional leadership is central to setting a positive organizational climate for diversity. This announcement must be codified in the institution's charter and operating documents, and also reflected in its strategic plan for diversity for the future of the university. Such documents serve as reference points for offices, departments, directors, programs and activities designed to enhance diversity on campus.

The advancement of diversity on campus also requires the development of **institutional initiatives** that steer the efforts of the university. Such initiatives help to define goals for the development of objectives and strategies. Examples of such recommended initiatives include the following: (a) targeted recruitment for national and international diversity among student body, faculty, and staff; (b) an academic and residential environment that recognizes and values diversity, supports the well-being and success of all members of a multicultural community, promotes a bias-free, non-threatening work and learning environment, and spreads awareness of discriminatory practices and issues related to diversity; (c) helping administrators, directors and supervisors acquire the skills necessary to manage diversity successfully, by developing diversity guidelines and requiring accountability in support of them, and developing selection criteria for positions and promotions; (d) ensuring fair treatment in the workplace. Such initiatives echo the appreciation for the role which employees and students play in developing an inclusive community of scholarship and learning.

A third pre-requisite for effective diversity on campus concerns **building institutional objectives and strategies**. These objectives and strategies help to provide criteria, action steps, and timelines for assessing the effectiveness of the university's efforts at diversity. Examples include the proportion of minorities among faculty, staff, and students, and partnership agreements with minority serving institutions, to help in attracting students from multicultural backgrounds.

Another core requirement for developing an inclusive residential culture on campus supports the needs of under-represented faculty, staff, and students by **developing programs** that confirm and validate their presence in the campus community.

Finally, universities that value diversity must allocate a **budget for diversity activities**. Such earmarking extends the required resources for staff and programming, and, most importantly, endorses the important role that diversity plays on campus.

To conclude, I would like to emphasize that universities in the Middle East region are functioning in a context mired by political and economic instability, and threatened with various degrees of cultural and ethnic tensions. Most universities are under-funded, overcrowded, lack a clear vision, and are state-controlled to various degrees. Yet reform measures are exclusively focused on the economic dimension, responding to global capital interests and market needs.

This paper calls on universities in the Middle East and elsewhere to act on their basic social, institutional, and scholarly commitments to freedom, democracy, and justice, and seize the golden opportunity they have to build a foundation of civic and democratic values and skills which will inspire social cohesion and purpose, and enable future leaders to overcome racial and ethnic tensions, dogmatism, and religious extremism.



ROMANIA
BABEŞ-BOLYAI UNIVERSITY,
CLUJ-NAPOCA

1, Mihail Kogălniceanu St, 400084 Cluj-Napoca
Tel. (00) 40 - 264 - 40.53.00*; 40.53. 69; 40.53.22
Fax: 40 - 264 - 59.19.06
E-mail: president.AM@staff.ubbcluj.ro

Multiculturalism, Interculturality, Leadership

Andrei Marga

“Babeş-Bolyai” University, Cluj, Romania

Contribution to the conference

Pathways toward a Shared Future:

Changing Roles of Higher Education in a Globalized World,

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In the context of globalization, the university is not measured merely in relation to its own project, or to other universities in the country or the region; a university is inevitably measured, under global conditions, in relation to the most competitive universities. This means that the university is required to produce and present scientific research on a par with the “cutting edge” set by top institutions, graduates that are preferred by corporations for top ranking positions, consultancy capacities in crucial matters of technology, economy, administration, health, the environment, policy, as well as interpretations and visions of major reference in the sphere of culture. A university remains competitive as long as it is organized according to these goals, and succeeds in achieving them. Success presupposes original contributions, more likely to be bought on the market than those of other competitors.

What must a university do, in the context of globalization? I believe that today, universities have at their disposal patterns of action positioning them in global competitions. I think a university behaves adequately if it prefers self-programming, on a

medium and long term basis, to mere adaptation to contexts; if it uses its autonomy and academic freedom as an instrument for self-renewal and innovation, rather than as a basis for exempting itself from outside appraisals; if it pleads for the rationalization of an outmoded system, rather than molding itself according to it; if it chooses its profile lucidly and clearly (be that profile in research, teaching, services, etc.), rather than mixing all these confusingly; if it combines the open, accessible character of admissions with the selective and exigent character of graduations; if it balances, in its study programs and curricula, the transmission of knowledge with discovery, information with formation, knowledge and application, sciences and visions; if it adopts an open and participative governance, and a outcome-focused management; if it ensures an open, argumentative and critical climate, capable of motivating both educators and students.

I would like to notice that after World War II, *the understanding of "culture"* has constantly changed, as the term has increasingly incorporated not only concepts, theories, representations, rules, but also institutions, competences, skills, capacities for action, behaviors. Thus understood, culture was recognized as a true engine of political and economic development. More than geography, or political economy, or technologies - which nonetheless retain their importance - all developments in a society hinge on culture, including institutional and technological developments. We are living an effective cultural "turn" in the life and, at the same time, in the sciences which are approaching today's society.

*"The cultural turn"*¹ is nowadays simultaneous to the greatest market enlargement, the *globalization*, which confronts institutions and leaders with new situations, characterized by the meeting of multiple cultures, and by the need of *intercultural understanding*. Succinctly put, almost everyone meets new cultures, and it is required to develop new attitudes and intellectual skills. As a consequence, among many others, the globalization obliges us to elucidate the multiculturalism, the interculturality, and the leadership, as well as their connection. Let me approach, in a systematic manner, these facts and their links.

1.

Multiculturalism is the frequent diagnosis given to what we are living nowadays, a phenomenon which is not always precisely understood: a situation is considered *multicultural* “when it results from a certain cultural diversity, from the pluralism characterizing any industrial society”². Diversity refers to lifestyles, technological acquisitions, concepts, value representations, behaviors and institutions, explanations, interpretations, value rankings and traditions. Cultural diversity is not a superficial aspect, but an ascertained reality of today’s society.

To understand *multiculturalism* – and implicitly the circumstance that each of us comes in contact with diverse cultures – I propose to distinguish between three sources and, respectively, three of its forms. The first one would be “*historical multiculturalism*”, that is, the situation in which, on the same territory and as a consequence of history, the different cultures of different ethnic or religious communities coexist; the second a “*multiculturalism of migration*” - the situation in which, on the same territory and as a consequence of immigration, different cultures with different origins meet, and the third, a “*multiculturalism of restructurings*” - the situation in which, in the area covered by an institution or a company the different cultures, relative to different professions, generations, genders, etc., meet. Each of these three forms of multiculturalism is encountered in the context of globalization.

Because multiculturalism becomes more and more an everyday experience for people, we cannot satisfy the immanent need for intercultural orientation without elucidating what *culture* means. This is not at all a simple task, due not only to the various possible definitions of the concept as to the multiple ramifications of culture in people’s lives. There are characterizations of culture which sometimes pass for definitions – such as “a community or population sufficiently large enough to be self-sustaining”, “a process of social transmission of thoughts and behaviors in the family and schools over the course of generations” etc. But what we really always need are not only such characterizations, but effective definitions. One can understand by culture the “totality of that group’s thoughts, experiences, and patterns of behavior and its concepts, values and assumptions about life that guide behavior and how those evolve with contact with other cultures”³. I believe that a culture consists of values, practices, interpretations, and, at the same time, the awareness of one’s identity.

2.

The attitudes of people when they meet others from a different culture span a large range of possibilities running from “*culture shock*” to “*cultural integration*”, going through “*cultural conformity*”. Cultural conformity is represented by the respect for a certain culture in a given context, without sharing that culture or acknowledging it as one’s own. Cultural integration, on the other hand, means the acknowledgement of a culture as one’s own, by people belonging to another culture. The relation between “cultural shock”, “cultural conformity”, and “cultural integration” allows us today to describe with accuracy what happens in the meeting of cultures inside the very life of people in different places of the world.

Each of these attitudes is bringing into discussion a “cultural understanding”. If by *understanding* – as distinct from “*description*” or “*explanation*” – we mean the operation of acquiring the meaning or the sense of a phenomenon together with the data about its genesis, then *cultural understanding* means more than describing or knowing a culture: it means the availability of placing ourselves, even if only hypothetically, in the role of somebody who has embraced that culture. The operation of understanding, as compared to other operations of knowledge, always includes this practical availability. After a fruitful debate which took place in the ‘80s, we dare to say that the „understanding’ is not simply an individual cognitive faculty, but a multidimensional category denoting an existential or ‘experimental form of common-sense knowledge of human affairs’, as well as an ‘epistemological problem’ and a ‘method peculiar to the sciences’”⁴. Consequently, when we speak of cultural understanding we do not only mean a cognitive operation, but also, at least implicitly, a practical attitude. That is why, current research into “*understanding culture*” distinguishes between “*learning about a culture*” and “*understanding a culture*”, assigning to the latter a commitment to the coherence of the respective culture, to the circumstance that “the culture is learned” (that it represents “the view of a group of people”, that it brings with itself “hierarchies”, that it provides “attitudes” and orients “behavior”)⁵.

From the “*contact*” with another culture or between cultures, to its “*understanding*” and then to an effective “*intercultural understanding*” there are some steps to be taken. Those steps lead one from the “*coexistence of cultures*” to “*interculturality*”, which is

based on *communication*. If by “*communication*” one rightfully understands not merely a system of fast and unaltered transmission of information, but an operation that has as purpose, the understanding of the other, if the other is considered not an object to manipulate, but a participant in the interaction, if participants see each other as partners in finding solutions to problems, if partners are ready to address and discuss the rules of their interaction,⁶ then we realize how complex “*intercultural communication*” and “*interculturality*” really are. “*Intercultural communication*” does not lend itself to be confined to the transmission of information from one culture to another, or to the simple living together in an informational universe, but it means, before anything else, a motivating interaction in order to find solutions to common problems.

Even if handbooks have barely started to conceive not only the informational dimension, but also the interaction always immanent of intercultural communication⁷, the emphasis on interaction is indispensable and timely, since “culture serves as the ‘safety net’ in which individuals seek to satisfy their needs for identity, boundary regulation, adaptation, and communication coordination. Culture facilitates and enhances the individual’s adoption processes in their natural cultural habitats. Communication serves as the major means of linking these diverse needs together”⁸. “*Intercultural abilities*” (or “*cross-cultural competences*” as they are often called today) are truly delineated mostly in terms of interaction: understanding the political, cultural and business environments from a global perspective; developing multiple cultural perspectives and approaches; acquiring skills for working with people from various cultures; as well as the adaptability to work and to live in different cultures; and learning to interact as equals with people belonging to various cultures.⁹

Although in today’s approach to communication, its reduction to the transmission of “messages” remains influential - as, for instance, in Ruben and Stewart’s celebrated study, **Communication and Human Behavior** (1998), which states that: „human communication is the process through which individuals, in relationship with groups, organizations, and societies, respond to and create messages to adapt to the environment and to one another” – a crucial step is achieved by recognizing the indispensability of communication for “cultural understanding”, and by conceiving it as interaction. Communication is characterized today more and more as a “dynamic process”, as a “production of symbols”, as a “system”, as a “process of making inferences”, as a self-reflexive process, as an action with consequences in the

individuals' life, and as a "complex process" („Communication becomes even more complex when cultural dimensions are added").¹⁰

From the aspects of "intercultural communication" meanwhile many have been discussed, I will mention here only two: identity of persons and groups, and religion and philosophy in intercultural communication.

Culture always brings *identity* into discussion, since "members of a culture share similar thoughts and experiences. One's culture is part of one's identity, and it is taught to one's children. Culture also includes all the things that guide a group of people through life, such as myths, language and gestures, ways of communicating, economic systems, what kind of things to eat, and how to dress. People identify with being a member of a group".¹¹ The already existing long debate on personal and group identity can be synthesized in three important results: that identity is multiple (professional, ethnical, religious, national etc.), so that differentiated identities have to be taken into consideration anytime the identity of a group or of an individual is in debate; that identity is generated, not born; and that the globalization strengthens the identity constitution process. Thus, communication is intercultural as long as its participants assume the diversity of the cultural identities from the very beginning of their interaction.

Many people are ready to enter intercultural communication as long as it is about technology, traditions for working the land, institutions, family life, food, literature etc., but they become reluctant when religion and philosophy are brought into discussion. These are considered to be "explosive". Nevertheless *religion* and *philosophy* often give to a culture a special trait, and they are present in almost all manifestations of those who profess them. One's religion or philosophy inevitably leaves a mark on the researcher. The impact of religion and philosophy on culture and their impact on people's actions today can be described in detail. We dare to say that the "communication" taken to its end becomes "discourse", and knows, against this background, no thematic taboos. On the other hand, religion is considered too delicate (implicating profound beliefs, being lived privately by people) to be accessible to "intercultural communication." In such situation, the solution, according to my view, is to promote a non-simplified concept of the religion, to continue the communication, and to prevent from the very start the eventuality that people are feeling "that this aspect of their cultural identity might be under interrogation".¹²

3.

In recent years, the systematic knowledge of the role of a *leader* and of successful *leadership* has been developed. Many assumptions of traditional political philosophy are being reconsidered. It is thus rightfully considered that *leadership* is a process by which a person determines others to accomplish objectives and directs an organization in a way that makes it more efficient and coherent, while *leaders* are persons who carry out this process by applying procedures, personal decisions, values, knowledge and skills.¹³

But the meaning of the *leader* is still rather confusing. Our current language – especially when it is not connected to the evolution of specialized research – tends to mix *bosses*, *managers* and *leaders*, as if they were the same thing. I propose to maintain and to make precise the distinction between these three notions. Even the **Dicționarul explicativ al limbii române** (1998) is not exempt from confusions. Here, the word “boss” means “a person that leads”, “manager” is the one who exercises “the activity and the art to lead”, and “leader” means “chief”. Obviously, the distinctions, resulted from the organizational culture of our time, are getting away from linguists. The fact that the English language is the language that makes a distinction between “boss”, “manager” and “leader” is of course not an excuse for the linguists of other languages: it is not mandatory, of course, to adopt definitions from a certain language, but it is a cultural duty to share the semantic delimitations, since these compress knowledge.

If we accept Aristotle’s argument that the presence of “reasoning spirit” (*nous*) allows an organization to reach its goal (and it is impossible not to accept it today, when organizations that let themselves be dissolved in the chaotic movement of components are not competitive), then the distinction between bosses, managers and leaders is worth employing. It is not a mere verbal distinction; on the contrary, this distinction allows us to shed light on the critical situations within institutions, companies, corporations, where there are bosses and infighting between those who aspire to become bosses, but where there are no managers, and where leaders have not yet arrived.

Today, in the research on organization, the *leader* is considered to be different from a *boss*. The “boss” is at the top of an organization, and the actions of his/her staff

depend on his/her decisions, his/her power depending on the position. The “leader” also has authority, but authority granted by the ability to understand the organization within a context, to orient it according to new directions, and to make these convincing for everyone else. The “manager”, in his/her turn, is something else. As compared to the boss, the “manager” has the advantage of having enough knowledge on the functioning of the organization and on competences, and as compared to the “leader”, the “manager” works in a given frame of strategic options. Only the “leader” can take the responsibility for changing major options.

Is there a need for leaders in organizations, companies, corporations? It is a fact that “bosses” there are a plenty, and that the fight for becoming a boss is a given, as soon as there is an open possibility. “Managers” are fewer, because the formation of a real manager involves strenuous effort to learn and acquire the necessary abilities. With “leaders”, an organization is not only efficient, but also long-lasting, not just existent, but also competitive, not only conspicuous, but relevant as well. Especially in the context of globalization, in which, as Robert Reich argued¹⁴, success on the markets depends not on the “high volume” of the product, but on its “high value”. Therefore, the intelligence incorporated in the product, and in its productions implies qualified managers and valuable leaders (who do not lead only physically, but who are effectively “leaders in ideas, in actions”).

The immediate question regards the *leaders’ selection*. “Bosses” are the result of one’s access to a position (through election, appointment, etc.); but neither the “manager” nor the “leader” is created because they have leading positions. Actually, many “bosses” are lousy managers, and they will never get to be leaders. On the other hand, the passage from “boss” to “manager” or “leader” is not made through the simple effort of the person in question (“positions do not create leaders”): the wise saying “May God spare you of the ungifted hardworking person” is here a warning.

So how are leaders produced? Considering recent researches, I would make three connected observations. *The first one* refers to the fact that the leader is not self-proclaimed, but that he/she is acknowledged, and that leadership is not primarily ceremonial, but a position of hard work. The classical book of Cartwright and Zander (**Group Dynamics: Research and Theory**, 1968) rightfully considered *leadership* as consisting of actions of “setting group goals, moving the group toward its goal, improving the quality of interactions among the members, building cohesiveness of the group, and

making resources available to the group". *The second observation* is that the leader is made, not born. Miraculous endowments for leadership, a type of mysterious predestination, exist only for the naïve. The leader is the result of a learning process in at least three dimensions: knowledge that can be used from the technical point of view, interaction abilities, and self-reflexivity. *The third observation* is that we move in the environment of deep changes regarding the image of the leader. The leader "is made" through "continuous work and study", and he/she does not rely on the success already obtained ("Talent needs to be nurtured"). Both the traditional theory of the leader ("chieftain", "prince" etc.), as a result of special "traits" ("the trait theory"), and the modern theory of the leader, as a product of exceptional circumstances ("the great events theory"), have lost their attractiveness when compared to the conception of the leader as a result of continuous learning ("the transformational theory").

It must be observed that leadership is inseparable from *values*. Any decision or action of a leader has inevitable ethical consequences so that – as the mission statement of the **Harvard Business School** rightly says – „the teaching of ethics has to be here explicit, not implicit, and the community values of mutual respect, honesty and integrity, and personal accountability support the learning environment". Recently, one of the most competent ethicists, Ottfried Höffe, rightfully pointed out that universities have to administer ethical values in five dimensions: capacity to assume self-responsibility; promotion of justice and tolerance; cultivation of reason, self-confidence and capacity for criticism; promotion of democracy; respect of universal human rights. Two implications are here fundamental: the universities can promote to an important extent ethical values, their practice remaining decisive, and their professor can preach ethics, but unless they practice it, ethical formation remains purely formal.¹⁵

4.

The need for effective leaders in the institutions operating in our complex environment has been felt for several decades. Today, this problem should be solved by taking into account the context of globalization and that of its inherent multiculturalism. On the agenda of formation we find today in some universities "*global leadership*", and "*intercultural leadership*", which cannot be left out of the university programs. I would like

to provide four remarks concerning these two programs, from the point of view of university formation.

The first remark refers to the need to accommodate the university as an institution with the situation of globalization and multiculturalism, taking into consideration the fact that new generations of graduates will be operating inside this situation, and that universities themselves are successful if they approach their own performance globally.

The second remark refers to conceiving organizations run by competitive leaders. The metaphor of the organization as a “machine” that can be projected, measured, directed, obviously a modern metaphor relegitimated by cybernetics, is no longer working. It needs to be replaced by the *metaphor of the organism*, which is more capable of acknowledging the circumstance that efficient organizations are nowadays networks, communities, knowledge and learning systems. Leadership includes - as the **Blackwell Encyclopedia of Management** (2007) shows - questions such as: what needs to be done? What can and should I do to make a difference? Which are the performances and results? What can and should I do for stimulating diversity of approaches? How can I strengthen the role and the responsibility of the followers? Am I the most proficient in my position? It is nowadays true that „change and global leadership are inextricably linked. The key change challenges which face global leaders are linked to the changes that are occurring as organizations move from being bureaucratic machines to being knowledge-based networks. Specifically, leaders must guide their organizations to produce results today ,even as they push for transformation which will positively impact the future”.¹⁶

The third remark is that *global leadership* today deals individually with cultural, ethnical, political representations, which are larger than those with which the living generations have been accustomed, and that formation for *intercultural leadership* becomes part of university curricula. It is no longer sufficient to accept cultural differences, it is necessary to know and understand them. That is why, if we accept that universities form “competences” – which means „the knowledge, general and technical skills required for superior performance” – then the formation of “*global competences*” and, at the same time, of “*intercultural competences*” should become part of university programs.

The fourth remark is that today we have available factual research devoted to establishing “*intercultural leadership competences*”, which is informative as to what

needs to be done in the university. According to this research, we should embrace, nevertheless, the distinction between “*intrapersonal competences*” (self-awareness, flexibility, curiosity, patience, imagination etc.), “*interpersonal competences*” („perspective taking”, „nonjudgmental”) and “*intercultural competences*”(„effective communication”, „appreciation of difference”, „local-global perspective”, „understanding of how leadership is conceptualized in other cultures”).¹⁷The one who acquires “intercultural leadership competences” is able to be able to perform specific tasks: to clarify his own notion of culture, which has to be well formed; to be able to apply it; to understand its own cultural background; to be able to analyze and evaluate intercultural situations, to be able to negotiate in these situations, and to take decisions in a multicultural environment; to motivate participants in these situations; to form intercultural teams; and to exert intercultural leadership. Recent American organizational research provides us with a true “*Leadership Decalogue*”, which deserves to be mentioned here: to be technically proficient; seek responsibility and responsibility for your actions; make sound and timely decisions; set the example; know your people and look out for their well-being; keep your workers informed; develop a sense of responsibility in your workers; ensure that tasks are understood, supervised and accomplished; train as a team; use the full capabilities of your organization. These commandments obviously condense an entire vision on man and the world, which is person-based, democratic and action-oriented.

5.

Recently, a remarkable physicist reminded us that, due to several factors (the competition in research, the pressure from the society to transfer scientific knowledge, the search for funds, and the unstable work situation) the new generations engage in more factual research, looking for solutions for problems on short term, without committing themselves to far-reaching projects. I would add that this is the situation not only in the field of scientific research, but it is connected to a more comprehensive orientation of culture towards facts, immediate. At the same time, the predisposition to interrogate what lies at the origin of the fact, of the immediate, of the custom is weaker and weaker, which implies a reduction of the appetite for theory, system, and project. In the 80s, Habermas identified, as one of the consequences of this orientation, the

apparent “exhaustion of the Utopian energies (Erschöpfung der utopischen Energien)”¹⁸. The dominant direction in today’s culture is that of exploiting what is given, rather than asking what is possible. Moreover, a “negative futurism” is developing: “let’s leave things the way they are, because it may become worse”.

Anyway, the physicist I have quoted, after having analyzed the application, salutary of course, of the **Bologna Declaration** (1999), draws the conclusion that “the challenge of the European society today is to go beyond ‘the knowledge society’, and to evolve into what could be called a ‘wisdom society’. Knowledge is a conscious use of information; ‘wisdom’ means choosing one’s behavior based on knowledge and shared values, in order to enhance the well-being of all, and the awareness that personal actions have social consequences”¹⁹. Indeed, this is an effective and pressing problem. Let us put in motion a wisdom capable of enlightening people about their own responsibility. I believe that the author is too optimistic when he speaks about the quest for truth, the unity of knowledge, the openness to the unknown and to other cultures”, as simple “restoration”, because that has grown improbable for reasons of the excessive complexity of our societies. Still, he is right when he considers that today’s universities have the responsibility of setting a larger and greater goal than producing and transmitting knowledge, in the projection of a “developed and peaceful world”. Quite obviously, besides communication, teamwork, critical thinking, innovation, the universities have to train the student for examining, testing and – why not – articulating visions.

Translation: (Rareş Moldovan, Roxana Gâz)

NOTE:

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3. Fred E. Jandt, **An Introduction to Intercultural Communication. Identities in a Global Community**, Sage Publications, Thousand Oaks, London, New Delhi, 2007, p. 7.

4. Fred R. Dallmayr, Thomas A. McCarthy (eds.) **Understanding and Social Inquiry**, University of Notre Dame, Press, 1977, p.10.
5. Iris Varner, Linda Beamer, **International Communication in the Global Workplace**, McGraw-Hill, Ievin, 2005, pp. 2-12.
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7. Steela Ting-Toomey, **Communicating Across Cultures**, The Guilford Press, New York, London, 1999.
8. Ibidem.
9. Larry A. Samovar, Richard E. Poster, **Communication Between Cultures**, Thomson, Wadsworth, 2004, pp.15.
10. Fred E. Jandt, Op. cit., p.25.
11. Judith N. Martin, Thomas K. Nakayama, Lisa A. Flores, **Readings in Intercultural Communication. Experiences and Contexts**, McGraw Hill, Boston, 2002, pp.21-31.
12. Ibidem, p. 29-30.
13. See G. Yukl, **Leadership in Organization**, Prentice-Hall, Englewood Cliffs, New Jersey, 1994.
14. See Robert B. Reich, **The Work of Nations**, Vintage Books, Random House, New York, 1992, p.82.
15. See Andrei Marga, **University Reform in Europe: Some Ethical Considerations**, in “Higher Education in Europe”, volume XXIX, No. 4, 2004. For a more comprehensive approach see also Andrei Marga, **The Cultural Legitimacy of European University**, in “Higher Education in Europe”, volume 31, No. 4, 2006.
16. See Caren Siehl, **Global Leadership**, in Cary L. Cooper (ed.), **The Blackwell Encyclopedia of Management**, Blackwell Publishing, 2007.
17. See Eileen Sheridan, **International Leadership Competencies for U.S. Leaders in the Era of Globalization**, Dissertation, 2005, University of Phoenix.
18. Jürgen Habermas, **Die Krise des Wohlfahrtsstaates und die Erschöpfung utopischer Energien**, in Jürgen Habermas, **Die neue Unübersichtlichkeit**, Suhrkamp, Frankfurt am Main, 1988.
19. Paolo Blasi, **The European University – Towards a Wisdom-Based Society**, in „Higher Education in Europe”, Vol. 31, Number 4, December 2006, p. 407.